AFRICA'S HIDDEN HISTORY

CREDO MUTWA

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Books:

A Woman of Four Paths – The Strange Story of a Black Woman in South Africa 2007

Indaba My Children:: African Folktales. Originally published 1964

Zulu Shaman: Dreams, Prophesies, Mysteries. 2003

Songs of the Stars: Lore of a Zulu Shaman

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Introduction

I was born in Zululand on the 21st July 1921 according to my father. When my father met my mother, he had just lost his wife and a number of children in a terrible influenza epidemic, which had spread through Southern Africa, killing thousands of people in the years 1918 and 1919. Thus my father was a widower with three surviving children.
When my parents met it was in the year 1920, and my father was a builder and a Christian, and my mother was a young Zulu girl who practiced the ancient religion of the Zulu people. I am told that my parents were deeply in love with each other and wanted to get married, but the white missionaries forbade my father from marrying my mother until she became a Christian.

My mother's father was a crusty old warrior who had taken part in the bitter wars that the Zulus had fought against the English, and he coldly refused to allow his daughter to come under the yoke of what he called the "religion of our enemies." I cannot allow my child to become a Christian," my grandfather was said to have said," These Christians are a race of thieves, of liars, and murderers, who stole our country from us at sword point and at gunpoint. I would rather die than see a Christ worshipping Christian within the stockade of my village. Never!"
Caught between catholic missionaries on one hand, and a stubborn old Zulu warrior on the other, my mother and father had no choice but to separate. Although my father already suspected that my mother was pregnant. A great scandal broke out in my grandfather's village when my mother's pregnancy was discovered. My grandfather chased my mother out of his homestead and she was taken by one of her aunts to her own village and there she gave birth to me, an illegitimate child, a child of shame. In those days there was no greater shame among the Zulus than for a girl to give birth out of wedlock. A great stigma was attached to this thing. After a time however, my grandfather allowed my mother - whom he loved dearly to return, back to his village and he insisted that she was not to see my father again.

It so happened that when I was about a year old, a younger brother of my fathers, who had heard about my birth come up from the Natal South Coast to my mothers village and asked my grandfathers permission to take me away, permission that my grandfather angrily granted. "Remove this disgrace from my home, Christian fellow!" he said to my fathers brother," And tell your brother that if I ever set eyes on him, I will make him suffer bitterly for what he did to my daughter. I will seize him and kill him very slowly indeed. Tell him that. I was taken to my father's home in the South of Natal, on the northern bank of the Umkumazi River, and there I grew up. And it was while growing up that it was discovered that I was something of a visionary and a prophet. A talent, which together with an artistic inclination, to draw and to sculpt, the woman who now brought me up, my fathers new wife, did her uttermost to suppress.

I did not attend school until I was well within my 14th year of life. And because my family now kept on travelling, as a result of my fathers building

profession, which took him from town to town, we became a family of travellers, who never stayed long in one place.

In 1935, my father found a job, a major building job, in the Transvaal and he brought us all from natal to join him where he was building. I attended school on and off in different schools, and then, in 1937 I went through great shock and trauma, when I was seized and sodomized by a gang of mineworkers outside a mine compound. This caused me to be ill for a long time.

And although I was taken to white doctors, I could find no help until my fathers brother, the same one who had taken me away from my maternal grandfather decided to take me back to my mothers village in the hope that I would find help there. And I did. My grandfather, a man whom my father despised as a heathen and a demon worshipper helped me and brought me back to health, where Christian doctors had failed. I, still a Christian and a confessing catholic, had not believed at all that my grandfather would be able to help me. And I was greatly surprised when he did, and I began to wonder were not the missionaries wrong when they called people such as my grandfather ungodly heathens. If my grandfather had been a stupid heathen savage, as white missionaries loved to call people like him, how is it that he had been able to help me?

It was here that I began to question many things that I never questioned before. Where our ancestors really the savages that quiet missionaries would have us believe they were? Were we Africans really a race of primitives who possessed no knowledge at all before the white man came to Africa? These and many, many other questions began to haunt my mind. And then one day when he was sure that I was fully returned to health, my grandfather told me that the illness that had been troubling me for so long, had actually been a sacred illness which required that I had to become a shaman, a healer. And when the old man said this to me, I readily agreed to undergo initiation at the hands of one of my grandfather's daughters, a young sangoma named Myrna.

When they heard that I had become a sangoma, both my father and my stepmother, told my maternal uncle that I was never to set foot in their home again. And so I found myself on my own, a youth without a home, without family and so I began travelling. First I went to Swaziland and then the land of the Basotho, and I developed a wanderlust that was to be with me until today. I was not travelling for enjoyment, however I was travelling for knowledge, in search of clarity of mind and in search of the truth about my people.

Sometimes I would find jobs for a few months and then move on. Sometimes I found myself travelling with missionaries, the very people in whom I no longer believed. Sometimes I found myself travelling with miners, returning home from the Johannesburg gold mines. I came into contact with men and women of countries that I had not known about before. I learned things that

I had not known about before. I experienced things, which only those that walk the path of the healer in Africa experience.

If a strange thing was happening in the place that I happened to be, I became one of those who were summoned to that place to help using Africa's ancient wisdom and knowledge in that situation. I found myself amongst amazing and strange people. I found myself amongst men and women, possessing knowledge that was already ancient when the man Jesus Christ was born. I heard stories from the lips of storytellers that went back to the remotest of the remote times. Stories that very few had ever heard before.

As the years past, I became filled with a fanatical obsession; I realized how rapidly Africa was changing. I realized to my shock and sorrow that the culture of my people, a culture that I had thought immortal, was actually dying. Very, very soon the Africa that I knew would become a forgotten thing. A thing of the past and I decided to try and preserve somehow, what I could of my people's culture. How was I to do that? Friends advised me to write books. One friend advised me to build living museums in which I would preserve the dying culture of my people, and I struggled very hard to bring these things about. I wrote books, and I tried to borrow money from banks and organizations supposedly established to help black people who wanted to establish businesses.

Again and again, I was disappointed until, after long years of struggle. In 1975 I succeeded in obtaining permission and funds to build the first living museum, for the preservation of my people's knowledge, religion and culture, in the centre of Soweto. Many black people misunderstood the purpose of my having built this living museum. They falsely accused me of cooperating with the apartheid regime and of quote-"glamorising the Soweto ghetto"

But I did not see myself as a politician, I saw myself as a healer, whose duty it was to preserve the greatness of his people, regardless of which government happened to be in power in South Africa. I saw myself as a healer whose purpose it was to create job opportunities for my starving people in Soweto, regardless of whether we were ruled by the apartheid regime or the A.N.C government. I believed firmly that knowledge was about politics and that a race that did not know its true greatness, will never obtain full freedom. And I was saddened by the fact that out people were making huge sacrifices, fighting for freedom when they did not know their full greatness. I said to my now late wife, Cecilia, and myself that if our people gain freedom under these circumstances, that freedom would be an illusion and a fraud.

Years of careful investigation had taught me the European powers that had colonized Africa had done more than just beat our people into submission with artillery and rifles. They had done more than simply sown confusion amongst our people by introducing many conflicting versions of the Christian religion amongst the people. They had deliberately so brain washed our people, that Africans had lost all self-knowledge, self-love, self-respect, self-pride and self-dependency. If you rob a people of all these things you

turn them into a race of robots, forever dependent upon you. And even if you stood up and walked away from these people, and said tot them that you were giving them back their freedom, they would stand up and follow you wherever you are going for their minds were still your slaves even though their bodies were now free of your chains.

I believed then as I believe now, that the African has never really gained freedom and independence. Which is why our people have not been able to achieve what nations such as India and the tiger Nations of South East Asia, which were once also colonized by the white people as we were, have today achieved. For example today India is a nuclear power feared and respected by all nations on earth. India is admired for its great culture and its ancient religious philosophies as well as its other philosophies. While Africa is a downtrodden casualty of history forever dependent like a whipped slave upon her former oppressors.

This breaks my heart as a black man, I who, over many years of travelling through my motherland, have discovered that there was a time when we, the black people now held in contempt by many races were once masters of the world. When we, now derided as a nation of savages incapable of ruling itself were once the tutors of the early world, I feel great bitterness, when I see how far we have been made to fall. We whose sons and daughters once walked tall in the Americas, not as slaves but rather as civilizes and rulers. I wept when I found out that we were once the founders of some of the world's oldest civilizations.

We were there in Sumeria, we were there in India, we founded great kingdoms in Cambodia, and the first man to be saluted as emperor of China was one of us, a son of Africa, a black man. Buddha was a black man from Africa, his earliest statues confirm this. Krishna was a black warrior. The goddess Kali, is depicted as an African woman. Even the bible states that Nimrod was a great man in the eyes of the Lord and he was the father of Cush, who founded the great cushite nation. I weep even now when I see Africans slaughter each other in the streets of South Africa, now supposedly a free nation. I weep even now when my people hunger and suffer in the veld in South Africa.

I weep even now when Euro centric education is being fed to our children. Fed in order to make them Afrofobes, creatures that hate and despise their motherland, which look down in contempt upon their own people, because this is what all European educated black people to do. They despise Africa and all she stands for. And they are in contempt of the culture of her people. They are still even now doing the colonialists dirty work for them, because if you want to destroy the culture of a nation, you must brainwash the youth of that nation and make them do your dirty work for you.

There is not a single university in Africa, even now which teaches our people the truth about themselves. There is not a single school in South Africa even now which teaches our people about what it means to be an African. Our children who will stone a Sangoma to death, who will burn an Inyanga to

death with a petrol soaked car tire even now, do not know, and were never taught that Africans were once kings of the Americas. They were founders of the amazing Olmec Civilization, whose breath taking relics craved in eternal stone still amaze visitors in museums to this day.

Our children who would gladly spit at the face of a sangoma, who hate the traditional dress of their people, would gladly put on a highland kilt, not knowing that amongst the founders of the Scottish nation were black men and woman and that the surnames of some of these Scotsmen, confirm this. Sholto-Douglas, what does this word mean? What does this Surname mean? Sholto-Douglas. It means Behold the black man. Black knights once fought for the kings of Scotland, and the Danish people who are fraudulently represented in the history books as blond and pink skinned Nordics, had large numbers of black men in their ranks. When Alfred slaughtered the Danes, in England so many years ago, amongst the warriors that he slew were dark skinned men, whose ancestors had come to Denmark from Africa thousands of years before. All these truths are hidden from our children.

Our political leaders, fail to create United Nations in Africa. Our political leaders live on a razors edge in Africa everywhere. They sit on shaky thrones from which they can get kicked off by any armed thug carrying the rank of colonel or general. Why? Because you can never build a viable nation on the cesspit of self-ignorance and self-despite. I have seen many African leaders at first sight, I have spoken to some of these men and all of them have one thing in common, they are simply white men in black skins. And this is why they fail again and again to create a peaceful, progressing and prosperous Africa. They are still slaves of their long departed colonial masters. Look at what is happening in South Africa now. Look at the confusion and the crime, the disunity and the epidemic political killings. What do all these things tell you? That our people lack self-pride and self-knowledge and therefore can never be politically united ever.

I have suffered in the cause of my battle against shadows. When you are fighting against ignorance you suffer just as much as you if you were on a battlefield under gun fire. I have lost people I love; I have lost a woman I love years ago in 1960 to the guns of the white man. To the guns of the oppressive regime In was falsely accused of being a supporter of. I lost a son, my first-born son, Innocent, to the knives of black activists, murdering people under the banner of the mass democratic movement.

I came close to losing another son to the spears of the Inkatha freedom party, God have mercy upon us! I have been cheated by whites who took advantage of my ignorance and stupidity and who robbed me of millions of rands of money I made out of my books. Even as I am talking to you now there is a white woman, who deceived me into signing away everything that I wrote, everything that I painted, and everything that I sculpted. I have suffered, and am still suffering. Even now there are white men that have set my own children, my sons against me. A born again Christian preacher of lies brain washed my daughters mind and stole her away from me, saying, you must not talk to your father , he is a devil worshipper.

I am not seeking anybodies sympathy when I am telling you this; I just want you all to know who and what Credo Mutwa is. I am one of the scums of this earth, a creature dejected and ridiculed by university professors. Professors who later came sneaking into my home seeking the very information that they ridiculed me for revealing. I am a black man who has every reason to be bitter and angry. But somehow I cannot get myself to be angry. You cannot be angry at the ignorant. You cannot but pity the self-destructive.

Many years ago I was fortunate enough to find a woman who loved me, a woman who became my wife and the mother of my seven children. This woman was a strong and godly woman whose quietness, hid a person of steel, this woman gave up drinking, gave up dependence on alcohol out of the love of her children, and of love of fool and the cretin that she married. Today I stand alone, a man rejected by the world. A widower who lost his wife a few months ago under extremely sinister circumstances. My wife went to hospital supposedly suffering from cancer of the uterus, while I was away, and x-rays showed a strange metal device inside her womb.

Nobody knows what this device was. Nobody knows how it had got into my wife's uterus, but before my wife passed away, I received a threatening letter warning me not to talk to a man named David Icke or else my wife would die. I did not take that warning seriously, and my wife died within two weeks after I had received it. I have every reason to be angry with the frot that is called western civilization. I have every reason to be angry with the various foreign religions that enslave our peoples minds and blinker their vision. I have every reason to be angry with education systems that rob our people of their true worth, of the truth about themselves. This is my friends is Credo Mutwa.

I am a sculptor, who has created large sculptures in various parts of south Africa. I am a painter who has painted pictures that were afterwards stolen from him, by exploiters. I am the writer of books, whose books fill the pockets of others with money, and not his own. That is Credo Mutwa. I have used the knowledge that I acquired over many years of investigation and travel, I have used that knowledge to create job opportunities for my starving people. The villages that I built in Soweto, and which were destroyed by misguided youths.

The villages that I built in Mafekeng, and the village and the statues that I built in the Eastern Cape, placed bread in the hands of my starving fellow South Africans. I made jobs where there are none. I made livings for my people where there had been none. I believe that a truly democratic country, is a country that uses the spiritual talents and the heritage of its people to feed the hungry and clothe the naked. But what has been my reward? I have been scorned; demonise lied about by conspirators, who delight in setting black against black, by gullible blacks that swallow any garbage white newspapers feed them. If you speak about the international conspires, that is the government behind many countries governments, people laugh at you

for a fourteen carrot lunatic, but there is such a thing and it is ruining my people even now.

The Aids epidemic which will soon wipe out great tribes, such as the Zulus, my people, is no accident, neither is the flood of drugs that is sweeping over this once beautiful country. The soaring crime wave is no accident. The epidemic of political killings which are almost a daily occurrence in some parts of South Africa is no accident either. All these things are planned by someone and carried out by someone on behalf of that someone.

They tell us that the high incidence of rape in South Africa is a macho thing. Rubbish! It is deliberate, it is planned, and most of the woman that is raped in South Africa is raped for black magical purposes. Children who disappear; where do they disappear to? In South Africa today, criminals have got more rights than law-abiding citizens. A criminal will kill your father, in the morning, be arrested in the afternoon and be released on bail on the following morning to come back and kill you who helped the police to put him behind bars. Today in South Africa, as in Prohibition era, America, the distinction between the police and the criminals is getting dimmer and dimmer by the day. And all this is no accident.

Africa My People

There are many shameful things that are being done to Africa and her people by Western nations these days. These shameful things are also being done to African people by Western researchers as well as ordinary writers, who deliberately by pass my Motherland, driving her into isolation, and treating her as though she was not part and parcel of humankind. These writers and these researchers deliberately over look many important facts about our people, and some time go out of their way to deliberately merely skim the surface of African knowledge, over looking the rest, and passing on to nations and races which they favour.

There was a time when I wondered, why this was being done? But now I know, too late, the cold blooded satanic purpose behind all this. The black man of South Africa must be denied his identity to make it easier for people with sinister agenda's to turn him into a puppet, spiritually and physically dependent on the west and its rapacious and exploitive ways. The black man must be made to look down upon himself and the other nations too, must be made to look down upon him in contempt. I know as a keeper of my peoples oldest traditions, that sometimes when an animal, be it a goat or an ox, is about to be sacrificed to the ancestral spirits, it must be driven into isolation, kept apart from the other animals, before it is slaughtered. And Africa today is being slaughtered.

The wars that are tearing her apart, the thing that is called Aids, that is raging like wild fire though the plains and valleys though my motherland, are all part of the arsenal of murder that is being employed by certain organizations and nations, in order to bring about Africa's destruction as a race. When I say this, I am not paranoid; I am a man who has studied a number of terrible facts that are to be seen in Africa for some years now. Africa is being destroyed. There are those in whose interests it is that this, the Mother Continent of humankind must be depopulated though war famine and disease and sent into oblivion along with the great knowledge that it's people possessed. I have taken an oath that even if Africa is ultimately destroyed, as the great prophets once for saw that it would be, the shiny fruits of its children's mind would not perish.

Hundreds of books and magazines have been written and published about Native American people and their undeniably great cultures that they once possessed. Hundreds of books have been written and published in the west about the Hindu people of India, their religion, their sciences and their great philosophies. But nobody ever wants to write anything worthwhile and in depth about Africa.

For example it is a well-known fact that Native American people in Central and South America possessed deep knowledge about the universe, about the constellations, about solar as well as lunar eclipses. It is also well known that these people possessed great calendars of great sophistication and great accuracy. But the fact that African people of various tribes of Eastern, Central, Western, and Southern Africa possess the same knowledge has

been overlooked. One particularly atrocious crime for which I cannot forgive people of Europe is that whenever they write about the people of Africa they deliberately separate them.

They treat the ones they talk about as if they were not part and parcel of the African continent at all. Nowhere is this more evident than when European scientists talk about Egypt. They deal with the Egyptians as if Egyptians were a totally separate race from the rest of Africa, and yet anyone that knows Africa well will tell you that Africa is interconnected. That the various people of our Mother land are inter connected as are the gears and flywheels of a clock, and to see the people of Egypt apart from the rest of Africa is a fraud, a delusion, a crime. The people of Egypt were an African people, not at all removed from those in Nubia, in Ethiopia and in those African regions far to the South of Egypt.

For example anyone that knows Africa well will tell you that the many half-human, and half-animal gods that the Egyptians worshipped had their origins deep in Central as well as Southern Africa and that these gods are still being worshipped by the people of Africa even now. Here is yet another example of how the western investigator deliberately distort facts about Africa. There are writer that write about the khoi San people in Southern Africa- the Bushman people. These writers deliberately view the Khoi san as if they were an entity completely isolated from the rest of the African people, and yet I can tell you, I who have Khoi san blood in me, that the cultures of many black nations in Southern Africa were intimately interconnected with the Khoi san cultures.

The same thing is done when writers write about people such as the pygmies in Central Africa, the Wat-wu. One writer even went as far as to say that the Wat-wa were not an African race and I ask myself, where the thundering hell this white fool thinks the Wat-wa comes from? On which far island does he find them? Anyone that knows the culture and the language of the Wat-wa will tell you that this culture and language are interconnected with the cultures of other people in that part of Africa, where the Wat-wa, or Twa are to be found. This deliberate separation of Africa, the creation of some of the separate races and tribes has resulted in great disaster for the people of Africa as a whole.

For example, for many years, the Belgium's committed the crime of dividing up the people of the Burundi and Rwanda into two separate races. The Watutsi were believed to belong to the Nileotics, and the Bahutu were seen to be Bantu. But anyone who knows the history of these people will tell you that the Watutsi and the Bahutu are not so separate a people, they are simply two divisions of exactly the same people, and these two divisions had lived in peace for hundreds of years until animosity was stirred up between them by the Belgium colonists to suit their own sinister agenda. Before Africa vanishes under the clouds of endemic civil wars, before my motherland disappears under the fog of Aids and other man made diseases, designed for the extermination of my people, I Credo Mutwa, want to correct these blatant injustices.

I Credo Mutwa want to expose these crimes, shameful crimes of the intellect. And as a first step towards correcting this injustice, I want to tell you that it was not only the Mayas, the Incas, the Aztecs and other people of Central and South America who possessed amazing knowledge about the mysteries of the Universe. It was not only these people that possessed knowledge about solar as well as lunar eclipses, as well as the Earth's movement though space. Our people of many tribes in Southern, Eastern and Central Africa possessed this knowledge. And they passed it on from generation to generation in various ways, but mostly orally.

The Zulu attack at the Battle of Kambula

A Zulu chief

Mysteries of Africa

Before human beings were created on this planet, there had existed a very wise race of people known as the **Imanyukela**. These people had come from the constellation known to white people as Orion, and they had inhabited our earth for thousands and thousands of years. And that before they had left our earth to return once more to the sacred Spider constellation, they made a great evacuation under the earth, beneath the Ruwensory Mountains- the Mountains of the Moon. and deep in the bowels of Mother Earth, the Imanyukela built a city of copper buildings.

A city with a wall of silver all around it. A city built at the huge mountain of pure crystal. The mountain of knowledge. The mountain from which all knowledge on earth comes. And a mountain to which all knowledge on earth ultimately returns. This old woman told me that her grandmother had told her this story while she was still a virgin of some fifteen years or so and under going initiation into the mysteries and the culture of the Bahutu people. The old woman went on to tell me that many generations ago, there came to the land of the Bahutu, a group of little yellow skinned men, who wore colourful robes and strange brightly coloured hats.

These men she said had come in search of the great city of knowledge which they had heard many, many years ago, stands in the earth under the Mountains of the Moon - the Ruwensory Mountains. This story remained in my mind and was one of the many, many strange stories that I had heard during my long, long travels through Africa. And then much to my amazement, in the year 1975 there arrived at my home in Soweto, a friendly bright priest from Tibet.

The priests name was **Akyong Rin Poche**, whom ever today I still regard as a great friend of mine, is a man who sparkles like a glass of precious champagne. He is a man, unlike most Tibetan monks whom I have met in my life, who looks at life through the mask of humour. He is a man who ever is smiling. A man whose ever word is perfumed with humour. A man who laughs readily. A lovely and lively fellow human being. I was honoured to talk to this man in one of the huts that formed the museum village that I had built in Soweto, and Akyong Rin Poche nearly knocked me over by asking me a question that caught me totally by surprise, and which brought back memories of bygone years in a green and half forgotten Central African country. "Do you know anything," he asked," About the city of copper, which is said to be somewhere in Central Africa?" For a few moments I was stricken Dumb by astonishment.

And the I replied," Yes, honourable Rin Poche. In the days I was travelling through the land of the Watutsi and the Bahutu, the land that was then known as Rwanda Urundi, I heard a story about this mysterious city, and I also heard that this city lies deep under ground - under the Mountains of the Moon." Akyong Rin Poche threw another surprise at my feet. He told me how in olden days a great Lama led a group of fellow monks on an expedition into Central Africa in search of this mysterious city, and that Lama and his

followers were never heard from again. I was stunned, here was an African story being confirmed by a man from Tibet.

I was totally flabbergasted, and I thanked God that many years ago I had set myself the task of recovering that I had learned through my long journeys through Africa. Today Rwanda and Burundi are countries in grip of death. Tens of thousands of people have been slaughtered. Scores of tribes have been decimated and scattered, never to be reformed again. And great quantities of knowledge have been lost forever. This is the agony of Africa. This is the shame of my motherland.

The Origins of the Gods

In many western countries, when an old person dies it is simply the death of an old human being who has gone through life and whose days on earth now come to an end. But in Africa, the death of an elder - an old man or an old woman, becomes a supreme disaster because in the mind of that elder often carries knowledge passed down from parent to child. Knowledge that is not only valuable to Africa and her children, but to human kind as a whole. No matter where you go in Africa, no matter how deep into the interior of the dark continent you tread, you will find very ancient stories which are incredibly similar.

You will find African tribes and races who will tell you that they are descendants from gods who came out of the skies thousands of years ago. Some however say that theses gods came to them from the sea in magical boats made out of reeds or wood or copper or even gold. In some cases these gods and goddesses are described as beautiful human beings whose skins were either bright blue or green or even silver. But most of the time you will find it being said these great gods, especially the ones that came out of the sky were non human, scaly creatures, which lived most of the time in mud or in water. Creatures of an extremely frightening and hideously ugly appearance. Some say that these creatures were like crocodiles, with crocodile like teeth and jaws, but with very large round heads. Some say that these creatures are very tall beings with snake like heads, set on long thin necks, very long arms and very long legs. There are those that tell us that these gods who came from the skies travelled through the lend in magical boats made of bright metal, silver, copper or gold. Boats which had the ability to sail over water or even to fly through the sky like birds.

It is further said that some of these sky gods carried their souls in little bags which hung from their belts. These souls being in the form spheres of crystals clear material. Spheres which could float about in the air, and which emitted a dazzling light. A light which could illuminate an entire village at night. We are told that some very brave African chiefs used to hold these great gods hostage simply by snatching their little shiny soul globes away from them and hiding them in holes deep in the ground.

Throughout Africa we are told that these mysterious beings taught human beings many things. They taught human beings how to have laws, knowledge of herbal medicine, knowledge of arts and knowledge of the mysteries of creation and the cosmos as a whole. We are told that some of these gods had the ability to change their shapes at will. They had the ability to assume the shape and the appearance of any creature that there is on earth whenever they had good reason to do so. A sky god could even turn itself into a rhinoceros and elephant or even a stork, a sky god could even turn turn itself into a rock or even a tree.

We are told that some of the gods used to travel through the sky in swings made out of brightly coloured lengths of rope. The Wutwa, people of the forests of the Congo, told me about one such god, who swung through the

sky on a swing whose ends were attached to the clouds in the sky and who could go anywhere, no matter how far away, and come back before sunset on his magical swing.

In Africa these mysterious gods are known by various names, in West Africa, in the land of the Bumbara people these amphibian or reptilian sky gods are known as **Zishwezi**. The word zishwezi means either the swimmers or the divers or the gliders. It was said that these sky gods could dive from above the clouds down to the top of a mountain whenever they felt like it, they could also take deep dives into the bottom of the ocean and from there fetch magical objects and then bring them to the shore, placing them at the feet of the astonished black people.

In West Africa again, these creatures are called the Asa, which means the mighty ones of magic. It is from this word asa, a word that speaks great magical power that comes the name Asanti, which means a king, but literally means, the child of asaand as you know Asanti gave birth to the word, Ashanti.

In the land of *the Dogon people* we find the famous *Nommo*, a race of reptilian or amphibian beings who were said to have come from the Sirius star to give knowledge and religion to the black people of Dogon. Incidentally, scientists have never explained the meaning of Dogon; it means God Almighty and the Dogon people know themselves as the children of the God Almighty.

There are tribes in various parts of Africa which regard themselves as God's chosen people. These tribes call themselves by a name which means god. In South Africa there is a tribe that calls itself the Tonga, and another very large group which calls itself the Tsonga. And in Zimbabwe there are two tribes ,one of which is called the Batonga, and another that is called the Tongaila. The name Tonga, Tsonga or Donga means people of god and you will find these people living in some of the holiest and most spiritual places in Africa. For example, the Matonga people of Northern Zululand live in the area of the sacred St Lucia Lake which is believed by the Zulu people and other tribes in Natal to be the place where, hundreds of years ago, the great earth mother arrived in a boat of reeds, accompanied by her son and his two wives.

And she came to give laws, culture, religion as well as healing arts, and other mysteries to human beings. It is said that the great earth mother was a huge woman, very, very fat with bright green skin and so was her son and his two wives. There once existed in Zimbabwe a very sacred place called Kariba Gorge, which is now covered by a huge lake as a result of the damming of the Zambizi River at this place. In Kariba Gorge there lived two remarkable tribes, the Batonga, which means people of God, and the more remarkable tribe whose name is the Tongaila.

Tonga as you know means God, but the word Ila also means god, thus the Tongaila people are called the people of the God Ila- the wise old god, who

according to some stories created the earth and everything in it. The Tonga and the Tongaila used to tell me that not only are the chosen people sent by God to guard the Kariba Gorge, but they are also in yearly touch with the great gods who come from the stars, whom they call the Bananaila, the children of Ila. Now let us go to West Africa for a while, in the land of the Dogon, there, one is told that when the Nommo arrived from the sky in their fantastic sky ship, there were several of them, thirteen or fourteen of them.

And they created a lake around their sky ship and every morning they used to swim from their sky ship to the shores of the lake and there preach to the people who assembled in large numbers around the lake. It is said that before the Nommo departed, returning with a great noise back to their home star, they first chose one of their number, killed it and cut its body up into little pieces and then gave these pieces to the assembled people to eat in the first sacrificial ritual of its kind on earth. When the people had eaten the sacred flesh of the star creature and drunk its blood mixed with water, the Nommo took the lower jaw of their creature and by some incredible fact of magic brought the whole creature back to life again. We are told that this is the way that the Nommo taught our people that there is no death and that behind every death there shall be a resurrection.

And also that an individual must sometimes sacrifice himself or herself for the good of the community. It is the Nommo, we are told that taught the people of Africa about the mysteries of reincarnation, about the belief that, that which goes away, gone off on the wings of death, will always come back again on the fragrant wings of life. In the land of Nigeria, we hear of how the great mother goddess, Mawi gave birth to human beings after having created the world, and that after a number of centuries, people on earth became filled with selfishness and other forms of negative behaviour and the great mother who was now in the land of the gods, sent down her daughter, Gabato, to earth to once more place human beings upon the path of righteous.

It is said hat Gabato arrived on earth in the mouth of a great serpent with all the colours of the rainbow, And this serpent, crawled all over the earth, and such was its size and so great was its weight that wherever it went it created gorges and valleys and canyons. What I found was very astonishing, was that in many countries of the world, amongst the aborigines of Australia, and amongst the native people of the Americas, as in Africa, you find belief in the rainbow serpent. And you also find belief in the feathered serpent.

In the Americas, in South and Central America mostly, the feathered serpent is called Quetzalcoatl, and amongst my people, the Zulus, we find belief in a serpent called Yndlondlo. The Yndlondlo is said to be a huge mamba or a huge python, whose neck is covered in greyish blue feathers, like the feathers of a blue crane, and at the top of the serpents head grow three feathers. One green one, one red one and a white one which look like huge ostrich tail feathers. The Yndlondlo, like the (South) American Quetzalcoatl, is associated with God the Son

The History of the Cross

A mystery that has fascinated African's for thousands of years. Seen in cross section, this rather dull looking crystal shows a cross like pattern in it. It shows a pattern of the kind that our people of olden days used to call the perfect cross, or the cross of the sun. Before I tell you more, I wish you to know that the thing known as a cross was not brought to Africa by missionaries, knowledge of the cross in its many forms, was here in South Africa from the remotest of remote times.

It was already known to the mystics of Africa long, long before the Christian religion was established in Europe, and further more, the various types of cross were used by African healers and mystics for either good purposes, or evil ones. Africans believed that the cross, either made of wood, ivory or metal was a powerful object, possessed of great magic, capable of unleashing powers of healing, or renewing or powers of destruction and killing.

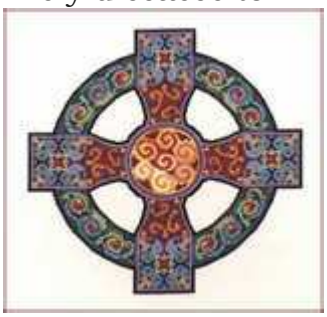
There were three types of cross that Africans used for healing, there was the T-shaped cross known in Western mysticism as the tau cross, then there was the proper cross of the kind we are told Jesus was crucified upon. A cross with a long stem and short arms. Then there was the unsaid cross, known to white people as the Ankh, which many western thinkers wrongly assume to have been only known to the ancient Egyptians. This ankh was actually known by our people as the knot of eternity, or the knot of eternal life, and it was used even by Khoi San people, for purposes of healing.

The greatest users of the ankh, were the almost extinct Khoi Khoi or Hottentot people. The Khoi Khoi said that the unsaid cross represented their great sun god, Heitsie-Ibib. The zulus, Xhosas and the Swazis and other Ngoni speaking peoples of South Africa also believed in a sun god, who died each evening to be reborn again each morning. Who died each winter and was reborn again each spring.

They believed that this beautiful son of God the Father and God the Mother whom they knew by various names, had lost his left leg in a savage fight against a terrible dragon, some say a gigantic crocodile which walked on its hind legs, its rear legs much, much longer than its fore legs. The symbol of this handsome God of the sun, this hero God and bringer of peace, was also the unsaid cross, Which the Zulus called Mlenze-munye. The Swazis knew him as Mlente-munye. The name Mlenze-munye or Mlente-mmunye mean the on legged one. The one with one leg. And incidentally, when Africans saw the cross which missionaries often hung around their necks, they

immediately recognized it as the symbol of the eternal God with one leg who dies and is born again forever and ever. And they respected missionaries as messengers from this God. Which is why in some part of Africa missionaries were called a name which is also one of the many names of the African sun god, namely Muruti, which means the great teacher, a name by which Twana speaking, Owambo speaking and Sotho speaking people still call missionaries to this day.

Our people believed also in what they called the perfect cross, the most powerful cross of all. This was a cross that had all its four wings of exactly equal length. The cross of the kind that white people call the Celtic cross. A cross which is often imprisoned within a circle, with all its wings of exactly equal length, our people used this cross, drawing it in its many forms, healing some of the most horribly diseases to which the body is prone.



Before a person was treated for cancer, the herbs, the powdered herbs which were to be used in this treatment, were first laid out on a piece of clean springbok skin on the likeness of the perfect cross, then spoon after spoon, they were taken and poured into a clay pot which had been blessed several times. There were forms of the cross, which unlike these which I have briefly described which were used for healing, were used for extremely destructive purposes and one of these is what the white people call the Saint Andrews cross.

The X-shaped cross which even today we find teachers in mission schools using to mark a wrong answer written by a pupil in his or her exercise book. Africans believed that the X-shaped cross possessed great powers of evil, and they used it to put curses upon people. It may be of interest to you to learn that when a Xhosa person from the Eastern Cape, says that you are crazy, you are mad he says, "Uphameene."

And the literal meaning of this word is, "You have a cross put upon you," across which has made you cross witted, mad. In ancient times and even modern times, when a African artist, woodcarver or decorator of any kind draws a cross, he or she must take great care to only draw one of those crosses that heal and not to dare to draw, carve or render in beads, one of the evil crosses, because Africans say that the first person that gets affected by a negative engraving or a negative drawing is the artist himself. And the first person to be affected by a positive drawing or a positive engraving is the artist himself or herself.

Children of Mars

Africa is a land full of surprises, and they who travel through her forests and upon the banks of her great rivers, and over her eternal plains must always be prepared to meet surprises. One day I was travelling along the Zambezi river, when I came to a home stead which people in villages that I had passed had told me about. I had been told that in this small village I would find some of the wisest people in the land, people who claim ancestry from creatures who are said to have come from the red star know as Liitolafisi, the red star whose name means the eye of the brown hyena is the star, or rather the planet that white people call Mars.

I wanted to meet these wise people, and when I came to the home stead, a collection of grass and wooden huts, protected by a wooden fence, I saw a number of women and children standing inside the fence near the gate. These people were smiling at me and their smiles grew even wider as I drew near the gate, the woman standing nearest to the gate, moved slightly to her left, coming to stand right in the centre of the open gate. My eyes went to her feet, and all courage left me, and like the coward that I often am, I turned around and ran away, followed by loud peals of feminine laughter. I had dropped all my property, my bag and my walking stick upon the dusty path that led to the gate, and there I was running away like a fat ape seeking the safety of the green bush. The women laughed and laughed again, and when I threw a glance over my shoulder, I saw them come out and pick up my property and take it into the village. I had never seen anything like what I saw on that day, the thing that caused me to run away like an idiot fleeing a bush fire.

The woman who had stood in the centre of the gate facing me had only two large toes on either of her feet. It was as if I was staring at the feet of not a human being, but of a monstrous bird from the valleys of folklore and legend. Shame faced I walked towards a tree and stood under it trembling with fear and as I stood there a group of men came out of the village and walked laughing and smiling towards me. Nearly all of them had only two toes on each foot. They wore no shoes, and in the African dust their feet really looked frightening. They came around me and surrounded me and said, Do not be afraid of us, we are people just like you. What is it about us that frightens you? Unable to answer, my face hot with shame and embarrassment, I glanced toward their feet and then they roared with laughter. This is how I met a tribe of people know as the **Bantwana**, which means children. A tribe of people who claim that their remote ancestors were bird like people who came from the stars and who mated with earthly woman and produced these two toed human beings. The Bantwana people welcomed me into their small village and for three months at the feet of two of their elders, I learned about things that left me numb with amazement. The Bantwana are shy people who in ancient times suffered persecution at the hands of people of other tribes, but when they like you and trust you, and feel pity for you, they tell you things that fill you with great amazement. They tell you that there are twenty four inhabited planets within the area of space in …

Holy Places in South Africa

Although South Africa possesses a huge, highly organized tourist industry, that tourist industry, however, has not scratched the surface let alone dented it of the colossal potential as a tourist Mecca and destination that our country possesses. South Africa could attract four or five times the number of tourists that she is at this moment attracting if only those, whose duty it is to attract those tourists, knew more about their country - about South Africa and knew just how huge is the potential that this country possesses as a Mecca for tourists.

It is one of the most shameful truths in our country that those who live within our country's borders know little or nothing about the country in which they live. There may be those who resent my words but this is a fact and I want to state again that the tourist potential of the Republic of South Africa is grossly under-utilized by those whose duty is to tap into it and to activate it for the benefit of the peoples of this land. If those in authority could know more about South Africa's tourist potential, unemployment in our country would be cut down by a large percent and we would find hundreds of black people, especially, successfully involved in the tourist industry of our country.

I speak as someone who has travelled to many parts of the world, when I say that in some countries you find thousands of people gainfully engaged in their particularly country's tourist industry whereas in South Africa only a small percentage of people are engaged in this. What is utterly shameful is that, in South Africa, tourism is mostly a white-owned and white-run business and black people, even now, are left out in the cold or if they are engaged in the tourist industry at all, they are engaged simply as employees and paid servants. I have been to countries such as Japan where that country's tourist industry involves thousands of people. I have been to countries such as South America, especially, where you find hundreds of native Americans gainfully involved in their country's huge tourist industry.

Furthermore, when tourists arrive in South Africa they are shown many things only from the perspective of the European people and not from the African perspective. For example, they are shown South Africa's wild life and they are shown this wild life from the viewpoint of white scientists only - from the viewpoint of white settlers only and they are denied the rich folklore that black people - Koi Koi and Koi San people - knew and still know about wild animals. Tourists are shown, for example the South African wildebeest but they are not told what Africans think about this animal and thought about it - that the wildebeest was one of the holiest animals in Africa.

It was believed by the various tribes to possess powers of expelling negative spirits and other evil influences from the land and the tail of the wildebeest is used even now by shamans and sangomas as an instrument for exorcising evil spirits from people and from places. Tourists are shown the zebra, they are told that this is a Burchells Zebra or whoever's zebra and then they are given the Latin name for this African animal.

They are never told that to African people the zebra was an animal sacred to the great Earth Mother, an animal whose spoor possessed a power to take away infertility and other female illnesses from black women. I can say, bluntly, that a tourist gets cheated in South Africa in that he or she is denied the great beauty of the fold-lore that our people held and still hold regarding animals. I believe that this gross injustice must be remedied and remedied at once. Zoologist and other scientists have been in Africa for just over four hundred years but Africans have lived side by side with wild animals, birds and insects for millennia and over the years they built mythologies around these creatures, mythologies that should not be denied to those who visit our country's shores.

There are even places in South Africa, places of great interest about which tourists know nothing because those who live within our country's shores know nothing and care to know nothing about those things. I say again that South Africa is a paradise, a potential paradise for overseas visitors if only those in authority could allow traditional Africans to have their say and to talk to overseas visitors openly just as trained tour-guides do. South Africa does not consist only of scientists. South Africa does not consist only of white settlers. She consists of ancient tribes and communities, which were here long before the first Portuguese ship sailed around the Cape of Good Hope.

I am going to talk to you about two places. Two places whose potential as tourist destinations we are going to unveil. The first of these two places is a piece of land called **Vulindaba**, whose name means open the story or start the story. Vulindaba is at the foot of a range of mountains of the *Megaliesberg Mountain system*. It lies along a road named Lazy River Road. Vulindaba is going to be opened as a wilderness trail to young people, overseas visitors as well as school children. Vulindaba is a piece of unspoilt countryside.

It is a piece of wild bush and grassland. It is a piece of snarling rocks and a steep mountain slope. It is a piece of land on which there still grow some of the ancient flora, which one finds or used to find in this place. There will be accommodation at Vulindaba for young people to spend the night under the South African stars, to listen to stories and to listen to dancing and drum beating - to be one with the spirit of the wilderness and to be one with the spirit of the ancient Mountains of Magadi. This was a land once ruled by matriarchs - a land of hard-working people who were engaged in trade with seafarers far to the east of South Africa. There are many stories in this land.

There are many songs, which one can still hear being sung by old men and old women in this area. It is here that one must, once more, reconnect oneself with the bygone days of this country. There is mystery among the Megaliesberg Mountains. There are ancient things that you find here which have never been written about in any tourist brochure. There are historical structures, which still stand on farms in this area. There are ancient mines, which go deep into the entrails of the mountains. Mines, which were dug by people we do not know.

People who were mining for something we do not know. There are places amongst the Megaliesberg Mountains, which have been regarded as sacred by black people for hundreds if not thousands of years. Let me tell you about one such place. There is a farm along the Lazy River Road and on the edge of this farm there is a spring of pure water. Water that bubbles out of the earth, travels for a few yards or so and then disappears back into the earth again.

Our people called this spring the Spring of Marutwani, who is said to have been a great female healer and prophetess who lived nearly two hundred years ago. For many generations now sick black people, as well as traditional healers, have been coming to the Spring of Marutwani to get its pure healing water and in these two or three decades most the people who have been coming to this place have been members of the powerful Zion Catholic Church, the most powerful free church in South Africa, who have been coming here with plastic containers to get the water of Marutwani's spring. Now let me show you a blatant injustice - an injustice born of ignorance.

There are in England a number of sacred wells and springs whose waters are said to possess healing powers and in my travels to the far away British Isles I came across several such sacred wells and springs and one of them is called Chalice Well. The rusty coloured water that comes out of Chalice Well has been believed by the English people to possess healing powers for thousands of years and the waters of this spring are bottled and exported to distant parts of the world by the English people. But here is South Africa we have got springs like the Spring of Marutwani about which the world knows nothing and the water of Marutwani has got just as powerful healing powers as Chalice Well, Lourdes and other famous places like that in Europe and in England possess.

Everybody knows about Chalice Well but nobody knows about the Sacred Spring of Marutwani and the powers - real powers of healing that it possesses. Another thing. In the same area that Vulindaba is, about a few miles away from it, there stands a little hill, a small mountain, which for thousands of years has been viewed by black people as a mountain just as sacred as Mount Zion is to the people of Israel. This mountain is called **Intaba kaNgwenya**. This mountain stands out above the landscape and is visible from almost anywhere.

Black people, especially the Mandebele people, have held the belief that gods from the stars descend upon this mountain on a regular basis and ascend up this mountain also on a regular basis for reasons that we human beings do not know. Hundreds of Ndebele men and women over the decades have claimed to have seen strange creatures whose skins are chalk-white. Creatures with the heads of crocodiles and the bodies of human beings, descending out of the sky and then returning back to the sky from the top of this mountain. Many years ago, when I was a sangoma novice, I heard stories about these strange crocodile gods near the cooking fires of wise men and wise women who had their homes around this amazing little mountain.

The farmers upon whose land this mountain stands do not realize what a sacred or an important thing it is and they do not realize how it can be used to attract visitors from far away across the wide belly of Mother Earth. We have got treasures that the gods gave us, but these treasures are unknown to us. This is the tragedy of South Africa. When people visit Vulindaba they shall hear about all this and much more.

Not far away from Vulindaba, across the tarred road that leads to Hartebeespoort, you shall find another place, another farm which, like Vulindaba sits at the feet of the mighty Megaliesberg Mountains, but this farm is unique in that there is a river, the mighty Crocodile River, which flows through the land at the foot of a huge mountain, which old people used to call Nkwe Mountain.

This mountain is a huge, massive thing and seen from a certain angle it looks like a gigantic, sleeping leopard with its head resting upon its paws and what is amazing is that there is a visible feature on the slope of this mountain which looks like the open, snarling mouth of the leopard. There are two semi-circular features, which look like the mouth of a beast. The Sleeping Leopard Mountain is joined by a smaller mountain with a sharp point which the old women who used to have their kraals in this place many years ago used to call the Iswele, the Woman's Breast Mountain, and between the Leopard Mountain and the Woman's Breast Mountain there is a gap and from behind this gap rises the sun and it goes over the farm to set in the West.

We are told that ancient tribal astrologers used to observe the sun and the moon rising from behind these two mountains and they could tell which season it was by which part of the gap between the two mountains was the sun rising at any given time. This farm that I am talking about is now owned by the London based, Women for Peace, the brave women who go into places such as Bosnia and Sarajevo to comfort traumatized refugees and to care for the injured and upon this farm it is our intention to create unique attractions, which visitors will see.

One of these attractions will be a healing village where actual healing of people will take place. Traditional healers will be available here to tend to those who require their skills. Also in this place there will be a place for visitors to spend nights and days and there will also be a Garden of Mysteries, with standing stones erected according to traditional African ways. There will also be statues of various African gods, which will be seen in this place. This place, which did not have a name before, has been given the beautiful African name Naledi that means a star or the giver of enlightenment. Here visitors will take part in traditional astronomy and astrology and here stories will be told and visitors will also be shown healing herbs grown in the Garden of Mysteries. They will be shown that and much, much more. Works of art and other beautiful traditional artifacts will be here for sale for those who wish to buy them. It will be a place of Life, a place of Light and a place of Beauty.

Alien Abductions and Reptilians

[by Rick Martin 9/30/99, THE SPECTRUM]

Martin: First of all, let me say it is an honor and a privilege to speak with you, and I would like to thank and acknowledge David Icke and Dr. Joubert, without whose help we would not be having this conversation today. Our readers are aware of the existence of the *shape-shifting reptilian extraterrestrials*, and what I would like to discuss with you concerns the specifics of their presence, their leadership, their agenda, and their methods of operation at this time. So, the first question I would like to ask you is: Can you confirm that *shape-shifting reptilian extraterrestrials* do, in fact, exist on our planet at this time? And if they do, if you can confirm this, will you please be specific about them. Where do they come from?

Credo Mutwa: Sir, can your newspaper send people to Africa?

Martin: I'm sorry, can you repeat that?

Credo Mutwa: Can your newspaper kindly send somebody to Africa in the near future?

Martin: We are financially not able to do that at this time, but that may change in the future.

Credo Mutwa: Because there are some things that I would, please, like your newspaper to check-out, independent of me. You have heard of the country called Rwanda, in Central Africa?

Martin: Yes.

Credo Mutwa: The people of Rwanda, the Hutu people, as well as the Watusi people, state, and they are not the only people in Africa who state this, that their very oldest ancestors were a race of beings whom they called the **Imanujela**, which means "*the Lords who have come*". And some tribes in West Africa, such as a Bambara people, also say the same thing. They say that they came from the sky, many, many generations ago, a race of highly advanced and fearsome creatures which looked like men, and they call them **Zishwezi**. The word Zishwezi means the *dival* or the *glidal-creatures* that can glide down from the sky or glide through water. Everybody, sir, has heard about the Dogon people in Western Africa who all say that they were given culture by the normal beings, but they are no t- the Dogon people are but ONE of many, many peoples in Africa who claim that their tribe or their king were first founded by the supernatural race of creatures that came from the sky.

Are you still with me, sir?

Martin: Oh yes, very much so. Please continue.

Credo Mutwa: Sir, I can go on and on, but let me bring you to my people, the *Zulu* people of South Africa.

Martin: Please.

Credo Mutwa: The Zulu people, who are famous as a warrior people, the people to whom King Shaka Zulu, of the last century, belonged. When you ask a South African White anthropologist what the name of *Zulu* means, he will say it means "*the sky*" (laughter), and therefore the Zulu call themselves "people of the sky". That, sir, is non-sense. In the Zulu language, our name for the sky, the blue sky, is sibakabaka. Our name for *inter-planetary space*, however, is **izulu** and the weduzulu, which means "*inter-planetary space, the dark sky that you see with stars in it every night*", also has to do with traveling, sir. The Zulu word for traveling at random, like a nomad or a gypsy, is izula.

Now, you can see that the Zulu people in South Africa were aware of the fact that you can travel through space-not through the sky like a bird - but you can travel through space, and the Zulus claim that many, many thousands of years ago there arrived, out of the skies, a race of people who were like lizards, people who could change shape at will. And people who married their daughters to a *walking* (extraterrestrial), and produced a power race of Kings and tribal Chiefs, there are hundreds of fairy-tales, sir, in which a lizard female assumes the identity of a human princess and poses as her, and gets married to a Zulu Prince.

Every school child in South Africa, sir, knows about the story of a princess called Khombecansini. Khombecansini was to have married a handsome Prince called Kakaka, a name which means "*the enlightened one*". Now, one day while Khombecansini was gathering firewood in the bush, she met a creature called an **Imbulu**. And this *Imbulu* was a lizard which has the body and the limbs of a human being, but a long tail. And this lizard spoke to Princess Khombecansini, "Oh, how beautiful you are, girl, I wish I could be like you. I wish I could look like you. Can I come close to you?" said the Imbulu lizard woman to the princess.

And the princess said, "Yes, you can."

And as the lizard, which was a taller one, came close to the girl, she spat into the girl's eyes and she began to change. That is, the lizard suddenly changed into a human shape and this lizard began to look more and more and more and more like the girl, with the exception of her long, pointed tail. And then, with her sudden burst of violence, the lizard woman sealed the princess and removed all her bangles and her beads and her wedding skirt off her, and she put them on. Thus, *the lizard became the princess.*

Now there were two identical women in the bush, the shape-shifted lizard woman and the original woman. And the lizard woman said to the original woman, "Now you are my slave. Now you are going to accompany me to the marriage. I will be you and you will be my slave, come-on!" She took a stick

and started beating up the poor princess. And then she went, accompanied by other girls who were bride's maids, according to Zulu custom, and she arrived at Prince Kakaka's village. But, before they reached the village she had to do something about her tail, that is, the shape-shifting woman had, somehow, to hide the tail. So, she forced the princess to weave a net out of fiber and she tucked the tail in and she tied it tight to herself. She now looked like a Zulu woman with attractive, very big buttocks, when seen from outside.

And then, when she arrived and she became the wife of the prince, a strange thing started happening in the village. All of the milk started disappearing because each night the shape-shifting princess, the false princess, used to release her tail, which used to suck in all of the sour milk through a hole at the tip of the tail. And the mother-in-law said, "What is this? Why is the milk disappearing?" Then, she said, "No, I see, there is an Imbulu amongst us."

The mother-in-law, who was a clever old lady, said, "A hole must be dug in the front of the village and it must be filled with milk." And this was done. And then, all of the girls who had come with the false princess were told to jump over this hole. One after the other one, they jumped. And when the shape-shifter was forced, at spear-point, to jump as well, as she jumped her long tail burst out of the net under her skirt and started slurping the milk through the hole, and the warriors killed the shape-shifter. And thus, the real Princess Khombecansini became the wife of the king-of King Kakaka.

Now, sir, this story has got many versions in it. Throughout South Africa, amongst many tribes, you'll find stories of these amazing creatures who are capable of changing from reptile to human being, and from reptile to any other animal of their choice. And these creatures, sir, do really exist. No matter where you go throughout Southern, Eastern, Western, and Central Africa, you'll find that the description of these creatures is the same. Even amongst tribes which never, throughout their long history, had contact with each other at all.

So, there ARE such creatures. Where they come from, I will never claim to know, sir. But they are associated with certain stars in the sky, and one of these stars is a large group of stars which is part of the Milky Way, which our people call **Ingiyab**, which means "*The Great Serpent*". And there is a red star, a redish star, near the tip of this huge rim of stars which our people call IsoneNkanyamba.

Now, this star called *IsoneNkanyamba*, I managed to find its English name. It is the star called **Alpha Centauri**, in English. Now, this, sir, is something that is worth investigating. Why is it that well over 500 tribes in parts of Africa which I've visited in the last 40 or 50 years or so, all of them describe similar creatures?

It is said that these creatures feed on us human beings; that they, at one time, challenged *God* Himself to war, because they wanted full control of the

universe. And *God* fought a terrible battle against them and He defeated them, injured them, and forced them to hide in cities underground. They hide in deep cavities underground, because they are always feeling cold. In these cavities, we are told, there are huge fires which are kept going by slaves, human, zombie-like slaves. And, it is further said that these Zuswazi, these Imbulu, or whatever you choose to call them, are not capable of eating solid food. They either eat human blood, or they eat that power, the energy that is generated when human beings, on the surface of the Earth, are fighting and killing each other in large numbers. I met people who have fled from the early Masaki in Rwanda, from years ago, and these people were horrified by what was happening in their country. They said that the slaughter of the Hutus by the Watusi, and the Watusi by the Hutus, is actually feeding the **Imanujela**, monsters. Because the Imanujela like to inhale the energy that is generated by masses of people being terrified or being killed by other people.

Are you still with me, sir?

Martin: Yes, I'm completely with you.

Credo Mutwa: Now, let me point out an interesting thing, sir. If you study the languages of all African nations, you find within the languages of our people words which are similar to *Oriental, Middle-Eastern*, and even *Native American* words. And the word Imanujela means "*the Lord who came*". A word that anyone can discover in Rwanda, amongst the Rwandan Hutu and Watusi people, is very similar to the Herbrew word Immanuel, which means "*the Lord is with us*". **Imanujela**, "the ones who came, the Lords who are here". Our people believe, sir, that we, the people of this Earth, are not masters of our own lives, really, although we are made to think that we are. Our people say, that is, Black people of all tribes, all of the initiated ones, all of the shamans everywhere in Africa, when they get to trust you and share their deepest secrets with you, they say that [with] the Imanujela, there is Imbulu. And there is another name by which these creatures are known. This name is **Chitauli**.

Now, the word *Chitauli* means “the dictators, the ones who tell us the law”. In other words, “they who tell us, secretly, what we are to do”. Now, it is said that these Chitauli did a number of things to us when they came to this planet.

Please forgive me, but I must share this story with you. It is one of the strangest stories that you find everywhere in Africa in *shamanic secret societies* and other places where the remnant of our ancient knowledge and wisdom are still preserved. It is that, originally, the Earth was covered by a very thick blanket of fog or mist. That people could not actually see the Sun in the sky, except as a nimble of light. And they also saw the Moon at night as a gentle claw of light in the sky, because there was this heavy mist. And the rain was always falling in a steady drizzle. There was no thunder, however. There were no storms.

The world was thickly covered with great forests, great jungles, and people lived in peace on Earth at that time. People were happy and it is said, at that time, we human beings did not have the power of speech. We only made funny sounds like happy monkeys and baboons, but we did not have speech as we now have it. And in those centuries, people spoke to each other through their mind.

A man could call his wife thinking about her, thinking about the shape of her face, the smell of her body, and the feel of hair as a woman. That a hunter would go out into the bush and call out for animals to come, and the animals would select one of their number which was old and tired, and this animal would offer itself to the hunter so that he may kill it quickly and take it as meat to his cave.

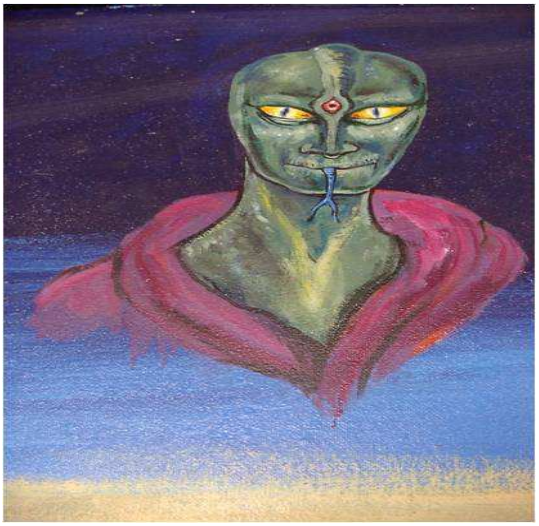
There was no violence against animals. There was no violence against Nature by human beings at that time. Man used to ask for food from Nature. He used to come to a tree and think about fruit, and the tree would allow some of its fruit to fall to the ground, and man would take it.

And then it is said, however, that when the **Chitauli** came to Earth, they arrived in terrible vessels which flew through the air, vessels which were shaped like great bowls and which made a terrible noise and a terrible fire in the sky. And the Chitauli told human beings, whom they gathered together by force with whips of lightning, that they were great gods from the sky and that from now on they would receive a number of great gifts from the god. These so-called *gods*, who were like human beings, but very tall, with a long tail, and with terrible burning eyes, some of them had two eyes-yellow, bright eyes-some had three eyes, the red, round eye being in the center of their forehead. These creatures then took away the great powers that human beings had:

the power of speaking through the mind only
the power of moving objects with their mind only
the power of seeing into the future and into their past
the power to travel, spiritually, to different worlds

All of these great powers the Chitauli took away from human beings and they gave human beings a new power, now, the power of speech. But, human beings found, to their horror, that the power of speech divided human beings, instead of uniting them, because the **Chitauli** cunningly created different languages, and they caused a great quarrel between people.

Also, the Chitauli did something which has never been done before: they gave human beings people to rule over them, and they said, "These are your kings, these are your chiefs. They have our blood in them. They are our children, and you must listen to these people because they will speak on our behalf. If you don't, we are going punish you very terribly." Before the coming of the **Chitauli**, before the coming of the **Imbulu** creatures, human beings were spiritually one. But when the Chitauli came, human beings became divided, both spiritually as well as by language. And then, human beings were given strange new feelings by the Chitauli. Human beings started to feel unsafe, and so they started making villages with very strong fences of wood around them. Human beings started becoming country makers. In other words, they started creating tribes and tribe lands, which had borders, which they defended against any possible enemy. Human beings became ambitious and greedy and they wanted to acquire wealth in the form of cattle, and sea shells.



And, another thing the Chitauli forced human beings to do, they forced human beings to *mine into the Earth*. The Chitauli activated human women and made them to discover minerals and metals of certain types. Women discovered copper; women discovered gold; women discovered silver. And, eventually, they were guided by the **Chitauli** to alloy these metals and to create new metals which had never existed in Nature before, metals such as bronze and brass and others.

Now, the Chitauli, further, removed the sacred rain-bringing mist from the sky and for the first time since creation, human beings looked up and saw stars, and the Chitauli told human beings that they have been wrong in believing that *God* dwelt under the Earth. "From now on," the **Chitauli** told people of this Earth, "the people of Earth must believe that *God* is in Heaven and they must do things here on Earth which would please this God who is in Heaven."

You see, originally, human beings had believed that *God* was underground, that she was a very great mother who dwelt under the Earth because they saw all the green things growing from under the Earth-the grass came from below ground, the trees grew from below ground, and the people had believed, therefore, that the dead people who died go underground. But when the **Chitauli** turned humans' eyes towards the sky, people started believing, now, that *God* is in the sky and that those who die from this Earth don't go underground, but go up into the sky.

And to this day, sir, throughout Africa wherever you go as an investigator, you will find this amazing - these two amazing ideas which conflict with each other. Many African tribes believe in what is called Midzimu or Badimo. Now, the word *Midzimu* or *Badimo* means "them who are in the sky". But, in Zulu-land, amongst my people, you find this amazing schism going hand-in-hand. There are Zulus who believe that the dead ones are the Abapansi, which means "the ones who are below, who are under the Earth". Then there is another idea which says Abapezulu. The word *Abapezulu* means "those who are above", and the word *Abapansi*, which is the oldest name for the spirits of the dead, means "*they who are under the Earth*". So, even today, sir, all over Africa amongst hundreds of tribes, you find this strange double-belief that the dead go into the sky, and side-by-side with the belief that the dead die and go under the Earth. This belief that the dead die and go under the Earth is said to date to the days when our people believed that *God* was a woman, the great *Cosmic Mother*. And, it is contrasted by the Abapezulu belief that *God* is a man who dwells in the sky.

Now, sir, another thing that the **Chitauli** told our people, it is said, is that we human beings are here on Earth to change the Earth and to make it suitable for "*God*" to come down one day and dwell in it. And it is said that they who work to change this Earth and make it safe for the serpent god, the **Chitauli**, to come and dwell in it, will be rewarded with great power and with great wealth.

Sir, as I have watched over many years of study, over many years of initiation of the mysteries of African shamanism, wisdom, and knowledge, I have found myself wondering why we human beings are actually destroying the Earth on which we live. We are doing something which is only done by one other species of animal, namely, the African elephant, which utterly destroys every tree in the place in which it dwells.

We human beings are doing exactly this. And wherever you go in Africa, where once there were great ancient civilizations, you find desert. For example, there is the Kalahari desert in South Africa, and under the sands of that desert, I have found the *ruins of ancient cities*, which means that human beings turned this stretch of land, which was once green and fertile, into a desert. And, in days when I was with explorers and safari people in the Sahara regions of Africa, I also found evidence of *unbelievably ancient human habitation* in places where there is nothing now but angry rock and whispering sand.

In other words, the Sahara Desert was once a *fertile country* and was turned into a desert by human beings. Why? I must ask myself, again and again, why are human beings being driven by insecurity, greed, and lust of power to turn the Earth into a desert in which, ultimately, no human being would ever be able to live? Why?

Although we are all aware of the terrible dangers that this will bring about, why are we cutting huge areas of jungle in Africa? Why are we on Earth carrying out the instructions which the Chitauli programmed into us? Although my mind refuses to accept this, the answer is a terrible yes, yes, yes.

Amongst the many people of wisdom who honor me with their friendship, is a man of great knowledge who lives in Israel, *Dr. [Zecharia] Sitchin*. According to the ancient books which were written by the people of Sumeria, out of clay, gods came out of the sky and forced human beings to work for them, to mine gold for them. This story is confirmed by African legends throughout Africa, that gods came out of the sky and made us into their slaves, and they made us into slaves in such a way that we would never realize that we are slaves.

One other thing that our people say is that the **Chitauli** prey upon us like vultures. They raise some of us, they fill some of us with great anger and great ambition, and they make these people they've raised into great warriors who make terrible war. But, in the end, the Chitauli do not allow these great leaders, these great war chiefs and kings, to die peacefully. The warrior chief is used to make as much war as possible, to kill as many of his people, and those he calls enemies, as possible, and then, in the end, the warrior chief dies a terrible death, with his blood being spilled by others.

And this phenomenon I have seen in my people's history, again and again and again. Our great *King Shaka Zulu*, he fought over 200 great wars during the reign of some 30-something years. And then, he was slaughtered and he died a violent death. He died a broken man who, because of the death of his mother, had no longer the power to win any more battles.

And, before Shaka Zulu, there was another king who trained Shaka to become the great king that he was. That king's name was *Dingiswayo***.** *Dingiswayo* had fought great wars trying to unite the Zulu people into one great tribe. He had seen the White people of the Cape and he thought that,

by uniting his people into one huge nation, he would be able to repel the threat to his people which the White people posed. But, what happened was, after winning many battles of uniting many tribes, King Dingiswayo suddenly became striken by an eye disease which made him almost blind. And he hid this secret that he could no longer see. But, that terrible secret was discovered by a woman, a queen of another tribe, called *Ntombazi*. *Ntombazi* took a battle ax and beheaded Dingiswayo with one blow, after she had lured him into her hut and given him food and beer to drink.

There is also a similar phenomenon with great White leaders: Napoleon, in Europe, who died a miserable death on his lonely island in the Atlantic Ocean; Hitler, also in Europe, who died a terrible death by putting the gun in the mouth and killing himself, we are told; Attila the Hun, who was killed by a woman, and many other great leaders who came to a sticky end after giving as much death and misery to as many people as they could.

King Shaka was stabbed to death by his half-brother, who used on him the same type of spear that he had designed to kill people as quickly as possible. And, Julius Caesar also met a similar fate after he, like our Shaka Zulu, had conquered many nations.

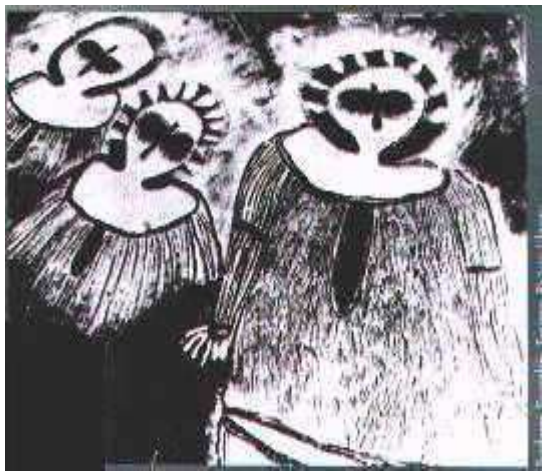
Always the warrior hero dies a death that he, really, should not die. King Arthur, in England, was killed by his own son, Mordred after a long and courageous reign. I could go on and on and on.

Now, all these things, if you bring them together, they show that whether people laugh at this or not, whether people scoff at this or not, there is a certain power that is guiding we human beings toward the dark river of self-destruction. And the sooner many of us become aware of this, the better, perhaps, we might be able to deal with it.

Martin: Do you believe that these beings are around the world equally, or are they primarily focused in Africa?

Credo Mutwa: Sir, I believe that these creatures are everywhere on Earth, and with respect, sir, although I hate talking about myself so much, I am a person who has traveled to many parts of the world. I have been to your country, the United States, sir. I have been to Australia. I have been to Japan, amongst other countries.

And no matter where I have gone, sir, I have found people telling me about creatures like this. For example, in 1997, I visited Australia, sir, and I traveled a lot to try and find the Black people of Australia, the Aborigine. And when I did find them, they told me a number of things that astonished me very, very much. The same things that I'd found in Japan, I found in Taiwan. Everywhere where there are still shaman and traditional healers, you find these amazing stories.



Now, let me tell you, sir, what I found in Australia alone. This, that the Australian Aborigine people, who call themselves *Coorie*, which means "our people": The Coorie people of Australia believe in a great creating god called Byamie, sir. A Coorie shaman, in fact, several of them, drew me pictures of this **Byamie**, and one of them showed me a rock painting representing this strange creator god who came out of the stars. And when they placed their drawing in front of me, what they showed was a **Chitauli**. I recognized it from my African initiation. It had a large head. It had large eyes, which were stressed by the artist. It had no mouth, and it had long arms and incredibly long legs. Sir, this was a typical depiction of a Chitauli which I knew from my own people in Africa.

I asked myself "Why?" Here I am in a country many thousands of miles away from Africa, and here I am seeing a being known as the Biamai or Bimi, who is a creature with which I, the African, am familiar.

Amongst the Native American people, sir, I found, for example, amongst certain tribes in America, tribes such as the Hopi people, and those people who stay in those buildings called a pueblo, I found that these people-they have got what are called **Katchina** creatures, where people wear masks and disguise themselves as certain creatures. And some of these Katchinas are very, very tall, with a huge round head.

Exactly as we have in Africa, I found similar creatures in America. In Africa we call these creatures **Egwugwu**, or, we call them by another name, called **Chinyawu**. The Katchina of the Native American people, and the Chinyawu of our people, are identical beings. Now, why should this be? When were American Native people and Africans in contact? When? This is one of the greatest mysteries of all time, sir. It is one of many things that I found throughout the world which left me utterly amazed.

There ARE such creatures, and the sooner skeptics amongst us face up to this fact, the better it shall be. Why is human-kind not progressing? Why are we *running around in a great circle of self-destruction and mutual-destruction?*

People are basically good; I believe this. People don't want to start wars. People don't want to destroy the world in which they stay, but there are

creatures, or there is power that is driving we human beings toward self-annihilation. And the sooner we recognize this, the better.

Just now, I live in Africa. Here are my people. Here is my home. But I see Africa being destroyed in wars that make no sense whatsoever to me as an African. I look at India which, like Africa, suffered the scourge of colonialism by the French, the English, and other European powers. But India, through her independence as a country, has achieved the things which we, Africa, have failed to achieve. Why?

India has exploded the atomic bomb and is today one of the feared nations of this world. India has launched satellites into orbit. India, although she has the same problems as Africa has - a burgeoning population, religion as well as tribal strife - although India has got an incredibly poor section of her population, as well as an incredibly rich one, she has achieved things that Africa has failed to achieve.

Now, I ask myself "Why? Why?" Because India was established by people from Africa, and I don't think, sir, as the Black races about this. This is a fact that, thousands of years ago, people from Africa laid the foundation of the greatest civilization of India, as well as other countries in Southeast Asia. There is overwhelming archeological evidence of this. But, why is Africa drowning in war, in disease, and in hunger? Why?

Many times, sir, I sit in my hut and I cry when I see diseases like AIDS destroying us; when I see senseless wars destroying those countries in Africa which had thrived for thousands of years.

Say, Ethiopia is a country that has been free for thousands of years. Ethiopia was once the school of all of Africa. Nigeria was once a great country with a long tradition of self-government - long, long before the White man came to Africa. But today, all of these countries and many others are being destroyed.

Today, sir, there are parts of Africa which have been totally depopulated by war and by the disease called AIDS, a disease which shows every sign of being a man-made disease. I ask myself, "Who or what is destroying Africa, and why?"

Because there are tribes in those villages I lived in, who assisted my search for knowledge, before the Second World War and after. But today these tribes no longer exist anymore. They are gone, dispersed, totally exterminated in senseless wars that gain the Black people nothing.

I am in South Africa now. Here I was born, and here I was to die. But I see my country falling apart like a rotting mango. South Africa was once a powerful country. She had a powerful army. She had huge industries, which were producing everything from locomotives to little radios. But today my country has become a drug-sodden, crime-ridden piece of rubbish. Why? A

country doesn't get destroyed almost overnight, unless there are definite forces which are determined to obliterate it.

I recently saw, sir, the destruction of another country inside South Africa. The country is Lesotho. This country, Lesotho, is inhabited by some of the oldest and the wisest tribes in South Africa. Amongst them is a tribe called *the Bakwama*. The *Bakwama people* are so ancient that they actually describe to you a mysterious land of huge pointed mountains, a mysterious land ruled by a great god, who had the head of a human being and the body of the lion. [One immediately thinks of the Sphinx in Egypt.]

The **Bakwama** call this country *Ntswama-tfatfi*. This land that they name *Ntswama-tfatfi* means "the land of the Sun-hawk". The hawk is the bird of prey in Heaven-you know? Now, these Bakwama people did, in South Africa, know about the land of Egypt where they say their ancestors came from. And they call this mysterious land of the gods, "*the land of the Sun-hawk, or the Sun-eagle*", which is exactly how the Egyptians portrayed their country, sir. They portrayed it as "the land of Hor", the god *Horus* in Greece.

Now, when Princess Diana died, in 1997, I was one of the first Black people to suspect that Princess Diana had been murdered, and I will tell you why this thing happened, sir. Because, about a year or 8 months before Diana died, there died a king in Lesotho, King Moshoeshoe II. King Moshoeshoe II's death was detail-for-detail identical to Princess Diana's death.

Consider this please, all of you who might find my words incredible: Princess Diana died in a tunnel, but the king of Lesotho died in a ravine. He had gone far away to investigate a problem in his cattle ranch. It was found that he was overdue, and when the people went to search for him, they heard from various boys who were looking after the cattle in the Basotho-land mountains, that the boys had heard what sounded like a rifle shot, and when the men went to look where the rifle shot had sounded, they found the king's car off the road and deep in the ravine.

They went down their and they found that the king of Lesotho was in his car. He was strapped in a safety belt, but he had a terrible injury at the back of his head. And they found that the king's driver was dead at the steering wheel. But, the two men who were the king's bodyguards, who were riding in the king's vehicle in the seat directly behind the king, had escaped without a scratch. One of the men entered the car and pulled out the dying king. The king apologized to them for messing-up their hands with his blood, which was a tradition, that a dying king must thank the people who are trying to get him out of where he is. And he must apologize to them for putting them into trouble, because anyone who handles the sacred blood of the king is in spiritual trouble of some kind after that.

Then, when the king's car was brought out of the ravine, it was found that there was a hole, like a bullet hole, in one of the tires of the car. And that car's tire was mysteriously removed, afterwards, when the king's car was stored not in a safe place, but in a yard outside where anybody could get at

it. And, when an autopsy was conducted on the body of the driver of the king's car, it was found that the man had been so drunk as to not have been able to drive the car at all. And third, the man who had driven the king's car and who died at the wheel had not been the man who usually drives the king's car.

Now, sir, do you see this mystery now? The death of the Lesotho king matched that of Princess Diana, which was to follow it. In many other amazing details than I have detailed now, and so the nation of Lesotho was reduced to a retch after the king's death, when rioting took place as a result of a general election which provisional party members prospected and controlled.

Today Lesotho is an economically moribund nation. And Lesotho is a country which was the place of a strange experiment - an experiment which consisted of the building of a huge dam, whose purpose was to supply South Africa, and not Lesotho, with large quantities of water. And we have recently heard ugly rumors emanating from that country, that somebody was bribed to facilitate the building of this huge dam where the water of a small nation is being used to supply, to supplement the water supplies of a highly industrialized nation.

There are many strange things, sir, which have taken place in South Africa, and are taking place, as well as in other parts of Africa, which make no sense to me as an African. There are wars which take place in Africa, where after an African country has gained its independence from the colonial power, then a force of rebels pick up weapons against that country's government, but instead of the rebels fighting the government to the bitter end, what happens again and again is that the rebel forces split into various groups which end up fighting not only the government in power, but also each other. And the result is that, in several African countries, the country is so destroyed that, no matter which party wins, the people lose. The United Nations are caused to be called in, in order to create some semblance of peace. In other words, Africans have now started fighting wars which bring about not victory, but the destruction of themselves, as well as their people.

I would like to draw your attention, sir, to the senseless tide which is still raging in the Sudan, as well as other parts of Africa. I would like to draw your attention, sir, to the longest and most terrible civil war which is destroying the southern parts of the Sudan. I would like to draw your attention, and that of your readers, sir, to the terrible war which is destroying Angola. And one part of the world, to the East of Southern Africa, has been so raped by many years of war that there are now places where you don't even hear a bird-thing. All living forms of life have been wiped-out in that place. Now, why?

And then, I have found that these countries that are being destroyed by senseless wars which are totally out of character for us Africans, and I speak as an African, are those countries which, had they been left alone, could have supplied the whole of Africa with food, with water, and with

valuable minerals. I am told, sir, that under the surface of Angola, under the plains of Angola, are deposits of coal which are without equal in this world. I am further told that in parts of Angola there are deposits of oil which are second only to those reserves of oil which are in the Middle East.

The Sudan is a country which I visited several times during, and even after, the Second World War. In the Sudan there was so much food that you received free food from the villagers, as you traveled through the Sudan. Today, southern Sudan is a starvation-torn, battle of rage hellhole where children die of diarrhea in the bush while the vultures and buzzards wait on the branches of trees to feast. Africa is being systematically and deliberately destroyed by a power of such relentlessness that it is continuing the destruction even now. But, this power is getting desperate.

Martin: Excuse me. Did you say there was coal in Angola or gold?

Credo Mutwa: Coal, sir, coal. There are diamonds in Angola, sir. And I have learned from reliable people that there is more oil under Angola, in certain places, than there is in certain parts of the Middle East.

Is this what Africa is being destroyed for? Is this what our nations are being slaughtered for - for coal under the surface, for diamonds? If so, who is this intelligence that is behind this? Are people less valuable than minerals? Are people less valuable than oil?

Because, sir, genocide, worse than anything that Hitler ever committed upon the Jewish people, is taking place in Africa NOW, and the people of America don't seem to care a damn. Why? We are the best friends that the United States has got. We are the best people. We buy American products. Our children want to look like American children. Our kids wear jeans, sir, and they even speak with American accents, because you American people are our role model. Why are you allowing us to be slaughtered? Why? Why?

Not only are we being killed by war, sir, we are being killed by drugs. There were no drugs in South Africa during the days of the apartheid government. Now, under our democratic government, our country has become one drug-sodden cess pit. Why?

Today, sir, and I speak as a traditional shaman, one of my purposes is to try and help people with a drug problem. Sir, I can help a young African who is abusing marijuana or hashish. I can help a young African who is dependent upon Dakwa. But, sir, I am useless, my skills are rubbish and I fail again - and so do many like me - to help young Black people who are addicted to a new type of drug which is called "*crack*". It is a hard-looking drug. It's like hardened chocolate when you see it, and this thing is so addictive that no shaman can help a young victim of this drug.

I am asking the people of the United States of America, I am asking my Black brothers and my Black sisters over there, why are you allowing the country which is your mother to be exterminated?

I don't care what skeptics say, sir. Please forgive me when I really get hot under the collar. I don't care what skeptics say, but there IS a force destroying Africa and I am not buying the nonsense that it is the bankers of the IMF and other big banks. You don't kill the goose that gives you the golden egg, so why would the bankers want to destroy Africa? There is another force behind these people, a terrible, *alien force*, which does things behind the scenes which - and the sooner we recognize this, the better - sir, it is very common for human beings who are in trouble to blame forces other than those inside themselves. But, I have studied the situation in Africa since the end of the Second World War, and before, and I have evidence that points to an alien force at work in Africa. What, who is wiping out Africa's oldest tribes? Please, sir, let me tell you a thing that cuts my soul. May I please?

Martin: Please, continue.

Credo Mutwa: Please, I'm sorry to talk so much. Please forgive me. I belong to the Zulu nation, a nation of warriors, a nation of wise people. My people, sir, have never been studied by White anthropologists thoroughly, but the Zulu people knew things that, if I were to share with your readers, they would be amazed.

Let me show you this. The Zulu people KNEW, amongst many things, that it is the Earth which moves around the Sun, and not the other way around. They said, to explain this thing to the initiated, that the Earth is a feminine creature and the Sun is a male creature, and, therefore, the Earth is the mobile one who dances around the Sun - the beautiful princess who dances around the fiery king who is the Sun. Our people knew that the Earth was a sphere. Our people knew about germs and their function. When the White man came to Africa, where did this incredible knowledge come from? I do not know. The people of America and the people of Europe say that it was Albert Einstein who came out with the idea that time and space are one and the same thing. My answer to that is, "No!"

My people, the Zulus, knew that space and time was one thing. In the language of the Zulu, one of the names for *space* is umkati. And the Zulu name for *time* is isikati. Now, our people knew that space and time were one and the same thing, hundreds of years before Einstein's birth.

And furthermore, our people believed, like the Dogon people, that there are 24 planets in our part of space which are inhabited by intelligent creatures of various states. And, this knowledge has never been recorded in any book, and I and my aunt are the only surviving high sanusi [*shaman*] in South Africa who are the keepers of this knowledge. My aunt is still alive. She is about 90-something years old, and I am now close to dead, suffering from diabetes - a terrible killer of African people nowadays.

And, what I am trying to tell you is that, although my people had this tremendous knowledge, which has never been written down in any book, the

Zulu people today, a huge percentage of them, are victims of HIV or outright AIDS. And it has been calculated, sir, in the next 50 years, fully three-fourths of the Zulu people in Natal are going to die. And I am the keeper of sacred objects which I inherited from my grandfather. I am, from my mother's side, a direct descendant of the last true Zulu king, Dingame. And, my duty should be to protect my people from anything that threatens their existence. Look, please, sir. Anyone who studies humanity with love, with understanding, and with care, recognizes the fact that there is a shining *God* which is struggling to be born within each and every one of us. We are trying to fight back, although many of us are not yet aware of this. We are developing an attitude of wanting to protect our planet, no matter who or what we are. There are chiefs in Africa who fine you very heavily if they see you destroying a tree unnecessarily. This thing was common in the past, but it disappeared with the coming of the White people; but now it has come back again. Man is becoming, is struggling to become a more advanced, more caring being, and the aliens are not going to take this lying down. They are going to cause us to kill each other, again. And I am worried about what is going to happen. Sir, I can show you many strange things that African people did to protect themselves against the Grey aliens. The things that our people did were not the result of superstition. They were the result of terrible personal experience. One day I hope to share with you, sir, the story of how I got "taken", we say. We believe, sir, that the *Mantindane* ("the tormentor"), the Greys, are really servants of the **Chitauli**. And that they, contrary to what White people think - White people think a wrong thing, sir, many - that the Mantindane are experimenting with us. They are NOT. *I repeat, they are not.* Anyone who has been through the hells of these beings will tell you that there is nothing experimental in what they do. There is a cold, cold, cold-blooded resolve, and they are not doing what they do to us for themselves, they are doing what they do to us for greater creatures than they are. Please, sir, can you give me a little time to share with you, briefly, what happened to me?

Martin: Oh yes, absolutely, please. We have all the time you need.

Credo Mutwa: Sir, it was an ordinary day, like any other day. It was a beautiful day in the eastern mountains of Zimbabwe, which are called Inyangani. These are mountains to the East of Zimbabwe.

Now, I had been instructed by my teacher to go and find a special herb which we were going to use in the healing of a certain initiate who was badly ill. And my teacher, a woman called Mrs. Moyo, was Ndebele, from Zimbabwe, once known as Rhodesia.

I was looking for this herb, and I was not thinking about anything, and I had no belief whatsoever in these creatures. I had never encountered them before, and although we African people believe in many things, I was mighty skeptical, even about certain entities that we believed in at that time, because I had never encountered anything like that before.

And all of a sudden, sir, I noticed that the temperature around me had dropped, although it was a very hot African day. I suddenly noticed that it was now cold and there was, what appeared to be, a bright blue mist swirling all around me, getting between me and the eastern landscape. I remember wondering, stupidly, what this thing meant, because I had just begun to dig one of the herbs I had found.

Suddenly, I found myself in a very strange place, a place that looked like a tunnel lined with metal. I had worked in mines before, and where I found myself appeared to be a mine tunnel which was lined with silver-greyish metal.

I was lying on what appeared to be a very heavy and very large working bench or a working table, sir. But yet, I was not chained to the table. I was just lying there and my trousers were missing, and so were the heavy boots that I always wore when I was out in the bush. And all of a sudden, in this strange, *tunnel-like room*, I saw what appeared to be dull, *heady-looking, grey, dull-like creatures* which were moving toward me.

There were lights in this place, but not lights as we know them. They seemed to be patches of glowing stuff. And there was something above the far entrance which looked like writing, that writing against the silver-grey surface, and these creatures were coming at me but I was hypnotized, just as if the witchcraft had been put upon my head.

But I watched the creatures as they were coming towards me. I didn't know what they were. I was frightened, but I couldn't move my arms or my legs. I just lay there like a goat on a sacrificial altar. And when the creatures came towards me, I felt fear inside me. They were short creatures, about the size of African Pigmy. They have very large heads, very thin arms, and very thin legs.

I noticed, sir, because I am an artist, a painter, that these creatures were built all wrong from an artist's point of view. Their limbs were too long for their body, and their necks were very thin, and their heads were almost as large as full-grown watermelons. They had strange eyes, which looked like goggles of some kind. They had no noses, as we have, only small holes on either side of the raised area between their eyes. Their mouth had no lips, only thin cuts as if made by a razor.

And while I was looking at these creatures, sir, in amazed fascination, I felt something close to my head, about my head. And when I looked up, there was another creature, a slightly bigger one than the other, and it was standing above my head and was looking down at me.

I looked up into its eyes and I was totally hypnotized, and you know, I was spellbound. I looked into the thing's eyes and I noticed that the creature wanted me to keep looking into his eyes. I looked and saw that, through these covers over their eyes, I could see the creature's real eyes behind this black, goggle-like cover. It's eyes were round, with straight pupils, like those of a cat. And the thing was not moving it's head. It was breathing; I could see that. I could see little nostrils moving, closing and shutting, but sir, if anybody says to me that I smelled like that creature, really, I would konk him one on the face.

Martin: (Laughter)

Credo Mutwa: The creature smelled like nobody's business. It had a strange smell, a throat-tightening, chemical smell, which smelled like rotten eggs, and also like hot copper [sulfur], a very strong smell.

And the creature saw me looking at it, and it looked down at me and, all of a sudden, I felt a terrible, awful pain on my left thigh, as if a sword had been driven into my left thigh. I screamed in pain, horrible, calling out for my mother, and the creature placed it's hand over my mouth. You know, sir, it was like-if you want to know how that felt, please sir, take the leg of a chicken, a live chicken, and place it against your lips. That was how the creature's hand felt upon my mouth.

It had thin, long fingers, which had more joints than my human fingers have. And the thumb was in the wrong place. Each one of the fingers ended in a black claw, almost like certain African birds. The thing was telling me to be quiet. And how long the pain went on, sir, I don't know. I screamed and I screamed and I screamed, again.

And then, all of a sudden, something was pulled out of my flesh, and I looked down and saw my thigh covered with blood, and I saw that one of the creatures - there were four of them, other than the one standing over my head - they wore tight fitting overalls, which were silvery-grey in color, and their flesh resembled the flesh of certain types of fish that we find in the sea off South Africa. And the creature standing above my head appeared to be a female. It was somehow different than the others. It was taller, bigger,

although it didn't have breasts like a woman, it appeared to be feminine. And the others appeared to be afraid of it, I don't know how I can describe this.

And then, while this terrible thing was going on, another of the creatures came up to me - it walked sideways, in a slightly jerking way, as if it was drunk - it walked up along the table, to my right side, and it stood next to the one standing above my head. And before I knew what was happening, this creature stuck something that was like a small, silver, ball-point pen with a cable at one end, it pushed this thing, coldly, into my right nostril.

Sir, the pain was out of this world. Blood splattered all over. I choked and tried to scream, but the blood got into my throat. It was a nightmare. Then, it pulled the thing out and I tried to fight and sit up.

The pain was terrible, but the other thing above my head placed it's hand upon my forehead and kept me down with very little force. I was choking and trying to spit out the blood, and then I managed to turn my head to the right to spit out the blood, which I did, and then what the creatures did to me, sir, I don't know.

All I do know is that the pain went away, and in place of the pain, strange visions flooded my head, visions of cities, some of which I recognized from my travels - but, cities which were half-destroyed, the buildings having their tops blown away, with windows like empty eye-sockets in a human skull. I saw these visions again and again. All the buildings that I saw were half-drowned in a reddish, muddish water.

It was as if there had been a flood and the buildings were sticking up out of this great flood, partly destroyed by a disaster of some kind, and it was a terrible sight. And then, before I knew it, one of the creatures, the one standing next to my feet, drove something into my organ of manhood, but here there was no pain, just a violent irritation, as if I was making love to something or someone.

And then, when the creature withdrew the thing, which was like a small, black tube which it had forced into my organ of manhood, I did something which produced a strange result, and I did not do it intentionally. I think it was my bladder opened, and I urinated straight into the chest of the creature which had pulled the thing out of my organ.

And if I had shot the creature, it would never have reacted as it did. It jerked away and nearly fell, and then it recovered and staggered away like a drunken insect, and left the room. I don't know whether my urine did it; I don't know. But that is what happened.

Then, after a while, the other creatures went away, leaving me with a dull pain in my nostril, with blood on my thigh, and the table wet with urine. And the thing standing above my head had not moved. It just stood there with it's right hand touching it's left shoulder, in a strangely beautiful and

feminine way. It stood there looking at me. There was no expression in its face. I never saw any of the creatures talk or make any sound of any kind. All I do know is that they appeared to be mute.

And then, out of somewhere there arrived two other creatures, one of which was made entirely out of metal. Even in my worst nightmares, I still see this creature. It was tall. It was big. And the area in which we were was too small for it. It walked with a slight stoop, moving forward, and it was definitely not a living thing. It was a metal creature, a robot of some kind. And it came and it stood near my feet, its whole body clumsily bent, looking down at me. There was no mouth. There was no nose. There were just two bright eyes, which seemed to change color, and seemed to move somehow, like the crackling of an electrical device.

And then, behind this huge, bent creature, came a creature which surprised me. It was very, very, very, very swollen, sir, in appearance. It had pink skin. It had a blondish, very human body. It had very bright, blue, slanting eyes. It had hair which looked like nylon fiber of some kind. It had high cheek-bones and an almost human mouth, with full lips and a small, pointed chin. The creature, sir, was definitely a female but like an artist and a painter, which I am, and also a sculptor, I noticed that the creature was totally out of proportion. It was wrong.

First, its breasts were thin and pointed, and set too high upon its chest, not where a normal woman's breasts would be. Its body was powerful, almost fat, but its legs were too short and its arms were too short in proportion to the rest of its body. And it came towards me, looked down at me, and before I knew what it was doing, somehow it mated with me. It was a horrible experience, sir, even worse than what had been done to me before. But even now, the trauma of that day had affected my life even now, exactly 40 years later.

And after that, when the creatures had gone, leaving only the one creature which had been standing about my head, the creature standing about my head shook me by the hair, it gripped me by the head and forced me to stand off the table and to get off the table. I did that, and such was the state that I was in, that I fell onto my knees and hands, onto the floor.

And I noticed that that floor was strange. It had moving patterns in it, which kept on changing and shifting-purple, red, and greenish patterns, on a metal-grey background. And the creature pulled me by the hair, again, forcing me to stand up, and it pushed me roughly and made me follow it.

Sir, it would take too long for me to describe what I saw in that strange place, as the creature pushed me, roughly, from room to room. Even now my mind can't grasp what it was that I saw. Amongst many things that I saw were huge cylindrical objects, made of what appeared to be glass of some kind. And in these object, cylinders, which reached from the roof to the floor of the place we were going through, was what appeared to be a sort of a greyish-pink liquid. And in this liquid I saw small editions of the alien

creatures floating round and round, like disgusting little frogs, inside this liquid.

I couldn't understand what it was that I was being shown. But then, in the last room I was led through, I saw people, and other strange creatures, which, even now, my mind can't make head or sense out of, lying on the table. And I passed a White man, a real White man, who smelled like a human being, was smelling of sweat, urine, excrement, and fear. This White man was lying on a table like the one I had been lying on, and I looked into his eyes and he looked into mine as I went by.

And then I found myself out in the bush. I found that my trousers were missing. There was a terrible pain in my left thigh. There was a pain in my penis which was starting to swell, and when I tried to pass water, the pain was excruciating. I took off my shirt and I used it as a loin-cloth and I walked through the bush.

I first met a group of young Rhodesian Black people who guided me to my teacher's village. And when I arrived outside that village, I smelled so horribly that every dog in the village came yapping and snarling to tear me to pieces. And it was only my teacher and her other students and the villagers who saved me on that day. My teacher and the villagers were not at all surprised by what I had to tell them. They accepted it, sir. They said to me that what had happened to me had happened to many other people before, and that I was lucky to return alive, because many people have disappeared in that part of the land, never to be seen again - White people, Black people, and so on.

Sir, I'm cutting a very long story short. In the year following, 1960, I was delivering parcels in the city of Johannesburg. You see, I was working in a curio shop, when a White man shouted at me to stop. I assumed that the White man was a secret policeman who wanted to look into my identity documents. And when I tried to produce the documents, he told me, angrily, that he didn't want to see my stinking documents. Sir, he asked me this question: "Listen, where the hell have I seen you before? Who are you?"

I said, "I am nobody, sir; I am just a working man."

He said, "Don't bullshit me, man; who the hell are you? Where did I see you before?"

And then I looked at him. I recognized him - his long, straggly, golden-brown hair, his ridiculous mustache and beard. I remembered him - his blue eyes blood-shot and naked-terror, shining upon his eyes, and his skin as pale as that of a goat.

I said, "Meneer", which is the African's way. "Meneer - I saw you in Rhodesia in a certain place underground." And if I had hit that White man with my fist, he wouldn't have reacted the way he did, sir. He turned away and

walked with a terrible expression, and he disappeared on the other side of the street.

Now, roughly, this is what happened to me, sir, but it is not a unique experience at all.

Since that time I met many, many, many people who have had the identical experience that I said, and most of them were traditional Black men and women who can neither read nor write. They were coming to me to seek my help as a shaman, but I was, myself, looking for somebody wiser than I to tell me what had happened to me, exactly.

Because, sir, when I get caught by the *Mantindane*, you become so traumatized, your life becomes so changed, you become so embarrassed and ashamed of yourself, you develop a self-hatred which you cannot understand, and there are subtle changes in your life which make no sense to you.

One: You develop a strange love for humankind. You want to shake everybody by the shoulders and say, "Hey, wake-up people; we are not alone. I know we are not alone!"

And, you develop a feeling that your life is no longer your own; and furthermore, you become compelled with a strange edge to move from place to place, to travel. You become worried about the future; you become worried about people.
And another thing, sir, which I hoped one day you would send people to me to see for their own self: you develop knowledge which doesn't belong to you. You develop an understanding of space, an understanding of time and creation which makes no sense to you as a human being - it is a state, after your terrible torture, after substances have been removed from you, some kind of exchange takes place where you suddenly know things that the Mantindane would know, which ordinary human beings do not know.

But, sir, I know that this sharing of *God* often happens even when for example, at one time, in 1966, in South Africa, sir, I was arrested and rather savagely interrogated by the security police. It was that time when every Black intellectual, no matter who he or she was, had a visit from these really nasty guys, who put you to torture, sometimes, who used to put electrical devices on you, and ask you questions, and so on.

Sometimes, when these "human beings" were torturing you, you often used to sense what they were thinking. Somehow, when you are being tortured by human beings, not by Mantindane only, there is a transference of thought. For example, when a particularly nasty secret policeman was coming to beat you, you KNEW what he was thinking, even before he burst into the room in which you were held. You knew that he was coming, and you knew exactly what he was thinking and what he intended to do to you.

So, this is why I say the strange things that flood my mind. And what flooded my mind on that day were visions from the mind of the **Mantindane**.

Since that time - I am a man of only very limited education - I found it hard to speak, let alone to write English. I take long to say things which people of better English would say in few words. But, my hands are capable of making things which nobody ever taught me.

I make engines, rocket engines that actually work. I make guns, of any type I wish, and all people who know me will tell you this and, Mr. *David Icke*, sir, might show you pictures of what I've done around my new home. I have made large robots out of scrap iron, and some of these robots are going to work. I don't know where I acquired this knowledge from. And since that terrible day, the visions I have seen since I was a child, and the ordinary impressions which I have as a shaman, have grown much more intense.

I don't know why, and I want to know the reason why. But I can tell you, sir, that these creatures, which people wrongly call aliens, are not aliens at all.

Over many years of looking into this thing, trying to understand it, I can tell you this: that the Mantindane, and the other kinds of alien beings that our people know about, are sexually compatible with human beings. The Mantindane are capable of impregnating African women.

And I have come across many cases of this during the last 30 years or so. For example, according to our culture, abortion is regarded as worse than murder. And if a tribal woman from a rural area in South Africa is found to be pregnant by some *unknown person*, and then her pregnancy disappears, that, sir, relative to that woman, accuses her of having committed abortion, and yet she denies this, of course.

And because of the fight that results between her and her relatives, the husband's relatives, then she challenges these people who are accusing her to take her to a sangoma; that is a person like myself. The sangoma will sometimes examine the woman and, if the sangoma finds that the woman had been pregnant, and had somehow had her fetus removed - a thing which, when it is done by the Mantindane, results in specific injuries to the

woman which anyone with experience can recognize - then, the sangoma knows that the woman is telling the truth.

Also, the smell which clings to people who have been through the hands of the Mantindane, that meticulous man which is unforgettable, always clings to all women who have been impregnated by the Mantindane, no matter how much perfume or powder they try to use.

So, that is why many such cases land on the doorstep of my life. Sangomas bring such people to me in large numbers, because they think I am the best one to help in such problems.

So, in the last 40 years or so, I have received many women who have actually been impregnated by the Mantindane and their pregnancies mysteriously terminated, leaving the woman feeling defiled, feeling guilty, and rejected by her family. It becomes my duty to convince the family of the woman's innocence, to try and heal the terrible spiritual and mental, as well as physical-trauma that the woman has undergone, and to otherwise help her and her members of the family, and forget what happened.

No, sir; if these aliens are from a far away planet, why are they able to impregnate women? And why did that strange creature, which was naked, with red pubic hair, which climbed over me on that working table, why did it have an organ which, though slightly different from that of a normal woman, was still a recognizable female organ?

The creature's organ was in the wrong place. It was slightly more in the front, where that of normal woman is between the legs. But it was recognizable, and it looked like a female organ. It had hair like a woman's organ.

So, sir, I believe that these so-called aliens don't come from far away at all. I believe that they are here with us, and I believe that they need substances from us, just as some of us human beings use certain things from wild animals, such as monkey glands, for certain selfish purposes of our own.

I believe, sir, that we should study this dangerous phenomenon very, very, clearly and with objective minds.

Far too many people fall into the temptation of looking upon these "aliens" as supernatural creatures. They are just solid creatures, sir. They are like us; and, furthermore, I'm going to make a statement here which will come as a surprise: the *Grey aliens*, sir, are edible. Surprised?

Martin: Please continue.

Credo Mutwa: I said, sir, the Grey aliens are edible.

Martin: Yes, I heard that and I'm anxious to...

Credo Mutwa: Their flesh is protein, just as animal flesh on Earth is, but, anyone who *ingests Grey alien flesh* comes very, very close to death. I nearly did. You see, in Lesotho there is a mountain called Laribe; it is called the Crying Stone mountain. On several occasions, in the last 50 years or so, alien craft have crashed against this mountain.

And one last incident was reported in the newspapers not so long ago. An African who believes that these creatures are *gods*, when they find the corpse of a dead Grey alien, they take it, put it in a bag, and drag it into the bush, where they dismember it and ritually eat it. But some of them die as a result of ingesting that thing.

About a year before I had the experience from the Inyangani Mountains, I had been given, by a friend of mine in Lesotho, flesh from what he called a sky god. I was skeptical.

He gave me a small lump of grey, rather dry stuff, which he said was the flesh. And he and I and his wife ritually ate this thing, one night. After we had eaten this thing, sir, on the following day, exactly, our bodies erupted into a rash which was like nothing I had experienced in my life before.

Our bodies were so full of the rash and urticaria, it was as if we had small pox. We itched, the itching was horrible, especially under the arm-pits and between the legs, and the buttocks. Our tongues began to swell. We could not breathe. And for a number of days, my friend, his wife and I were totally helpless, secretly attended by initiates who were studying under my friend, who was a shaman.

I came very close to death. There was bleeding from nearly every orifice in our body. We passed blood, much blood when we went to the toilet. We could barely walk, barely breathe. And after about 4 or 5 days, the rash subsided, then the pealing of the skin took its place now. Our skins began to peal, in scales like that of a snake shedding it's skin.

Sir, it was one of the most terrible experiences I had undergone. In fact, when I began to feel better, I think that my being abducted by the **Mantindane** was the direct result of my having ingested flesh from one of these creatures. I had not believed that what my friend was giving me was flesh from a creature. I assumed it was some kind of root or herb or whatever. But, afterwards, I recalled the taste of the thing. It had a coppery taste, and had the same type of smell that I was to encounter in 1959.

And, after the rash went down - while I was still peeling and we were smeared from head to foot with coconut oil by the initiates, every day - a strange change came over us, sir, which I am asking all people of knowledge who would read this in your country to try and explain to me. We went crazy, sir, utterly crazy.

We started laughing like real loony tunes. It was ha-ha-ha-ha-ha-ha, day after day-for the slightest things we started laughing our heads off, for hours, until you were nearly exhausted.

And then the laughing went away; and then a strange thing happened, a thing which my friend said was the goal which those who ate the flesh of a Mantindane wanted to achieve.

It was as if we had ingested a strange substance, a drug, a drug like no other on this Earth. Suddenly, our feelings were heightened.

When you drank water, it was as if you had drunk a wine of some kind. Water became as delicious as a man-made drink. Food began to taste amazingly. Every feeling was heightened, and it's indescribable - it was as if I was one with the very heart of the universe. I cannot describe it any other way.

And this feeling of amazing intensity of feeling lasted for over 2 months. When I listened to music, it was as if there was music behind the music, behind the music. When I painted pictures - which is what I do for a living - and when I was holding a particular color on the tip of my brush, it was as if there were other colors in that color. It was an indescribable thing, sir. Even now I cannot describe it. But let me now, sir, go to something else.

The **Mantindane** are not the only alien beings that we Africans have seen and know about, and have got stories to tell about.

Many, many, many centuries ago, before the first White-man came to Africa, we African people encountered a race of alien beings which looked exactly like the European White Man who were going to invade Africa in our future.

These alien creatures are tall. Some of them are rather well built, like athletes, and they have slightly slanting blue eyes and high cheek-bones. And they have got golden hair, and they look exactly like the Europeans of today, with one exception: their fingers are beautifully made, long and like those of musicians and artists.

Now, these creatures came to Africa out of the sky, in craft which looked like the boomerang of the Australian people. Now, when one of these craft comes down to land, it creates a whirlwind of dust, which makes a very large sound indeed, like that of a tornado. In the language of some African tribes, a whirlwind is *zungar-uzungo*.

Now, our people gave several names to these White-skinned aliens. They called them Wazungu, a word which loosely means "*god*" but literally means "*people of the dust-devil or the whirlwind*".

And, our people were familiar with these Wazungu from the start. They saw them, and they saw that some-in fact, many-of these Wazungu carry what appears to be a sphere made of crystal or glass, a sphere which they always

playfully bounce like a ball in their hands. And when a force of warriors tries to capture a Wazungu, the Wazungu throws this ball into the air, catches it in his hands, and then disappears.

But, some *Wazungu* were captured by Africans in the past and forcibly kept prisoner in the villages of chiefs, and in the caves of shamans. The person who had captured the Muzungu, as he is called in singular, had to make sure that he kept the glass-globe well-hidden from the Wazungu. So long as he kept the globe hostage, the Muzungu could not escape.

And when Africans saw the real Europeans, the White men from Europe, they transferred to them the name *Wazungu*. Before we met the people from Europe, we Africans, we had met White-skinned Wazungu, and we transferred the name *Wazungu* to the real Europeans, from the aliens.

Now, in the Zulu language, we call a White man Umlungu. Now, the word *Umlungu* means exactly the same as *Wazungu*, "a god or a creature which creates a big whirlwind underground".

In Zaire, called now the *Democratic Republic of the Congo*, White people are called Watende or Walende. This, again, means "a god or a White creature". And, the word Watende not only is used to refer to the pink-skinned alien, but is also used to refer to the field **Chitauli**. In Zaire, when shamans talk fearfully about the lords who control the Earth, they refer to them not as Chitauli, but they refer to them euphemistically as *Watende-wa-muinda* - that is, "the White creature which carries a light" because at night the Chitauli's forehead eyes glow like red lights in the dense bush. They glow like the rear lights of an automobile in the dense bush. So, a *Watende-wa-muinda* "the White creature of the light", that is what the **Chitauli** are called in the Democratic Republic of the Congo.

There are over 24 other alien creatures, sir, that we Africans know about, but I will tell you briefly, now, about only two.

Sir, in the country called Zimbabwe, where I had my encounter in 1959, there is also another creature. This is the most amazing creature, and I saw it once, and so did several other people, some Black and some White, who were with me. This creature is a huge creature, and shaped exactly like a gorilla, but it is unlike a gorilla, which often walks on its feet, as well as on its knuckles. The creature I'm talking about, sir, stands about 8 feet or 9 feet high, and is built exactly like a gorilla, but its body is very powerful. Its shoulders are very wide, it's neck is very thick. It is covered with thick, rough fur, like no other wild animal in Africa.

It is a humanoid creature, with thighs and legs and feet, as well as arms and hands which look exactly like those of a human being, only covered with a heavy mat of dark-brown fur. This creature, sir, is known as Ogo by the people of Zimbabwe. And schools of people have seen this creature, hundreds over the many generations. Some of these creatures have been seen right here in South Africa, in isolated bushy and mountainous places.

And these Ogo are, detail for detail, exactly like what the Native American people of the Northwestern United States call a Sasquatch or Bigfoot.

In fact, I say it is the same creature and we have it right here in southern Africa. It is also exactly the same creature, but with a totally different skin color, as the one that is seen by the people of Nepal on the slopes of the Himalaya mountains, the creature that is called a Yeti.

Now, then, the last creature, sir, a creature which is so well known in South Africa, and elsewhere in Africa, that if you mention its name, people smile. It is called a Tokoloshe. Every African knows what a *Tokoloshe* is. Some call it *Tikoloshe*.

It looks like a very nasty looking teddy-bear in appearance, in that it's head is like that of a teddy-bear, but it has got a thick, sharp, bony ridge on top of its head. The ridge goes from above its forehead to the back of its head, and with this ridge it can knock down an ox by butting it with its head.

This creature causes the Black people in certain places to raise their beds on bricks, one brick laid on top of the other one, about 3 feet above the ground. And you find this all over South Africa. This Tokoloshe likes to play with children, and has been seen hundreds of times by school children, in various parts of South Africa, even in recent times.

Sometimes it will terrorize children by scratching them as they sleep, leaving long, parallel scratches on a child's back and upon a child's thighs, scratches that become infected and itch terribly.
About two years ago, a creature like this terrorized a whole school of children in Soweto, near Johannesburg. And the school children called it pinky-pinky. Now, this creature is not only known in South Africa amongst Black people, it is also known, sir, amongst Polynesian people of Hawaii, and other islands in the Pacific. These people lift their huts, their grass houses, on stilts, to the height exactly that Africans lift their bed. When you ask a Polynesian, "Why do you built your huts like this?" The Polynesian will say, "We want to protect ourselves from Tiki."

Now, this is interesting, sir that a creature exactly like the one seen in South Africa is also seen on some Pacific islands, and the name by which it is known in the Pacific, *Tiki*, is very close to the African word Tikiloshe, or Tokoloshe.

One day I hope to share more of this information with your readers, but my appeal, again, is this: Please investigate! Please, let us investigate! Let us stop being too skeptical. Excessive skepticism is just as dangerous and as evil as gullibility.

Nobody can tell me that aliens don't exist. Let someone tell me, what is the meaning of this hole in my side? Let someone tell me, why is it that after I had been mated to that strange creature, in that strange place, my organ of manhood swelled horribly, and for many years after that I couldn't make

love to an ordinary woman, properly. Why? If that was a figment of my imagination, how can a figment of one's imagination leave you with scars and cracks on your male organ, some of which have not healed to this date? Let such people answer me that question.

We must investigate, sir, because there is every sign that the alien creatures sharing this planet with us are getting desperate. Why? Because, you see, there is a great fight shaping up, and anyone who thinks deeply about such things can see this fight coming.

What am I talking about? Sir, until 30 or 40 years ago, very few people cared about the environment. Very few people were concerned about the destruction of the rain forests in Africa and elsewhere. Very few people were concerned when White hunters, who, at that time were regarded as *heroes*, massacred Africa's animals in the thousands. Very few people were concerned when the great nations of the world, such as the United States, Russia, Britain, and France, openly tested nuclear weapons in many parts of the world.

Today there are people who would spit at a big-game hunter if he showed himself in a hotel and announced what he was. Today a big-game hunter is no longer looked upon as a *hero*, but rather as a murderer. Today there are men and women, Black and White, who are prepared to risk their lives to save trees, to save animals, and to stop the insanity of testing nuclear weapons.

Sir, what does this tell you? It tells you that, after many thousands of years of being dominated by alien creatures, human beings are starting to fight back. Human beings are starting to care about the world in which they live and in which they find themselves. But, the aliens, the Chitauli, the Mantindane - call them what you will - are not going to take that lying down. They are going to punish us, as they did centuries before.

The aliens once destroyed a nation whose name has come down to us Africans as the nation of Amariri. It is said that the kings of Amariri, this fabulous country which we believed lay beyond the setting of the Sun, were refusing to do what the *Chitauli* were telling them to do.

The kings, at that time, were refusing to sacrifice their children to the *Chitauli*. They were refusing to make war on fellow human-beings, in order to sustain the Chitauli, with their god's image.

It is said that the Chitauli brought down a fire from Heaven. They took fire from the Sun itself and they used it to burn that great civilization away. They caused earthquakes and tidal waves and destroyed the great civilization of the Red people of the long green hair, who are said to have been the first people ever to be created on this Earth. It is said that the Chitauli allowed only a few surviving people to escape the destruction of Amariri, and that they are prepared to do this again in the very near future.

I'm worried about what is going to happen in other countries in the world. All these earthquakes, which have caused the destruction of human life in the Middle East and in parts of Africa and India, why does my heart feel frightened when I read about all this? These earthquakes are happening with unnatural regularity now, in Egypt, in Armenia, and one of these earthquakes was so powerful, it went right through the planet Earth and caused a very sacred rock in Namibia, a rock known as the *Finger of God*, which has been standing for tens of thousands of years, to collapse in a heap of rubble. And when that rock collapsed, I received many worried letters from sangomas who believed that because this rock had fallen, then the end of the world was very, very near.

Is there a question, please?

Martin: I read your poem, your pledge. In your pledge you mention the name *Jabulon*. Can you explain who that is?

Credo Mutwa: Jabulon, sir, is a very strange god. He is supposed to be the leader of the Chitauli. He is a god, to my great surprise, which I find certain groups of White people, especially, worshipping. We have known about *Jabulon* for many, many centuries, we Black people. But I am surprised that there are White people who worship this god, and these people, amongst them are people whom many have blamed for all the things that have happened on this Earth, namely, the Freemason people. We believe that *Jabulon* is the leader of the Chitauli. He is the *Old One*. And one of his names, in the African language, sir, is Umbaba-Samahongo - "the lord king, the great father of the terrible eyes" - because we believe that *Jabulon* has got one eye which, if he opens it, you die if he looks at you.

It is said, sir, the Umbaba ran away from an eastern land during a power struggle with one of his sons, and he took refuge in Central Africa, where he hides in a cave, deep underground. And it is an amazing thing, sir, it is said that under the *Mountains of the Moon* in Zaire is this great city of copper, of many thousands of shining buildings. There dwells the god Umbaba or Jabulon. And this god is waiting for the day when the surface of the Earth will be cleared of human beings so that he, and his children, the Chitauli, can come out and enjoy the heat of the Sun.

And, one day, sir, I had a very unexpected visit while I was living in Soweto, near Johannesburg. I was visited by priests from Tibet.

One of these priests, I'm sure you have met him or you know of him. His name is Akyong Rinpochce. He is one of the leading Tibetan priests in England who was exiled with the Dalai Lama, and he visited me one day while I was in my medicinal village in Soweto. And one of the things that Akyong Rinpochce asked me was, "Do I know of a secret city which is somewhere in Africa, a city made of copper?"

I said, "But, Akyong, you are describing the city of Umbaba, the city of the unseen god, the god who hides underground. How do you know about this?"

And Akyong Rinpochce, who is a very serious investigator of strange phenomena, told me that at one time the great Lama left Tibet with a group of followers and came to Africa searching for this city. And the Lama, and his followers, were never seen again. They never returned back to Tibet.

Now, sir, we have got stories in central and southern Africa about little Yellow men who came to Africa looking for the city of Umbaba, the city from which you cannot return alive. What is amazing, sir - I don't know whether this falls within the orbit of your newspaper, but - there are very, very disturbing stories which I have followed-up here in South Africa, stories which make no sense to me.
(Break for a few minutes.)

Credo Mutwa: Hello.

Martin: Yes, Credo. May I just say that I am very appreciative of your taking this time to talk with me, and I realize it's difficult.

Credo Mutwa: I appreciate the honor that you are doing me, much more than you realize. And I know how White people often treat anyone who talks on the subject that I am talking about, as weird.

Sir, I really shouldn't be exposing myself to public ridicule, as I am, but, our people ARE DYING! Not only do we have problems with drugs in southern Africa, not only do we have problems with crime in my country, which is getting a thousand times more vicious than it ever was before, not only do we have problems with AIDS, sir, but we also have got weird problems which often come our way-problems which, when you study them together, show you that something unearthly is going on in southern Africa. Can I share this thing with you, sir?

Martin: Yes, please.

Credo Mutwa: Sir, according to my culture it is very rude for one man simply to talk to another man without giving that other man the chance to talk back to him. So, out of respect of your paper and of you, I would like to ask you, in your country, the United States, do you have strange stories about underground structures which are built-because we are having similar stories in South Africa, and with us they are having very strange results, indeed.

Martin: Yes, there are many stories of underground - we call them underground bases, actually, and, in fact, in the newspaper I was associated with earlier, we published an entire edition on exposing the locations of those underground bases. Not only that....

Credo Mutwa: There is exactly the same thing here in South Africa, and there has been for a number of years. I was able to confirm one to my own satisfaction, but I have failed to confirm others. You see, sir, a man like me, who walks two worlds - the African mystical world, as well as the modern,

down-to-Earth world - must be careful of what he says. But, about 5 years ago, I was living in the little town of Masikeng, a very historical town which was the site of a famous siege by the Boors, in the war of 1899-1902.

It was in this town, sir, that the Scout movement, the Boy Scout movement, was founded by *Captain Powell*. I'm sure you've heard about him. But, while I was living in Masinkeng, a number of people came to me, ordinary tribesmen and women, sir, some of them totally illiterate. These people complained to me that their relatives had mysteriously disappeared. They wanted me to divine where their relatives have gone to. And, I asked these people, all of whom did not know each other, where did your relatives disappear?

These people had told me an incredible story, and it was this: Not far from Masikeng there is a famous place which I'm sure you have heard about, a place which we call the *Las Vegas of South Africa*. This is the famous casino/hotel complex called Sun City.

Martin: Yes.

Credo Mutwa: I was told that under Sun City strange mining operations were in progress, deep underground, and that many of the Africans who worked in those mines disappeared and never returned home again, although their paychecks kept on being sent to their family. The men never returned home, as ordinary miners do.

Now, I looked into this phenomenon, sir, and, like a fool, I refused to believe it. And then more stories came my way, because when an African is in deep trouble, he or she always looks for a sangoma to find the reason behind the trouble.

Sir, the other story was this, and this one I found to be a shocking truth, that there was construction across the border from South Africa, in the land known as Botswana. There, the Americans were working with African labor, who had been sworn to secrecy. The Americans were building there a secret airport which can take modern jet fighters. Now, I couldn't believe this. Again, I was told that many had mysteriously disappeared there-ordinary tribesmen, sir, not even educated Black people; ordinary workers have gone missing. And when their relatives try to find out where they had gone, they are met with stone-cold silence.

Now, I wanted to have a look at this thing, and one thing that made me act was that a strange story swept through South Africa, that a South African jet aircraft, a jet fighter, had shot down a flying saucer. And the jet fighter had been scrambled from this secret base.

Now, sir, I decided to investigate because my credibility as a shaman and as a sangoma was at stake. I went to Botswana. It was very easy. You can still cross through the wire and get into that country. The borders are not as heavily sealed in certain places as many people would think.

I went there with some friends and I found that there was such a base in Botswana, not underground, but on the surface. It is an aircraft base, but Black people are afraid of even being seen near there because it is said that you will disappear if you get too close to the place, and the man who took us there didn't want to come near that place. I studied it from far away, and it does exist, and the man said if we got any nearer to the place, we would disappear. Which is a very odd thing, sir, because there are many military bases all over South Africa, and in Botswana, but this particular one fills the local people with deep terror. Why this would be so, I'm still struggling to find out, even now, because there are too many strange things going on in my country, and they are affecting the lives of many of our people very badly indeed.

Now, there is another thing, sir: It is that one of the things that the Chitauli like to do in their underground caves, where many fires are always kept ablaze, we are told, is that when a Chitauli gets sick and starts to lose a large area of skin on his body, it is said that there is a disease that the Chitauli suffer from which causes them to lose large areas of their skin, leaving only raw flesh.
When the *Chitauli* gets sick this way, a young girl, a virgin, is usually kidnapped by the servant of the *Chitauli* and is brought to the underground place. There the girl is bound, hand and foot, and wrapped in a golden blanket, and is forced to lie next to the *Chitauli*, the sick *Chitauli*, week after week, being well fed and well cared for, but kept bound hand and foot, and only released at certain times to relieve herself. It is said that after the sick *Chitauli* shows signs of getting better, then the human girl is manipulated into trying to escape. She is given a chance to escape, a chance which is really not a chance. Then, when the girl escapes, she runs, but she is pursued over a long distance underground by flying creatures which are made of metal, and she is recaptured when she *reaches the height of fear and exhaustion*.

Then she is laid on an altar, usually a rough rock, flat on top. Then, she is cruelly sacrificed, sir, and her blood is drunk by the sick *Chitauli*, which then recovers. But, the girl must not be sacrificed until she is very, very, very frightened, because if she is not frightened, it is said that her blood will not save the sick *Chitauli*. It must be the blood of a very frightened human being, indeed.

Now, this habit of chasing a victim was also practiced by ordinary African cannibals, sir. In Zulu-land, in the last century, there were cannibals who used to eat people, and their descendants, even today, will tell you, if they trust you, that the flesh of the human being who has been frightened and made to run over a great distance, while trying to escape, tastes far better than the flesh of someone who was simply killed.

Now, sir, some time ago here in South Africa - and it is still an ongoing process - 5 White girls disappeared. They were school-girls, sir. These school-girls were, every one of them, a highly talented child - either a child

who showed signs of developing spiritual power, or a child who was a leader of her class in one particular thought or subject of learning. Five such children disappeared in South Africa. It was a very big story in the newspaper and, at one time, White people came to me and persuaded me to try and trace these children.

And one day a White man brought to me a rubber toy belonging to a White child who had disappeared. And I took the rubber toy in my hands and I noticed that the creature's eyes appeared to move. It was as if the rubber toy, a toy dinosaur, was about to burst into tears. I felt very bad, as if I could stand up and run away.

And then I told this White man,
"Listen to me: The child who held this toy is dead. What are you trying to do to me? This child is dead. I feel it."
And the White man, who was a television producer, took the toy, the school books, and the jersey, and he went away. And, sure enough, the White school child was found dead, buried in a shallow grave next to a road.

Now, other people came to me asking for my help in finding their missing children. Are they dead? Are they alive? Before I could do anything, sir - at that time I still had a telephone in my home - my telephone started ringing and people with very angry voices, White people voices, shouted at me and told me to stop helping those people. They told me that if I don't stop, acid would be thrown into my wife's face, and that my children would be murdered, one after the other.
And, sure enough, sure enough, my youngest son was brutally stabbed, almost to death, one day, by mysterious people whom his friends later told me had been White-skinned people. And so, I stopped, sir.

I am told, reliably, that over 1,000 children disappear in South Africa, almost every month. And they disappear, never to be seen again. Many people, especially in the newspaper field, think that this is the result of child prostitution rackets. But I do not think so. The children - if you check the history of many of these children, they were not ordinary street children, sir. They are school children who stand out in their class, because of certain subjects at which they are good, or, who stand out in their class because of thoughts which they are good at.

Not only that, sir, but ordinary women have disappeared this way, in Masikeng, also, at more or less the same time that the 5 White children disappeared. In Masikeng, two Black school teachers, female school teachers, disappeared in their car and were never seen again. But I don't want to burden you, sir, with this terrible story.

But let me tell you one last thing: After the disappearance of the 5 White school children, the police arrested a priest, a reverend of the *White Reform Church*, Reverend Van Rooyen. It was said that it was Van Rooyen who was responsible for the disappearance of these poor White school kids. And, he had been assisted by his girlfriend, who hand-picked these children. Before

Van Rooyen could appear in court, a very strange thing happened. He and his girlfriend were shot in their little vehicle, a little 4x4 truck. And, after they had been shot, the truck managed to come to a stop - a thing that a moving truck never does - and I was told, afterwards, by a White woman who knew Van Rooyen, that Van Rooyen and his woman had not committed this crime as the police had said to the newspapers.

They had actually been murdered. Why? Because Van Rooyen was found with a gunshot wound in his right temple, and yet, all of the people who knew him knew that he had been a left-handed man. So, who murdered Van Rooyen and his woman? It is one of the biggest and the ugliest mysteries in South Africa to date.

There is more, much more along these lines, but I won't waste your time with it.

Martin: When we were talking about the Greys, you talked about the Chitauli. You had described them, the reptilians - now correct me if I'm wrong - were you describing them as tall, thin, large-headed, large-eyed beings?

Credo Mutwa: Yes, sir. They are tall. They walk with a - you see, the Grey aliens walk with a jerking motion, sir, as if there is something wrong with their legs. But, the Chitauli walk very gracefully, like trees gently swaying in the wind.

They are tall. They have large heads. Some of them have got horns all around their heads. Now, let me express amazement, there exists - that in one of the films that recently appeared in South Africa, a *Star Wars* film, the latest one, shows a character EXACTLY like a *Chitauli*, exactly! It's got horns all around it's head. These are the warrior *Chitauli*.

The royal Chitauli have got no horns around their head, but have got a darker ridge reaching from above their forehead to their back. They are very graceful creatures, we are told, sir, but they have got - their little finger is a claw which is a very sharp, straight claw, which they use to punch into human noses, in order to drink human brains in one of their rituals.

Martin: Now, are they fair skinned?

Credo Mutwa: They are not pink skinned. They are white-skinned, like paper, almost like certain types of cardboard. Their skin is like that, it is the skin, definitely, of scaly, reptile-like creatures. Their foreheads are very large, bulging, and they look highly, highly intelligent.

Martin: Now, it's been said - I've heard that these beings are very controlling and they thrive on "divide and conquer".

Credo Mutwa: Yes, they do, sir. They set human being against human being. I could give you many amusing examples, using some African language, how the *Chitauli* are said to have divided human beings. They like - do you know who they like, sir? They like religious fanatics.

Martin: (Laughter)

Credo Mutwa: Ones who are burdened by too much religion are very popular with *the Chitauli.*

Martin: Well, now, I can't help but wonder if the *Chitauli* are prevalent in the United States because of the large number of underground bases. In the United States, alone, the numbers of missing children are so astronomically high that the White-slave trade does not answer those questions.

Credo Mutwa: Yes, sir, I agree. But, I'm sorry, sir, I feel that it is in Africa that something very funny is designed to happen. Let me tell you what happened to me, recently, sir. We still have a little time. I won't be long, one minute or less.
Martin: No, no - that's fine.

Credo Mutwa: When I started talking to Mr. David Icke, and it was (when) Mr. Icke started speaking about me in Cape Town, I received a visit from 3 White people who pretended to be from South America. These people told me that something is going to happen on the 9th of this month, on 9-9-99. They said that this was going to happen in Lake Titicaca, a place which I once visited about 2 years ago.

Martin: A very special place.

Credo Mutwa: Yes, sir. And then, these people told me, when we were speaking - these people, sir, speaking through an interpreter - told me that Africa is the country where something is going to happen soon which will decide the fate of all humankind.

And then, we parted on very friendly words, sir, but these people had left me a letter which I did not open until a few hours after they had left. And in this letter was written that I should not attend David Icke's talk, and that a strange person called *Alia Czar* was watching me. I don't know who *Alia Czar* is.

And they said to me - these people had said to me when we met - that they were under a great lord called Melchizedek. And, after I'd read this threatening letter, which threatened that if I talked, my wife, who is sick of cancer in hospital, is going to die if I talked. Then, I began to wonder. Who were these people?

Then, because I've been to South America before, I found that the Spanish language with which they were speaking was different from the language, the Spanish which is spoken in South America. These people were using *Spanish from Spain*, and not the slightly weakened Spanish from South America.

Even now, sir, that threat is still hanging over my head and, may I point out, sir, a strange thing which whoever you will send to me one day will see for themselves: my wife is sick of cancer in the hospital, which is the largest hospital in South Africa, sir. And in one of the x-rays taken of my wife's womb, a strange metal device was seen - of a kind which has puzzled doctors. I spoke to my wife. I asked her, "Who put this object, which the x-rays have seen, in her womb."

My wife said nobody had ever touched her, and nobody had ever inserted anything into her. But this artifact, sir, which is clearly marked in the x-ray, and is clearly indicated with an arrow, is first seen in one x-ray plate, disappears for the next 2 plates, and is seen on the 4th plate again. I've been wondering very, very much about this.

No matter what we may think, sir, there are strange things going on in this world and they require an agent, investigation, and explanation. What is this strange device, which the doctors cannot identify, doing inside the uterus of a 65-year-old woman? My wife is suffering, and I can lose her at any time now, because I can't even get her out of hospital. Who put this device in her uterus, and why? I will never know the answer, not in this world.

Martin: I'm very sorry to hear about your wife having cancer. I just lost my mother last year to cancer and I know that is a very painful struggle.

Credo Mutwa: Yes, sir, it is.

Martin: So, I am very sorry that you are going through that.

Credo Mutwa: Through the training as a Zulu step-son warrior, we have got something like the Japanese Samuri which we call the Kaway, which is a *Sun warrior*. When a Sun warrior, who is trained like I am, undergoes a terrible experience, he must channel the pain caused by that experience into cold, battle anger, in order to overcome the grief he feels.

And, at this moment, sir, I am aggrieved about what is happening in my country; about what's happening to my people; about what's happening to my wife, who is also my half-sister. You see, ours is what was called a sacred marriage between a man, a sanusi, a shaman, and his half-sister.

And, the wife I'm about to lose is my half-sister. Our father is one man, although our mothers were different.

You know, sir, I feel a cold rage that Africa is being destroyed. I feel, sir, a cold rage that my people are being destroyed by forces which, when you study them, you find are totally alien. And, here, let me share with you, sir, one last thing, please, which will make your readers understand why I am feeling what I am feeling now.

As you know, sir, there is AIDS going like a silent fire through South Africa. And, last year, I found, to my horror, that one of my six children, my 21-year-old daughter, is HIV positive. Sir, I feel a cold rage in my heart that we are allowing an alien disease that came from we know not where, a disease which anyone, with any thought, realizes was manufactured somewhere in order to destroy large swaths of humankind. When I look into my daughter's eyes, sir, I feel a chill. I've got two daughters, grown-up, young women, and she is the last. The other one is short and dumpy, and a loving-a lovely African girl with a big backside and big breasts. But this girl, who is dying of this disease, is slender, dark-skinned like my mother, and she is very beautiful, even by European standards - and I cannot look into my child's eyes and see what I read there: a resignation, a why? Why?

If AIDS was a natural disease, sir, I would accept it, because man must live side-by-side with illness in this world. But a child, you spend years educating and bringing-up, suddenly being snuffed-out before your eyes, by a disease made by evil people, I want to tear somebody's eyes out for what I've seen happening. I'm sorry, sir.

Martin: I understand.

Credo Mutwa: We must look into this thing. Is there one last question you would like to ask?

Martin: Yes. I would like to go back to the copper city for a moment. It would seem that this *Jabulon* would be the equivalent of what, in the West, we call Satan. Would you say that?

Credo Mutwa: I think so, yes, sir. He is the chief of the *Chitauli*. And, like *Satan*, he lives in a house underground where great fires are always lighted, to keep him warm. Because, we are told, that after the great war they fought with *God*, they became cold in their blood and they cannot stand freezing weather, which is why they require human blood, and also they require fire always to be kept working where they are.

Martin: Well it's been said, in the recent video tape that David Icke has put out, that the shape-shifting reptilians, in order to maintain their façade, their cover, their human-like appearance, they must drink human blood. And there is something about the blond gene, apparently. Now, I don't know what...

Credo Mutwa: Yes. Mr. David Icke shared that a little with me, sir. He told me that, repeatedly, golden-haired people get sacrificed by the Chitauli, and then I told him, in my turn, what I know from Africa.

You see, sir, not all Africans have got black hair. There are Africans who are regarded as very holy, as very sacred. These are Africans who are born with natural red hair. These Africans are believed to be very spiritually powerful. Now, in Africa, such people, albeamers or red-headed Africans, were the most victims of sacrifice, especially when they were just entering maturity - whether they were males or females.

Martin: Now, when you were able to see the eyes beneath the Grey alien's exterior, would you say that those were reptilian beings underneath that cover?

Credo Mutwa: Yes, sir, exactly. I will tell you why. There is a snake here in South Africa which is called a Mamba.

Martin: Yes, very deadly.

Credo Mutwa: It is one of the most poisonous snakes that you can find. It has got eyes EXACTLY like those of a Chitauli and of a Mantindane. And so has a Python, sir. A crocodile's eyes are very ET-looking, and they don't look as hypnotic and as piercing as those of a *Mamba* or a *Python*. If you can image, sir, the eye of a Python, magnified about 10 times, then you have got exactly what a Chitauli's eyes look like.

Martin: Well, it is said, and I believe this to be true, that there is a - for lack of a better way of putting it - there is a war between Light and Dark, Good and Evil, on this planet.

Credo Mutwa: Yes. Yes, sir. Yes, sir. Yes.

Martin: And there certainly is a *God* in His Universe, a *God* of Light and Justness.

Credo Mutwa: Yes, sir.

Martin: How does your culture, how do you view the intervention of *God* through *His* Hosts, through *His* Representatives? In all things there must be a balance, and that includes on planet Earth - as above, so below. How do you see - for many readers, they can read about this all, and it sounds very frightening and very, almost, hopeless - and yet, there certainly is hope. So, I would like to end this interview on a message of hope.

Credo Mutwa: Yes. Please, sir, there IS hope! Look, first of all, there IS a *God* above us. And this *God* is more real than most of us believe. *God* is not a figment of someone's imagination. *God* is not something dreamt-up by old men and old women in prehistoric times. *God* exists, sir. But standing

between us and *God* are creatures who claim to be *gods*. And these creatures we must get rid of in order to get closer to *God*.

Sir, I have lived a long and very strange life, and I can tell you that there is a *God*, and *He* is intervening. However, we see *God's* intervening as slow, but wait: Who would have thought that less than 30 years ago, not one person cared about the environment. Who put this sudden *Godliness* within all of us?

Today, sir, people everywhere in the world are standing up and fighting for the rights of women and for the rights of children. Who has put these ideas into our minds? Not the Chitauli, not any demonic entity, it is *God* acting in the shadow and making us strong and able to resist these ugly creatures.

You see, sir, *God* seems to work slowly in our eyes, because *God* lives in a time-sphere totally different from our own. *God* is there. *God* is working. And it is *God*, sir, who, for the first time in our existence, is making us aware of these things, making us aware that on this world we are not alone, and that we must be soul-ly and solely responsible for our actions, and we must neutralize these alien beings who for years have led us around in circles.

Human beings have never known any real progress, sir, because there have been forces that have been stopping us from reaching our rightful position in the universe, and I mean the Chitauli, I mean the Mantindane, I mean the Midzimu. We must stop regarding these creatures as *super-human creatures*. They are just parasites who need us more than we need them. And only a fool will ever deny the fact that we are not the only intelligent species of being that this planet has produced.

All over Africa there is overwhelming evidence that once there were gigantic human beings who walked this planet, in the days of the dinosaur. There are footprints in granite, each one 6 foot long by 3 ½ wide, footprints of mature human beings, sir, which date back thousands of years, millions of years. Where did these giants go to? Who knows; the dinosaurs may have produced an intelligent race, a race which deceives us into thinking that it comes from the stars, when in fact it is part of this planet on which we live.

There is hope, and the hope is very bright. A *Christ-child* is being born in all of us, but like all deaths, the death of the Light-child (the death of the old-self prior to transformation into "*Christness*") is going to be attended by great danger, as the enemy is going to be driven into desperation. The enemy will make mistakes and we will conquer him in *God's* sacred name. That is what I believe, sir, and that is what I'm going to hold-on believing until my last breath.

Martin: And that is a perfect place to end this - on that thought, on that note. Now, let me just say, just for you, since 1974, I have seen many, many spaceships, close-up (though not inside nor by abduction). I have experienced-in the mountains of southern Oregon-I have come across Bigfoot footprints...

Credo Mutwa: Ah-hah!

Martin: …by a river where I was camping. I have heard the Bigfoot in the mountains at night. I have heard their cries…

Credo Mutwa: Ya-ya! You see?

Martin: …from one mountain to another. These are things I have experienced. I KNOW these things are real!

Credo Mutwa: Yes, sir. Then, I speak to a fellow warrior, and I say, "We shall overcome", as the American Marines used to sing during the Second World War.

Martin: Yes, and during the Vietnam War.

Credo Mutwa: We will overcome, we will overcome, but skeptics must stop laughing, and fools must stop calling these aliens, *god*. There is only ONE *God*, and He or She or It is the One who created us, and not some impostor who came from somewhere else to hide behind us and to drink our children's blood. Amen, sir.

Martin: Yes, absolutely right. Credo, please know that I deeply appreciate what you have done and the courage of just speaking frankly. It's past time to hold onto these things, and it's time to just speak The Truth. And for those who don't believe or even consider possibilities, well, it's just too bad.

Credo Mutwa: Exactly, and also to confront people with the fact that there is no reason to fear anything. If we go from a perspective of making information available that should be available to every single person on this blooming planet, why the hell are they trying to threaten you to keep quiet? If it's so ridiculous, let it be. Stop assassinating and ridiculing and destroying people by churning-up fear. This is the perspective I come from, and I'm sure David, as well, and obviously you, as well, do too. I don't have fear anymore.

It's time that we speak out and that we acquire a consciousness - a global, common consciousness - and get this thing to the front. Thank you, so much, I really appreciate it.

Martin: Absolutely right. Thank you.

Credo Mutwa in Plea to save Africa from Illuminati Genocide

[Rick Martin, May 2001, THE SPECTRUM]

RICK MARTIN: The weekend of April 28 you may have noticed that all the major prostituted print and broadcast media outlets announced yet another AIDS conference of "goodwill" had just ended in Africa. This latest public relations pageant (or pressure-relief valve) was orchestrated in Nigeria, a location of deep and protracted turmoil. All the usual array of participants (from politicians to pharmaceutical companies to medical "experts") promised, with special practiced earnestness for the cameras, to work hard to combat this illness. Meanwhile, *The Truth* of the matter is far different from the likes of this major propaganda event, broadcast far and wide "coincidentally" with our receiving and sharing of the following heart-wrenching communication. The deep pain and chronic suffering that is a daily experience for many *South Africans* has never been more vividly described than in my recent phone conversation with Credo Mutwa. Some of you will recall that we presented a remarkable front-page feature interview with Credo Mutwa back in our October 1999 edition of *The SPECTRUM*. Things have gotten quite a bit worse in South Africa since we last spoke, particularly as it relates to those infected with and dying from *AIDS*.

On the morning of April 23, I received a telephone call from David Icke's publicist for the United States, Royal Adams, relaying a request from Credo Mutwa to speak with me. I am grateful to both Royal Adams and David Icke for considering *The SPECTRUM* to be the appropriate conduit through which to share this great *Zulu shaman*'s most impassioned message. I called Credo Mutwa that same morning, and he was as genuine and cordial as I remembered him to be-but with a very serious edge of urgency in his voice. Actually, words fall terribly short at times like these for their inability to convey the kind of intense emotional impact his voice so tangibly carried. It was as though Credo was speaking before the full assembly at the United Nations, delivering, in very measured wording, the most serious and important appeal imaginable. His plea is on behalf of humanity that the genocide (initiated covertly some years ago as part of the depopulation agenda of the dark, so-called "elite" global controllers) *MUST CEASE* in the land of Africa - which is rapidly becoming a graveyard populated by the walking dead. With that brief introduction to a subject of tremendous moral consequence, let me just move directly into the message Credo Mutwa wishes to be shared. Keep those Kleenex handy.

Credo Mutwa: My call, sir, has to do with the terrible disease which is killing my people, the disease which is called AIDS. My appeal is this, sir: I don't know who the people are who created this disease. But in the last 2 years or so, I have handled many cases. I have handled friends of mine who are dying of this disease. And I know now that this disease, sir, is a man-made one. I wish to appeal to those human beings who created this disease: *PLEASE STOP NOW!* You have done enough. You have killed enough of the children of Africa. Stop now! Stop! The death of Africa will be the death of the whole world. If it is correct for *Dr. Simon Wiesenthal* to pursue *Nazi* war criminals many years after the end of the Second World War, will it also not

be just and correct for future Africans to pursue these men and these women who have murdered Africa in this terrible way?

There are questions about *AIDS* which I want to be answered. *AIDS* is not just a disease. It is a spiritual disaster to our people. It destroys families, sir. It turns children against parents. It turns lovers against each other. It has turned our society upside-down.

But what chills my blood is the paralyzing that I see amongst our leaders. Men and women who suffered and died for the liberation of *South Africa* are paralyzed like little rabbits in front of a vicious fox when they have to turn around and face *AIDS*. I do not know what our leaders are afraid of, who they are afraid of. Are there, after all is said and done, humanoid shadows out there who scare our leaders witless?
And I say, sir, to the pharmaceutical organizations in *South Africa:* you have done enough! Your sham of a court case has been rebuked for what it is-an act of cheap advertisement for drugs which have been rejected in Europe, in America, and elsewhere.

On top of death, you are dumping more death on *Africa*. Why? I say, to every human being on this planet, *AIDS* is not a *God-made* disease! If it was, I would not be trying to fight it-half-educated, semi-literate, and stupid as I am. I say this disease was made BY people, and I am appealing to those people to stop, now! There are names which are being bandied about by frightened people in *South Africa*, people who talk in whispers. One of the names that is mentioned is the name of the man called [Dr. Robert] Gallo. I say to Mr. Gallo: Remember your common humanity. You have done enough. Stop now!
[Editor's note: See *Dr. Len Horowitz's* monumental book Emerging Viruses: AIDS & Ebola: Nature, Accident Or Intentional*?* for a wealth of documentation placing *Dr. Gallo,* longtime head of the *National Institute of Health* (*NIH*) and *National Cancer Institute*'s (*NCI*) Section on Cellular Control Mechanisms, at center stage in the *AIDS* arena. Evidence suggests he created the *AIDS* virus about a decade before he received a lot of political accolades for having "*discovered"* it.]
I say to the pharmaceutical organizations: Sir, you are like octopuses. You have got tentacles sprawling all over the world. You play *Jehovah* [*God*] with the lives of our people.

But your tentacles can be lopped-off! You are driving African people into a situation where they will have to turn around and attack you with weapons. And if that happens, you will have only yourselves to blame. I am not threatening anyone. I am only articulating the anger that our people convey to me - as they lay dying, in empty shacks, skeletons wasted to nothing, with skins like brown wet paper.

I say: stop now, my brothers, in the name of our humanity! If your aim is to destroy *Africa*, say so. Let us fight, and at least die with honor. I say: four of my children are gripped by this terrible scourge. I cannot bear the prospect that I will have to bury my offspring before I die. It is unnatural and

obscene. I say, again, to those shadowy organizations in *America*, and in *England*, and *Canada*, and elsewhere: STOP!

You have done enough. Turn off the tap of murder. You have killed enough. STOP!

Or allow us the right of all threatened animals to retaliate, with weapons, for what is being done to us. If there are, out there, the *children of the serpent*, the *Chitauri*, the *walkers in darkness*, let them know this: that I, Credo Mutwa, am not a brave man. But when I see my children ravaged by *AIDS*, when I see my children turning their eyes, turning away from me, I feel the courage of any beast that watches its offspring being slaughtered by a predator. You have done enough. Conspirators, you have done enough! Do you know, sir, let me tell you one last thing before I stop. I, and a *White doctor*, are saving many of our people-not curing them, because we are not allowed to claim that we have a cure for this disease-but the herbal medicine that we use is making people, who have been condemned to go home and die, come back to life. And I am asking that the South African government and the United Nations, if they are not servants to *Dark Forces*, they must release this medicine and allow us to combat this scourge, until such a time as scientists can come up with a stronger medicine against *AIDS*.

I will not allow Africa to die! I am sorry, but I will not allow my people to perish! I am only doing my duty as a father and as a Black man, and as a human being, in a country which is being deliberately murdered. I cannot accept, and will not accept, the fact that in the United States, the *magazine* called *TIME*, states that there are only 920,000 people with *AIDS* in the *United States*. And yet, in sub-Saharan Africa, there are close to 44 million. This is illogical! And I want to know the reason behind it. I'm sorry, sir, but this is how I feel!

Martin: Please don't apologize.

Credo Mutwa: These conspirators, sir, these ugly entities have shown a dangerous over-confidence, and it is high time we confronted them. I cannot - you know, sir, what happens in *South Africa* is that a child who has got *AIDS* runs away from his family and hides himself. And if you, the desperate parent, try to go looking for your child, your child fights you and can hit you with stones and drive you away.

It happened to me, sir.

There are stories which newspapers never dare to print, which are happening in *South Africa*, centering around *AIDS*. And the newspapers in *South Africa*, which are directed by conspirators and liars, do not even try to stop the stigma, which they built-up, against *AIDS* and its victims. In fact, sir, they are making it worse, with the resolve that people who are suffering from this disease find that they are being rejected by their families. Men die alone, in shacks behind their homes. Women chase their husbands out of their homes. Men murder their wives, sir, because of the spread of *AIDS*.

I appeal to you, and the editor of *The SPECTRUM* - please, please, tell the world the hell in which we are living. Please! Like now, I am trying desperately to build clinics in *South Africa*, with the help of my initiate, *Virginia Rathele*, and others. But we are being blocked and frustrated at every turn. We are threatened.

My house has been broken into 3 times, and the seeds of the precious and endangered plant, which we use in helping our people, were stolen. But I was able to find more, and I intend to find a piece of land - God knows where and how - to plant them, so that this plant, which is on the brink of extinction, should come back and save our people, which it is doing. I appeal to the world, sir, and to all decent human beings, that the strangle-hold that *the Chitauri*, the Reptile People, have over humanity, should be broken once and for all. The death of *Africa* will lead to the death of the entire human race.

People must be aware of that, please. Thank you, sir. But, please, can you please tell me, sir: What should a half-educated man like me do? You know, sir, I expected my kids to bury me when I die. But now it seems it is going to be the other way around. What father can see his children being slaughtered in this way? What parent can allow such an ugly thing? What should a parent legally do against these monsters who have unleashed *AIDS*?

Everything points to the fact, sir, that *AIDS* is a man-created disease. In fact, I was telling Mr. *David Icke*, only a few moments ago, that I have traveled widely through *Africa*, as you know, and I can tell you one thing that scientists who study *AIDS* cannot tell you: That people who die of *AIDS*, sir, immediately after death, show signs of people who have died of arrow poison-you know, as if they'd been shot with a poisoned arrow. They don't die, merely, of a disease, as would happen in the case of tuberculosis or cancer. Their lips are discolored in a way that I have seen happening with people who had been hit by poisoned arrows. What is it in *AIDS* that behaves like an arrow poison?

And, another thing, sir: It is said that *AIDS* began as a disease of homosexuals. But wait. In Africa, most homosexuals do not penetrate each other, sir, as they do in Europe. African homosexuals do the sex act between each other's thighs, not in each other's, you now, back passage. So, how does it come that these people get *AIDS*, when there is no physical contact with the body fluids between them?

Another thing: How does it happen, as I have seen now many times, that you find a family of four - a mother, a father, and two children. You find, sir, that the parents are healthy, but the little kids have got full-blown *AIDS*. Can someone, kindly, explain this to me, this phenomenon which I have seen in many parts of southern Africa?

Another thing: You find a man who has got full-blown *AIDS*, and a wife who is free from *AIDS*, and these people have got a child who is totally free from

AIDS. How can one - can anyone on the Earth who reads your paper, sir, kindly explain this amazing phenomenon to me?

What, other than sexual intercourse, what is another thing that is spreading *AIDS*? I suspect there is something else, but the doctors disagree with me when we talk at conferences. I suspect there is another way by which *AIDS* spreads through people. Is it an insect, as I suspect, or is it a what?

I don't know. Please, let wise people out there help me, because these conspirators and their running dogs, these people who work in shadows, are, literally, destroying Africa. And if Africa is destroyed, other races of humankind will follow - one of them being the *Black Americans* in America. They won't survive the destruction of Africa.

What is the idea behind Africa's depopulation? I read a chilling book not so long ago, a book written about the "*great*" [The word should definitely be contained within quote marks, to depict the actual, opposite meaning of "*respect*" for this very prolific, now deceased member of a very major family among the so-called "*elite*" controllers. Credo knows very well that about which he speaks so humbly!] White man, Bertrand Russell. Russell stated that, one day, the Western nations would have to decimate Black people, using war, famine, and disease. And this has happened.

I say, please, you Russell followers, please, you racists and *Malthusians*, you have done enough harm! Stop now! Stop! In the name of our common humanity, and in the name of the Intelligence that obviously exists behind the Cosmos, the Intelligence which human beings call by the cheap name, God, please stop now!

Stop, please! Stop!
Thank you very much, sir.

AIDS in South Africa

There was someone whose name, if I remember correctly, was Santana or Santanaya (George Santayana) - a person of great wisdom indeed. This Santana or Santanaya spoke the following words: "If people fail to learn from history they will always repeat history's mistakes."

Upon this planet all living entities - be they birds or animals or even human beings - are given an important ability by the Creator, which is to learn from experience and on learning, to survive the angry night and the roaring storms of existence upon this world. But many of us, supposedly civilized human beings, appear to be losing this very important God-given talent. We no longer appear to have the capacity to learn. We take it for granted that we are intelligent beings. We take it for granted that we know many things - but the fact is that we know nothing or next to nothing and that we seldom learn, we human beings, from experience.

When things happen we tend to forget them and because of our having forgotten them we tend to make mistakes - mistakes that cost us our lives mistakes that cost us our happiness, mistakes that even threaten the existence of the very earth, which has nurtured and cherished us for so many millions of years.

Today a hideous pandemic known as Aids is sweeping through South Africa today we are told that four million people, our brothers and sisters, our neighbours, our fellow tribesmen and tribeswomen are already contaminated by Aids and are living with it. Hundreds of people have died since Aids appeared in South Africa some 20 or 21 years ago. The bony hand of Aids has snuffed out hundreds of our brightest stars, our young intellectuals, our young leaders, and the number of deaths is increasing fast.

For some reason Aids, which was said to be a slow killer has become even more vicious than before and is killing our people with amazing speed. Today every person who dies of an illness is immediately suspected of having died of an Aids related illness. But that is not all. The name Aids carries with it a stigma a brand of shame so dark and terrible and intense I can only liken it to the kind of stigma that societies in Africa and in ancient Israel placed upon the shoulders of those unfortunate people that suffered from leprosy.

A lot of empty lip service is being paid in Sa today to the fact that everybody should fight to remove the stigma that is attached to Aids. But actually very little is being done to bring this about and the entities that caused this terrible stigma namely the newspapers and other news media are doing next to nothing to de-stigmatise Aids. They started it all and they should put it right. When Aids first appeared it was said to be a disease of drug-takers and homosexuals. People who are looked down upon by holier-than-thou sections of our society.

Suddenly we were told that Aids was a heterosexual disease, apart from being a homosexual one, and that it attacked even those people who thought

that they were leading clean and God-fearing lives. It is the news media that should correct this dreadful mistake for they were the instruments of it spreading when this disease first came to existence. It is spoken by our people in this proverb that he who has farted inside the chieftain's great house should find perfumed herbs to burn in the fireplace and take away the smell - and this proverb I throw at the feet of newspapers, not only in this South Africa, but in other parts of the world as well.

You started this rot, you farted in the chief's house - now please find perfumed herbs and burn them to take away your stench. I am an old man, closely approaching my eightieth year and over my head the angry years have passed like water over the wall of a dam. I have seen many things and I can tell you from my e as well. You started this rot, you farted in the chief's house - now please find perfumed herbs and burn them to take away your stench. I am an old man, closely approaching my eightieth year and over my head the angry years have passed like water over the wall of a dam. I have seen many things and I can tell you from my experience that what we are seeing in South Africa is really something new but rather a repetition of history brought about by people who have failed to learn history's lessons.

Today in South Africa we talk about the disease called Aids, which we are told there, is no cure for. We are further told about how expensive are the medicines for combating Aids are and lastly, we are told about Aids orphans - Oh, I have seen them - the pathetic little waifs, the scatterlings left upon the cruel road of history by a disease that knows no pity. I have seen children already marked by the claws of Aids -children who will not see their fifty years of life.

Children who will be torn away from the arms of our motherland by Aids and hurled into the dark night of death without every having known what life really is and what life is about. I have seen wasted little children, many of them hardly more than skeletons - children whose mothers and fathers have already died of Aids. I have seen this and much more. I have seen the horrible impact that Aids is having on our people's family life. I have seen how Aids is separating men from wives, child from parent. I have seen that and much, much more, but within my swollen heart bloated with old age a voice, a grave voice from yesterday keeps on saying to me. "Mutwa, you have seen all this before.

Your country and your people have gone through much of this before. Much of what we see happening in South Africa today is not new but has happened before and the people of our country failed miserably to learn from that."

What am I talking about? There was once a time in the 1920's, 1930's and 1940's when Tuberculosis was just as deadly a killer of our people as Aids is today - in those days Tuberculosis was known as Consumption and any black person who was told by doctors that he or she had Consumption reacted exactly as black people who are told that they have got Aids do today. The person knew in those days before streptomycin and other magic

anti-Tuberculosis drugs that a sentence of death had been passed by some angry god over him or her and that he or she must silently and with as much courage as possible await the dark Angel of Death's coming.

There was once a time in my country's history when diseases such Gonorrhoea, Syphilis and other sexually transmitted diseases, which had been brought into Africa by people from Europe, were as deadly and incurable as Aids is today. If Aids today has created thousands of Aids orphans then, my friends, so did Gonorrhoea, Syphilis and Tuberculosis. Those people who are complaining about how expensive anti-Aids drugs are should listen to what I have to tell them now. In olden days there were crude medicines, which were used against Syphilis, Gonorrhoea and such like diseases. Most of these medicines were in the form of pills - ugly, round black coloured things, which were made of mercury. I remember them well.

These pills were priced right out of the lives of grass-route level Africans. I remember that some unscrupulous white doctors of those times used to demand two cows for a tinful of these mercury pills. Pills, which eventually drove the user mad - pills which tanned the teeth of those who used them over a time as black as those of goats. Very few of our people could afford these mercury tablets.

Even more expensive, were much later preparations created for the combating of venereal disease. I remember one such preparation known as 606 or Salvasan. These tablets were out of reach of our people and many, many people died horrible deaths, hideously disfigured by Syphilis, hideously mutilated by Gonorrhoea because they could not afford those silver bullets of those times. In those days, as is the case today, people were filled with a massive hysteria regarding diseases such as Tuberculosis and sexually transmitted diseases.

It is one of the most brutal facts of our country's history that in those days, if a farmer learned that one of his black labourers had contracted either Gonorrhoea, Syphilis or even Tuberculosis that while farmer became frightened that these diseases would, somehow be transmitted to members of his own family and he used to take the black man or woman away from his farm on the pretext of taking him or her to "a good doctor" in a nearby town and when the farmer and his worker reached an isolated spot the farmer used to order the worker to get off the wagon and to walk the rest of the distance - giving him a meaningless letter supposedly to be taken to the great doctor in the town and the farmer would stop his wagon and let the black person climb off and then he would wait for him or her to walk some distance away towards the imaginary source of help and when the person was still within rifle range the farmer used to draw his gun and shoot the worker dead, drag him or her into a clump of bushes and return home.

On so many occasions was this thing done almost all over South Africa, especially in Natal and in the Eastern Cape and the Northern Transvaal that our people began to develop a cold distrust of going to seek the help of doctors when they found themselves the victim or either Tuberculosis or

venereal disease. It became a tradition for our people to believe and, rightly so, that if he or she sought the help of a doctor, he or she would not return alive but would be finished off somewhere along the road.

Today, there are still thousands of Zulu people, Xhosa people and people of other tribes who firmly believe that if they go to a clinic or seek the help of a doctor when they have got either Tuberculosis or venereal disease that they will be finished off. I have met hundred of such people and this belief which is still as strong now as it was over sixty years ago or more is one of the things that are making our battle against Aids a hundred times more difficult than it otherwise would have been. In the olden days, there was something, which our people used to call ingane kaNodndwa, which means the child of a prostitute. This child of a prostitute was often the offspring of a woman who had suffered for years from Gonorrhoea and who then died after giving birth to this child. Usually such children were born blind, which was a strange characteristic I observed of children whose mothers suffered from this scourge.

The child was born weak in body and in mind and was sometimes covered with sores and when having reached the ago of walking, unable to walk properly. In those days it was quite common for a woman, while walking along the street to be approached by a strange woman, a prostitute, and given a child wrapped in blankets, "here" would say the prostitute, "I give you this child, please bring it up in memory of me". In those days our people still believed very firmly in their sacred traditions and their belief in the traditional black religion had not yet been destroyed by the foreign creed known as Christianity. In those days our people regarded children as very sacred beings indeed - so much so that in no African tribe or community did you find an orphan.

All orphaned children were immediately adopted, handed over to relatives and brought up with dignity and love by people who still believed that the greatest duty of all human beings was to cherish, protect and nurture children. In those days things such as sexual abuse of children were totally unknown. In those days were believed that there was no greater luck that could befall a person but for that person to be given a living breathing child by a total stranger. I know many sangomas who, in their younger days, had been given children by prostitutes in Johannesburg and who brought up these children as their very own. One of the greatest sangomas, who once lived in Johannesburg, was a Sangoma known as Dorcas Danisa.

Dorcas Danisa was a true psychic like Mr. Uri Geller she could bend spoons and other metal objects and one day when she was still a young woman way back in the 1940's Dorcas had been approached by a destitute woman who had made a living out of selling her body and who was now riddled with syphilis and no longer able to earn a living. This woman approached Dorcas Danisa which a boy child who was deformed.

The boy was crippled, paralyzed from the waist down and Dorcas brought up this boy as her own child - saw to it that he had proper schooling and when

Dorcas died, this boy now grown into full manhood inherited Dorcas's estate. Very, very few people knew that he was not her natural son, but a son by adoption - given to Dorcas by a strange a woman well over thirty years before. When a child was born deformed, when a child was born blind, the offspring of a prostitute our people used to cherish that child, bring it up as their own, and see to it that it grew into a mature, happy and respected human being.

But today, with our traditions destroyed and our religion shattered, black people have become utterly cruel and selfish and vicious towards those they should be assisting. Today our people run away from those of their countrymen and women who have been traumatized by Aids and Tuberculosis.

Children orphaned by Aids are treated worse than beasts. In Westernized and Christianized communities of today children suffering from Aids, weakened by HIV are beaten, ostracized, ill treated and forced to scavenge for scraps of food in dirty dustbins. I have seen it many times and I have wondered why our people have changed so much within one man's lifetime. We have become a nation of extremely cruel people towards our own kith and kin and the reason for this is that we have thrown away our culture and our religion like so much rubbish and accepted falsehoods shouted at us from the pulpits of deceivers and the altars of liars.

Today, if you want to adopt a suffering child, you have got to go through a whole hell of bureaucracy - you got to answer a thousand questions - you have got to travel many miles from this office to than one. Things are not being made at all easy for us African people to do what we feel is our godly duty towards those of us who are suffering. Sometimes in the darkness of the night when I lie unsleeping, lost in thought, I despair for the future of the black people. I despair for he future of my country. But at the same time, man is a winged creature, a creature given spiritual wings by the gods and these wings have one name and that name is Hope.

No matter how dark the night or how angry the storm a human being must keep his wings of Hope unfurled and strong otherwise he shall fall out of the skies as id Icarus and perish upon the rocks far below. It is true that there is darkness over South Africa, it is true that there is despair in the land at this moment but what we are facing is a disease like any other - a disease made worse by the high rate of unemployment in our country. A disease made worse by the fact that our people are starving. You can never fight a deadly disease like Aids if you are torn apart by hunger - if you are torn apart by unemployment, but there is hope, a very faint hope for the people of South Africa.

We must believe in that Hope otherwise we are a nation of dead things. There is a Hope that Aids can be defeated - there is a hope that the economic situation of our country can get better. One of the most amazing things that I have found in my long and bitter life is this - that it appears as if God prepared this world for the coming of animals and human beings and for the

meeting of any emergency that may arise - that there isn't a disease on this planet that has a cure and man has but to look around carefully and find it. There is a plant growing in the veld in South Africa, especially in the Cape.

This is a plant with rather a strong smell - a beautiful plant that looks like a delicate fern - a plant with bright red, strange looking flowers, flowers that taste almost like honey when you eat them. This plants name is Sutherlandia Fructesence - a plant that was known for thousands of years for its healing powers by Bushmen, Koi San and Koi Koi, Hottentots as well as Bantu people. This medicine was one of seven medicines that our traditional healers called xxxxxxx, the final medicines, medicines which must only be used when the entire nation is in danger as it is now. This medicine, Sutherlandia, is safe to take and has been used by our people for thousands of years.

Hope for South Africa. - No matter how dark the night may seem to be, No matter how angry the thunder storm, there is always a ray of light that can pierce those thunder clouds and that can make the night turn into day. No one can deny there is AIDS devouring our people like a dragon in this land. There are the people who say that AIDS does not exist and that it is not the fearful thing that we take it to be. I would like to ask these people most respectfully: what is that, what is killing our people out there in the countryside? I have held many AIDS victims in my arms some of them have died in my hands. I know that there is some thing out there killing our people. I know that this thing is as real as you and I. There is an African saying that says: the poor woman who refuses to see the rapist and who shut her eyes to his ugly presence will not however escape his presence - and we can not fight AIDS by saying it is not there. It is there. We cannot, we dare not, the reality of this disease, which has such a serious impact on our society, which has a disastrous impact on our families. Although this disease is so evil it can be defeated. Just as other diseases in the past was eventually defeated.

People should realize that what we are seeing is actually a repercussion of history. In my younger days diseases such as gonerea/syfeler and TB were as terrible and incurable as AIDS is today and they were eventually defeated. People today complain about anti-aids drugs and in the past I heard people complaining about anti-venereal diseases medicines in the 1930.

There was a time when an African with TB all had left to do, was to go home and die exactly as the case with AIDS today. But people must never forget that the greatest disease people have is their minds and that if we put our minds together we can defeat this ailment. In the darkness today that is South Africa, in the darkness, as death and misery there is however a faint green ray of Hope in a plant called Suterlandia Furtencens. This plant was known for hundred's of years by the Khoi-Khoi and Khoi Sun as well as African people. It was the plant in older days was the weapon against diseases such as cancer to TB and other diseases. It was also a sedative and a tonic amongst the untold story of Africa.

Credo Mutwa reveals AIDS treatment

[David Icke "Credo Mutwa Reveals AIDS Treatment", recorded April 29th 2001 in Johannesburg, South Africa.]

Credo: "I wish to appeal to the world. First, I am not a quack or a charlatan or a sensationalist. I am an old man who has seen much. I wish the world to know that there is a faint ray of hope that emanates from South Africa.

It is a plant which is almost on the point of extinction, a plant called '**Suderlandia Fructosate**'. This plant works miracles on people who have the terrible disease called Aids. And it is so miraculous that the miracles are seen within a week or a fortnight. A person, who was lying down on the point of death, when given this plant, rises and has much energy and is free of depression and has a good appetite. And I feel that as a nation as a matter of world emergency because the big scientists have not produced a viable safe treatment for aids. I say that this plant should be planted by all caring governments, by all caring organizations and that it should be given to human beings free of charge."

Steve: "Absolutely. You know what I think is important though Credo, that people understand what to do with the plant."

Credo: "They don't do nothing sir, you are going to laugh about this. You plant the plant okay, but then you take the little leaves from it and you put them in a tea cup and you pour much boiling water on it. And then you let the cup stand there, like tea you know, and you just drink, the patient just drinks."

Steve: "The leaves and the red flower?"

Credo: "Yah."

Steve: "Mix them together? Do you need to dry them first?"

Credo: "No you can take them straight from the garden, because if you dry them too much they somehow loose some of their *good spirit*. Now this is all you do. Now, there are good doctors I'm working with who are making pills out of this medicine. But you know sir, I feel we are faced with a national emergency, a world emergency.

You know sir, what I say is this. I can't cure the people of *Africa* without curing the people of the *Caribbean*, because *Aids* is running around the world. If I cure the people here and they get better, more Aids will come in and eat the same people whom I tried to cure. So the whole world must be cured. Look, can we say this? Nobody will arrest us or anything?"

Steve: "Well yes, I mean it's not against the law to say this, it's in our rights to speak."

Credo: Thank you sir. I will tell you why. Originally the plant of '*Suderlandia*' was all over *South Africa*. And I will tell you what used to

happen. There was a funny little *grayish brown bird*, which used to feed on '*Suderlandia*'s and this bird was very edible. And starving people used to hit it with *katties* (slingshots) and kill it. Now the bird is gone almost. And now... so the land here is difficult to cultivate.

Steve: The seeds are not being spread.

Credo: "Yah, yah. What is happening is you need to take a fine sandpaper and sandpaper each little seed. The seeds are very tiny, tinier than grape seeds. And you sandpaper each seed and you plant it in a small *blompot* (flower pot). And you allow it to grow until it is about maybe four inches, three inches high. Then you take it and you plant it in the big *veld* (grassland). You can make a big garden, maybe twenty acres or so and you plant there. They just grow. There are farmers who have already planted them but they are too few. This is a world emergency and we must not be selfish. In the last few years or so there has been many claims made by people about plants and herbs, which they say are beneficial in the fight against aids. Some of these claims have proven to be false and at best have proven to be exaggerations. But in *South Africa* there is plan, which is on the brink of extinction. This plant is called by white people in English '*Suderlandia Fructosate*'. This plant is also called by the Afrikaans people '*kankerbos*', which means *cancer bush* or '*kalkoenbos*', which means *turkey bush*. Now this plant was known in *South Africa* and other parts of *Sub-Saharan Africa* for thousands of years. It was an anti-depressant, it was appetite booster, it was also and still is a dramatic booster of the human immune system. For many years African people and *Xhoi-xhoi* people and *Xhoi-san* people as well as *Bantu* people used this plant in the fight against cancer, and it was very effective there, and it still is. And they used it also in the fight against diseases like tuberculosis before there was *streptomycin* and other drugs to fight tuberculosis. In the old days when ordinary venereal disease like gonorrhea, syphilis and others were as incurable as AIDS is today, our people used this plant to fight those diseases. If they had not had this plant, the black *people of Southern Africa* would have been destroyed just as the *Australian Aborigines* were destroyed, and other races of aboriginal people in other parts of the world were brought to extinction by diseases brought in from Europe. Now, we have found... me and a group of doctors, doctors like Dr Nigel Gerica , Dr Ben van Wyk, Dr Albreght, Dr Mayeng. We looked at this plant and we found that it was having dramatic impact in creating a better quality of life. People with full-blown *aids*, people who had been sent home to die. Not only did we, the five of us, use the plant to help many people to a better quality of life within the space of a month or a fortnight. There is a lady in a hospital in *Zululand*, a white lady who has saved many, many people who have been condemned to die of *Aids* in this hospital. Then I also have my student, Virginia Ratele, who has saved many people who were condemned to die of *aids*. She has done this in her tribal village near the town of *Kuruman*. There is something very strange that is happening now. I and Virginia, who live amongst the mountains of the *Magaliesberg*, are being terrorized and threatened by white men who are very professional in the way they do this. They are able to neutralize the security lights and the alarms with which the house in

which we live are fitted. They are able to break in through the doors even though we put devices in the keyholes to stop people from doing so. These are not your run of the mill thieves; they are professional men who know exactly what they are doing. I feel that all of human kind is facing an emergency, and that all greed and selfishness should be swept away, and this plant should be made available to nations in the world. The way the plant grows, I know it can grow in *Nazareth*, in the *United States*, *India* and in *China* and in other places where *Aids* is rampant. I do not claim that this plant, dramatic as the results are is the cure for *Aids*. I say it is a stopgap, which must be used by all human kind in order to halt the disease of *Aids*. Until such a time as the pharmaceutical scientists can come up with a real cure, a cure which is not at all toxic. I say that this plant '*Suderlandia*' is not at all toxic. It was even used by men such as President Paul Kruger of the South African Republic of 1899 or thereabouts. And Paul Kruger who used this plant lived to be a very old man, and at one time Paul Kruger tried to send a consignment of '*Suderlandia*' to save the life of a German Prince who had cancer of the throat. But the ship that sailed from *Mozambique* was too slow and arrived too late to save the prince. I say this that the *United Nations* should take over the growing of this plant because we are faced with a world emergency. We are faced with a disease which devastates all of human kind without thinking. And we have got to stop *Aids* not only in *Africa* but in other parts of the world too. This disease has got to be stopped; it is not a natural disease. I have dealt with *Aids* now for the last five years and I now firmly believe, I Credo Mutwa, that *Aids* is a manmade disease. The way it behaves in the human body is like no God created ailment ever does. The disease shows a *Satanic intelligence* and I appeal to all people throughout the world, that here in *South Africa* is a faint ray of hope, which is however to be drowned by greed, by selfishness and cowardly secretiveness. I say that this plant belongs to all humankind. It belongs to the little children dying of *Aids*; it belongs to the men and women who are ravaged by this ailment. And I believe firmly that scientists will be able to create a cure for *Aids* out of this plant. And I am making this worldwide appeal because our government appears totally indifferent to this offer, which I am making freely for all humanity. Our government does not seem to be able to take the one step, to have this plant planted throughout *South Africa* as a matter of national emergency. One '*Suderlandia plant*' is capable of treating 10 people, and we need plantations of this plant. And I say that this plant should not be the plaything of greedy businessmen. It should not be the plaything of thieving pharmaceutical organizations that steal *Africa*'s treasures and lock them up in computers and call them their intellectual property. I say this that this plant belongs to all the humankind, and that the greedy organizations leave it alone. We do not need a disease like *Aids* to reduce the population of the world. I am told that this disease was created specifically to destroy Africa and I now believe this. After more than five years of dealing with this disease. And I say this. I will not allow *Africa*, a misunderstood and misrepresented nation, a misunderstood and misrepresented continent, to perish, to suit the designs of conspirators. I say that *Africa* must live, I say that India must live, *China* must live, and even the *United States* must live. There is hope, a little ray of hope, a green ray of hope, emanating from

South Africa, and I call on all human fellow human beings to make it larger, to spread hope throughout the world. I beg to remind all that there was once a time malaria devastated whole communities throughout the middle east, throughout *Africa* and elsewhere. And out of *South America* there appeared a ray of hope, which grew, larger and larger. That ray of hope was called the bark of the *Cinchona tree*, *quinine*. And *quinine* saved thousands of lives, which would have otherwise been swept into oblivion. I say that people should not look upon me as a quack or a crank. I am a researcher, self-taught. I am a writer of books, which have sold worldwide. I am an inventor and a historian and a traditional healer. And I say please, those who don't believe me come to *South Africa* and look at this plant yourself. I say that no organization has the right to call this plant it's property, none. And I say let hope for humankind be lighted from the southern tip of *Africa* to overspread the whole planet. If AIDS were created to reduce the human population, then it is a self-defeating thing. The only way to make people breed less is to end war in the world. When there is war shaking continents people breed more. People breed out of fear. People breed out of insecurity. You, the hypocrites of the *United Nations*, you the liars within the walls of the United Nations, you, I challenge you to create a safer world and not a world rotten with disease.

The Living Lakes Conference

(Living Lakes Conference, October 2, 1999, US Forest Service Mono Lake Visitor's Center, Lee Vining, California, USA. The following text was transcribed from an audio recording. The speech includes Zulu words for people, places, and things that are spelled phonetically in italics.)

As we say in our country *Bash-on-e-payg* which is a completely asexual way to address those who we respect. I stand before you as a man who is stunned and shaken by what he has seen, what he has heard, and what he has experienced. First of all, did you know, you who live around Lake Mono, that your lake joins together Africa and the Native American people? Did you know that the most amazing word I heard when I arrived here was the word Inyo? Which is said to mean the dwelling place of the creator, or rather, the place of creation. Did you know that that word occurs in Africa as a reference to the sacred organ of a mother? Did you know that the word Mono is a name for something delicious and nutritious that you eat? Perhaps one day if I return this way I shall share more of these things with you.

Shumenitch-y means "the one," and no matter who we are, no matter in which part of the world we dwell, we are one. We are one with each other. We are one with the earth. We are one with the moon, the sun. We are one with the stars. Please, please remember that. It is useless to conserve entities such as water and trees if you have severed yourself away from those entities. You cannot conserve something which you do not feel within you. You cannot conserve something which is not part of you.

When I was initiated for the first time in 1937 into the mysteries and knowledge of Mother Africa I was ordered by my teacher, who was my aunt, to go outside and fill a small clay pot with water. Then she said to me, "Look into the water--what do you see?" I was caught in a trap because an initiate is not supposed to have an ego. An initiate is not supposed to refer to himself. I said, " Aunt, I see a person in this water." She said, "Who is that person?" I did not dare say it was me. I said, "It is the person I know who is the son of my mother, the only son." And she said, "Yes, you are in this water, and the water is in you. Until you know that, that you and the water are one, you must not even drink the water, you must not even think about it, because you have cut yourself off from it."

Respected ones, no matter where you go in Africa you will find African people referring to water by a very interesting name indeed. In the language of the Swahili people in Kenya, water is called *ma-gee*. In the language of my people the Zulu's, water is called *amanze*. And in the language of the *Besutu* people of *Esutu* in a small kingdom in South Africa, water is called *mazte*. And all of these words mean one thing no matter where you go: the fluid of creation, the thing that did something, the thing that caused something to be.

In olden days Africans used to risk their lives in protecting water. In olden days our people used to severely punish anyone they caught urinating into a stream or a river. There are some ants which you find in my country, they are called *ma-the-bella* ants. When you hold one in your hands it looks as fat as myself, and it fights like nobody's business. And if you were caught, wise

guy, making water into the water, one of those babies was taken, and made to bite you on your *thing*, closing the hole for several hours, and it will be the biggest lesson you will ever learn.

Africans used to say that no punishment is too severe for somebody who murders nature. There are trees in South Africa and in other parts of Africa which you are not allowed to cut. And sometimes this thing is carried to such extreme ends even now, that one day, I, Credo Mutwa, was brought before a chief and accused of murder. It was a really serious charge, and after a trial which lasted for three days. I was acquitted because I pleaded that I was guilty but insane. The holy person whom I had murdered had interfered with my dinner, which in the Credo Mutwa book is a mortal crime. Now, who was the holy person? It was a fly, an ordinary housefly. In South Africa, there is a tribe called the *Bahune-bamata* who even today will charge you with murder if they find you hurting a fly.

Honorable ones, our people believe many strange things regarding water. They believe that water is a living entity. That water has got a mind, that it remembers. The reason why a lake forms where it is, the reason why a river flows through where it flows, is not because it happens to be the right place for water to flow--no! It is because in that place where the river flows, there is an energy, an invisible spirit that moves like a snake, under the ground through the fine sand and which moves in the direction opposite to the one down which the river flows. If this great fire snake, as we call it, this unseen energy, if it dies, then the river dies too. We are told that lakes form where they form because there is an agreement between the water and certain types of rock.

In the language of my people, the Zulus, a lake is called *Icibi*. Now this word *icibi* gave birth to the verb *icibella* which means, “to patch.” If there is a hole in a cloth and you put a patch on it, that patch is called *icibi*, and you, *icibella*. Now why do we say that a lake is a repairer? We believe that a lake controls the life forces of all living things around it. A lake controls the life forces of every bird, every fish, every tiny creature that you find in water, and it also controls and stimulates the life forces of bigger animals up to and including human beings that they are of the same. And each time there is an illness in the land, our kings used to prevail upon the tribespeople to go closer to lakes, to get into that field. There is an invisible field of power all around a lake. If you take off your clothes and moisten your skin slightly and walk into that field, you will feel a tingling. That is what we call the spirit of the water, the *icibi*, the repairer of life.

Our people believe that there is a music, a sort of communication that goes on between streams, and rivers, and lakes. If you destroy a lake, say about 20 miles away from another one, this music is cut off and the lake that you have destroyed dies, and so does another lake which has been in communication with it.

Ladies and gentleman, many, many times in Africa, when I started fighting to preserve what I thought was sacred, I was often snarled at, ridiculed, and

even beaten up as a superstitious heathen. But I was only preaching what my grandfathers had preached. I was only preaching what our mothers had taught us: that water is sacred. It is the life-blood of the great mother. It should not be dammed or in any way interfered with because if that is done, the water dies.

Our people say that water is the first thing that happens to you. It is also the thing that happens to you throughout your life. And it will be the last thing that will happen to you. When you are born, you are bathed, and thus, you are married to the spirit of water. When you leave, you take-in water and you become one with it. You drink, you wash, and you clean your clothes. You drink in the spirit of water whether you like it or not, or whether you believe in the spirit or not. Our people also believe that when you die, you are bathed with water, not to clean you up, because who needs to clean something that has kicked the bucket in the first place? But you do need to be bathed so you can quickly go into the village of judgment and advance to reincarnation. We say that a dead body which has not been bathed will not be able to reincarnate.

Our people further say that water has got ears. We have a proverb amongst my people that says: he who makes love to another man's wife on the bank of a river must be careful not to utter loud and stupid noises. Because why? Because water. If there is a fierce emotion near a stream, that stream somehow records it. And guess what will happen? What you did near the river will be heard by every person in the surrounding villages one day. And you will wonder how they got to hear about it.

In South Africa there is a range of mountains called the *Devaterbergh* Mountains. There are many springs and fountains of water, and there were many more in the past. And when you come to the water mountains and you sit alone in total solitude, you are going to hear clearly the sounds of ancient battles which were fought in that area. You will hear horses screaming, sabers clashing, and you will hear warriors shouting and people dying in pain. You will hear that because water has got ears.

Ladies and Gentlemen, there is much I could share with you. But our people say that he who talks too much makes people tired. I am not here to make you tired. I am here to tell you this: let us by all means conserve the beautiful song of nature. Let us regard each lake and each river. Not simply as an interesting stretch of water across whose expanse spoiled millionaires will zip around in their powerboats--no! Let us feel the water, let us hear the water, and let us be one with the water.

Accompanying me is my ritual wife, Nobella. Nobella is capable of finding water. Nobella is what is called a dowser. In Europe she would be honored and here in the United States, but because of rapid death of the black culture in South Africa a person like Nobella stands great chance of being burned to death as a witch. She can find water, and I sometimes play tricks upon her. I will sometimes lead her blindfolded to a place where I know there is a great sewage pipe that passes under the ground and she will find this,

and very angrily, and she is a *Mantebella* with a very fiery temper. She will be furious that the water under her feet is dead and is not sinking to her breasts. Now what does that mean? It means that sewage water is water that is now so overloaded with dead matter that it has died itself. It has died as a living entity. It only lives as a liquid entity that is taking this rubbish to wherever it is going to go.

Ladies and Gentlemen, please, let us bring back the earth. Let us accept one thing which our mothers accepted and our grandfathers knew: that the earth is a living entity where everything is joined to everything else in eternal marriage. And if you destroy something in one part of the world you create a chain of destruction that destroys things somewhere else.

Let me tell you two last things please. One, it is this, that I am told by the great storytellers of our tribes, that fresh water is not native to our earth. That at one time, many thousands of years ago a terrible star, or the kind called *Mu-sho-sho-no-no*, the star with a very long tail, descended very close upon our skies. It came so close that the earth turned upside down and what had become the sky became down, and what was the heavens became up. The whole world was turned upside down. The sun rose in the south and set in the north. Then came drops of burning black stuff, like molten tar, which burned every living thing on earth that could not escape. After that came a terrible deluge of water accompanied by winds so great that they blew whole mountaintops away. And after that came huge chunks of ice bigger than any mountain and the whole world was covered with ice for many generations. After that the surviving people saw an amazing sight. They saw rivers and streams of water that they could drink, and they saw that some of the fishes that escaped from the sea were now living in these rivers. That is the great story of our forefathers. And we are told that this thing is going to happen again very soon. Because the great star, which is the lava of our sun, is going to return on the day of the year of the red bull, which is the year 2012.

Well. I'm glad I won't be there to see the fun. My wish is this: that there may be blessing over everything that you have done, over everything that you are going to do. May whatever power there is beyond the stars strengthen you efforts, because each lake that you bring back to life is a whole world saved.

Thank you.

News for the Soul

(Source: www.newsforthesoul.com/icke-june25-2005.htm Radio show with the guests David Icke and Credo Mutwa)

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Credo: Who, however, are so afraid of our, our advance in certain fields of human being that they do everything in their power to suppress us. Just as the Western nations knew who the Africans really were, knew what the Africans had done, but they deliberately kept the knowledge away from the Africans. For example, far beyond England are islands far beyond the ...? and on those stone fragments, the people of those island say that those were erected by black men, but the English people arriving in Africa pretended not to acknowledge the effect. But to the North west of the country, islands that were once visited, the African was denied his own true identity, just like some alien entities are denying us the truth about ourselves and the importance of ourselves, pushing us into fear.

And they are actually blinding us. What am I saying, then? When we were young children, we were being forced to be vaccinated. We had to go to the local admission station where we were vaccinated, and our grandmothers protested against it, saying the children were being spiritually blinded. And it turned out to be true. Many Africans that were given these scaremongering vaccines became spiritually deaf and blind. They no longer saw nature's spirits. Only parents who protected us, who used to apply maze to cause blisters, so that when the officers saw them, they thought we had been vaccinated, so in fact, they did not give us vaccines. We were prevented from being spiritually blinded.

Host: What is in [the vaccines] that is cutting us off from our spiritual world

Credo: All I can say is that any disease vaccines, especially a thing called "Yellow fever" - which you can't travel to certain countries without being given - these people become spiritually affected. Another thing that affects these people is that when you want to a trading store, the shopkeeper used to give you what is called bonzeelsa. These are lumps of food that are given to children. They became addicted to this food, and these people became spiritually blind. I remember in the 1950s we were told not to buy it. We would accept it, and were told when we went out into the bushes to throw it away. This is sheer cold, ugly superstition. This is part of a strategy that is being persued now by whatever powers that exist. It would be interesting for Icke to hear that today, out of anger, I went to a lawyer to seek advice over something that is happening to me, in terms of the AIDS pandemic. It should be known by all of humanity and not hidden under a blanket.

Icke: He is talking about vaccines making it much more difficult to get into a multidimensional level - this sugar, in our food and drink. What they must do to hold us in the five sense reality is to prevent us from moving out of this mode. We are being bombarded so we find it much harder to see who we are, so we look only into the physical world to see who we are.

Groups of countries are played off against each other is a common technique. We are desperate to survive on paying the mortgage and worrying about conflict so we do not challenge the system. Those who do fight need to realise that they are all facing the same problem: society being held in spiritual servitude. It's all about disconnecting us from the full magnitude as to who we are. We are only droplets of the ocean. Once we wake up to how the manipulators' power is falling. They are starting to panic - this chitahauri. The agenda for centralised global dictatorship - fundemental to this is closing us down spiritually - the next few years are going to be a very interesting time to be here. He predicted the Kennedy assasination and 9/11. Doing this is possible if we are unlocked spiritually.

Host: How do you do this, Credo?

Credo: I don't know. It's a gift. I don't like it. I am not proud of it. It has made a misery of my life. All I know is that everyone throughout my family - and other black people - have had this gift. But because the Christians do not like it, we hide it. We try to suppress it. In other words, we are helping the enemy to help enslave us out of fear. I have heard many white people boasting about their psychic power. They shouldn't. It is a horrendous responsibility. It is something all humans used to have. It is not an enjoyable experience, honourable lady. It only shows that this universe is more mysterious than we like to think. It is not really something that one ought to boast about. It is showing how the universe is falling. Once everybody could see into the future. Africa is full of prophets who made predictions. One black woman predicted that black men would rule south Africa again. Her predictions were so disturbing to the British empire that they ordered the arrest of this black woman. She was raped in a lunatic asylum and she died for this. They put her in an asylum. This wonderful woman even named Mandela before he came about. The obsessive fear about prophets haunted the British through their private consultations. I wish that you, honourable one, I wish that human beings would go back to what they used to be. We full from a godly state to a slave state. We fled from people who once sailed the seas to people who are frightened of their own shadows today. We must go back to that time and understand man should fall no more. Man and woman should go back to the days of those human beings that raised great pyramids in Egypt and Peru. These were human beings that used their God given talents. We should go back to that. Africa needs to go back to that time and be an agent of peace on this planet.

Icke: I realise why Credo thinks his powers are a curse. When the British went into these societies - whether it be the Native Americans, Central America, South Africa, Australia - wherever they went, one of their key goals was to destroy the knowledge their. They killed the Shaman, which is why his knowledge went underground into a network of secret societies. They wanted to destroy that knowledge. They were terrified of it because it holds the knowledge that could set us free. We are not Credo Mutwa or David Icke. We are infinite conscious. They have to destroy our amazing infinite knowledge, as well as putting crap into the food and vaccines. If we did not have the potential to be that God-like entity then they would not have to

work so hard to suppress our infinite selves. I've used this analogy before: if you put the ball in the tank of water, just like we shoudl be infite. To keep the ball in the bottom of the tank, you have to hold it there. If you leave it, it will go to the bottom of the tank naturally. Over time we have been bombarded mentally, physically and spiritually to hold us at the bottom of the tank. Uncovering the methods of suppression should not be ignored. Every time I talk to Credo about the African experience, it is such a microcosm of how the humans have been held down. But I KNOW, that now is the time that we are in the true time of transformation.

Host: Do you have a recommended list of safe foods?

Icke: I do. I think we can cope with a certain amount. What happens when it gets overwhelmed - what I call the Norton Anti-Virus - the immune system, when overwhelmed, we get in a situation when we get in trouble. I eat non chemical food and eat purified water. I keep chemicals out of my body. When travelling around, I can cope with it - hard to ignore McDonalds. So it can cope, but then i make it healthy most of the time, when I'm at home. I saw my son, playing football, and the stuff in the coke was like a chemical formula, and they were all just washing it back like nothing. It is no wonder we are seeing increasing behaviour problems among children - because they're being poisoned. They are being chemically re-wired. So what do we do? We give them even worse drugs, so off we go in this downward spiral. The great problem is not juvenile delinquency, it's adult! Most of the delinquents are in government. We do this by not forcing stuff on them, but giving them the info they need. The parents pour this crap on them, and wonder why they behave like they do. I feel for these children, because there are some incredible children being born now, being able to retain this multidimensional state. They are targeting this children because they know they then have the adults that become. We need to protect them from what is being done.

Host: OK, let's talk about throwing the bones. Explain. You said that's important.

Icke: I believe in not imposing on other people. If you like something, keep doing it as long as you don't affect others. I think that's a good philosophy. They gave a great energy. Credo starting reading them. To him, it was a storybook. Credo, how does it work?

Credo: I don't know. But all one has to do is – I don't know the English word – we must go deep into a certain part of the human body where there is a broad tower residing in every part of the human. This is in all of us, where all fear is banished. When you are in this golden place – where you see up, down, future, present, where you see everything- where there is full love and you see all eternity. I can not describe it, only calling it the golden cave. You are one with everything. Then, you feel that when the things talk to you. Even now, there are Christian priests, even those of the Roman Church, tell the children not to listen to what we do. These, they say – certain things – not to even drink the medicines we drink, because these are the devil's… The

God knowledge in all of goes on even now. One The words that David Icke just said made me cry. Something is happening in Southern Africa that should be investigated by all human beings that care about humanity. South Africa has been brought a kind of GM (Genetically Modified) corn. This maze, mam, is highly poisonous. It makes human beings highly violent. It is the ingredient of junk food that our children are forced to eat. South African governments have rejected this. So, to get around the problem, it has been falsely labelled as (translation): "This is just normal maze". It came not from Africa, but from America. It was brought by the slave raiders to Africa. It made people huge, big massive, but dumb, weak-minded and extremely aggressive. Some of the most aggressive tribes in Africa- my own people, the Zulus – became very warlike, because they adopted this alien graze. But in this battle against AIDS – that the last true heroes of Africa are fighting – we say that you should not eat maze, but eat the ancient graze, most anciently known to Africa. By eating it, health increases dramatic. They increase in size and become not self-hating. This kind of human hating goes on still now. I am a painter of pictures and I am the only black person in all of South Africa that casts his own wax in metals. But did you know that I am not allowed to sell any of this, because I portray things – that I appear as if I portray things that certain powers do not want to see exist. There is a war against the ancient knowledge of humans, the winged mind. My aunt is gone – 104 years. My wife Cecilia – she died with a mysterious needle. And my sister is dead. I was told a falsehood that she had died in a car accident, but there was no car near where she died. Why? Mary protested against the crime of the Catholic Church, which discourages SAFE SEX BEING PRACTISED BY AFRICANS!! Why does the Catholic Church allow of this, she said. And she paid for it with her life. I wish that this wife could be exposed in all of its disgustingness. All these people are dying. I feel angry. How can people feel so blind to these hostile alien entities disguising themselves as alien invasions?

Host: David?

Icke: Wow, just hearing Credo talk there. Everything he says connects to the same subject of human knowledge. Me and Nicole [the host] talked about this silent cave, the golden cave, where you go to see beyond what most can see. What he was saying about GM food and maze was amazing. What I've been saying for years is that GM food is designed to genetically modify US! It PLAYS WITH OUR DNA! For some reason they are targeting the black people, for some reason, particularly in Africa. When you read PNAC, it is just like reading the last 5 years of the Bush administration. It talks about the need to invade Iraq. Iraq, North Korea and Iran – known as the axis of evil. You follow this document and the course of what is going on now. It also talks about creating weapons that target specific genotypes. They are targeting them with AIDS. What is AIDS? You don't die of AIDS. You die of the immune related disease, as it break down your system. It is a concentrated attack against the African immune system. Instead of doing this, you should go along the lines of improving the immune system. You need to find the solution for this. Credo found a solution for this which proved to be incredibly successful. But this is difficult to implement, because the people

in power need to fight against this. We are faced with a series of coldly calculated actions. If we can remove the powers that create these things, they will go away. I must emphasise this: I'm tired of hearing people coming from the spiritual direction, that are in complete denial of what is going on in this planet which they do not think are very pleasant. The real reality is not running away from what we don't like. We need to remove what is denying and removing the spirituality of everyone else. We need to actually get involved in changing the world instead of allowing it. Just my opinion.

Host: And what would we go about changing?

Icke: Fighting is no good. What the matrix wants us to do is fight. It takes two to fight. As someone said in sixties, what if we had a war and no one turned up? It's about removing the source of it. As Ghandi said, it's about not co-operating with the system. If we would not touch the aspartame-ridden soft drinks and refused to touch GM food and refused to take part in wars of conquest – but are about further imprisoning – then there would be no war to conquest. George Bush and Tony Blair are not out fighting wars. They are in their office smoking cigarettes. There should be a law that anyone who declares war should have to go on the frontline. We are cooperating with our own imprisonment. This is why staying rural is so key. We need to stop buying their crap, and if we did, the corporations would have no one to sell it to. If we stop cooperating, the system would fall. Host: I want to open up the floor for Credo. What is the most important message that you want to get out to the people?

Credo: I cannot and do not have the right to dictate to people what they have the right to do and not do. I say to all the world – my brothers and sisters – whether you are white or black or brown, we are in great danger. Too many people, as Icke said – these should be written into stone – we human beings are blinded. We refuse to see certain things and are conditioned not to see others. For example, the conspiracy is not simply a dream in the minds of deranged people. I never believed such a thing myself. I used to think that it is just white people talking. I am not a victim of my own ignorance. Look at the world. Look at India and look at Africa. India underwent the same form of spiritual undermining that Africa went through. However, India has today recovered its dignity as a people and a nation. And for some reason that I can't understand, India has been allowed – I SAY, ALLOWED – has been allowed to possess nuclear weapons. It has been allowed to possess huge iron wegs. There is even an Indian that I saw in a picture who works on steel in a large scale. However, Africa – whose mind is the same as India's – is entrenched in endless, engineered wars from outside. They gain no one anything. And today I see a new danger for Africa. There is now talk – eminating from the West – that terrorists have now entered terrorists. In other words, Africa is now the next country to fall victim to Western open neocolonisation, where Africa's people will be wiped off the face of the Earth. The Western nations will allow war, famine and disease to run rampant in Africa. What we are seeing now is that Africa is going to be sterilised, in wars in which Africans will carry the blame. Same with diseases. And yet these wars, famine and disease come from outside. We must understand that we

stand in danger from mortal danger. Among the people that talk to me, people say that there is more oil underground than there is in the entire Middle East. There is also a metal that carries in its hands the future of all the oil-producing nations of the Middle East. That metal is platinum, which Africa will be destroyed over. We have already lost my children. I weap tears which will be wiped off my eyes by no one. We are being destroyed. An enemy has declared war upon us. We are being killed by AIDS and by wars that I appeal. Please, look at the truth. Do not go into denial, by brothers and sisters. Nations are being dessimated in front of you. Open your eyes. Do not let the children of the reptile destroy us. We can win. Open your eyes.

Icke: Africa has been destroyed in terms of its history. Tony Blair, one of the great manipulators of the war in Iraq, and Afganistan and what have you, he has now said that his desire and passion is to save Africa. When he says something – you reverse it. So he means he wants to finish it off. He wants to destroy Africa. These guys want to destroy Africa's knowledge and profit from its resources.
The solution is people waking up. It is also mentally waking up and seeing what is actually happening. It's like a veil. A lot of that veil is denial. You just don't want to look at it. It's a version of "shut up, don't want to hear it". At the same time, knowledge is being destroyed to keep that ignorance perpetuated. We need to get information around the suppression of the mainstream media. We need to wake up from our hypnotic slumber state. We are trying to do this – me, you, Credo and others. I realise the challenge of this. Our own prison wardens will hand over the keys to us. We're going to see some incredible changes. Some of them terrible and some of them incredibly inspirational.

Host: Thank you all for joining us on newsforthesoul. Perhaps we can do this again sometime.

Credo: Amen to that.

Icke: That was so powerful that interview, Nicole. I could feel it has an energy about it. I could feel it. This is why we've been brought together.

Host: Exactly.
…

The Theft of the Necklace of Mysteries

DAVID ICKE (DI): Hello. I'm at the home of Credo Mutwa, a fantastic man who it's been my privilege to know for a very, very long time. A Zulu Sanusi … what some people know better as a shaman, but it's a high shaman. This man is a library on legs when it comes to African knowledge, and anyone that's read my books, or seen my talks, will see how much information this man has to share with the world. And one of the artifacts which has been highlighted many times in my books, because I think it's so significant, is something called the Necklace of the Mysteries. It's the one with all the symbols hanging from it, which tell the story of humanity and the story of Africa. The extraterrestrial figure and the human women figure, and the interbreeding between the two, all that story that I've told many times, thanks to Credo sharing it with me. Well, I have to tell you, this … necklace, which is mentioned five hundred years ago in accounts and Credo says is a thousand years old or more, is now no longer with him. It was taken away from him, in Swaziland, by people who … tortured him, in effect, pulling his fingernails off, or trying to, and some threatening to kill him. Well, Credo survived, thank goodness, but the necklace is still with these thugs, and whoever was behind and orchestrating these thugs. If you have any information about its whereabouts, would you please contact me at an email address, DavidIckeContact@aol.com, it's all one word, DavidIckeContact@aol.com, and let me know any information you may have about the whereabouts of this amazing, amazing artifact. And now, let's hear Credo tell the story of what happened, and how important this necklace is to him … and indeed, the story of humanity in general. Credo, could you tell us the story of what happened, from when it all started. Tell us what happened, from the start, leading up to now.

CREDO MUTWA (**CM**): Yes sir. I was repeatedly phone called by a young man, who really was pestering the life out of me. This young man said he kept on having dreams about how I should take him to Swaziland. About how he had great ancestors, whom he wanted the help of. He phoned us every night until I got very angry. And then, he got himself friends who pestered me, on his behalf. And in the end, they said, it has been said by white people that I am a traitor, who takes black knowledge, and hands it to white enemies of the black people. I said, 'That's nonsense.' The insinuation even went on that I was not even a Zulu. And tribalism and racism is rife in South Africa today. People can be killed like dogs, if their lineage or tribe, or family are in doubt. I said to this young man, 'What do you really want with me? What do you want?' He said, 'I want to see you. I want you to give to us the necklace of secret knowledge.' I said, 'You are mad. I'm not going to part with that thing. I don't know who told you about it.' He said, 'But you are showing it to white people. We, who are black like you, you discriminate against.'

And that's how it started, sir. I decided to confront these people. It turned out that there were many. I decided to confront these people, and foolish quixotic donkey that I am, I took the Necklace of the Mysteries, and the Walking Stick of the Grandfathers with me.

DI: And you got on a train to Swaziland.

CM: Yes, sir, I went there. And they met me there. And they … took me to their home. I did not know that I was going to face a mob, sir. I did not know that I was going to be put on trial like a criminal. That is where they started taking my nails from my hands away.

DI: They were pulling your nails off?
CM: Yes.

DI: What happened?

CM: You know sir, it was just sheer, bloody cruelty. They wanted to see. In fact, these people had been sent to kill me, by some white people. White people who had offered them a lot of money for this necklace. It was a nightmare. But circumstances saved me beyond the terrible pain I was going through.

DI: You were telling me someone sat on your hand, and then someone else was pulling…

CM: I was sitting…

DI: …your fingernails off.

CM: …I was sitting on the chair, sir, when this boy sat up on my arm. It was a, you know these wicker chairs.

DI: Yeah.

CM: And this one sat on my arm, and suddenly I felt a terrible pain. He was pulling my nail with a pliers. But he broke the nail in two places. I said, 'You want to kill me, don't you? That's what you brought me here for. But let me tell you that I am a Sanusi. I am a descendant of Ungoza. I'm a descendant of Sifele. I am a pure-blooded Zulu. And I am not afraid to die.' 'Let me tell you, that you, who are pulling my nail out of my fingers, you are sick. There is something sick about you. You are very, very close to death.' He started screaming, saying 'What?! What?!' I said, 'You are close to death.' I could see shadows in his eyes. I could see something else. I smelled a strange smell: the smell of a person who is on the last stage of AIDS. I said, 'Touch another nail in my finger, and you are going to die, shitting like a dog. Go on, do it.' Then there started an angry, an angry uproar. Some said I should be stabbed to death. I said, 'Stab me to death, within two hours, one of you will die, and that is you.' He started screaming, and he ran out of the house, and he … it was just a uproar, sir. I wish you were there to see. People were quarreling with each other now. Some said, 'Let this man go. Can't you see he's got an evil spirit? How did he know that you, you are going to have such a stomach ache? How did he know that you have got caught AIDS?' I said, 'I can see. Kill me. I'm not afraid. I have no friends here. Go on.' They took the necklace. I was too weak to carry it out. They took the necklace and the

stick, and on the following morning, I was very, very sick. A group of the women escorted me to the station. I was put on the train, they tried to be nice to me, but I just was … I was out of this world. I no longer knew what was happening, or what was happening.

DI: And they kept the Necklace of the Mysteries.

CM: Yes, sir.

DI: The necklace of the knowledge.

CM: Yes, sir.

DI: And you've never had any idea where it is since then?

CM: No. Because I have not left here since then, sir.

DI: What does that necklace mean to you?

CM: Sir, these necklaces … are the Bible of the black people. These necklaces are … we learned from them. Things that you don't learn in any school to … to white people. These necklaces are alive, sir. They were made by women. That is why they consist of copper. Copper is a female metal. That is why they consist of the green stone, jadeite, which was also handled by women.

DI: And it's very old, isn't it?

CM: It is, sir. It is.

DI: I think you told me once you thought it was at least a thousand years old.

CM: Yes, sir. Yes, sir. Yes.

DI: And what effect has it had on you? I mean, how has it made you feel, since … because I know we've talked about this many times…

CM: I am broken. You know, Mr. David, my heart is broken, sir. I felt I did a stupid thing, and I should have paid for it with my own life. Imagine taking a thing like this into the hands of drunken swine.

DI: But you didn't know that, did you?

CM: No. I thought they were royal people. I thought they were good people. I thought they were adult people, Sangomas and Inyangas. But they were young hooligans.

DI: And what… You told me that there was a white person in the background. Are you…

CM: Yes, sir.

DI: What was that about?

CM: I don't know, Mr. David. But I can draw that white man.

DI: What was he doing? What was he…

CM: He was with them. They appeared to be having some kind of a drinking or whatever thing. But that white man, sir, he … he wasn't just a white tote. He … he had purpose behind him. And I noticed another thing: it was he who appeared to be crazy about the necklace. He seemed to be freaking out, if you know what I mean.

DI: And he seemed to be orchestrating it, did he?

CM: Yes, sir.

DI: And they, they didn't seem to like me, for some reason, you were telling me.

CM: Sir?

DI: They didn't like me, for some reason.

CM: Yes. They asked me, where are you. I say, 'I don't know. Angazi. [Zulu for 'I don't know.'] I don't know where Mr. David Icke is.' They said, 'But doesn't he write to you?' I said, 'You can search my post office. I don't even own a cell phone. I've only got a real phone.'

DI: And what was their problem with me, then?

CM: I don't know, sir. But somehow, the way they were afraid of you. That's very funny, Mr. David. I asked, 'Have you ever seen Mr. David Icke?' They said, 'No.' I said, 'Then why are you shit-scared of him for?' He didn't answer me.

DI: I was the 'White Satan,' wasn't I, according to them?

CM: Sir?

DI: The 'White Satan,' wasn't it, they called me?

CM: Yes, you white devil.

DI: The white devil.

CM: Mmh.

DI: Because, I guess, you're sharing information with me, and it's only supposed to be for one group of people instead of for the world.

CM: But sir, there's something that really, really worried me. I only thought about that afterwards. Mr. David, these people, the black people looked ordinary black people, sick looking. But that white man ... no, sir. Let me ... let me try and work out. He looked... he was smaller than you, and he looked not quite man-like. You know?

DI: How do you mean?

CM: He looked... what's the, what is the English word ... he looked like a fairy, Mr. David Icke.

DI: Mm-hm.

CM: He looked not normal [unclear, sounds like 'jigjig'] real man. He was something between a boy and a man. You know, he had protruding teeth. And when he spoke, he seemed to twist his mouth in a certain way. He was

not sexually normal. I'm not a judge of white people, but there was something very odd about that man.

DI: What would you say now, to the people that have the Necklace of the Mysteries? What would you say to them?

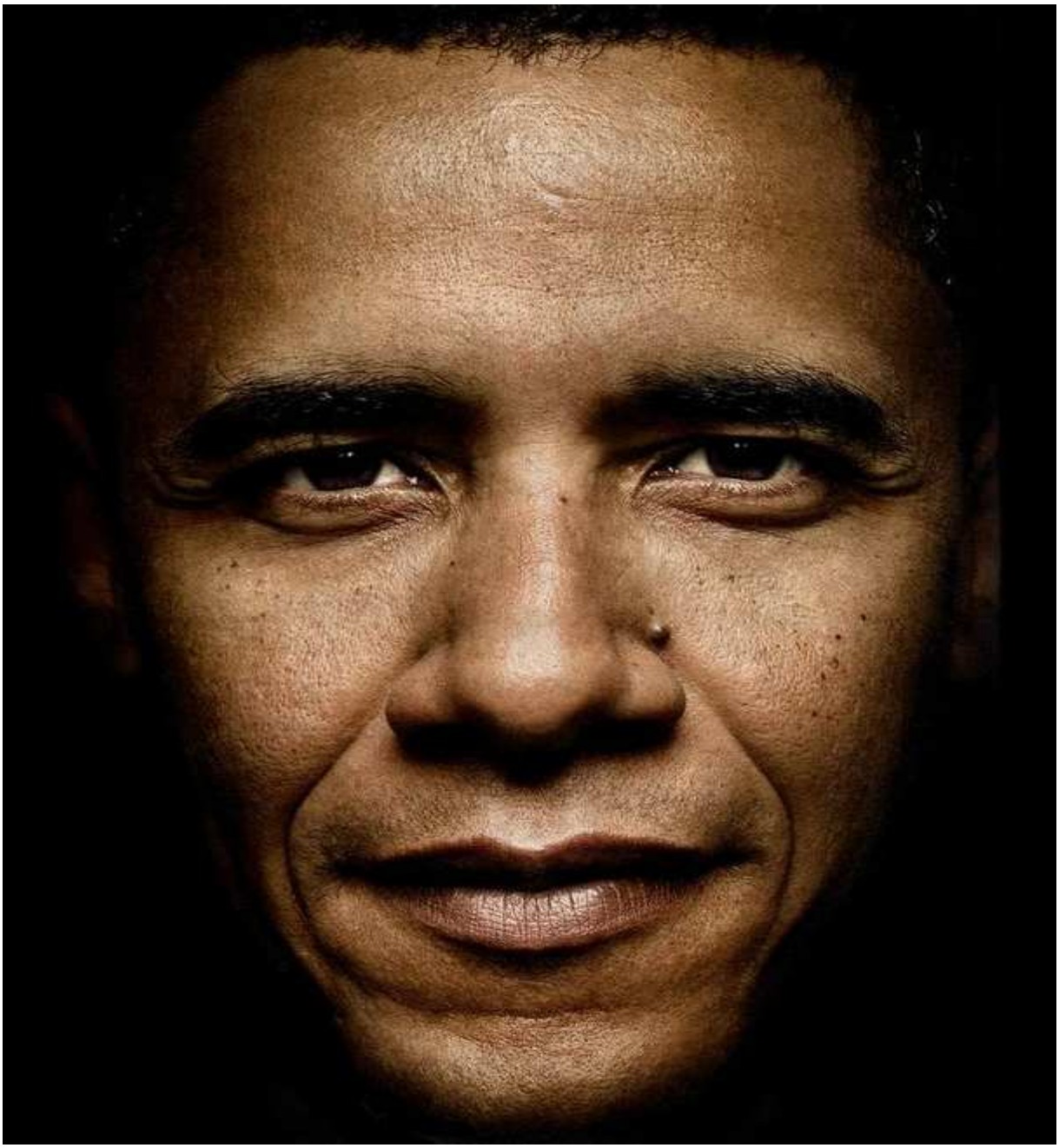
CM: I say, 'You have stolen something that comes from the old gods. You have taken something that even I have no right to. I was given this thing as a custodian of it. I swore ... you have taken this thing, like thieves in the night. Within a short while, something interesting is going to happen to all of you. I see one of you dead under a blue car. It is you, with the protruding teeth. You, who never spoke, who spoke with a hissing sound on his, on...' as if his teeth were a bit drunk.

DI: And if they want to avoid that, they bring it back.

CM: They had better bring it back. They had better bring it back. This I swear by my mother's breasts. The Necklace of the Mysteries belongs to no one. Not even I, who am the keeper of it. 'Bring it back. You were sent to take it away. You were sent by someone. Who it is, I don't know, but I will dream about them, and I will know who they are. You called me a sellout, a traitor, who licks the backsides of white men. You are the traitors.'

If you know ANYTHING about the theft of this priceless, ancient artifact, of inestimable value to the story of Africa and the human race – but very likely now in the hands of white man who are only interested in money... please contact DavidIckeContact@aol.com in full confidence.

Baba Vusamazulu Credo Mutwa on Barack Obama



Zulu shaman, or sanusi, Credo Mutwa, has written a poem to express his thoughts on what he sees as the true nature of Barack Obama and the agenda for Africa and the world that he represents.

* * *

An actor walks upon the floodlit stage of lifewearing a mask of an angel beneath a demon's gown.

Pretence smiles upon the crowded hall of life holding out hope as bright as it is false.

Son of a woman in whose veins flows the blood of ancient Ireland and dark Africa's plains.

You are Obama, nick-named the standing king, You are Barack, oh, son born to deceive

The suffering hoards of Africa look up to you, See a black saviour where nought but a Judas strides.

An entrapper of nations, bringer of dismal war behind the robes and the nylon wings of hope

Oh, may those who look upon you, see you as you are. May those who hope in you behold you as you be

A prince deceitful to bring down Africa's shrines

A siren who leads Africa's ships onto rocks of obliteration.

Your rule my lord will not be one of peace

Your reign my king will not be one of smiles

Even as we speak in caves both dark and dank Enraged fanatics plot your dark demise They will put around your head a bloodwet martyr's crown.

Oh black Kennedy following the one before. May God forgive thee and thy fiery spouse

As you walk in silence from the stage of life. Barack Obama, blessed son, Oh standing king.

Vusamazulu Mutwa

* * *

Challenging Times Ahead

Credo Mutwa is a Prophet that foresaw the Twin Tower attack on 9/11. He predicted that President Thabo Mbeki would not see out his full term. A very good friend and colleague of Credo's - David Icke - says that he is a genius. As David has stated; an African man who is extremely knowledgeable and talented with Art, Poetry and amazing Sculptures. His stories of our true history and where we actually came from are astounding.
Credo mentioned that Southern Africa birthed Egypt, and not the other way around as has been stated. We come from the stars and South Africa has many ancient sacred sites which are long lost and forgotten that existed more than 100,000 years ago.
He said that Southern Africa will determine the outcome of humanity and that Africa holds the key to our salvation. He also mentioned that 2010 and 2012 will be very important years; it will bring great challenges to us human beings. How we respond and act towards these challenges will determine the outcome. Sadly, he feels that at the moment, we are not doing too well to overcome these challenges and stated that he would rather not be here to see this transformation, as this will be a time of great suffering for his people. Credo said that the present President of South Africa, Mr. Jacob Zuma will be the last black President of South Africa. If this is true, then something dramatic has to happen in South Africa for this to actually come to pass. Can it be changed? "Yes, but I cannot see it change by the way we are carrying on at the present moment".

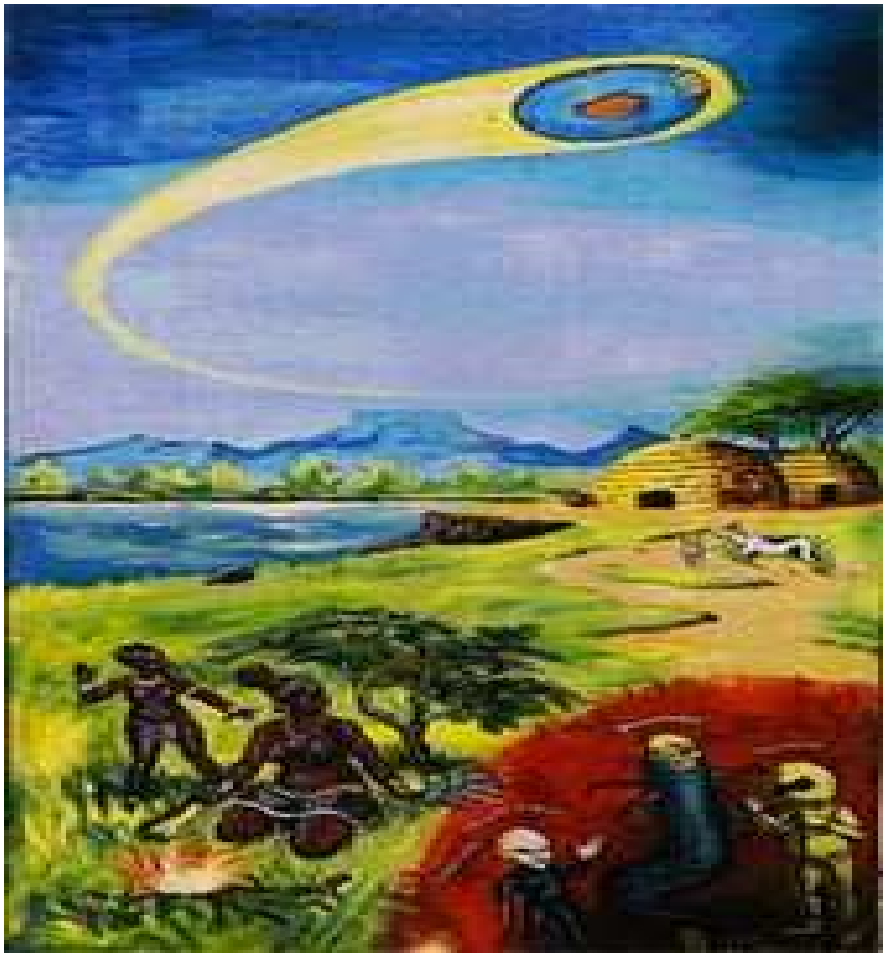
Picture painted by Baba Credo Mutwa in 1999 predicting 9/11 in New York, see twin towers on the right hand side.

Prophecy of female presidents in Africa in this painting by Credo Mutwa

Credo Vuza Mazulu Mutwa - "The prophecy of Ntsikana"

Credo Vuza Mazulu Mutwa - "Kruger's Face"

Credo Vuza Mazulu Mutwa - "The prophecy of Pindamulili"



Credo Vuza Mazulu Mutwa - "African Beliefs Regarding UFOs"

Credo Mutwa: The Colonization of Africa

Credo Mutwa: A Vision from 1979 about the 9/11 Attacks

Credo Mutwa and the Alien Agenda:

UFOs and Alien Abduction in the Eyes of a Zulu Shaman

© By LOUIS PROUD

The Zulu *sangoma* (a shaman or healer) and high *sanusi* (clairvoyant and lore-master) Vusamazulu Credo Mutwa is recognised by many as one of the most distinguished African traditional healers around today. He is, in fact, the spiritual leader of the *sanusis* and *sangomas* of South Africa.

As well as being a successful artist, author and historian, Mutwa is also an outspoken victim of alien abduction, having allegedly been in contact by entities his people call the *mantindane* ('the tormentors'), which are similar in nature to what we in the English speaking world call 'the grays'. Stories of UFOs and alien beings make up a big part of African tribal culture, he says.

Awakener of the Zulus

Mutwa was born on July 21, 1921 in the South African province of Natal. The name Vusamazulu means 'awakener of the Zulus', and was appointed to Mutwa during his initiation as a *sangoma*. Mutwa means 'little bush man', and Credo means 'I believe'. Born out of wedlock, Mutwa was considered "an illegitimate child, a child of shame." Because his mother, who was descended from a long line of medicine men and women, refused to convert to Christianity, Mutwa's parents separated shortly after his birth. Thus he was primarily raised by his Roman Catholic father, who frequently travelled from place to place, working as a builder.

Mutwa claims that much of the knowledge he now possesses – of art, science, medicine, engineering and so on – can be attributed to the fact that, when he was child, he was taught by "strange companions." These "little people," he says, some of whom were blue in colour, used to make their presence known to other children as well. In fact, "all African children used to see such things." Thanks to the help of these beings, he says, he was often more knowledgeable than some of his teachers at school.

When, in 1937, Mutwa was brutally raped by a gang of mineworkers outside a mine compound, he experienced "a great shock and trauma," remaining ill for a very long time. He developed a feverish condition, accompanied by nightmares and visions, which caused great pain and debilitation, and which, he says, almost killed him. It also caused him to become highly psychic, and he was sometimes able to read the minds of those around him, as well as perceive auras. The treatment he received from European doctors and Christian faith healers didn't help at all.

Image courtesy of Inner Traditions International

Credo Mutwa at ceremonial rock used for fertility magic.

Shortly afterwards, Mutwa was brought to his mother's village in Zululand, where his grandfather, Ziko Shezi, a *sangoma* and warrior – "whom my father despised as a heathen and a demon worshipper" – brought him back to health using traditional African methods. Mutwa was told by his grandfather that the illness he had undergone "had actually been a sacred illness which required that I had to become a shaman, a healer." Mutwa agreed, and, having renounced Christianity, was initiated into the shamanic path by his aunt Myrna, a fully fledged *sangoma*. Mutwa's 'spiritual sickness' had been part of the initiatory process of becoming a shaman, and is a common aspect of shamanic traditions all over the world.

Image courtesy of Inner Traditions International

Credo Mutwa with Sangoma women.

Sadly, when his father and stepmother learned that he had become a 'heathen', they immediately disowned him, telling him "never to set foot in their home again." Virtually alone and homeless, Mutwa began to travel "for knowledge, in search of clarity of mind and in search of the truth about my people." He journeyed all over the country, meeting, and studying under, a number of traditional healers. His first destination was Swaziland. He then made his way to Mozambique, and later, Rhodesia (now called Zimbabwe). At the end of this not only physical, but spiritual, journey, he realised his life's purpose – to help preserve the culture of his people, and to help mend the problems in his country, of drugs, unemployment, crime, disease and poverty. Mutwa's first book, *Indaba, My Children: African Folk Tales*, was published in 1964, and is considered a classic. His other works include: *Africa Is My Witness* (1966), *My People* (1971), *Let Not My Country Die* (1986), and *Zulu Shaman: Dreams, Prophecies, and Mysteries* (1996).

Very much a cosmic thinker, Mutwa claims that many of humanity's difficulties can be explained by the negative influence of manipulative extraterrestrial beings, particularly the *mantindane*, who "share the Earth with us. They need us. They use us. They harvest things from us." It's about time, he says, that we acknowledged the alien presence on this planet. "We are being watched, we are being explored and investigated, and we are being controlled, and yet there are those among us who refuse to accept this fact," he explains in *Zulu Shaman*.

A World Ruler by Aliens

The late, great John E. Mack is among one of the first UFO researchers in the West to interview Mutwa. He has also been interviewed by the Australian UFO researcher Bill Chalker, the author and historian Zecharia Sitchin, as well as the controversial conspiracy theorist David Icke, who once called him "the most amazing and knowledgeable man it has been my privilege and honour to call a friend, a genius." Supposedly, many of Icke's speculations about 'shape-shifting reptilian aliens' – whom he believes to be the true rulers of this earth – have been confirmed by Mutwa. According to Mutwa, when he talks about extraterrestrials and other topics of this nature he often feels "caught between, on the one hand, Western thought, including the Christian religion, and African thought, which accepts these things without question."

Mack first met Mutwa in 1994, during a short trip to South Africa, the main purpose of which was to investigate the Ariel School incident in Zimbabwe. "Credo seemed a noble, even regal figure with his colourful robes and heavy metal adornments of the *sangoma*, which seemed as if they ought to weigh him down," writes Mack in *Passport to the Cosmos*. During the interview, Mutwa spoke a great deal about his traumatic alien abduction experiences – experiences that Mack, a world-renowned expert on the subject, found difficult not to take seriously.

Mutwa views the world as a mysterious and frightening place, controlled by alien forces that possess far more knowledge than – and are intellectually and technologically superior to – humanity. Some of these beings, he says, are wise, benevolent and wish to help us. But the same cannot be said of the *mantindane*, who are just as selfish and power-hungry as humans. They preserve humanity, he says, in order to protect their own self-interests, because they are "obsessed with self-preservation... This wish to play God over lesser beings is with us and with them. Throughout the cosmos vice is the same."

Some of these beings, says Mutwa, have covertly and profoundly influenced all human cultures and civilisations for millennia. They have aided our evolution and helped us survive by providing us with knowledge – of science, farming, medicine and so on. "Throughout Africa we are told that these mysterious beings taught human beings many things," writes Mutwa. "They taught human beings how to have laws, knowledge of herbal medicine, knowledge of arts and knowledge of the mysteries of creation and the cosmos as a whole."

Some of them – the *mantindane* in particular – are "part of the Earth," and should not be considered foreign. "We and the *mantindane* are one and the same stupid race," says Mutwa. "Far from these creatures being aliens, they are our future descendants. I am sure of this." Out of all the different types of alien beings that have been in contact with humanity, the *mantindane* are apparently the most important to Africans, who fear them greatly. Mutwa described these entities to Mack as troublesome and "parasitic," claiming that they "instil superstition, sow discord, and may even cause disease."

A Difficult Life

Given the fact that he has led such a difficult life, it is perhaps not surprising that Mutwa's world view is less than optimistic. Over the years, he's been a victim of violence on a number of occasions, and has lost many loved ones. In 1960, his fiancée was shot dead when South African police open fired on a crowd of people to which she belonged. In addition, his first-born son was knifed to death by a group of black activists, "murdering people under the banner of the mass democratic movement."

During the Soweto riots of June 16, 1976, Mutwa was attacked by a group of thugs who stabbed him repeatedly. "I could feel the knives going into my body," he says. "The thing that always helps me happened then. I split into two, and so

I escaped the pain." Looking down, he saw his own body, a "bloodied mess that looked like me." He was apparently pronounced clinically dead. On another occasion, Mutwa was almost burnt alive when a group of thugs doused him in gasoline. In Africa it's widely believed that when a person is killed in this manner, their soul is destroyed along with their body, preventing them from reincarnating. Mutwa remembers this incident as one of the few times in his life when he felt genuinely terrified.

Unbelievably traumatic though these experiences must have been, nothing compares to Mutwa's 1958 alien abduction episode – assuming it actually took place, of course. The incident has been detailed in a number of books, including *Passport to the Cosmos*, Bill Chalker's *Hair of the Alien* (2005), and Mutwa's semi-autobiographical *Zulu Shaman* (also known under the title *Song of the Stars*).

Caught by the God of the Mountains

It all started in the bush, in the sacred Inyangani Mountains of Rhodesia, while Mutwa, at the time a *sangoma* apprentice, was busy searching for a particular type of herb, which he planned to use as medicine. All of a sudden the temperature dropped, says Mutwa, even though it was a very hot day. He was then engulfed by a bright blue mist, which, he says, "was swirling all around me, getting between me and the eastern landscape." A moment later, he found himself in what looked like a mining tunnel lined with silver-greyish metal.

The next thing he knew, he was lying on a table of some sort. His boots and trousers were missing. He was approached by a group of grey-skinned creatures, with "very large heads, very thin arms, and very thin legs." He wanted to flee, but could not move, as his arms and legs were paralysed. "I just lay there like a goat on a sacrificial altar." On closer inspection, he noticed that the creatures were short, "about the size of African Pigmy." They looked, he says, identical in appearance to the 'gray aliens' (or grays) commonly reported by abductees in America and other Western countries.

Mutwa noticed that what appeared to be the creatures' eyes were actually black, goggle-like covers. Their 'real' eyes were "round, with straight pupils, like those of a cat." At least one of the creatures – the one closest to him – had a potent and very unpleasant odour, "a throat-tightening chemical smell, which smelled like rotten eggs, and also like hot copper [sulphur]."

Image courtesy of Inner Traditions International

Credo Mutwa with bronze sacred ceremonial objects.

Mutwa was then subjected to some kind of operation on his left thigh, which caused him to scream out in agony. An abundance of blood flowed from the wound. Next, one of the creatures stuck a silver, pen-like object up his right nasal passage; then yanked it out. "The pain," he says, "was out of this world."

The pain subsided, however, when one of the creatures – who was bigger and taller than the others, and who possessed an air of authority – placed its hand on Mutwa's forehead. Mutwa could 'sense' that the creature was female, despite the fact that 'she' lacked breasts and other feminine characteristics. Staring at Mutwa intently, it projected visions of destruction into his mind. He saw cities being destroyed by floods, fires and other natural disasters.

One of the creatures pushed a small, black tubular instrument into Mutwa's penis. As soon as the instrument was withdrawn, Mutwa's bladder opened, and he urinated straight into the creature's chest. It then "staggered away like a drunken

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insect, and left the room." A moment later, two other creatures entered the room, one of whom appeared to be a large, metallic robot. Its eyes were bright, seemed to move, and seemed to change colour. The other creature, which was naked, had pink skin, blue eyes, high cheek-bones and looked almost human, yet its body was swollen and strangely out of proportion. Something about it reminded Mutwa of a doll, for it looked and felt "totally unnatural."

The creature mounted Mutwa "like a crazy Zulu girl," and proceeded to have sex with him. But the experience was not at all pleasant – much the opposite, in fact. The creature's body was cold, bony and lifeless, and Mutwa felt as if he were making love to a machine. To make matters worse, it attached something to his penis that made him ejaculate "too much." It then left the room, leaving Mutwa alone with the tall, female creature. His penis "was burning as if I had put it in scalding water."

Gripping him violently by the head, the creature forced Mutwa off the table he was laying on, and he fell to the floor, landing on his hands and knees. He was then led roughly from room to room. One of the things that most captured his interest, and which, he says, is still "haunting my dreams," was a collection of huge cylindrical objects, filled with greyish-pink liquid. They contained "small editions of the alien creatures floating round and round, like disgusting little frogs."

Mutwa witnessed other human beings being "tortured" by the aliens, one of whom was a white man, "smelling of sweat, urine, excrement and fear." As Mutwa walked past him, they looked deeply into each others eyes. Incredibly, Mutwa claims to have run into this very same man about two years later, while delivering parcels in the city of Johannesburg. He was working at a curio shop at the time. The man asked Mutwa where he had seen him before, to which he replied, "in Rhodesia, in a certain place underground." As though the realisation was too much to bear, the man turned away and walked off quickly down the street.

The next thing he knew, Mutwa was once again in the bush. His mind was hazy, and it took him a moment to realise that something terribly wrong had occurred. He felt a pain in his left thigh, as well as his penis, which was starting to swell. He noticed, moreover, that his shorts and trousers were torn, and that his boots were missing. Clinging to his body was the god-awful stench of the place he had been earlier. Coating his skin was a fine, grey powder. He began to stagger home, making his way along a bush track.

Mutwa eventually encountered a group of locals, who guided him back to the village, where his teacher, Mrs. Zamoya, informed him that he had been missing for three days. She believed his story straight away. She told him that he had been "caught by the God of the mountains," and that many other people had similar experiences. He was lucky to have returned alive, she said, "because many people have disappeared in that part of the land, never to be seen again…"

While staying in the village to recover, Mutwa was bathed every day, so as to wash away the tiny droplets of blood that continued to ooze from the pores of his itchy skin. He found a scoop mark on his left thigh, about a half-inch in diameter, which remains there to this day. Most unpleasant of all, how-

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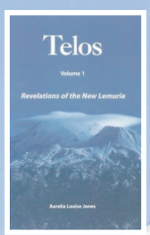

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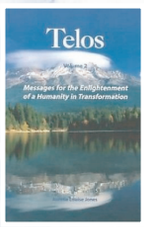

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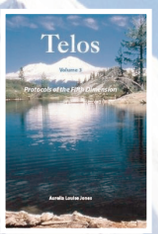

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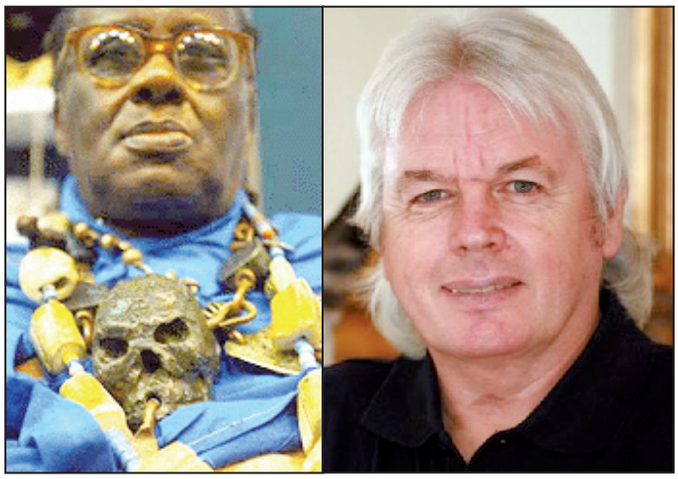
ever, skin started to peel off his penis. It also developed sores. This condition did not go away completely, he says, which is one of the reasons his first wife left him. Mutwa was eventually taken to Mrs. Zamoya's 'Solace Mission' in western Rhodesia, where it took him several months to make a full recovery.

The 'Sky Gods'

It would appear that the alien abduction phenomenon is alive and well in Mutwa's homeland, just as it is in many Western countries, for he claims to have met numerous abductees like himself. During his long career as a *sangoma*, Mutwa has been approached by countless African women who insist that they have been impregnated by the *mantindane* and other alien beings. In each case, the pregnancy has mysteriously terminated, as though the foetus has been stolen. Because, says Mutwa, many of these women have been accused of committing abortion – which, in Africa, is regarded as an act "worse than murder" – it has been his job to "convince the family of the woman's innocence, to try and heal the terrible spiritual and mental – as well as physical – trauma that the woman has undergone."



Many of controversial author David Icke's (right) speculations about 'shape-shifting reptilian aliens' – whom he believes to be the true rulers of this earth – have been confirmed by Credo Mutwa (left).

According to Mack in *Passport to the Cosmos*, many African tribes believe that the *mantindane* and other alien beings harvest sperm and ova from unsuspecting human victims. The Masai warriors, for instance, fear that the *mantindane* are able to drain a man's semen, which is why they go into battle wearing codpieces to protect their genitals, whereas the women of the tribe wear certain ornaments to protect themselves from being sexually molested by these entities.

"Once a *mantindane* has dealt with you," says Mutwa, "you become afraid of making love to a woman…These beings scar you for the rest of your life." Flawed though the *mantindane* may be, Mutwa points out that they are "part of us, part of our lives," and that "they are moved by a desperate need." Mutwa calls the *mantindane* "solvers of great problems." Their technology, he says, may be "several million years ahead of ours."

Whether or not one accepts Mutwa's claim that the *mantindane* and other alien beings are sexually compatible with hu-

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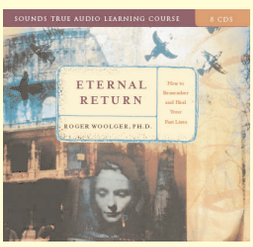

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man beings – or that such entities actually exist – it cannot be denied that these matters are a very big part of African tribal culture. The "sky people," or "sky gods," says Mutwa, have visited Earth for thousands of years, arriving from the heavens in "magic sky boats." The Pygmies, the Kalahari Bushmen, the Ovahimba of Namibia, the tribes people of Zaire, and of course the Zulus – all of them accept the existence of extraterrestrials, and even believe that humanity is descended from such beings.

The stars are revered by Mutwa's people, who consider them more important than even the sun or the moon. The word 'Zulu', in fact, means 'people from the stars'. It is from the stars that much knowledge and wisdom has originated, they say. The people of Botswana, explains Mack, "call a star *naledi*, which means 'light of the spirit', and have carved in wood, painted on rocks, or even scratched on metal 'the so-called UFOs,' the 'magic vehicles' in which the *mantindane* and the star gods of the various tribes travelled."

In addition to the somewhat sinister and repulsive *mantindane*, Mutwa speaks of another significant alien race – one that UFO enthusiasts and conspiracy theorists in the West call 'the reptilians'. "Some say that these creatures were like crocodiles, with crocodile like teeth and jaws, but with very large round heads," he says. Anyone who's read Robert Temple's impressive and scholarly *The Sirius Mystery* (1976) would be familiar with the enigma surrounding the Dogon people of Mali, west Africa, who possess advanced astronomical knowledge of the Sirius star system, and who claim that they gained this knowledge, many thousands of years ago, from the *Nommo*, a race of advanced reptilian or amphibian beings who hail from Sirius (more specifically, Sirius A). Throughout Africa, says Mutwa, these mysterious, reptilian gods are known by other names as well. "In West Africa, in the land of the Bumbara people, these amphibian or reptilian sky gods are known as Zishwezi… In West Africa again, these creatures are called the Asa, which means the mighty ones of magic…"

Fact or Fiction?

What, then, are we to make of Mutwa's claims? Was he really abducted by alien beings? Or was his story a fabrication – either completely or partially? And what about his people's beliefs that we are "descendants from gods who came out of the skies thousands of years ago," and that these beings "share the earth with us," and exploit us? Should this information be interpreted literally?

According to Mack and Chalker, both of whom looked deeply into Mutwa's story, these questions are difficult to answer with a simple yes or no. The truth may lie somewhere in the middle, they say. In *Passport to the Cosmos*, Mack points out that Mutwa and other indigenous people with whom he has discussed the UFO phenomenon and other related matters, do "not sharply distinguish material or literal reality from mythic truths." He adds, moreover, that certain ideas of Mutwa's, "like the dominant role of the *mantindane* and other extraterrestrial or star beings in human cultural history, seem related to tribal myth and legend." Chalker is of much the same opinion as Mack. "'Oral material' like Credo's is very difficult to judge," he says.

Given the kind of life he's lead, it's a miracle that Mutwa is still alive to this day. Now eighty-six or thereabouts and suffering from diabetes and asthma, his health is continuing to worsen at a rapid rate, and it's fair to assume that he probably won't be alive for very much longer. He claims that the 'alien knowledge' he has divulged in recent years, which he once pledged never to reveal, was supposed to be reserved for initiate *sangomas* like himself only. He decided to 'break ranks' and 'reveal all', however, because he lacks a successor onto whom he can pass his unique and sacred knowledge – knowledge he has earned during a lifetime of initiations. Plus, he insists, this information is too important to be withheld from humanity, and is needed in this time of great global crisis.

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This article was originally published, in a substantially different form, in the May 2008 issue of FATE (vol. 61, no.5, issue 697), under the title 'Vusamazulu Credo Mutwa and the Alien Agenda'.

FURTHER READING

Vusamazulu Credo Mutwa's book *Zulu Shaman: Dreams, Prophecies, and Mysteries* (256 pages, paperback), is available from New Dawn Books for $37.95 + $8 p&h. In this rare window into Zulu mysticism, Vusamazulu Credo Mutwa breaks the bonds of traditional silence to share his personal experiences as a *sangoma* – a Zulu shaman. Set against the backdrop of post-colonial South Africa, Zulu Shaman relays the first-person accounts of an African healer and reveals the cosmology of the Zulu. To order, use form on page 80.

LOUIS PROUD lives in Melbourne. An avid writer/researcher, whose interests include occultism, parapsychology, and ufology, he has written numerous articles on these and other unconventional topics. His work has appeared in *Fate* and *Mysteries* magazine. He is a regular contributor to *New Dawn*.

CREDO MUTWA

AFRICA'S HIDDEN HISTORY

THE REPTILIAN AGENDA

Vusamazulu Credo Mutwa, born on 21 July 1921 in KwaZulu-Natal, South Africa is a Zulu Sangoma (traditional healer) and High Sanusi. He is well known and respected for his work in nature conservation, and as an author of ground breaking books on African mythology and spiritual beliefs.

Books:

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Introduction

I was born in Zululand on the 21st July 1921 according to my father. When my father met my mother, he had just lost his wife and a number of children in a terrible influenza epidemic, which had spread through Southern Africa, killing thousands of people in the years 1918 and 1919. Thus my father was a widower with three surviving children.
When my parents met it was in the year 1920, and my father was a builder and a Christian, and my mother was a young Zulu girl who practiced the ancient religion of the Zulu people. I am told that my parents were deeply in love with each other and wanted to get married, but the white missionaries forbade my father from marrying my mother until she became a Christian.

My mother's father was a crusty old warrior who had taken part in the bitter wars that the Zulus had fought against the English, and he coldly refused to allow his daughter to come under the yoke of what he called the "religion of our enemies." I cannot allow my child to become a Christian," my grandfather was said to have said," These Christians are a race of thieves, of liars, and murderers, who stole our country from us at sword point and at gunpoint. I would rather die than see a Christ worshipping Christian within the stockade of my village. Never!"
Caught between catholic missionaries on one hand, and a stubborn old Zulu warrior on the other, my mother and father had no choice but to separate. Although my father already suspected that my mother was pregnant. A great scandal broke out in my grandfather's village when my mother's pregnancy was discovered. My grandfather chased my mother out of his homestead and she was taken by one of her aunts to her own village and there she gave birth to me, an illegitimate child, a child of shame. In those days there was no greater shame among the Zulus than for a girl to give birth out of wedlock. A great stigma was attached to this thing. After a time however, my grandfather allowed my mother - whom he loved dearly to return, back to his village and he insisted that she was not to see my father again.

It so happened that when I was about a year old, a younger brother of my fathers, who had heard about my birth come up from the Natal South Coast to my mothers village and asked my grandfathers permission to take me away, permission that my grandfather angrily granted. "Remove this disgrace from my home, Christian fellow!" he said to my fathers brother," And tell your brother that if I ever set eyes on him, I will make him suffer bitterly for what he did to my daughter. I will seize him and kill him very slowly indeed. Tell him that. I was taken to my father's home in the South of Natal, on the northern bank of the Umkumazi River, and there I grew up. And it was while growing up that it was discovered that I was something of a visionary and a prophet. A talent, which together with an artistic inclination, to draw and to sculpt, the woman who now brought me up, my fathers new wife, did her uttermost to suppress.

I did not attend school until I was well within my 14th year of life. And because my family now kept on travelling, as a result of my fathers building

profession, which took him from town to town, we became a family of travellers, who never stayed long in one place.

In 1935, my father found a job, a major building job, in the Transvaal and he brought us all from natal to join him where he was building. I attended school on and off in different schools, and then, in 1937 I went through great shock and trauma, when I was seized and sodomized by a gang of mineworkers outside a mine compound. This caused me to be ill for a long time.

And although I was taken to white doctors, I could find no help until my fathers brother, the same one who had taken me away from my maternal grandfather decided to take me back to my mothers village in the hope that I would find help there. And I did. My grandfather, a man whom my father despised as a heathen and a demon worshipper helped me and brought me back to health, where Christian doctors had failed. I, still a Christian and a confessing catholic, had not believed at all that my grandfather would be able to help me. And I was greatly surprised when he did, and I began to wonder were not the missionaries wrong when they called people such as my grandfather ungodly heathens. If my grandfather had been a stupid heathen savage, as white missionaries loved to call people like him, how is it that he had been able to help me?

It was here that I began to question many things that I never questioned before. Where our ancestors really the savages that quiet missionaries would have us believe they were? Were we Africans really a race of primitives who possessed no knowledge at all before the white man came to Africa? These and many, many other questions began to haunt my mind. And then one day when he was sure that I was fully returned to health, my grandfather told me that the illness that had been troubling me for so long, had actually been a sacred illness which required that I had to become a shaman, a healer. And when the old man said this to me, I readily agreed to undergo initiation at the hands of one of my grandfather's daughters, a young sangoma named Myrna.

When they heard that I had become a sangoma, both my father and my stepmother, told my maternal uncle that I was never to set foot in their home again. And so I found myself on my own, a youth without a home, without family and so I began travelling. First I went to Swaziland and then the land of the Basotho, and I developed a wanderlust that was to be with me until today. I was not travelling for enjoyment, however I was travelling for knowledge, in search of clarity of mind and in search of the truth about my people.

Sometimes I would find jobs for a few months and then move on. Sometimes I found myself travelling with missionaries, the very people in whom I no longer believed. Sometimes I found myself travelling with miners, returning home from the Johannesburg gold mines. I came into contact with men and women of countries that I had not known about before. I learned things that

I had not known about before. I experienced things, which only those that walk the path of the healer in Africa experience.

If a strange thing was happening in the place that I happened to be, I became one of those who were summoned to that place to help using Africa's ancient wisdom and knowledge in that situation. I found myself amongst amazing and strange people. I found myself amongst men and women, possessing knowledge that was already ancient when the man Jesus Christ was born. I heard stories from the lips of storytellers that went back to the remotest of the remote times. Stories that very few had ever heard before.

As the years past, I became filled with a fanatical obsession; I realized how rapidly Africa was changing. I realized to my shock and sorrow that the culture of my people, a culture that I had thought immortal, was actually dying. Very, very soon the Africa that I knew would become a forgotten thing. A thing of the past and I decided to try and preserve somehow, what I could of my people's culture. How was I to do that? Friends advised me to write books. One friend advised me to build living museums in which I would preserve the dying culture of my people, and I struggled very hard to bring these things about. I wrote books, and I tried to borrow money from banks and organizations supposedly established to help black people who wanted to establish businesses.

Again and again, I was disappointed until, after long years of struggle. In 1975 I succeeded in obtaining permission and funds to build the first living museum, for the preservation of my people's knowledge, religion and culture, in the centre of Soweto. Many black people misunderstood the purpose of my having built this living museum. They falsely accused me of cooperating with the apartheid regime and of quote-"glamorising the Soweto ghetto"

But I did not see myself as a politician, I saw myself as a healer, whose duty it was to preserve the greatness of his people, regardless of which government happened to be in power in South Africa. I saw myself as a healer whose purpose it was to create job opportunities for my starving people in Soweto, regardless of whether we were ruled by the apartheid regime or the A.N.C government. I believed firmly that knowledge was about politics and that a race that did not know its true greatness, will never obtain full freedom. And I was saddened by the fact that out people were making huge sacrifices, fighting for freedom when they did not know their full greatness. I said to my now late wife, Cecilia, and myself that if our people gain freedom under these circumstances, that freedom would be an illusion and a fraud.

Years of careful investigation had taught me the European powers that had colonized Africa had done more than just beat our people into submission with artillery and rifles. They had done more than simply sown confusion amongst our people by introducing many conflicting versions of the Christian religion amongst the people. They had deliberately so brain washed our people, that Africans had lost all self-knowledge, self-love, self-respect, self-pride and self-dependency. If you rob a people of all these things you

turn them into a race of robots, forever dependent upon you. And even if you stood up and walked away from these people, and said tot them that you were giving them back their freedom, they would stand up and follow you wherever you are going for their minds were still your slaves even though their bodies were now free of your chains.

I believed then as I believe now, that the African has never really gained freedom and independence. Which is why our people have not been able to achieve what nations such as India and the tiger Nations of South East Asia, which were once also colonized by the white people as we were, have today achieved. For example today India is a nuclear power feared and respected by all nations on earth. India is admired for its great culture and its ancient religious philosophies as well as its other philosophies. While Africa is a downtrodden casualty of history forever dependent like a whipped slave upon her former oppressors.

This breaks my heart as a black man, I who, over many years of travelling through my motherland, have discovered that there was a time when we, the black people now held in contempt by many races were once masters of the world. When we, now derided as a nation of savages incapable of ruling itself were once the tutors of the early world, I feel great bitterness, when I see how far we have been made to fall. We whose sons and daughters once walked tall in the Americas, not as slaves but rather as civilizes and rulers. I wept when I found out that we were once the founders of some of the world's oldest civilizations.

We were there in Sumeria, we were there in India, we founded great kingdoms in Cambodia, and the first man to be saluted as emperor of China was one of us, a son of Africa, a black man. Buddha was a black man from Africa, his earliest statues confirm this. Krishna was a black warrior. The goddess Kali, is depicted as an African woman. Even the bible states that Nimrod was a great man in the eyes of the Lord and he was the father of Cush, who founded the great cushite nation. I weep even now when I see Africans slaughter each other in the streets of South Africa, now supposedly a free nation. I weep even now when my people hunger and suffer in the veld in South Africa.

I weep even now when Euro centric education is being fed to our children. Fed in order to make them Afrofobes, creatures that hate and despise their motherland, which look down in contempt upon their own people, because this is what all European educated black people to do. They despise Africa and all she stands for. And they are in contempt of the culture of her people. They are still even now doing the colonialists dirty work for them, because if you want to destroy the culture of a nation, you must brainwash the youth of that nation and make them do your dirty work for you.

There is not a single university in Africa, even now which teaches our people the truth about themselves. There is not a single school in South Africa even now which teaches our people about what it means to be an African. Our children who will stone a Sangoma to death, who will burn an Inyanga to

death with a petrol soaked car tire even now, do not know, and were never taught that Africans were once kings of the Americas. They were founders of the amazing Olmec Civilization, whose breath taking relics craved in eternal stone still amaze visitors in museums to this day.

Our children who would gladly spit at the face of a sangoma, who hate the traditional dress of their people, would gladly put on a highland kilt, not knowing that amongst the founders of the Scottish nation were black men and woman and that the surnames of some of these Scotsmen, confirm this. Sholto-Douglas, what does this word mean? What does this Surname mean? Sholto-Douglas. It means Behold the black man. Black knights once fought for the kings of Scotland, and the Danish people who are fraudulently represented in the history books as blond and pink skinned Nordics, had large numbers of black men in their ranks. When Alfred slaughtered the Danes, in England so many years ago, amongst the warriors that he slew were dark skinned men, whose ancestors had come to Denmark from Africa thousands of years before. All these truths are hidden from our children.

Our political leaders, fail to create United Nations in Africa. Our political leaders live on a razors edge in Africa everywhere. They sit on shaky thrones from which they can get kicked off by any armed thug carrying the rank of colonel or general. Why? Because you can never build a viable nation on the cesspit of self-ignorance and self-despite. I have seen many African leaders at first sight, I have spoken to some of these men and all of them have one thing in common, they are simply white men in black skins. And this is why they fail again and again to create a peaceful, progressing and prosperous Africa. They are still slaves of their long departed colonial masters. Look at what is happening in South Africa now. Look at the confusion and the crime, the disunity and the epidemic political killings. What do all these things tell you? That our people lack self-pride and self-knowledge and therefore can never be politically united ever.

I have suffered in the cause of my battle against shadows. When you are fighting against ignorance you suffer just as much as you if you were on a battlefield under gun fire. I have lost people I love; I have lost a woman I love years ago in 1960 to the guns of the white man. To the guns of the oppressive regime In was falsely accused of being a supporter of. I lost a son, my first-born son, Innocent, to the knives of black activists, murdering people under the banner of the mass democratic movement.

I came close to losing another son to the spears of the Inkatha freedom party, God have mercy upon us! I have been cheated by whites who took advantage of my ignorance and stupidity and who robbed me of millions of rands of money I made out of my books. Even as I am talking to you now there is a white woman, who deceived me into signing away everything that I wrote, everything that I painted, and everything that I sculpted. I have suffered, and am still suffering. Even now there are white men that have set my own children, my sons against me. A born again Christian preacher of lies brain washed my daughters mind and stole her away from me, saying, you must not talk to your father , he is a devil worshipper.

I am not seeking anybodies sympathy when I am telling you this; I just want you all to know who and what Credo Mutwa is. I am one of the scums of this earth, a creature dejected and ridiculed by university professors. Professors who later came sneaking into my home seeking the very information that they ridiculed me for revealing. I am a black man who has every reason to be bitter and angry. But somehow I cannot get myself to be angry. You cannot be angry at the ignorant. You cannot but pity the self-destructive.

Many years ago I was fortunate enough to find a woman who loved me, a woman who became my wife and the mother of my seven children. This woman was a strong and godly woman whose quietness, hid a person of steel, this woman gave up drinking, gave up dependence on alcohol out of the love of her children, and of love of fool and the cretin that she married. Today I stand alone, a man rejected by the world. A widower who lost his wife a few months ago under extremely sinister circumstances. My wife went to hospital supposedly suffering from cancer of the uterus, while I was away, and x-rays showed a strange metal device inside her womb.

Nobody knows what this device was. Nobody knows how it had got into my wife's uterus, but before my wife passed away, I received a threatening letter warning me not to talk to a man named David Icke or else my wife would die. I did not take that warning seriously, and my wife died within two weeks after I had received it. I have every reason to be angry with the frot that is called western civilization. I have every reason to be angry with the various foreign religions that enslave our peoples minds and blinker their vision. I have every reason to be angry with education systems that rob our people of their true worth, of the truth about themselves. This is my friends is Credo Mutwa.

I am a sculptor, who has created large sculptures in various parts of south Africa. I am a painter who has painted pictures that were afterwards stolen from him, by exploiters. I am the writer of books, whose books fill the pockets of others with money, and not his own. That is Credo Mutwa. I have used the knowledge that I acquired over many years of investigation and travel, I have used that knowledge to create job opportunities for my starving people. The villages that I built in Soweto, and which were destroyed by misguided youths.

The villages that I built in Mafekeng, and the village and the statues that I built in the Eastern Cape, placed bread in the hands of my starving fellow South Africans. I made jobs where there are none. I made livings for my people where there had been none. I believe that a truly democratic country, is a country that uses the spiritual talents and the heritage of its people to feed the hungry and clothe the naked. But what has been my reward? I have been scorned; demonise lied about by conspirators, who delight in setting black against black, by gullible blacks that swallow any garbage white newspapers feed them. If you speak about the international conspires, that is the government behind many countries governments, people laugh at you

for a fourteen carrot lunatic, but there is such a thing and it is ruining my people even now.

The Aids epidemic which will soon wipe out great tribes, such as the Zulus, my people, is no accident, neither is the flood of drugs that is sweeping over this once beautiful country. The soaring crime wave is no accident. The epidemic of political killings which are almost a daily occurrence in some parts of South Africa is no accident either. All these things are planned by someone and carried out by someone on behalf of that someone.

They tell us that the high incidence of rape in South Africa is a macho thing. Rubbish! It is deliberate, it is planned, and most of the woman that is raped in South Africa is raped for black magical purposes. Children who disappear; where do they disappear to? In South Africa today, criminals have got more rights than law-abiding citizens. A criminal will kill your father, in the morning, be arrested in the afternoon and be released on bail on the following morning to come back and kill you who helped the police to put him behind bars. Today in South Africa, as in Prohibition era, America, the distinction between the police and the criminals is getting dimmer and dimmer by the day. And all this is no accident.

Africa My People

There are many shameful things that are being done to Africa and her people by Western nations these days. These shameful things are also being done to African people by Western researchers as well as ordinary writers, who deliberately by pass my Motherland, driving her into isolation, and treating her as though she was not part and parcel of humankind. These writers and these researchers deliberately over look many important facts about our people, and some time go out of their way to deliberately merely skim the surface of African knowledge, over looking the rest, and passing on to nations and races which they favour.

There was a time when I wondered, why this was being done? But now I know, too late, the cold blooded satanic purpose behind all this. The black man of South Africa must be denied his identity to make it easier for people with sinister agenda's to turn him into a puppet, spiritually and physically dependent on the west and its rapacious and exploitive ways. The black man must be made to look down upon himself and the other nations too, must be made to look down upon him in contempt. I know as a keeper of my peoples oldest traditions, that sometimes when an animal, be it a goat or an ox, is about to be sacrificed to the ancestral spirits, it must be driven into isolation, kept apart from the other animals, before it is slaughtered. And Africa today is being slaughtered.

The wars that are tearing her apart, the thing that is called Aids, that is raging like wild fire though the plains and valleys though my motherland, are all part of the arsenal of murder that is being employed by certain organizations and nations, in order to bring about Africa's destruction as a race. When I say this, I am not paranoid; I am a man who has studied a number of terrible facts that are to be seen in Africa for some years now. Africa is being destroyed. There are those in whose interests it is that this, the Mother Continent of humankind must be depopulated though war famine and disease and sent into oblivion along with the great knowledge that it's people possessed. I have taken an oath that even if Africa is ultimately destroyed, as the great prophets once for saw that it would be, the shiny fruits of its children's mind would not perish.

Hundreds of books and magazines have been written and published about Native American people and their undeniably great cultures that they once possessed. Hundreds of books have been written and published in the west about the Hindu people of India, their religion, their sciences and their great philosophies. But nobody ever wants to write anything worthwhile and in depth about Africa.

For example it is a well-known fact that Native American people in Central and South America possessed deep knowledge about the universe, about the constellations, about solar as well as lunar eclipses. It is also well known that these people possessed great calendars of great sophistication and great accuracy. But the fact that African people of various tribes of Eastern, Central, Western, and Southern Africa possess the same knowledge has

been overlooked. One particularly atrocious crime for which I cannot forgive people of Europe is that whenever they write about the people of Africa they deliberately separate them.

They treat the ones they talk about as if they were not part and parcel of the African continent at all. Nowhere is this more evident than when European scientists talk about Egypt. They deal with the Egyptians as if Egyptians were a totally separate race from the rest of Africa, and yet anyone that knows Africa well will tell you that Africa is interconnected. That the various people of our Mother land are inter connected as are the gears and flywheels of a clock, and to see the people of Egypt apart from the rest of Africa is a fraud, a delusion, a crime. The people of Egypt were an African people, not at all removed from those in Nubia, in Ethiopia and in those African regions far to the South of Egypt.

For example anyone that knows Africa well will tell you that the many half-human, and half-animal gods that the Egyptians worshipped had their origins deep in Central as well as Southern Africa and that these gods are still being worshipped by the people of Africa even now. Here is yet another example of how the western investigator deliberately distort facts about Africa. There are writer that write about the khoi San people in Southern Africa- the Bushman people. These writers deliberately view the Khoi san as if they were an entity completely isolated from the rest of the African people, and yet I can tell you, I who have Khoi san blood in me, that the cultures of many black nations in Southern Africa were intimately interconnected with the Khoi san cultures.

The same thing is done when writers write about people such as the pygmies in Central Africa, the Wat-wu. One writer even went as far as to say that the Wat-wa were not an African race and I ask myself, where the thundering hell this white fool thinks the Wat-wa comes from? On which far island does he find them? Anyone that knows the culture and the language of the Wat-wa will tell you that this culture and language are interconnected with the cultures of other people in that part of Africa, where the Wat-wa, or Twa are to be found. This deliberate separation of Africa, the creation of some of the separate races and tribes has resulted in great disaster for the people of Africa as a whole.

For example, for many years, the Belgium's committed the crime of dividing up the people of the Burundi and Rwanda into two separate races. The Watutsi were believed to belong to the Nileotics, and the Bahutu were seen to be Bantu. But anyone who knows the history of these people will tell you that the Watutsi and the Bahutu are not so separate a people, they are simply two divisions of exactly the same people, and these two divisions had lived in peace for hundreds of years until animosity was stirred up between them by the Belgium colonists to suit their own sinister agenda. Before Africa vanishes under the clouds of endemic civil wars, before my motherland disappears under the fog of Aids and other man made diseases, designed for the extermination of my people, I Credo Mutwa, want to correct these blatant injustices.

I Credo Mutwa want to expose these crimes, shameful crimes of the intellect. And as a first step towards correcting this injustice, I want to tell you that it was not only the Mayas, the Incas, the Aztecs and other people of Central and South America who possessed amazing knowledge about the mysteries of the Universe. It was not only these people that possessed knowledge about solar as well as lunar eclipses, as well as the Earth's movement though space. Our people of many tribes in Southern, Eastern and Central Africa possessed this knowledge. And they passed it on from generation to generation in various ways, but mostly orally.

The Zulu attack at the Battle of Kambula

A Zulu chief

Mysteries of Africa

Before human beings were created on this planet, there had existed a very wise race of people known as the **Imanyukela**. These people had come from the constellation known to white people as Orion, and they had inhabited our earth for thousands and thousands of years. And that before they had left our earth to return once more to the sacred Spider constellation, they made a great evacuation under the earth, beneath the Ruwensory Mountains- the Mountains of the Moon. and deep in the bowels of Mother Earth, the Imanyukela built a city of copper buildings.

A city with a wall of silver all around it. A city built at the huge mountain of pure crystal. The mountain of knowledge. The mountain from which all knowledge on earth comes. And a mountain to which all knowledge on earth ultimately returns. This old woman told me that her grandmother had told her this story while she was still a virgin of some fifteen years or so and under going initiation into the mysteries and the culture of the Bahutu people. The old woman went on to tell me that many generations ago, there came to the land of the Bahutu, a group of little yellow skinned men, who wore colourful robes and strange brightly coloured hats.

These men she said had come in search of the great city of knowledge which they had heard many, many years ago, stands in the earth under the Mountains of the Moon - the Ruwensory Mountains. This story remained in my mind and was one of the many, many strange stories that I had heard during my long, long travels through Africa. And then much to my amazement, in the year 1975 there arrived at my home in Soweto, a friendly bright priest from Tibet.

The priests name was **Akyong Rin Poche**, whom ever today I still regard as a great friend of mine, is a man who sparkles like a glass of precious champagne. He is a man, unlike most Tibetan monks whom I have met in my life, who looks at life through the mask of humour. He is a man who ever is smiling. A man whose ever word is perfumed with humour. A man who laughs readily. A lovely and lively fellow human being. I was honoured to talk to this man in one of the huts that formed the museum village that I had built in Soweto, and Akyong Rin Poche nearly knocked me over by asking me a question that caught me totally by surprise, and which brought back memories of bygone years in a green and half forgotten Central African country. "Do you know anything," he asked," About the city of copper, which is said to be somewhere in Central Africa?" For a few moments I was stricken Dumb by astonishment.

And the I replied," Yes, honourable Rin Poche. In the days I was travelling through the land of the Watutsi and the Bahutu, the land that was then known as Rwanda Urundi, I heard a story about this mysterious city, and I also heard that this city lies deep under ground - under the Mountains of the Moon." Akyong Rin Poche threw another surprise at my feet. He told me how in olden days a great Lama led a group of fellow monks on an expedition into Central Africa in search of this mysterious city, and that Lama and his

followers were never heard from again. I was stunned, here was an African story being confirmed by a man from Tibet.

I was totally flabbergasted, and I thanked God that many years ago I had set myself the task of recovering that I had learned through my long journeys through Africa. Today Rwanda and Burundi are countries in grip of death. Tens of thousands of people have been slaughtered. Scores of tribes have been decimated and scattered, never to be reformed again. And great quantities of knowledge have been lost forever. This is the agony of Africa. This is the shame of my motherland.

The Origins of the Gods

In many western countries, when an old person dies it is simply the death of an old human being who has gone through life and whose days on earth now come to an end. But in Africa, the death of an elder - an old man or an old woman, becomes a supreme disaster because in the mind of that elder often carries knowledge passed down from parent to child. Knowledge that is not only valuable to Africa and her children, but to human kind as a whole. No matter where you go in Africa, no matter how deep into the interior of the dark continent you tread, you will find very ancient stories which are incredibly similar.

You will find African tribes and races who will tell you that they are descendants from gods who came out of the skies thousands of years ago. Some however say that theses gods came to them from the sea in magical boats made out of reeds or wood or copper or even gold. In some cases these gods and goddesses are described as beautiful human beings whose skins were either bright blue or green or even silver. But most of the time you will find it being said these great gods, especially the ones that came out of the sky were non human, scaly creatures, which lived most of the time in mud or in water. Creatures of an extremely frightening and hideously ugly appearance. Some say that these creatures were like crocodiles, with crocodile like teeth and jaws, but with very large round heads. Some say that these creatures are very tall beings with snake like heads, set on long thin necks, very long arms and very long legs. There are those that tell us that these gods who came from the skies travelled through the lend in magical boats made of bright metal, silver, copper or gold. Boats which had the ability to sail over water or even to fly through the sky like birds.

It is further said that some of these sky gods carried their souls in little bags which hung from their belts. These souls being in the form spheres of crystals clear material. Spheres which could float about in the air, and which emitted a dazzling light. A light which could illuminate an entire village at night. We are told that some very brave African chiefs used to hold these great gods hostage simply by snatching their little shiny soul globes away from them and hiding them in holes deep in the ground.

Throughout Africa we are told that these mysterious beings taught human beings many things. They taught human beings how to have laws, knowledge of herbal medicine, knowledge of arts and knowledge of the mysteries of creation and the cosmos as a whole. We are told that some of these gods had the ability to change their shapes at will. They had the ability to assume the shape and the appearance of any creature that there is on earth whenever they had good reason to do so. A sky god could even turn itself into a rhinoceros and elephant or even a stork, a sky god could even turn turn itself into a rock or even a tree.

We are told that some of the gods used to travel through the sky in swings made out of brightly coloured lengths of rope. The Wutwa, people of the forests of the Congo, told me about one such god, who swung through the

sky on a swing whose ends were attached to the clouds in the sky and who could go anywhere, no matter how far away, and come back before sunset on his magical swing.

In Africa these mysterious gods are known by various names, in West Africa, in the land of the Bumbara people these amphibian or reptilian sky gods are known as **Zishwezi**. The word zishwezi means either the swimmers or the divers or the gliders. It was said that these sky gods could dive from above the clouds down to the top of a mountain whenever they felt like it, they could also take deep dives into the bottom of the ocean and from there fetch magical objects and then bring them to the shore, placing them at the feet of the astonished black people.

In West Africa again, these creatures are called the Asa, which means the mighty ones of magic. It is from this word asa, a word that speaks great magical power that comes the name Asanti, which means a king, but literally means, the child of asaand as you know Asanti gave birth to the word, Ashanti.

In the land of *the Dogon people* we find the famous *Nommo*, a race of reptilian or amphibian beings who were said to have come from the Sirius star to give knowledge and religion to the black people of Dogon. Incidentally, scientists have never explained the meaning of Dogon; it means God Almighty and the Dogon people know themselves as the children of the God Almighty.

There are tribes in various parts of Africa which regard themselves as God's chosen people. These tribes call themselves by a name which means god. In South Africa there is a tribe that calls itself the Tonga, and another very large group which calls itself the Tsonga. And in Zimbabwe there are two tribes ,one of which is called the Batonga, and another that is called the Tongaila. The name Tonga, Tsonga or Donga means people of god and you will find these people living in some of the holiest and most spiritual places in Africa. For example, the Matonga people of Northern Zululand live in the area of the sacred St Lucia Lake which is believed by the Zulu people and other tribes in Natal to be the place where, hundreds of years ago, the great earth mother arrived in a boat of reeds, accompanied by her son and his two wives.

And she came to give laws, culture, religion as well as healing arts, and other mysteries to human beings. It is said that the great earth mother was a huge woman, very, very fat with bright green skin and so was her son and his two wives. There once existed in Zimbabwe a very sacred place called Kariba Gorge, which is now covered by a huge lake as a result of the damming of the Zambizi River at this place. In Kariba Gorge there lived two remarkable tribes, the Batonga, which means people of God, and the more remarkable tribe whose name is the Tongaila.

Tonga as you know means God, but the word Ila also means god, thus the Tongaila people are called the people of the God Ila- the wise old god, who

according to some stories created the earth and everything in it. The Tonga and the Tongaila used to tell me that not only are the chosen people sent by God to guard the Kariba Gorge, but they are also in yearly touch with the great gods who come from the stars, whom they call the Bananaila, the children of Ila. Now let us go to West Africa for a while, in the land of the Dogon, there, one is told that when the Nommo arrived from the sky in their fantastic sky ship, there were several of them, thirteen or fourteen of them.

And they created a lake around their sky ship and every morning they used to swim from their sky ship to the shores of the lake and there preach to the people who assembled in large numbers around the lake. It is said that before the Nommo departed, returning with a great noise back to their home star, they first chose one of their number, killed it and cut its body up into little pieces and then gave these pieces to the assembled people to eat in the first sacrificial ritual of its kind on earth. When the people had eaten the sacred flesh of the star creature and drunk its blood mixed with water, the Nommo took the lower jaw of their creature and by some incredible fact of magic brought the whole creature back to life again. We are told that this is the way that the Nommo taught our people that there is no death and that behind every death there shall be a resurrection.

And also that an individual must sometimes sacrifice himself or herself for the good of the community. It is the Nommo, we are told that taught the people of Africa about the mysteries of reincarnation, about the belief that, that which goes away, gone off on the wings of death, will always come back again on the fragrant wings of life. In the land of Nigeria, we hear of how the great mother goddess, Mawi gave birth to human beings after having created the world, and that after a number of centuries, people on earth became filled with selfishness and other forms of negative behaviour and the great mother who was now in the land of the gods, sent down her daughter, Gabato, to earth to once more place human beings upon the path of righteous.

It is said hat Gabato arrived on earth in the mouth of a great serpent with all the colours of the rainbow, And this serpent, crawled all over the earth, and such was its size and so great was its weight that wherever it went it created gorges and valleys and canyons. What I found was very astonishing, was that in many countries of the world, amongst the aborigines of Australia, and amongst the native people of the Americas, as in Africa, you find belief in the rainbow serpent. And you also find belief in the feathered serpent.

In the Americas, in South and Central America mostly, the feathered serpent is called Quetzalcoatl, and amongst my people, the Zulus, we find belief in a serpent called Yndlondlo. The Yndlondlo is said to be a huge mamba or a huge python, whose neck is covered in greyish blue feathers, like the feathers of a blue crane, and at the top of the serpents head grow three feathers. One green one, one red one and a white one which look like huge ostrich tail feathers. The Yndlondlo, like the (South) American Quetzalcoatl, is associated with God the Son

The History of the Cross

A mystery that has fascinated African's for thousands of years. Seen in cross section, this rather dull looking crystal shows a cross like pattern in it. It shows a pattern of the kind that our people of olden days used to call the perfect cross, or the cross of the sun. Before I tell you more, I wish you to know that the thing known as a cross was not brought to Africa by missionaries, knowledge of the cross in its many forms, was here in South Africa from the remotest of remote times.

It was already known to the mystics of Africa long, long before the Christian religion was established in Europe, and further more, the various types of cross were used by African healers and mystics for either good purposes, or evil ones. Africans believed that the cross, either made of wood, ivory or metal was a powerful object, possessed of great magic, capable of unleashing powers of healing, or renewing or powers of destruction and killing.

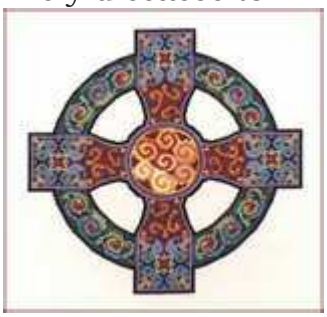
There were three types of cross that Africans used for healing, there was the T-shaped cross known in Western mysticism as the tau cross, then there was the proper cross of the kind we are told Jesus was crucified upon. A cross with a long stem and short arms. Then there was the unsaid cross, known to white people as the Ankh, which many western thinkers wrongly assume to have been only known to the ancient Egyptians. This ankh was actually known by our people as the knot of eternity, or the knot of eternal life, and it was used even by Khoi San people, for purposes of healing.

The greatest users of the ankh, were the almost extinct Khoi Khoi or Hottentot people. The Khoi Khoi said that the unsaid cross represented their great sun god, Heitsie-Ibib. The zulus, Xhosas and the Swazis and other Ngoni speaking peoples of South Africa also believed in a sun god, who died each evening to be reborn again each morning. Who died each winter and was reborn again each spring.

They believed that this beautiful son of God the Father and God the Mother whom they knew by various names, had lost his left leg in a savage fight against a terrible dragon, some say a gigantic crocodile which walked on its hind legs, its rear legs much, much longer than its fore legs. The symbol of this handsome God of the sun, this hero God and bringer of peace, was also the unsaid cross, Which the Zulus called Mlenze-munye. The Swazis knew him as Mlente-munye. The name Mlenze-munye or Mlente-mmunye mean the on legged one. The one with one leg. And incidentally, when Africans saw the cross which missionaries often hung around their necks, they

immediately recognized it as the symbol of the eternal God with one leg who dies and is born again forever and ever. And they respected missionaries as messengers from this God. Which is why in some part of Africa missionaries were called a name which is also one of the many names of the African sun god, namely Muruti, which means the great teacher, a name by which Twana speaking, Owambo speaking and Sotho speaking people still call missionaries to this day.

Our people believed also in what they called the perfect cross, the most powerful cross of all. This was a cross that had all its four wings of exactly equal length. The cross of the kind that white people call the Celtic cross. A cross which is often imprisoned within a circle, with all its wings of exactly equal length, our people used this cross, drawing it in its many forms, healing some of the most horribly diseases to which the body is prone.



Before a person was treated for cancer, the herbs, the powdered herbs which were to be used in this treatment, were first laid out on a piece of clean springbok skin on the likeness of the perfect cross, then spoon after spoon, they were taken and poured into a clay pot which had been blessed several times. There were forms of the cross, which unlike these which I have briefly described which were used for healing, were used for extremely destructive purposes and one of these is what the white people call the Saint Andrews cross.

The X-shaped cross which even today we find teachers in mission schools using to mark a wrong answer written by a pupil in his or her exercise book. Africans believed that the X-shaped cross possessed great powers of evil, and they used it to put curses upon people. It may be of interest to you to learn that when a Xhosa person from the Eastern Cape, says that you are crazy, you are mad he says, "Uphameene."

And the literal meaning of this word is, "You have a cross put upon you," across which has made you cross witted, mad. In ancient times and even modern times, when a African artist, woodcarver or decorator of any kind draws a cross, he or she must take great care to only draw one of those crosses that heal and not to dare to draw, carve or render in beads, one of the evil crosses, because Africans say that the first person that gets affected by a negative engraving or a negative drawing is the artist himself. And the first person to be affected by a positive drawing or a positive engraving is the artist himself or herself.

Children of Mars

Africa is a land full of surprises, and they who travel through her forests and upon the banks of her great rivers, and over her eternal plains must always be prepared to meet surprises. One day I was travelling along the Zambezi river, when I came to a home stead which people in villages that I had passed had told me about. I had been told that in this small village I would find some of the wisest people in the land, people who claim ancestry from creatures who are said to have come from the red star know as Liitolafisi, the red star whose name means the eye of the brown hyena is the star, or rather the planet that white people call Mars.

I wanted to meet these wise people, and when I came to the home stead, a collection of grass and wooden huts, protected by a wooden fence, I saw a number of women and children standing inside the fence near the gate. These people were smiling at me and their smiles grew even wider as I drew near the gate, the woman standing nearest to the gate, moved slightly to her left, coming to stand right in the centre of the open gate. My eyes went to her feet, and all courage left me, and like the coward that I often am, I turned around and ran away, followed by loud peals of feminine laughter. I had dropped all my property, my bag and my walking stick upon the dusty path that led to the gate, and there I was running away like a fat ape seeking the safety of the green bush. The women laughed and laughed again, and when I threw a glance over my shoulder, I saw them come out and pick up my property and take it into the village. I had never seen anything like what I saw on that day, the thing that caused me to run away like an idiot fleeing a bush fire.

The woman who had stood in the centre of the gate facing me had only two large toes on either of her feet. It was as if I was staring at the feet of not a human being, but of a monstrous bird from the valleys of folklore and legend. Shame faced I walked towards a tree and stood under it trembling with fear and as I stood there a group of men came out of the village and walked laughing and smiling towards me. Nearly all of them had only two toes on each foot. They wore no shoes, and in the African dust their feet really looked frightening. They came around me and surrounded me and said, Do not be afraid of us, we are people just like you. What is it about us that frightens you? Unable to answer, my face hot with shame and embarrassment, I glanced toward their feet and then they roared with laughter. This is how I met a tribe of people know as the **Bantwana**, which means children. A tribe of people who claim that their remote ancestors were bird like people who came from the stars and who mated with earthly woman and produced these two toed human beings. The Bantwana people welcomed me into their small village and for three months at the feet of two of their elders, I learned about things that left me numb with amazement. The Bantwana are shy people who in ancient times suffered persecution at the hands of people of other tribes, but when they like you and trust you, and feel pity for you, they tell you things that fill you with great amazement. They tell you that there are twenty four inhabited planets within the area of space in …

Holy Places in South Africa

Although South Africa possesses a huge, highly organized tourist industry, that tourist industry, however, has not scratched the surface let alone dented it of the colossal potential as a tourist Mecca and destination that our country possesses. South Africa could attract four or five times the number of tourists that she is at this moment attracting if only those, whose duty it is to attract those tourists, knew more about their country - about South Africa and knew just how huge is the potential that this country possesses as a Mecca for tourists.

It is one of the most shameful truths in our country that those who live within our country's borders know little or nothing about the country in which they live. There may be those who resent my words but this is a fact and I want to state again that the tourist potential of the Republic of South Africa is grossly under-utilized by those whose duty is to tap into it and to activate it for the benefit of the peoples of this land. If those in authority could know more about South Africa's tourist potential, unemployment in our country would be cut down by a large percent and we would find hundreds of black people, especially, successfully involved in the tourist industry of our country.

I speak as someone who has travelled to many parts of the world, when I say that in some countries you find thousands of people gainfully engaged in their particularly country's tourist industry whereas in South Africa only a small percentage of people are engaged in this. What is utterly shameful is that, in South Africa, tourism is mostly a white-owned and white-run business and black people, even now, are left out in the cold or if they are engaged in the tourist industry at all, they are engaged simply as employees and paid servants. I have been to countries such as Japan where that country's tourist industry involves thousands of people. I have been to countries such as South America, especially, where you find hundreds of native Americans gainfully involved in their country's huge tourist industry.

Furthermore, when tourists arrive in South Africa they are shown many things only from the perspective of the European people and not from the African perspective. For example, they are shown South Africa's wild life and they are shown this wild life from the viewpoint of white scientists only - from the viewpoint of white settlers only and they are denied the rich folklore that black people - Koi Koi and Koi San people - knew and still know about wild animals. Tourists are shown, for example the South African wildebeest but they are not told what Africans think about this animal and thought about it - that the wildebeest was one of the holiest animals in Africa.

It was believed by the various tribes to possess powers of expelling negative spirits and other evil influences from the land and the tail of the wildebeest is used even now by shamans and sangomas as an instrument for exorcising evil spirits from people and from places. Tourists are shown the zebra, they are told that this is a Burchells Zebra or whoever's zebra and then they are given the Latin name for this African animal.

They are never told that to African people the zebra was an animal sacred to the great Earth Mother, an animal whose spoor possessed a power to take away infertility and other female illnesses from black women. I can say, bluntly, that a tourist gets cheated in South Africa in that he or she is denied the great beauty of the fold-lore that our people held and still hold regarding animals. I believe that this gross injustice must be remedied and remedied at once. Zoologist and other scientists have been in Africa for just over four hundred years but Africans have lived side by side with wild animals, birds and insects for millennia and over the years they built mythologies around these creatures, mythologies that should not be denied to those who visit our country's shores.

There are even places in South Africa, places of great interest about which tourists know nothing because those who live within our country's shores know nothing and care to know nothing about those things. I say again that South Africa is a paradise, a potential paradise for overseas visitors if only those in authority could allow traditional Africans to have their say and to talk to overseas visitors openly just as trained tour-guides do. South Africa does not consist only of scientists. South Africa does not consist only of white settlers. She consists of ancient tribes and communities, which were here long before the first Portuguese ship sailed around the Cape of Good Hope.

I am going to talk to you about two places. Two places whose potential as tourist destinations we are going to unveil. The first of these two places is a piece of land called **Vulindaba**, whose name means open the story or start the story. Vulindaba is at the foot of a range of mountains of the *Megaliesberg Mountain system*. It lies along a road named Lazy River Road. Vulindaba is going to be opened as a wilderness trail to young people, overseas visitors as well as school children. Vulindaba is a piece of unspoilt countryside.

It is a piece of wild bush and grassland. It is a piece of snarling rocks and a steep mountain slope. It is a piece of land on which there still grow some of the ancient flora, which one finds or used to find in this place. There will be accommodation at Vulindaba for young people to spend the night under the South African stars, to listen to stories and to listen to dancing and drum beating - to be one with the spirit of the wilderness and to be one with the spirit of the ancient Mountains of Magadi. This was a land once ruled by matriarchs - a land of hard-working people who were engaged in trade with seafarers far to the east of South Africa. There are many stories in this land.

There are many songs, which one can still hear being sung by old men and old women in this area. It is here that one must, once more, reconnect oneself with the bygone days of this country. There is mystery among the Megaliesberg Mountains. There are ancient things that you find here which have never been written about in any tourist brochure. There are historical structures, which still stand on farms in this area. There are ancient mines, which go deep into the entrails of the mountains. Mines, which were dug by people we do not know.

People who were mining for something we do not know. There are places amongst the Megaliesberg Mountains, which have been regarded as sacred by black people for hundreds if not thousands of years. Let me tell you about one such place. There is a farm along the Lazy River Road and on the edge of this farm there is a spring of pure water. Water that bubbles out of the earth, travels for a few yards or so and then disappears back into the earth again.

Our people called this spring the Spring of Marutwani, who is said to have been a great female healer and prophetess who lived nearly two hundred years ago. For many generations now sick black people, as well as traditional healers, have been coming to the Spring of Marutwani to get its pure healing water and in these two or three decades most the people who have been coming to this place have been members of the powerful Zion Catholic Church, the most powerful free church in South Africa, who have been coming here with plastic containers to get the water of Marutwani's spring. Now let me show you a blatant injustice - an injustice born of ignorance.

There are in England a number of sacred wells and springs whose waters are said to possess healing powers and in my travels to the far away British Isles I came across several such sacred wells and springs and one of them is called Chalice Well. The rusty coloured water that comes out of Chalice Well has been believed by the English people to possess healing powers for thousands of years and the waters of this spring are bottled and exported to distant parts of the world by the English people. But here is South Africa we have got springs like the Spring of Marutwani about which the world knows nothing and the water of Marutwani has got just as powerful healing powers as Chalice Well, Lourdes and other famous places like that in Europe and in England possess.

Everybody knows about Chalice Well but nobody knows about the Sacred Spring of Marutwani and the powers - real powers of healing that it possesses. Another thing. In the same area that Vulindaba is, about a few miles away from it, there stands a little hill, a small mountain, which for thousands of years has been viewed by black people as a mountain just as sacred as Mount Zion is to the people of Israel. This mountain is called **Intaba kaNgwenya**. This mountain stands out above the landscape and is visible from almost anywhere.

Black people, especially the Mandebele people, have held the belief that gods from the stars descend upon this mountain on a regular basis and ascend up this mountain also on a regular basis for reasons that we human beings do not know. Hundreds of Ndebele men and women over the decades have claimed to have seen strange creatures whose skins are chalk-white. Creatures with the heads of crocodiles and the bodies of human beings, descending out of the sky and then returning back to the sky from the top of this mountain. Many years ago, when I was a sangoma novice, I heard stories about these strange crocodile gods near the cooking fires of wise men and wise women who had their homes around this amazing little mountain.

The farmers upon whose land this mountain stands do not realize what a sacred or an important thing it is and they do not realize how it can be used to attract visitors from far away across the wide belly of Mother Earth. We have got treasures that the gods gave us, but these treasures are unknown to us. This is the tragedy of South Africa. When people visit Vulindaba they shall hear about all this and much more.

Not far away from Vulindaba, across the tarred road that leads to Hartebeespoort, you shall find another place, another farm which, like Vulindaba sits at the feet of the mighty Megaliesberg Mountains, but this farm is unique in that there is a river, the mighty Crocodile River, which flows through the land at the foot of a huge mountain, which old people used to call Nkwe Mountain.

This mountain is a huge, massive thing and seen from a certain angle it looks like a gigantic, sleeping leopard with its head resting upon its paws and what is amazing is that there is a visible feature on the slope of this mountain which looks like the open, snarling mouth of the leopard. There are two semi-circular features, which look like the mouth of a beast. The Sleeping Leopard Mountain is joined by a smaller mountain with a sharp point which the old women who used to have their kraals in this place many years ago used to call the Iswele, the Woman's Breast Mountain, and between the Leopard Mountain and the Woman's Breast Mountain there is a gap and from behind this gap rises the sun and it goes over the farm to set in the West.

We are told that ancient tribal astrologers used to observe the sun and the moon rising from behind these two mountains and they could tell which season it was by which part of the gap between the two mountains was the sun rising at any given time. This farm that I am talking about is now owned by the London based, Women for Peace, the brave women who go into places such as Bosnia and Sarajevo to comfort traumatized refugees and to care for the injured and upon this farm it is our intention to create unique attractions, which visitors will see.

One of these attractions will be a healing village where actual healing of people will take place. Traditional healers will be available here to tend to those who require their skills. Also in this place there will be a place for visitors to spend nights and days and there will also be a Garden of Mysteries, with standing stones erected according to traditional African ways. There will also be statues of various African gods, which will be seen in this place. This place, which did not have a name before, has been given the beautiful African name Naledi that means a star or the giver of enlightenment. Here visitors will take part in traditional astronomy and astrology and here stories will be told and visitors will also be shown healing herbs grown in the Garden of Mysteries. They will be shown that and much, much more. Works of art and other beautiful traditional artifacts will be here for sale for those who wish to buy them. It will be a place of Life, a place of Light and a place of Beauty.

Alien Abductions and Reptilians

[by Rick Martin 9/30/99, THE SPECTRUM]

Martin: First of all, let me say it is an honor and a privilege to speak with you, and I would like to thank and acknowledge David Icke and Dr. Joubert, without whose help we would not be having this conversation today. Our readers are aware of the existence of the *shape-shifting reptilian extraterrestrials*, and what I would like to discuss with you concerns the specifics of their presence, their leadership, their agenda, and their methods of operation at this time. So, the first question I would like to ask you is: Can you confirm that *shape-shifting reptilian extraterrestrials* do, in fact, exist on our planet at this time? And if they do, if you can confirm this, will you please be specific about them. Where do they come from?

Credo Mutwa: Sir, can your newspaper send people to Africa?

Martin: I'm sorry, can you repeat that?

Credo Mutwa: Can your newspaper kindly send somebody to Africa in the near future?

Martin: We are financially not able to do that at this time, but that may change in the future.

Credo Mutwa: Because there are some things that I would, please, like your newspaper to check-out, independent of me. You have heard of the country called Rwanda, in Central Africa?

Martin: Yes.

Credo Mutwa: The people of Rwanda, the Hutu people, as well as the Watusi people, state, and they are not the only people in Africa who state this, that their very oldest ancestors were a race of beings whom they called the **Imanujela**, which means "*the Lords who have come*". And some tribes in West Africa, such as a Bambara people, also say the same thing. They say that they came from the sky, many, many generations ago, a race of highly advanced and fearsome creatures which looked like men, and they call them **Zishwezi**. The word Zishwezi means the *dival* or the *glidal-creatures* that can glide down from the sky or glide through water. Everybody, sir, has heard about the Dogon people in Western Africa who all say that they were given culture by the normal beings, but they are no t- the Dogon people are but ONE of many, many peoples in Africa who claim that their tribe or their king were first founded by the supernatural race of creatures that came from the sky.

Are you still with me, sir?

Martin: Oh yes, very much so. Please continue.

Credo Mutwa: Sir, I can go on and on, but let me bring you to my people, the *Zulu* people of South Africa.

Martin: Please.

Credo Mutwa: The Zulu people, who are famous as a warrior people, the people to whom King Shaka Zulu, of the last century, belonged. When you ask a South African White anthropologist what the name of *Zulu* means, he will say it means "*the sky*" (laughter), and therefore the Zulu call themselves "people of the sky". That, sir, is non-sense. In the Zulu language, our name for the sky, the blue sky, is sibakabaka. Our name for *inter-planetary space*, however, is **izulu** and the weduzulu, which means "*inter-planetary space, the dark sky that you see with stars in it every night*", also has to do with traveling, sir. The Zulu word for traveling at random, like a nomad or a gypsy, is izula.

Now, you can see that the Zulu people in South Africa were aware of the fact that you can travel through space-not through the sky like a bird - but you can travel through space, and the Zulus claim that many, many thousands of years ago there arrived, out of the skies, a race of people who were like lizards, people who could change shape at will. And people who married their daughters to a *walking* (extraterrestrial), and produced a power race of Kings and tribal Chiefs, there are hundreds of fairy-tales, sir, in which a lizard female assumes the identity of a human princess and poses as her, and gets married to a Zulu Prince.

Every school child in South Africa, sir, knows about the story of a princess called Khombecansini. Khombecansini was to have married a handsome Prince called Kakaka, a name which means "*the enlightened one*". Now, one day while Khombecansini was gathering firewood in the bush, she met a creature called an **Imbulu**. And this *Imbulu* was a lizard which has the body and the limbs of a human being, but a long tail. And this lizard spoke to Princess Khombecansini, "Oh, how beautiful you are, girl, I wish I could be like you. I wish I could look like you. Can I come close to you?" said the Imbulu lizard woman to the princess.

And the princess said, "Yes, you can."

And as the lizard, which was a taller one, came close to the girl, she spat into the girl's eyes and she began to change. That is, the lizard suddenly changed into a human shape and this lizard began to look more and more and more and more like the girl, with the exception of her long, pointed tail. And then, with her sudden burst of violence, the lizard woman sealed the princess and removed all her bangles and her beads and her wedding skirt off her, and she put them on. Thus, *the lizard became the princess.*

Now there were two identical women in the bush, the shape-shifted lizard woman and the original woman. And the lizard woman said to the original woman, "Now you are my slave. Now you are going to accompany me to the marriage. I will be you and you will be my slave, come-on!" She took a stick

and started beating up the poor princess. And then she went, accompanied by other girls who were bride's maids, according to Zulu custom, and she arrived at Prince Kakaka's village. But, before they reached the village she had to do something about her tail, that is, the shape-shifting woman had, somehow, to hide the tail. So, she forced the princess to weave a net out of fiber and she tucked the tail in and she tied it tight to herself. She now looked like a Zulu woman with attractive, very big buttocks, when seen from outside.

And then, when she arrived and she became the wife of the prince, a strange thing started happening in the village. All of the milk started disappearing because each night the shape-shifting princess, the false princess, used to release her tail, which used to suck in all of the sour milk through a hole at the tip of the tail. And the mother-in-law said, "What is this? Why is the milk disappearing?" Then, she said, "No, I see, there is an Imbulu amongst us."

The mother-in-law, who was a clever old lady, said, "A hole must be dug in the front of the village and it must be filled with milk." And this was done. And then, all of the girls who had come with the false princess were told to jump over this hole. One after the other one, they jumped. And when the shape-shifter was forced, at spear-point, to jump as well, as she jumped her long tail burst out of the net under her skirt and started slurping the milk through the hole, and the warriors killed the shape-shifter. And thus, the real Princess Khombecansini became the wife of the king-of King Kakaka.

Now, sir, this story has got many versions in it. Throughout South Africa, amongst many tribes, you'll find stories of these amazing creatures who are capable of changing from reptile to human being, and from reptile to any other animal of their choice. And these creatures, sir, do really exist. No matter where you go throughout Southern, Eastern, Western, and Central Africa, you'll find that the description of these creatures is the same. Even amongst tribes which never, throughout their long history, had contact with each other at all.

So, there ARE such creatures. Where they come from, I will never claim to know, sir. But they are associated with certain stars in the sky, and one of these stars is a large group of stars which is part of the Milky Way, which our people call **Ingiyab**, which means "*The Great Serpent*". And there is a red star, a redish star, near the tip of this huge rim of stars which our people call IsoneNkanyamba.

Now, this star called *IsoneNkanyamba*, I managed to find its English name. It is the star called **Alpha Centauri**, in English. Now, this, sir, is something that is worth investigating. Why is it that well over 500 tribes in parts of Africa which I've visited in the last 40 or 50 years or so, all of them describe similar creatures?

It is said that these creatures feed on us human beings; that they, at one time, challenged *God* Himself to war, because they wanted full control of the

universe. And *God* fought a terrible battle against them and He defeated them, injured them, and forced them to hide in cities underground. They hide in deep cavities underground, because they are always feeling cold. In these cavities, we are told, there are huge fires which are kept going by slaves, human, zombie-like slaves. And, it is further said that these Zuswazi, these Imbulu, or whatever you choose to call them, are not capable of eating solid food. They either eat human blood, or they eat that power, the energy that is generated when human beings, on the surface of the Earth, are fighting and killing each other in large numbers. I met people who have fled from the early Masaki in Rwanda, from years ago, and these people were horrified by what was happening in their country. They said that the slaughter of the Hutus by the Watusi, and the Watusi by the Hutus, is actually feeding the **Imanujela**, monsters. Because the Imanujela like to inhale the energy that is generated by masses of people being terrified or being killed by other people.

Are you still with me, sir?

Martin: Yes, I'm completely with you.

Credo Mutwa: Now, let me point out an interesting thing, sir. If you study the languages of all African nations, you find within the languages of our people words which are similar to *Oriental, Middle-Eastern*, and even *Native American* words. And the word Imanujela means "*the Lord who came*". A word that anyone can discover in Rwanda, amongst the Rwandan Hutu and Watusi people, is very similar to the Herbrew word Immanuel, which means "*the Lord is with us*". **Imanujela**, "the ones who came, the Lords who are here". Our people believe, sir, that we, the people of this Earth, are not masters of our own lives, really, although we are made to think that we are. Our people say, that is, Black people of all tribes, all of the initiated ones, all of the shamans everywhere in Africa, when they get to trust you and share their deepest secrets with you, they say that [with] the Imanujela, there is Imbulu. And there is another name by which these creatures are known. This name is **Chitauli**.

Now, the word *Chitauli* means “the dictators, the ones who tell us the law”. In other words, “they who tell us, secretly, what we are to do”. Now, it is said that these Chitauli did a number of things to us when they came to this planet.

Please forgive me, but I must share this story with you. It is one of the strangest stories that you find everywhere in Africa in *shamanic secret societies* and other places where the remnant of our ancient knowledge and wisdom are still preserved. It is that, originally, the Earth was covered by a very thick blanket of fog or mist. That people could not actually see the Sun in the sky, except as a nimble of light. And they also saw the Moon at night as a gentle claw of light in the sky, because there was this heavy mist. And the rain was always falling in a steady drizzle. There was no thunder, however. There were no storms.

The world was thickly covered with great forests, great jungles, and people lived in peace on Earth at that time. People were happy and it is said, at that time, we human beings did not have the power of speech. We only made funny sounds like happy monkeys and baboons, but we did not have speech as we now have it. And in those centuries, people spoke to each other through their mind.

A man could call his wife thinking about her, thinking about the shape of her face, the smell of her body, and the feel of hair as a woman. That a hunter would go out into the bush and call out for animals to come, and the animals would select one of their number which was old and tired, and this animal would offer itself to the hunter so that he may kill it quickly and take it as meat to his cave.

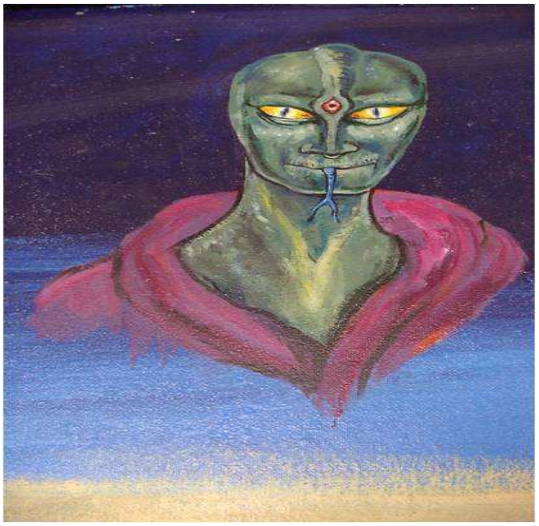
There was no violence against animals. There was no violence against Nature by human beings at that time. Man used to ask for food from Nature. He used to come to a tree and think about fruit, and the tree would allow some of its fruit to fall to the ground, and man would take it.

And then it is said, however, that when the **Chitauli** came to Earth, they arrived in terrible vessels which flew through the air, vessels which were shaped like great bowls and which made a terrible noise and a terrible fire in the sky. And the Chitauli told human beings, whom they gathered together by force with whips of lightning, that they were great gods from the sky and that from now on they would receive a number of great gifts from the god. These so-called *gods*, who were like human beings, but very tall, with a long tail, and with terrible burning eyes, some of them had two eyes-yellow, bright eyes-some had three eyes, the red, round eye being in the center of their forehead. These creatures then took away the great powers that human beings had:

the power of speaking through the mind only
the power of moving objects with their mind only
the power of seeing into the future and into their past
the power to travel, spiritually, to different worlds

All of these great powers the Chitauli took away from human beings and they gave human beings a new power, now, the power of speech. But, human beings found, to their horror, that the power of speech divided human beings, instead of uniting them, because the **Chitauli** cunningly created different languages, and they caused a great quarrel between people.

Also, the Chitauli did something which has never been done before: they gave human beings people to rule over them, and they said, "These are your kings, these are your chiefs. They have our blood in them. They are our children, and you must listen to these people because they will speak on our behalf. If you don't, we are going punish you very terribly." Before the coming of the **Chitauli**, before the coming of the **Imbulu** creatures, human beings were spiritually one. But when the Chitauli came, human beings became divided, both spiritually as well as by language. And then, human beings were given strange new feelings by the Chitauli. Human beings started to feel unsafe, and so they started making villages with very strong fences of wood around them. Human beings started becoming country makers. In other words, they started creating tribes and tribe lands, which had borders, which they defended against any possible enemy. Human beings became ambitious and greedy and they wanted to acquire wealth in the form of cattle, and sea shells.



And, another thing the Chitauli forced human beings to do, they forced human beings to *mine into the Earth*. The Chitauli activated human women and made them to discover minerals and metals of certain types. Women discovered copper; women discovered gold; women discovered silver. And, eventually, they were guided by the **Chitauli** to alloy these metals and to create new metals which had never existed in Nature before, metals such as bronze and brass and others.

Now, the Chitauli, further, removed the sacred rain-bringing mist from the sky and for the first time since creation, human beings looked up and saw stars, and the Chitauli told human beings that they have been wrong in believing that *God* dwelt under the Earth. "From now on," the **Chitauli** told people of this Earth, "the people of Earth must believe that *God* is in Heaven and they must do things here on Earth which would please this God who is in Heaven."

You see, originally, human beings had believed that *God* was underground, that she was a very great mother who dwelt under the Earth because they saw all the green things growing from under the Earth-the grass came from below ground, the trees grew from below ground, and the people had believed, therefore, that the dead people who died go underground. But when the **Chitauli** turned humans' eyes towards the sky, people started believing, now, that *God* is in the sky and that those who die from this Earth don't go underground, but go up into the sky.

And to this day, sir, throughout Africa wherever you go as an investigator, you will find this amazing - these two amazing ideas which conflict with each other. Many African tribes believe in what is called Midzimu or Badimo. Now, the word *Midzimu* or *Badimo* means "them who are in the sky". But, in Zulu-land, amongst my people, you find this amazing schism going hand-in-hand. There are Zulus who believe that the dead ones are the Abapansi, which means "the ones who are below, who are under the Earth". Then there is another idea which says Abapezulu. The word *Abapezulu* means "those who are above", and the word *Abapansi*, which is the oldest name for the spirits of the dead, means "*they who are under the Earth*". So, even today, sir, all over Africa amongst hundreds of tribes, you find this strange double-belief that the dead go into the sky, and side-by-side with the belief that the dead die and go under the Earth. This belief that the dead die and go under the Earth is said to date to the days when our people believed that *God* was a woman, the great *Cosmic Mother*. And, it is contrasted by the Abapezulu belief that *God* is a man who dwells in the sky.

Now, sir, another thing that the **Chitauli** told our people, it is said, is that we human beings are here on Earth to change the Earth and to make it suitable for "*God*" to come down one day and dwell in it. And it is said that they who work to change this Earth and make it safe for the serpent god, the **Chitauli**, to come and dwell in it, will be rewarded with great power and with great wealth.

Sir, as I have watched over many years of study, over many years of initiation of the mysteries of African shamanism, wisdom, and knowledge, I have found myself wondering why we human beings are actually destroying the Earth on which we live. We are doing something which is only done by one other species of animal, namely, the African elephant, which utterly destroys every tree in the place in which it dwells.

We human beings are doing exactly this. And wherever you go in Africa, where once there were great ancient civilizations, you find desert. For example, there is the Kalahari desert in South Africa, and under the sands of that desert, I have found the *ruins of ancient cities*, which means that human beings turned this stretch of land, which was once green and fertile, into a desert. And, in days when I was with explorers and safari people in the Sahara regions of Africa, I also found evidence of *unbelievably ancient human habitation* in places where there is nothing now but angry rock and whispering sand.

In other words, the Sahara Desert was once a *fertile country* and was turned into a desert by human beings. Why? I must ask myself, again and again, why are human beings being driven by insecurity, greed, and lust of power to turn the Earth into a desert in which, ultimately, no human being would ever be able to live? Why?

Although we are all aware of the terrible dangers that this will bring about, why are we cutting huge areas of jungle in Africa? Why are we on Earth carrying out the instructions which the Chitauli programmed into us? Although my mind refuses to accept this, the answer is a terrible yes, yes, yes.

Amongst the many people of wisdom who honor me with their friendship, is a man of great knowledge who lives in Israel, *Dr. [Zecharia] Sitchin*. According to the ancient books which were written by the people of Sumeria, out of clay, gods came out of the sky and forced human beings to work for them, to mine gold for them. This story is confirmed by African legends throughout Africa, that gods came out of the sky and made us into their slaves, and they made us into slaves in such a way that we would never realize that we are slaves.

One other thing that our people say is that the **Chitauli** prey upon us like vultures. They raise some of us, they fill some of us with great anger and great ambition, and they make these people they've raised into great warriors who make terrible war. But, in the end, the Chitauli do not allow these great leaders, these great war chiefs and kings, to die peacefully. The warrior chief is used to make as much war as possible, to kill as many of his people, and those he calls enemies, as possible, and then, in the end, the warrior chief dies a terrible death, with his blood being spilled by others.

And this phenomenon I have seen in my people's history, again and again and again. Our great *King Shaka Zulu*, he fought over 200 great wars during the reign of some 30-something years. And then, he was slaughtered and he died a violent death. He died a broken man who, because of the death of his mother, had no longer the power to win any more battles.

And, before Shaka Zulu, there was another king who trained Shaka to become the great king that he was. That king's name was *Dingiswayo***.** *Dingiswayo* had fought great wars trying to unite the Zulu people into one great tribe. He had seen the White people of the Cape and he thought that,

by uniting his people into one huge nation, he would be able to repel the threat to his people which the White people posed. But, what happened was, after winning many battles of uniting many tribes, King Dingiswayo suddenly became striken by an eye disease which made him almost blind. And he hid this secret that he could no longer see. But, that terrible secret was discovered by a woman, a queen of another tribe, called *Ntombazi*. *Ntombazi* took a battle ax and beheaded Dingiswayo with one blow, after she had lured him into her hut and given him food and beer to drink.

There is also a similar phenomenon with great White leaders: Napoleon, in Europe, who died a miserable death on his lonely island in the Atlantic Ocean; Hitler, also in Europe, who died a terrible death by putting the gun in the mouth and killing himself, we are told; Attila the Hun, who was killed by a woman, and many other great leaders who came to a sticky end after giving as much death and misery to as many people as they could.

King Shaka was stabbed to death by his half-brother, who used on him the same type of spear that he had designed to kill people as quickly as possible. And, Julius Caesar also met a similar fate after he, like our Shaka Zulu, had conquered many nations.

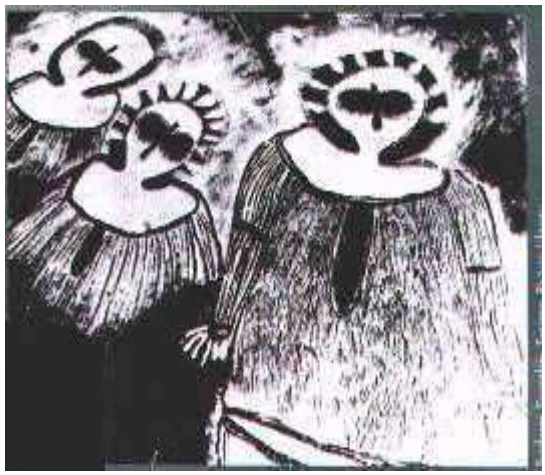
Always the warrior hero dies a death that he, really, should not die. King Arthur, in England, was killed by his own son, Mordred after a long and courageous reign. I could go on and on and on.

Now, all these things, if you bring them together, they show that whether people laugh at this or not, whether people scoff at this or not, there is a certain power that is guiding we human beings toward the dark river of self-destruction. And the sooner many of us become aware of this, the better, perhaps, we might be able to deal with it.

Martin: Do you believe that these beings are around the world equally, or are they primarily focused in Africa?

Credo Mutwa: Sir, I believe that these creatures are everywhere on Earth, and with respect, sir, although I hate talking about myself so much, I am a person who has traveled to many parts of the world. I have been to your country, the United States, sir. I have been to Australia. I have been to Japan, amongst other countries.

And no matter where I have gone, sir, I have found people telling me about creatures like this. For example, in 1997, I visited Australia, sir, and I traveled a lot to try and find the Black people of Australia, the Aborigine. And when I did find them, they told me a number of things that astonished me very, very much. The same things that I'd found in Japan, I found in Taiwan. Everywhere where there are still shaman and traditional healers, you find these amazing stories.



Now, let me tell you, sir, what I found in Australia alone. This, that the Australian Aborigine people, who call themselves *Coorie*, which means "our people": The Coorie people of Australia believe in a great creating god called Byamie, sir. A Coorie shaman, in fact, several of them, drew me pictures of this **Byamie**, and one of them showed me a rock painting representing this strange creator god who came out of the stars. And when they placed their drawing in front of me, what they showed was a **Chitauli**. I recognized it from my African initiation. It had a large head. It had large eyes, which were stressed by the artist. It had no mouth, and it had long arms and incredibly long legs. Sir, this was a typical depiction of a Chitauli which I knew from my own people in Africa.

I asked myself "Why?" Here I am in a country many thousands of miles away from Africa, and here I am seeing a being known as the Biamai or Bimi, who is a creature with which I, the African, am familiar.

Amongst the Native American people, sir, I found, for example, amongst certain tribes in America, tribes such as the Hopi people, and those people who stay in those buildings called a pueblo, I found that these people-they have got what are called **Katchina** creatures, where people wear masks and disguise themselves as certain creatures. And some of these Katchinas are very, very tall, with a huge round head.

Exactly as we have in Africa, I found similar creatures in America. In Africa we call these creatures **Egwugwu**, or, we call them by another name, called **Chinyawu**. The Katchina of the Native American people, and the Chinyawu of our people, are identical beings. Now, why should this be? When were American Native people and Africans in contact? When? This is one of the greatest mysteries of all time, sir. It is one of many things that I found throughout the world which left me utterly amazed.

There ARE such creatures, and the sooner skeptics amongst us face up to this fact, the better it shall be. Why is human-kind not progressing? Why are we *running around in a great circle of self-destruction and mutual-destruction?*

People are basically good; I believe this. People don't want to start wars. People don't want to destroy the world in which they stay, but there are

creatures, or there is power that is driving we human beings toward self-annihilation. And the sooner we recognize this, the better.

Just now, I live in Africa. Here are my people. Here is my home. But I see Africa being destroyed in wars that make no sense whatsoever to me as an African. I look at India which, like Africa, suffered the scourge of colonialism by the French, the English, and other European powers. But India, through her independence as a country, has achieved the things which we, Africa, have failed to achieve. Why?

India has exploded the atomic bomb and is today one of the feared nations of this world. India has launched satellites into orbit. India, although she has the same problems as Africa has - a burgeoning population, religion as well as tribal strife - although India has got an incredibly poor section of her population, as well as an incredibly rich one, she has achieved things that Africa has failed to achieve.

Now, I ask myself "Why? Why?" Because India was established by people from Africa, and I don't think, sir, as the Black races about this. This is a fact that, thousands of years ago, people from Africa laid the foundation of the greatest civilization of India, as well as other countries in Southeast Asia. There is overwhelming archeological evidence of this. But, why is Africa drowning in war, in disease, and in hunger? Why?

Many times, sir, I sit in my hut and I cry when I see diseases like AIDS destroying us; when I see senseless wars destroying those countries in Africa which had thrived for thousands of years.

Say, Ethiopia is a country that has been free for thousands of years. Ethiopia was once the school of all of Africa. Nigeria was once a great country with a long tradition of self-government - long, long before the White man came to Africa. But today, all of these countries and many others are being destroyed.

Today, sir, there are parts of Africa which have been totally depopulated by war and by the disease called AIDS, a disease which shows every sign of being a man-made disease. I ask myself, "Who or what is destroying Africa, and why?"

Because there are tribes in those villages I lived in, who assisted my search for knowledge, before the Second World War and after. But today these tribes no longer exist anymore. They are gone, dispersed, totally exterminated in senseless wars that gain the Black people nothing.

I am in South Africa now. Here I was born, and here I was to die. But I see my country falling apart like a rotting mango. South Africa was once a powerful country. She had a powerful army. She had huge industries, which were producing everything from locomotives to little radios. But today my country has become a drug-sodden, crime-ridden piece of rubbish. Why? A

country doesn't get destroyed almost overnight, unless there are definite forces which are determined to obliterate it.

I recently saw, sir, the destruction of another country inside South Africa. The country is Lesotho. This country, Lesotho, is inhabited by some of the oldest and the wisest tribes in South Africa. Amongst them is a tribe called *the Bakwama*. The *Bakwama people* are so ancient that they actually describe to you a mysterious land of huge pointed mountains, a mysterious land ruled by a great god, who had the head of a human being and the body of the lion. [One immediately thinks of the Sphinx in Egypt.]

The **Bakwama** call this country *Ntswama-tfatfi*. This land that they name *Ntswama-tfatfi* means "the land of the Sun-hawk". The hawk is the bird of prey in Heaven-you know? Now, these Bakwama people did, in South Africa, know about the land of Egypt where they say their ancestors came from. And they call this mysterious land of the gods, "*the land of the Sun-hawk, or the Sun-eagle*", which is exactly how the Egyptians portrayed their country, sir. They portrayed it as "the land of Hor", the god *Horus* in Greece.

Now, when Princess Diana died, in 1997, I was one of the first Black people to suspect that Princess Diana had been murdered, and I will tell you why this thing happened, sir. Because, about a year or 8 months before Diana died, there died a king in Lesotho, King Moshoeshoe II. King Moshoeshoe II's death was detail-for-detail identical to Princess Diana's death.

Consider this please, all of you who might find my words incredible: Princess Diana died in a tunnel, but the king of Lesotho died in a ravine. He had gone far away to investigate a problem in his cattle ranch. It was found that he was overdue, and when the people went to search for him, they heard from various boys who were looking after the cattle in the Basotho-land mountains, that the boys had heard what sounded like a rifle shot, and when the men went to look where the rifle shot had sounded, they found the king's car off the road and deep in the ravine.

They went down their and they found that the king of Lesotho was in his car. He was strapped in a safety belt, but he had a terrible injury at the back of his head. And they found that the king's driver was dead at the steering wheel. But, the two men who were the king's bodyguards, who were riding in the king's vehicle in the seat directly behind the king, had escaped without a scratch. One of the men entered the car and pulled out the dying king. The king apologized to them for messing-up their hands with his blood, which was a tradition, that a dying king must thank the people who are trying to get him out of where he is. And he must apologize to them for putting them into trouble, because anyone who handles the sacred blood of the king is in spiritual trouble of some kind after that.

Then, when the king's car was brought out of the ravine, it was found that there was a hole, like a bullet hole, in one of the tires of the car. And that car's tire was mysteriously removed, afterwards, when the king's car was stored not in a safe place, but in a yard outside where anybody could get at

it. And, when an autopsy was conducted on the body of the driver of the king's car, it was found that the man had been so drunk as to not have been able to drive the car at all. And third, the man who had driven the king's car and who died at the wheel had not been the man who usually drives the king's car.

Now, sir, do you see this mystery now? The death of the Lesotho king matched that of Princess Diana, which was to follow it. In many other amazing details than I have detailed now, and so the nation of Lesotho was reduced to a retch after the king's death, when rioting took place as a result of a general election which provisional party members prospected and controlled.

Today Lesotho is an economically moribund nation. And Lesotho is a country which was the place of a strange experiment - an experiment which consisted of the building of a huge dam, whose purpose was to supply South Africa, and not Lesotho, with large quantities of water. And we have recently heard ugly rumors emanating from that country, that somebody was bribed to facilitate the building of this huge dam where the water of a small nation is being used to supply, to supplement the water supplies of a highly industrialized nation.

There are many strange things, sir, which have taken place in South Africa, and are taking place, as well as in other parts of Africa, which make no sense to me as an African. There are wars which take place in Africa, where after an African country has gained its independence from the colonial power, then a force of rebels pick up weapons against that country's government, but instead of the rebels fighting the government to the bitter end, what happens again and again is that the rebel forces split into various groups which end up fighting not only the government in power, but also each other. And the result is that, in several African countries, the country is so destroyed that, no matter which party wins, the people lose. The United Nations are caused to be called in, in order to create some semblance of peace. In other words, Africans have now started fighting wars which bring about not victory, but the destruction of themselves, as well as their people.

I would like to draw your attention, sir, to the senseless tide which is still raging in the Sudan, as well as other parts of Africa. I would like to draw your attention, sir, to the longest and most terrible civil war which is destroying the southern parts of the Sudan. I would like to draw your attention, and that of your readers, sir, to the terrible war which is destroying Angola. And one part of the world, to the East of Southern Africa, has been so raped by many years of war that there are now places where you don't even hear a bird-thing. All living forms of life have been wiped-out in that place. Now, why?

And then, I have found that these countries that are being destroyed by senseless wars which are totally out of character for us Africans, and I speak as an African, are those countries which, had they been left alone, could have supplied the whole of Africa with food, with water, and with

valuable minerals. I am told, sir, that under the surface of Angola, under the plains of Angola, are deposits of coal which are without equal in this world. I am further told that in parts of Angola there are deposits of oil which are second only to those reserves of oil which are in the Middle East.

The Sudan is a country which I visited several times during, and even after, the Second World War. In the Sudan there was so much food that you received free food from the villagers, as you traveled through the Sudan. Today, southern Sudan is a starvation-torn, battle of rage hellhole where children die of diarrhea in the bush while the vultures and buzzards wait on the branches of trees to feast. Africa is being systematically and deliberately destroyed by a power of such relentlessness that it is continuing the destruction even now. But, this power is getting desperate.

Martin: Excuse me. Did you say there was coal in Angola or gold?

Credo Mutwa: Coal, sir, coal. There are diamonds in Angola, sir. And I have learned from reliable people that there is more oil under Angola, in certain places, than there is in certain parts of the Middle East.

Is this what Africa is being destroyed for? Is this what our nations are being slaughtered for - for coal under the surface, for diamonds? If so, who is this intelligence that is behind this? Are people less valuable than minerals? Are people less valuable than oil?

Because, sir, genocide, worse than anything that Hitler ever committed upon the Jewish people, is taking place in Africa NOW, and the people of America don't seem to care a damn. Why? We are the best friends that the United States has got. We are the best people. We buy American products. Our children want to look like American children. Our kids wear jeans, sir, and they even speak with American accents, because you American people are our role model. Why are you allowing us to be slaughtered? Why? Why?

Not only are we being killed by war, sir, we are being killed by drugs. There were no drugs in South Africa during the days of the apartheid government. Now, under our democratic government, our country has become one drug-sodden cess pit. Why?

Today, sir, and I speak as a traditional shaman, one of my purposes is to try and help people with a drug problem. Sir, I can help a young African who is abusing marijuana or hashish. I can help a young African who is dependent upon Dakwa. But, sir, I am useless, my skills are rubbish and I fail again - and so do many like me - to help young Black people who are addicted to a new type of drug which is called "*crack*". It is a hard-looking drug. It's like hardened chocolate when you see it, and this thing is so addictive that no shaman can help a young victim of this drug.

I am asking the people of the United States of America, I am asking my Black brothers and my Black sisters over there, why are you allowing the country which is your mother to be exterminated?

I don't care what skeptics say, sir. Please forgive me when I really get hot under the collar. I don't care what skeptics say, but there IS a force destroying Africa and I am not buying the nonsense that it is the bankers of the IMF and other big banks. You don't kill the goose that gives you the golden egg, so why would the bankers want to destroy Africa? There is another force behind these people, a terrible, *alien force*, which does things behind the scenes which - and the sooner we recognize this, the better - sir, it is very common for human beings who are in trouble to blame forces other than those inside themselves. But, I have studied the situation in Africa since the end of the Second World War, and before, and I have evidence that points to an alien force at work in Africa. What, who is wiping out Africa's oldest tribes? Please, sir, let me tell you a thing that cuts my soul. May I please?

Martin: Please, continue.

Credo Mutwa: Please, I'm sorry to talk so much. Please forgive me. I belong to the Zulu nation, a nation of warriors, a nation of wise people. My people, sir, have never been studied by White anthropologists thoroughly, but the Zulu people knew things that, if I were to share with your readers, they would be amazed.

Let me show you this. The Zulu people KNEW, amongst many things, that it is the Earth which moves around the Sun, and not the other way around. They said, to explain this thing to the initiated, that the Earth is a feminine creature and the Sun is a male creature, and, therefore, the Earth is the mobile one who dances around the Sun - the beautiful princess who dances around the fiery king who is the Sun. Our people knew that the Earth was a sphere. Our people knew about germs and their function. When the White man came to Africa, where did this incredible knowledge come from? I do not know. The people of America and the people of Europe say that it was Albert Einstein who came out with the idea that time and space are one and the same thing. My answer to that is, "No!"

My people, the Zulus, knew that space and time was one thing. In the language of the Zulu, one of the names for *space* is umkati. And the Zulu name for *time* is isikati. Now, our people knew that space and time were one and the same thing, hundreds of years before Einstein's birth.

And furthermore, our people believed, like the Dogon people, that there are 24 planets in our part of space which are inhabited by intelligent creatures of various states. And, this knowledge has never been recorded in any book, and I and my aunt are the only surviving high sanusi [*shaman*] in South Africa who are the keepers of this knowledge. My aunt is still alive. She is about 90-something years old, and I am now close to dead, suffering from diabetes - a terrible killer of African people nowadays.

And, what I am trying to tell you is that, although my people had this tremendous knowledge, which has never been written down in any book, the

Zulu people today, a huge percentage of them, are victims of HIV or outright AIDS. And it has been calculated, sir, in the next 50 years, fully three-fourths of the Zulu people in Natal are going to die. And I am the keeper of sacred objects which I inherited from my grandfather. I am, from my mother's side, a direct descendant of the last true Zulu king, Dingame. And, my duty should be to protect my people from anything that threatens their existence. Look, please, sir. Anyone who studies humanity with love, with understanding, and with care, recognizes the fact that there is a shining *God* which is struggling to be born within each and every one of us. We are trying to fight back, although many of us are not yet aware of this. We are developing an attitude of wanting to protect our planet, no matter who or what we are. There are chiefs in Africa who fine you very heavily if they see you destroying a tree unnecessarily. This thing was common in the past, but it disappeared with the coming of the White people; but now it has come back again. Man is becoming, is struggling to become a more advanced, more caring being, and the aliens are not going to take this lying down. They are going to cause us to kill each other, again. And I am worried about what is going to happen. Sir, I can show you many strange things that African people did to protect themselves against the Grey aliens. The things that our people did were not the result of superstition. They were the result of terrible personal experience. One day I hope to share with you, sir, the story of how I got "taken", we say. We believe, sir, that the *Mantindane* ("the tormentor"), the Greys, are really servants of the **Chitauli**. And that they, contrary to what White people think - White people think a wrong thing, sir, many - that the Mantindane are experimenting with us. They are NOT. *I repeat, they are not.* Anyone who has been through the hells of these beings will tell you that there is nothing experimental in what they do. There is a cold, cold, cold-blooded resolve, and they are not doing what they do to us for themselves, they are doing what they do to us for greater creatures than they are. Please, sir, can you give me a little time to share with you, briefly, what happened to me?

Martin: Oh yes, absolutely, please. We have all the time you need.

Credo Mutwa: Sir, it was an ordinary day, like any other day. It was a beautiful day in the eastern mountains of Zimbabwe, which are called Inyangani. These are mountains to the East of Zimbabwe.

Now, I had been instructed by my teacher to go and find a special herb which we were going to use in the healing of a certain initiate who was badly ill. And my teacher, a woman called Mrs. Moyo, was Ndebele, from Zimbabwe, once known as Rhodesia.

I was looking for this herb, and I was not thinking about anything, and I had no belief whatsoever in these creatures. I had never encountered them before, and although we African people believe in many things, I was mighty skeptical, even about certain entities that we believed in at that time, because I had never encountered anything like that before.

And all of a sudden, sir, I noticed that the temperature around me had dropped, although it was a very hot African day. I suddenly noticed that it was now cold and there was, what appeared to be, a bright blue mist swirling all around me, getting between me and the eastern landscape. I remember wondering, stupidly, what this thing meant, because I had just begun to dig one of the herbs I had found.

Suddenly, I found myself in a very strange place, a place that looked like a tunnel lined with metal. I had worked in mines before, and where I found myself appeared to be a mine tunnel which was lined with silver-greyish metal.

I was lying on what appeared to be a very heavy and very large working bench or a working table, sir. But yet, I was not chained to the table. I was just lying there and my trousers were missing, and so were the heavy boots that I always wore when I was out in the bush. And all of a sudden, in this strange, *tunnel-like room*, I saw what appeared to be dull, *heady-looking, grey, dull-like creatures* which were moving toward me.

There were lights in this place, but not lights as we know them. They seemed to be patches of glowing stuff. And there was something above the far entrance which looked like writing, that writing against the silver-grey surface, and these creatures were coming at me but I was hypnotized, just as if the witchcraft had been put upon my head.

But I watched the creatures as they were coming towards me. I didn't know what they were. I was frightened, but I couldn't move my arms or my legs. I just lay there like a goat on a sacrificial altar. And when the creatures came towards me, I felt fear inside me. They were short creatures, about the size of African Pigmy. They have very large heads, very thin arms, and very thin legs.

I noticed, sir, because I am an artist, a painter, that these creatures were built all wrong from an artist's point of view. Their limbs were too long for their body, and their necks were very thin, and their heads were almost as large as full-grown watermelons. They had strange eyes, which looked like goggles of some kind. They had no noses, as we have, only small holes on either side of the raised area between their eyes. Their mouth had no lips, only thin cuts as if made by a razor.

And while I was looking at these creatures, sir, in amazed fascination, I felt something close to my head, about my head. And when I looked up, there was another creature, a slightly bigger one than the other, and it was standing above my head and was looking down at me.

I looked up into its eyes and I was totally hypnotized, and you know, I was spellbound. I looked into the thing's eyes and I noticed that the creature wanted me to keep looking into his eyes. I looked and saw that, through these covers over their eyes, I could see the creature's real eyes behind this black, goggle-like cover. It's eyes were round, with straight pupils, like those of a cat. And the thing was not moving it's head. It was breathing; I could see that. I could see little nostrils moving, closing and shutting, but sir, if anybody says to me that I smelled like that creature, really, I would konk him one on the face.

Martin: (Laughter)

Credo Mutwa: The creature smelled like nobody's business. It had a strange smell, a throat-tightening, chemical smell, which smelled like rotten eggs, and also like hot copper [sulfur], a very strong smell.

And the creature saw me looking at it, and it looked down at me and, all of a sudden, I felt a terrible, awful pain on my left thigh, as if a sword had been driven into my left thigh. I screamed in pain, horrible, calling out for my mother, and the creature placed it's hand over my mouth. You know, sir, it was like-if you want to know how that felt, please sir, take the leg of a chicken, a live chicken, and place it against your lips. That was how the creature's hand felt upon my mouth.

It had thin, long fingers, which had more joints than my human fingers have. And the thumb was in the wrong place. Each one of the fingers ended in a black claw, almost like certain African birds. The thing was telling me to be quiet. And how long the pain went on, sir, I don't know. I screamed and I screamed and I screamed, again.

And then, all of a sudden, something was pulled out of my flesh, and I looked down and saw my thigh covered with blood, and I saw that one of the creatures - there were four of them, other than the one standing over my head - they wore tight fitting overalls, which were silvery-grey in color, and their flesh resembled the flesh of certain types of fish that we find in the sea off South Africa. And the creature standing above my head appeared to be a female. It was somehow different than the others. It was taller, bigger,

although it didn't have breasts like a woman, it appeared to be feminine. And the others appeared to be afraid of it, I don't know how I can describe this.

And then, while this terrible thing was going on, another of the creatures came up to me - it walked sideways, in a slightly jerking way, as if it was drunk - it walked up along the table, to my right side, and it stood next to the one standing above my head. And before I knew what was happening, this creature stuck something that was like a small, silver, ball-point pen with a cable at one end, it pushed this thing, coldly, into my right nostril.

Sir, the pain was out of this world. Blood splattered all over. I choked and tried to scream, but the blood got into my throat. It was a nightmare. Then, it pulled the thing out and I tried to fight and sit up.

The pain was terrible, but the other thing above my head placed it's hand upon my forehead and kept me down with very little force. I was choking and trying to spit out the blood, and then I managed to turn my head to the right to spit out the blood, which I did, and then what the creatures did to me, sir, I don't know.

All I do know is that the pain went away, and in place of the pain, strange visions flooded my head, visions of cities, some of which I recognized from my travels - but, cities which were half-destroyed, the buildings having their tops blown away, with windows like empty eye-sockets in a human skull. I saw these visions again and again. All the buildings that I saw were half-drowned in a reddish, muddish water.

It was as if there had been a flood and the buildings were sticking up out of this great flood, partly destroyed by a disaster of some kind, and it was a terrible sight. And then, before I knew it, one of the creatures, the one standing next to my feet, drove something into my organ of manhood, but here there was no pain, just a violent irritation, as if I was making love to something or someone.

And then, when the creature withdrew the thing, which was like a small, black tube which it had forced into my organ of manhood, I did something which produced a strange result, and I did not do it intentionally. I think it was my bladder opened, and I urinated straight into the chest of the creature which had pulled the thing out of my organ.

And if I had shot the creature, it would never have reacted as it did. It jerked away and nearly fell, and then it recovered and staggered away like a drunken insect, and left the room. I don't know whether my urine did it; I don't know. But that is what happened.

Then, after a while, the other creatures went away, leaving me with a dull pain in my nostril, with blood on my thigh, and the table wet with urine. And the thing standing above my head had not moved. It just stood there with it's right hand touching it's left shoulder, in a strangely beautiful and

feminine way. It stood there looking at me. There was no expression in its face. I never saw any of the creatures talk or make any sound of any kind. All I do know is that they appeared to be mute.

And then, out of somewhere there arrived two other creatures, one of which was made entirely out of metal. Even in my worst nightmares, I still see this creature. It was tall. It was big. And the area in which we were was too small for it. It walked with a slight stoop, moving forward, and it was definitely not a living thing. It was a metal creature, a robot of some kind. And it came and it stood near my feet, its whole body clumsily bent, looking down at me. There was no mouth. There was no nose. There were just two bright eyes, which seemed to change color, and seemed to move somehow, like the crackling of an electrical device.

And then, behind this huge, bent creature, came a creature which surprised me. It was very, very, very, very swollen, sir, in appearance. It had pink skin. It had a blondish, very human body. It had very bright, blue, slanting eyes. It had hair which looked like nylon fiber of some kind. It had high cheek-bones and an almost human mouth, with full lips and a small, pointed chin. The creature, sir, was definitely a female but like an artist and a painter, which I am, and also a sculptor, I noticed that the creature was totally out of proportion. It was wrong.

First, its breasts were thin and pointed, and set too high upon its chest, not where a normal woman's breasts would be. Its body was powerful, almost fat, but its legs were too short and its arms were too short in proportion to the rest of its body. And it came towards me, looked down at me, and before I knew what it was doing, somehow it mated with me. It was a horrible experience, sir, even worse than what had been done to me before. But even now, the trauma of that day had affected my life even now, exactly 40 years later.

And after that, when the creatures had gone, leaving only the one creature which had been standing about my head, the creature standing about my head shook me by the hair, it gripped me by the head and forced me to stand off the table and to get off the table. I did that, and such was the state that I was in, that I fell onto my knees and hands, onto the floor.

And I noticed that that floor was strange. It had moving patterns in it, which kept on changing and shifting-purple, red, and greenish patterns, on a metal-grey background. And the creature pulled me by the hair, again, forcing me to stand up, and it pushed me roughly and made me follow it.

Sir, it would take too long for me to describe what I saw in that strange place, as the creature pushed me, roughly, from room to room. Even now my mind can't grasp what it was that I saw. Amongst many things that I saw were huge cylindrical objects, made of what appeared to be glass of some kind. And in these object, cylinders, which reached from the roof to the floor of the place we were going through, was what appeared to be a sort of a greyish-pink liquid. And in this liquid I saw small editions of the alien

creatures floating round and round, like disgusting little frogs, inside this liquid.

I couldn't understand what it was that I was being shown. But then, in the last room I was led through, I saw people, and other strange creatures, which, even now, my mind can't make head or sense out of, lying on the table. And I passed a White man, a real White man, who smelled like a human being, was smelling of sweat, urine, excrement, and fear. This White man was lying on a table like the one I had been lying on, and I looked into his eyes and he looked into mine as I went by.

And then I found myself out in the bush. I found that my trousers were missing. There was a terrible pain in my left thigh. There was a pain in my penis which was starting to swell, and when I tried to pass water, the pain was excruciating. I took off my shirt and I used it as a loin-cloth and I walked through the bush.

I first met a group of young Rhodesian Black people who guided me to my teacher's village. And when I arrived outside that village, I smelled so horribly that every dog in the village came yapping and snarling to tear me to pieces. And it was only my teacher and her other students and the villagers who saved me on that day. My teacher and the villagers were not at all surprised by what I had to tell them. They accepted it, sir. They said to me that what had happened to me had happened to many other people before, and that I was lucky to return alive, because many people have disappeared in that part of the land, never to be seen again - White people, Black people, and so on.

Sir, I'm cutting a very long story short. In the year following, 1960, I was delivering parcels in the city of Johannesburg. You see, I was working in a curio shop, when a White man shouted at me to stop. I assumed that the White man was a secret policeman who wanted to look into my identity documents. And when I tried to produce the documents, he told me, angrily, that he didn't want to see my stinking documents. Sir, he asked me this question: "Listen, where the hell have I seen you before? Who are you?"

I said, "I am nobody, sir; I am just a working man."

He said, "Don't bullshit me, man; who the hell are you? Where did I see you before?"

And then I looked at him. I recognized him - his long, straggly, golden-brown hair, his ridiculous mustache and beard. I remembered him - his blue eyes blood-shot and naked-terror, shining upon his eyes, and his skin as pale as that of a goat.

I said, "Meneer", which is the African's way. "Meneer - I saw you in Rhodesia in a certain place underground." And if I had hit that White man with my fist, he wouldn't have reacted the way he did, sir. He turned away and

walked with a terrible expression, and he disappeared on the other side of the street.

Now, roughly, this is what happened to me, sir, but it is not a unique experience at all.

Since that time I met many, many, many people who have had the identical experience that I said, and most of them were traditional Black men and women who can neither read nor write. They were coming to me to seek my help as a shaman, but I was, myself, looking for somebody wiser than I to tell me what had happened to me, exactly.

Because, sir, when I get caught by the *Mantindane*, you become so traumatized, your life becomes so changed, you become so embarrassed and ashamed of yourself, you develop a self-hatred which you cannot understand, and there are subtle changes in your life which make no sense to you.

One: You develop a strange love for humankind. You want to shake everybody by the shoulders and say, "Hey, wake-up people; we are not alone. I know we are not alone!"

And, you develop a feeling that your life is no longer your own; and furthermore, you become compelled with a strange edge to move from place to place, to travel. You become worried about the future; you become worried about people.
And another thing, sir, which I hoped one day you would send people to me to see for their own self: you develop knowledge which doesn't belong to you. You develop an understanding of space, an understanding of time and creation which makes no sense to you as a human being - it is a state, after your terrible torture, after substances have been removed from you, some kind of exchange takes place where you suddenly know things that the Mantindane would know, which ordinary human beings do not know.

But, sir, I know that this sharing of *God* often happens even when for example, at one time, in 1966, in South Africa, sir, I was arrested and rather savagely interrogated by the security police. It was that time when every Black intellectual, no matter who he or she was, had a visit from these really nasty guys, who put you to torture, sometimes, who used to put electrical devices on you, and ask you questions, and so on.

Sometimes, when these "human beings" were torturing you, you often used to sense what they were thinking. Somehow, when you are being tortured by human beings, not by Mantindane only, there is a transference of thought. For example, when a particularly nasty secret policeman was coming to beat you, you KNEW what he was thinking, even before he burst into the room in which you were held. You knew that he was coming, and you knew exactly what he was thinking and what he intended to do to you.

So, this is why I say the strange things that flood my mind. And what flooded my mind on that day were visions from the mind of the **Mantindane**.

Since that time - I am a man of only very limited education - I found it hard to speak, let alone to write English. I take long to say things which people of better English would say in few words. But, my hands are capable of making things which nobody ever taught me.

I make engines, rocket engines that actually work. I make guns, of any type I wish, and all people who know me will tell you this and, Mr. *David Icke*, sir, might show you pictures of what I've done around my new home. I have made large robots out of scrap iron, and some of these robots are going to work. I don't know where I acquired this knowledge from. And since that terrible day, the visions I have seen since I was a child, and the ordinary impressions which I have as a shaman, have grown much more intense.

I don't know why, and I want to know the reason why. But I can tell you, sir, that these creatures, which people wrongly call aliens, are not aliens at all.

Over many years of looking into this thing, trying to understand it, I can tell you this: that the Mantindane, and the other kinds of alien beings that our people know about, are sexually compatible with human beings. The Mantindane are capable of impregnating African women.

And I have come across many cases of this during the last 30 years or so. For example, according to our culture, abortion is regarded as worse than murder. And if a tribal woman from a rural area in South Africa is found to be pregnant by some *unknown person*, and then her pregnancy disappears, that, sir, relative to that woman, accuses her of having committed abortion, and yet she denies this, of course.

And because of the fight that results between her and her relatives, the husband's relatives, then she challenges these people who are accusing her to take her to a sangoma; that is a person like myself. The sangoma will sometimes examine the woman and, if the sangoma finds that the woman had been pregnant, and had somehow had her fetus removed - a thing which, when it is done by the Mantindane, results in specific injuries to the

woman which anyone with experience can recognize - then, the sangoma knows that the woman is telling the truth.

Also, the smell which clings to people who have been through the hands of the Mantindane, that meticulous man which is unforgettable, always clings to all women who have been impregnated by the Mantindane, no matter how much perfume or powder they try to use.

So, that is why many such cases land on the doorstep of my life. Sangomas bring such people to me in large numbers, because they think I am the best one to help in such problems.

So, in the last 40 years or so, I have received many women who have actually been impregnated by the Mantindane and their pregnancies mysteriously terminated, leaving the woman feeling defiled, feeling guilty, and rejected by her family. It becomes my duty to convince the family of the woman's innocence, to try and heal the terrible spiritual and mental, as well as physical-trauma that the woman has undergone, and to otherwise help her and her members of the family, and forget what happened.

No, sir; if these aliens are from a far away planet, why are they able to impregnate women? And why did that strange creature, which was naked, with red pubic hair, which climbed over me on that working table, why did it have an organ which, though slightly different from that of a normal woman, was still a recognizable female organ?

The creature's organ was in the wrong place. It was slightly more in the front, where that of normal woman is between the legs. But it was recognizable, and it looked like a female organ. It had hair like a woman's organ.

So, sir, I believe that these so-called aliens don't come from far away at all. I believe that they are here with us, and I believe that they need substances from us, just as some of us human beings use certain things from wild animals, such as monkey glands, for certain selfish purposes of our own.

I believe, sir, that we should study this dangerous phenomenon very, very, clearly and with objective minds.

Far too many people fall into the temptation of looking upon these "aliens" as supernatural creatures. They are just solid creatures, sir. They are like us; and, furthermore, I'm going to make a statement here which will come as a surprise: the *Grey aliens*, sir, are edible. Surprised?

Martin: Please continue.

Credo Mutwa: I said, sir, the Grey aliens are edible.

Martin: Yes, I heard that and I'm anxious to...

Credo Mutwa: Their flesh is protein, just as animal flesh on Earth is, but, anyone who *ingests Grey alien flesh* comes very, very close to death. I nearly did. You see, in Lesotho there is a mountain called Laribe; it is called the Crying Stone mountain. On several occasions, in the last 50 years or so, alien craft have crashed against this mountain.

And one last incident was reported in the newspapers not so long ago. An African who believes that these creatures are *gods*, when they find the corpse of a dead Grey alien, they take it, put it in a bag, and drag it into the bush, where they dismember it and ritually eat it. But some of them die as a result of ingesting that thing.

About a year before I had the experience from the Inyangani Mountains, I had been given, by a friend of mine in Lesotho, flesh from what he called a sky god. I was skeptical.

He gave me a small lump of grey, rather dry stuff, which he said was the flesh. And he and I and his wife ritually ate this thing, one night. After we had eaten this thing, sir, on the following day, exactly, our bodies erupted into a rash which was like nothing I had experienced in my life before.

Our bodies were so full of the rash and urticaria, it was as if we had small pox. We itched, the itching was horrible, especially under the arm-pits and between the legs, and the buttocks. Our tongues began to swell. We could not breathe. And for a number of days, my friend, his wife and I were totally helpless, secretly attended by initiates who were studying under my friend, who was a shaman.

I came very close to death. There was bleeding from nearly every orifice in our body. We passed blood, much blood when we went to the toilet. We could barely walk, barely breathe. And after about 4 or 5 days, the rash subsided, then the pealing of the skin took its place now. Our skins began to peal, in scales like that of a snake shedding it's skin.

Sir, it was one of the most terrible experiences I had undergone. In fact, when I began to feel better, I think that my being abducted by the **Mantindane** was the direct result of my having ingested flesh from one of these creatures. I had not believed that what my friend was giving me was flesh from a creature. I assumed it was some kind of root or herb or whatever. But, afterwards, I recalled the taste of the thing. It had a coppery taste, and had the same type of smell that I was to encounter in 1959.

And, after the rash went down - while I was still peeling and we were smeared from head to foot with coconut oil by the initiates, every day - a strange change came over us, sir, which I am asking all people of knowledge who would read this in your country to try and explain to me. We went crazy, sir, utterly crazy.

We started laughing like real loony tunes. It was ha-ha-ha-ha-ha-ha, day after day-for the slightest things we started laughing our heads off, for hours, until you were nearly exhausted.

And then the laughing went away; and then a strange thing happened, a thing which my friend said was the goal which those who ate the flesh of a Mantindane wanted to achieve.

It was as if we had ingested a strange substance, a drug, a drug like no other on this Earth. Suddenly, our feelings were heightened.

When you drank water, it was as if you had drunk a wine of some kind. Water became as delicious as a man-made drink. Food began to taste amazingly. Every feeling was heightened, and it's indescribable - it was as if I was one with the very heart of the universe. I cannot describe it any other way.

And this feeling of amazing intensity of feeling lasted for over 2 months. When I listened to music, it was as if there was music behind the music, behind the music. When I painted pictures - which is what I do for a living - and when I was holding a particular color on the tip of my brush, it was as if there were other colors in that color. It was an indescribable thing, sir. Even now I cannot describe it. But let me now, sir, go to something else.

The **Mantindane** are not the only alien beings that we Africans have seen and know about, and have got stories to tell about.

Many, many, many centuries ago, before the first White-man came to Africa, we African people encountered a race of alien beings which looked exactly like the European White Man who were going to invade Africa in our future.

These alien creatures are tall. Some of them are rather well built, like athletes, and they have slightly slanting blue eyes and high cheek-bones. And they have got golden hair, and they look exactly like the Europeans of today, with one exception: their fingers are beautifully made, long and like those of musicians and artists.

Now, these creatures came to Africa out of the sky, in craft which looked like the boomerang of the Australian people. Now, when one of these craft comes down to land, it creates a whirlwind of dust, which makes a very large sound indeed, like that of a tornado. In the language of some African tribes, a whirlwind is *zungar-uzungo*.

Now, our people gave several names to these White-skinned aliens. They called them Wazungu, a word which loosely means "*god*" but literally means "*people of the dust-devil or the whirlwind*".

And, our people were familiar with these Wazungu from the start. They saw them, and they saw that some-in fact, many-of these Wazungu carry what appears to be a sphere made of crystal or glass, a sphere which they always

playfully bounce like a ball in their hands. And when a force of warriors tries to capture a Wazungu, the Wazungu throws this ball into the air, catches it in his hands, and then disappears.

But, some *Wazungu* were captured by Africans in the past and forcibly kept prisoner in the villages of chiefs, and in the caves of shamans. The person who had captured the Muzungu, as he is called in singular, had to make sure that he kept the glass-globe well-hidden from the Wazungu. So long as he kept the globe hostage, the Muzungu could not escape.

And when Africans saw the real Europeans, the White men from Europe, they transferred to them the name *Wazungu*. Before we met the people from Europe, we Africans, we had met White-skinned Wazungu, and we transferred the name *Wazungu* to the real Europeans, from the aliens.

Now, in the Zulu language, we call a White man Umlungu. Now, the word *Umlungu* means exactly the same as *Wazungu*, "a god or a creature which creates a big whirlwind underground".

In Zaire, called now the *Democratic Republic of the Congo*, White people are called Watende or Walende. This, again, means "a god or a White creature". And, the word Watende not only is used to refer to the pink-skinned alien, but is also used to refer to the field **Chitauli**. In Zaire, when shamans talk fearfully about the lords who control the Earth, they refer to them not as Chitauli, but they refer to them euphemistically as *Watende-wa-muinda* - that is, "the White creature which carries a light" because at night the Chitauli's forehead eyes glow like red lights in the dense bush. They glow like the rear lights of an automobile in the dense bush. So, a *Watende-wa-muinda* "the White creature of the light", that is what the **Chitauli** are called in the Democratic Republic of the Congo.

There are over 24 other alien creatures, sir, that we Africans know about, but I will tell you briefly, now, about only two.

Sir, in the country called Zimbabwe, where I had my encounter in 1959, there is also another creature. This is the most amazing creature, and I saw it once, and so did several other people, some Black and some White, who were with me. This creature is a huge creature, and shaped exactly like a gorilla, but it is unlike a gorilla, which often walks on its feet, as well as on its knuckles. The creature I'm talking about, sir, stands about 8 feet or 9 feet high, and is built exactly like a gorilla, but its body is very powerful. Its shoulders are very wide, it's neck is very thick. It is covered with thick, rough fur, like no other wild animal in Africa.

It is a humanoid creature, with thighs and legs and feet, as well as arms and hands which look exactly like those of a human being, only covered with a heavy mat of dark-brown fur. This creature, sir, is known as Ogo by the people of Zimbabwe. And schools of people have seen this creature, hundreds over the many generations. Some of these creatures have been seen right here in South Africa, in isolated bushy and mountainous places.

And these Ogo are, detail for detail, exactly like what the Native American people of the Northwestern United States call a Sasquatch or Bigfoot.

In fact, I say it is the same creature and we have it right here in southern Africa. It is also exactly the same creature, but with a totally different skin color, as the one that is seen by the people of Nepal on the slopes of the Himalaya mountains, the creature that is called a Yeti.

Now, then, the last creature, sir, a creature which is so well known in South Africa, and elsewhere in Africa, that if you mention its name, people smile. It is called a Tokoloshe. Every African knows what a *Tokoloshe* is. Some call it *Tikoloshe*.

It looks like a very nasty looking teddy-bear in appearance, in that it's head is like that of a teddy-bear, but it has got a thick, sharp, bony ridge on top of its head. The ridge goes from above its forehead to the back of its head, and with this ridge it can knock down an ox by butting it with its head.

This creature causes the Black people in certain places to raise their beds on bricks, one brick laid on top of the other one, about 3 feet above the ground. And you find this all over South Africa. This Tokoloshe likes to play with children, and has been seen hundreds of times by school children, in various parts of South Africa, even in recent times.

Sometimes it will terrorize children by scratching them as they sleep, leaving long, parallel scratches on a child's back and upon a child's thighs, scratches that become infected and itch terribly.
About two years ago, a creature like this terrorized a whole school of children in Soweto, near Johannesburg. And the school children called it pinky-pinky. Now, this creature is not only known in South Africa amongst Black people, it is also known, sir, amongst Polynesian people of Hawaii, and other islands in the Pacific. These people lift their huts, their grass houses, on stilts, to the height exactly that Africans lift their bed. When you ask a Polynesian, "Why do you built your huts like this?" The Polynesian will say, "We want to protect ourselves from Tiki."

Now, this is interesting, sir that a creature exactly like the one seen in South Africa is also seen on some Pacific islands, and the name by which it is known in the Pacific, *Tiki*, is very close to the African word Tikiloshe, or Tokoloshe.

One day I hope to share more of this information with your readers, but my appeal, again, is this: Please investigate! Please, let us investigate! Let us stop being too skeptical. Excessive skepticism is just as dangerous and as evil as gullibility.

Nobody can tell me that aliens don't exist. Let someone tell me, what is the meaning of this hole in my side? Let someone tell me, why is it that after I had been mated to that strange creature, in that strange place, my organ of manhood swelled horribly, and for many years after that I couldn't make

love to an ordinary woman, properly. Why? If that was a figment of my imagination, how can a figment of one's imagination leave you with scars and cracks on your male organ, some of which have not healed to this date? Let such people answer me that question.

We must investigate, sir, because there is every sign that the alien creatures sharing this planet with us are getting desperate. Why? Because, you see, there is a great fight shaping up, and anyone who thinks deeply about such things can see this fight coming.

What am I talking about? Sir, until 30 or 40 years ago, very few people cared about the environment. Very few people were concerned about the destruction of the rain forests in Africa and elsewhere. Very few people were concerned when White hunters, who, at that time were regarded as *heroes*, massacred Africa's animals in the thousands. Very few people were concerned when the great nations of the world, such as the United States, Russia, Britain, and France, openly tested nuclear weapons in many parts of the world.

Today there are people who would spit at a big-game hunter if he showed himself in a hotel and announced what he was. Today a big-game hunter is no longer looked upon as a *hero*, but rather as a murderer. Today there are men and women, Black and White, who are prepared to risk their lives to save trees, to save animals, and to stop the insanity of testing nuclear weapons.

Sir, what does this tell you? It tells you that, after many thousands of years of being dominated by alien creatures, human beings are starting to fight back. Human beings are starting to care about the world in which they live and in which they find themselves. But, the aliens, the Chitauli, the Mantindane - call them what you will - are not going to take that lying down. They are going to punish us, as they did centuries before.

The aliens once destroyed a nation whose name has come down to us Africans as the nation of Amariri. It is said that the kings of Amariri, this fabulous country which we believed lay beyond the setting of the Sun, were refusing to do what the *Chitauli* were telling them to do.

The kings, at that time, were refusing to sacrifice their children to the *Chitauli*. They were refusing to make war on fellow human-beings, in order to sustain the Chitauli, with their god's image.

It is said that the Chitauli brought down a fire from Heaven. They took fire from the Sun itself and they used it to burn that great civilization away. They caused earthquakes and tidal waves and destroyed the great civilization of the Red people of the long green hair, who are said to have been the first people ever to be created on this Earth. It is said that the Chitauli allowed only a few surviving people to escape the destruction of Amariri, and that they are prepared to do this again in the very near future.

I'm worried about what is going to happen in other countries in the world. All these earthquakes, which have caused the destruction of human life in the Middle East and in parts of Africa and India, why does my heart feel frightened when I read about all this? These earthquakes are happening with unnatural regularity now, in Egypt, in Armenia, and one of these earthquakes was so powerful, it went right through the planet Earth and caused a very sacred rock in Namibia, a rock known as the *Finger of God*, which has been standing for tens of thousands of years, to collapse in a heap of rubble. And when that rock collapsed, I received many worried letters from sangomas who believed that because this rock had fallen, then the end of the world was very, very near.

Is there a question, please?

Martin: I read your poem, your pledge. In your pledge you mention the name *Jabulon*. Can you explain who that is?

Credo Mutwa: Jabulon, sir, is a very strange god. He is supposed to be the leader of the Chitauli. He is a god, to my great surprise, which I find certain groups of White people, especially, worshipping. We have known about *Jabulon* for many, many centuries, we Black people. But I am surprised that there are White people who worship this god, and these people, amongst them are people whom many have blamed for all the things that have happened on this Earth, namely, the Freemason people. We believe that *Jabulon* is the leader of the Chitauli. He is the *Old One*. And one of his names, in the African language, sir, is Umbaba-Samahongo - "the lord king, the great father of the terrible eyes" - because we believe that *Jabulon* has got one eye which, if he opens it, you die if he looks at you.

It is said, sir, the Umbaba ran away from an eastern land during a power struggle with one of his sons, and he took refuge in Central Africa, where he hides in a cave, deep underground. And it is an amazing thing, sir, it is said that under the *Mountains of the Moon* in Zaire is this great city of copper, of many thousands of shining buildings. There dwells the god Umbaba or Jabulon. And this god is waiting for the day when the surface of the Earth will be cleared of human beings so that he, and his children, the Chitauli, can come out and enjoy the heat of the Sun.

And, one day, sir, I had a very unexpected visit while I was living in Soweto, near Johannesburg. I was visited by priests from Tibet.

One of these priests, I'm sure you have met him or you know of him. His name is Akyong Rinpochce. He is one of the leading Tibetan priests in England who was exiled with the Dalai Lama, and he visited me one day while I was in my medicinal village in Soweto. And one of the things that Akyong Rinpochce asked me was, "Do I know of a secret city which is somewhere in Africa, a city made of copper?"

I said, "But, Akyong, you are describing the city of Umbaba, the city of the unseen god, the god who hides underground. How do you know about this?"

And Akyong Rinpochce, who is a very serious investigator of strange phenomena, told me that at one time the great Lama left Tibet with a group of followers and came to Africa searching for this city. And the Lama, and his followers, were never seen again. They never returned back to Tibet.

Now, sir, we have got stories in central and southern Africa about little Yellow men who came to Africa looking for the city of Umbaba, the city from which you cannot return alive. What is amazing, sir - I don't know whether this falls within the orbit of your newspaper, but - there are very, very disturbing stories which I have followed-up here in South Africa, stories which make no sense to me.
(Break for a few minutes.)

Credo Mutwa: Hello.

Martin: Yes, Credo. May I just say that I am very appreciative of your taking this time to talk with me, and I realize it's difficult.

Credo Mutwa: I appreciate the honor that you are doing me, much more than you realize. And I know how White people often treat anyone who talks on the subject that I am talking about, as weird.

Sir, I really shouldn't be exposing myself to public ridicule, as I am, but, our people ARE DYING! Not only do we have problems with drugs in southern Africa, not only do we have problems with crime in my country, which is getting a thousand times more vicious than it ever was before, not only do we have problems with AIDS, sir, but we also have got weird problems which often come our way-problems which, when you study them together, show you that something unearthly is going on in southern Africa. Can I share this thing with you, sir?

Martin: Yes, please.

Credo Mutwa: Sir, according to my culture it is very rude for one man simply to talk to another man without giving that other man the chance to talk back to him. So, out of respect of your paper and of you, I would like to ask you, in your country, the United States, do you have strange stories about underground structures which are built-because we are having similar stories in South Africa, and with us they are having very strange results, indeed.

Martin: Yes, there are many stories of underground - we call them underground bases, actually, and, in fact, in the newspaper I was associated with earlier, we published an entire edition on exposing the locations of those underground bases. Not only that....

Credo Mutwa: There is exactly the same thing here in South Africa, and there has been for a number of years. I was able to confirm one to my own satisfaction, but I have failed to confirm others. You see, sir, a man like me, who walks two worlds - the African mystical world, as well as the modern,

down-to-Earth world - must be careful of what he says. But, about 5 years ago, I was living in the little town of Masikeng, a very historical town which was the site of a famous siege by the Boors, in the war of 1899-1902.

It was in this town, sir, that the Scout movement, the Boy Scout movement, was founded by *Captain Powell*. I'm sure you've heard about him. But, while I was living in Masinkeng, a number of people came to me, ordinary tribesmen and women, sir, some of them totally illiterate. These people complained to me that their relatives had mysteriously disappeared. They wanted me to divine where their relatives have gone to. And, I asked these people, all of whom did not know each other, where did your relatives disappear?

These people had told me an incredible story, and it was this: Not far from Masikeng there is a famous place which I'm sure you have heard about, a place which we call the *Las Vegas of South Africa*. This is the famous casino/hotel complex called Sun City.

Martin: Yes.

Credo Mutwa: I was told that under Sun City strange mining operations were in progress, deep underground, and that many of the Africans who worked in those mines disappeared and never returned home again, although their paychecks kept on being sent to their family. The men never returned home, as ordinary miners do.

Now, I looked into this phenomenon, sir, and, like a fool, I refused to believe it. And then more stories came my way, because when an African is in deep trouble, he or she always looks for a sangoma to find the reason behind the trouble.

Sir, the other story was this, and this one I found to be a shocking truth, that there was construction across the border from South Africa, in the land known as Botswana. There, the Americans were working with African labor, who had been sworn to secrecy. The Americans were building there a secret airport which can take modern jet fighters. Now, I couldn't believe this. Again, I was told that many had mysteriously disappeared there-ordinary tribesmen, sir, not even educated Black people; ordinary workers have gone missing. And when their relatives try to find out where they had gone, they are met with stone-cold silence.

Now, I wanted to have a look at this thing, and one thing that made me act was that a strange story swept through South Africa, that a South African jet aircraft, a jet fighter, had shot down a flying saucer. And the jet fighter had been scrambled from this secret base.

Now, sir, I decided to investigate because my credibility as a shaman and as a sangoma was at stake. I went to Botswana. It was very easy. You can still cross through the wire and get into that country. The borders are not as heavily sealed in certain places as many people would think.

I went there with some friends and I found that there was such a base in Botswana, not underground, but on the surface. It is an aircraft base, but Black people are afraid of even being seen near there because it is said that you will disappear if you get too close to the place, and the man who took us there didn't want to come near that place. I studied it from far away, and it does exist, and the man said if we got any nearer to the place, we would disappear. Which is a very odd thing, sir, because there are many military bases all over South Africa, and in Botswana, but this particular one fills the local people with deep terror. Why this would be so, I'm still struggling to find out, even now, because there are too many strange things going on in my country, and they are affecting the lives of many of our people very badly indeed.

Now, there is another thing, sir: It is that one of the things that the Chitauli like to do in their underground caves, where many fires are always kept ablaze, we are told, is that when a Chitauli gets sick and starts to lose a large area of skin on his body, it is said that there is a disease that the Chitauli suffer from which causes them to lose large areas of their skin, leaving only raw flesh.
When the *Chitauli* gets sick this way, a young girl, a virgin, is usually kidnapped by the servant of the *Chitauli* and is brought to the underground place. There the girl is bound, hand and foot, and wrapped in a golden blanket, and is forced to lie next to the *Chitauli*, the sick *Chitauli*, week after week, being well fed and well cared for, but kept bound hand and foot, and only released at certain times to relieve herself. It is said that after the sick *Chitauli* shows signs of getting better, then the human girl is manipulated into trying to escape. She is given a chance to escape, a chance which is really not a chance. Then, when the girl escapes, she runs, but she is pursued over a long distance underground by flying creatures which are made of metal, and she is recaptured when she *reaches the height of fear and exhaustion*.

Then she is laid on an altar, usually a rough rock, flat on top. Then, she is cruelly sacrificed, sir, and her blood is drunk by the sick *Chitauli*, which then recovers. But, the girl must not be sacrificed until she is very, very, very frightened, because if she is not frightened, it is said that her blood will not save the sick *Chitauli*. It must be the blood of a very frightened human being, indeed.

Now, this habit of chasing a victim was also practiced by ordinary African cannibals, sir. In Zulu-land, in the last century, there were cannibals who used to eat people, and their descendants, even today, will tell you, if they trust you, that the flesh of the human being who has been frightened and made to run over a great distance, while trying to escape, tastes far better than the flesh of someone who was simply killed.

Now, sir, some time ago here in South Africa - and it is still an ongoing process - 5 White girls disappeared. They were school-girls, sir. These school-girls were, every one of them, a highly talented child - either a child

who showed signs of developing spiritual power, or a child who was a leader of her class in one particular thought or subject of learning. Five such children disappeared in South Africa. It was a very big story in the newspaper and, at one time, White people came to me and persuaded me to try and trace these children.

And one day a White man brought to me a rubber toy belonging to a White child who had disappeared. And I took the rubber toy in my hands and I noticed that the creature's eyes appeared to move. It was as if the rubber toy, a toy dinosaur, was about to burst into tears. I felt very bad, as if I could stand up and run away.

And then I told this White man,
"Listen to me: The child who held this toy is dead. What are you trying to do to me? This child is dead. I feel it."
And the White man, who was a television producer, took the toy, the school books, and the jersey, and he went away. And, sure enough, the White school child was found dead, buried in a shallow grave next to a road.

Now, other people came to me asking for my help in finding their missing children. Are they dead? Are they alive? Before I could do anything, sir - at that time I still had a telephone in my home - my telephone started ringing and people with very angry voices, White people voices, shouted at me and told me to stop helping those people. They told me that if I don't stop, acid would be thrown into my wife's face, and that my children would be murdered, one after the other.
And, sure enough, sure enough, my youngest son was brutally stabbed, almost to death, one day, by mysterious people whom his friends later told me had been White-skinned people. And so, I stopped, sir.

I am told, reliably, that over 1,000 children disappear in South Africa, almost every month. And they disappear, never to be seen again. Many people, especially in the newspaper field, think that this is the result of child prostitution rackets. But I do not think so. The children - if you check the history of many of these children, they were not ordinary street children, sir. They are school children who stand out in their class, because of certain subjects at which they are good, or, who stand out in their class because of thoughts which they are good at.

Not only that, sir, but ordinary women have disappeared this way, in Masikeng, also, at more or less the same time that the 5 White children disappeared. In Masikeng, two Black school teachers, female school teachers, disappeared in their car and were never seen again. But I don't want to burden you, sir, with this terrible story.

But let me tell you one last thing: After the disappearance of the 5 White school children, the police arrested a priest, a reverend of the *White Reform Church*, Reverend Van Rooyen. It was said that it was Van Rooyen who was responsible for the disappearance of these poor White school kids. And, he had been assisted by his girlfriend, who hand-picked these children. Before

Van Rooyen could appear in court, a very strange thing happened. He and his girlfriend were shot in their little vehicle, a little 4x4 truck. And, after they had been shot, the truck managed to come to a stop - a thing that a moving truck never does - and I was told, afterwards, by a White woman who knew Van Rooyen, that Van Rooyen and his woman had not committed this crime as the police had said to the newspapers.

They had actually been murdered. Why? Because Van Rooyen was found with a gunshot wound in his right temple, and yet, all of the people who knew him knew that he had been a left-handed man. So, who murdered Van Rooyen and his woman? It is one of the biggest and the ugliest mysteries in South Africa to date.

There is more, much more along these lines, but I won't waste your time with it.

Martin: When we were talking about the Greys, you talked about the Chitauli. You had described them, the reptilians - now correct me if I'm wrong - were you describing them as tall, thin, large-headed, large-eyed beings?

Credo Mutwa: Yes, sir. They are tall. They walk with a - you see, the Grey aliens walk with a jerking motion, sir, as if there is something wrong with their legs. But, the Chitauli walk very gracefully, like trees gently swaying in the wind.

They are tall. They have large heads. Some of them have got horns all around their heads. Now, let me express amazement, there exists - that in one of the films that recently appeared in South Africa, a *Star Wars* film, the latest one, shows a character EXACTLY like a *Chitauli*, exactly! It's got horns all around it's head. These are the warrior *Chitauli*.

The royal Chitauli have got no horns around their head, but have got a darker ridge reaching from above their forehead to their back. They are very graceful creatures, we are told, sir, but they have got - their little finger is a claw which is a very sharp, straight claw, which they use to punch into human noses, in order to drink human brains in one of their rituals.

Martin: Now, are they fair skinned?

Credo Mutwa: They are not pink skinned. They are white-skinned, like paper, almost like certain types of cardboard. Their skin is like that, it is the skin, definitely, of scaly, reptile-like creatures. Their foreheads are very large, bulging, and they look highly, highly intelligent.

Martin: Now, it's been said - I've heard that these beings are very controlling and they thrive on "divide and conquer".

Credo Mutwa: Yes, they do, sir. They set human being against human being. I could give you many amusing examples, using some African language, how the *Chitauli* are said to have divided human beings. They like - do you know who they like, sir? They like religious fanatics.

Martin: (Laughter)

Credo Mutwa: Ones who are burdened by too much religion are very popular with *the Chitauli.*

Martin: Well, now, I can't help but wonder if the *Chitauli* are prevalent in the United States because of the large number of underground bases. In the United States, alone, the numbers of missing children are so astronomically high that the White-slave trade does not answer those questions.

Credo Mutwa: Yes, sir, I agree. But, I'm sorry, sir, I feel that it is in Africa that something very funny is designed to happen. Let me tell you what happened to me, recently, sir. We still have a little time. I won't be long, one minute or less.
Martin: No, no - that's fine.

Credo Mutwa: When I started talking to Mr. David Icke, and it was (when) Mr. Icke started speaking about me in Cape Town, I received a visit from 3 White people who pretended to be from South America. These people told me that something is going to happen on the 9th of this month, on 9-9-99. They said that this was going to happen in Lake Titicaca, a place which I once visited about 2 years ago.

Martin: A very special place.

Credo Mutwa: Yes, sir. And then, these people told me, when we were speaking - these people, sir, speaking through an interpreter - told me that Africa is the country where something is going to happen soon which will decide the fate of all humankind.

And then, we parted on very friendly words, sir, but these people had left me a letter which I did not open until a few hours after they had left. And in this letter was written that I should not attend David Icke's talk, and that a strange person called *Alia Czar* was watching me. I don't know who *Alia Czar* is.

And they said to me - these people had said to me when we met - that they were under a great lord called Melchizedek. And, after I'd read this threatening letter, which threatened that if I talked, my wife, who is sick of cancer in hospital, is going to die if I talked. Then, I began to wonder. Who were these people?

Then, because I've been to South America before, I found that the Spanish language with which they were speaking was different from the language, the Spanish which is spoken in South America. These people were using *Spanish from Spain*, and not the slightly weakened Spanish from South America.

Even now, sir, that threat is still hanging over my head and, may I point out, sir, a strange thing which whoever you will send to me one day will see for themselves: my wife is sick of cancer in the hospital, which is the largest hospital in South Africa, sir. And in one of the x-rays taken of my wife's womb, a strange metal device was seen - of a kind which has puzzled doctors. I spoke to my wife. I asked her, "Who put this object, which the x-rays have seen, in her womb."

My wife said nobody had ever touched her, and nobody had ever inserted anything into her. But this artifact, sir, which is clearly marked in the x-ray, and is clearly indicated with an arrow, is first seen in one x-ray plate, disappears for the next 2 plates, and is seen on the 4th plate again. I've been wondering very, very much about this.

No matter what we may think, sir, there are strange things going on in this world and they require an agent, investigation, and explanation. What is this strange device, which the doctors cannot identify, doing inside the uterus of a 65-year-old woman? My wife is suffering, and I can lose her at any time now, because I can't even get her out of hospital. Who put this device in her uterus, and why? I will never know the answer, not in this world.

Martin: I'm very sorry to hear about your wife having cancer. I just lost my mother last year to cancer and I know that is a very painful struggle.

Credo Mutwa: Yes, sir, it is.

Martin: So, I am very sorry that you are going through that.

Credo Mutwa: Through the training as a Zulu step-son warrior, we have got something like the Japanese Samuri which we call the Kaway, which is a *Sun warrior*. When a Sun warrior, who is trained like I am, undergoes a terrible experience, he must channel the pain caused by that experience into cold, battle anger, in order to overcome the grief he feels.

And, at this moment, sir, I am aggrieved about what is happening in my country; about what's happening to my people; about what's happening to my wife, who is also my half-sister. You see, ours is what was called a sacred marriage between a man, a sanusi, a shaman, and his half-sister.

And, the wife I'm about to lose is my half-sister. Our father is one man, although our mothers were different.

You know, sir, I feel a cold rage that Africa is being destroyed. I feel, sir, a cold rage that my people are being destroyed by forces which, when you study them, you find are totally alien. And, here, let me share with you, sir, one last thing, please, which will make your readers understand why I am feeling what I am feeling now.

As you know, sir, there is AIDS going like a silent fire through South Africa. And, last year, I found, to my horror, that one of my six children, my 21-year-old daughter, is HIV positive. Sir, I feel a cold rage in my heart that we are allowing an alien disease that came from we know not where, a disease which anyone, with any thought, realizes was manufactured somewhere in order to destroy large swaths of humankind. When I look into my daughter's eyes, sir, I feel a chill. I've got two daughters, grown-up, young women, and she is the last. The other one is short and dumpy, and a loving-a lovely African girl with a big backside and big breasts. But this girl, who is dying of this disease, is slender, dark-skinned like my mother, and she is very beautiful, even by European standards - and I cannot look into my child's eyes and see what I read there: a resignation, a why? Why?

If AIDS was a natural disease, sir, I would accept it, because man must live side-by-side with illness in this world. But a child, you spend years educating and bringing-up, suddenly being snuffed-out before your eyes, by a disease made by evil people, I want to tear somebody's eyes out for what I've seen happening. I'm sorry, sir.

Martin: I understand.

Credo Mutwa: We must look into this thing. Is there one last question you would like to ask?

Martin: Yes. I would like to go back to the copper city for a moment. It would seem that this *Jabulon* would be the equivalent of what, in the West, we call Satan. Would you say that?

Credo Mutwa: I think so, yes, sir. He is the chief of the *Chitauli*. And, like *Satan*, he lives in a house underground where great fires are always lighted, to keep him warm. Because, we are told, that after the great war they fought with *God*, they became cold in their blood and they cannot stand freezing weather, which is why they require human blood, and also they require fire always to be kept working where they are.

Martin: Well it's been said, in the recent video tape that David Icke has put out, that the shape-shifting reptilians, in order to maintain their façade, their cover, their human-like appearance, they must drink human blood. And there is something about the blond gene, apparently. Now, I don't know what...

Credo Mutwa: Yes. Mr. David Icke shared that a little with me, sir. He told me that, repeatedly, golden-haired people get sacrificed by the Chitauli, and then I told him, in my turn, what I know from Africa.

You see, sir, not all Africans have got black hair. There are Africans who are regarded as very holy, as very sacred. These are Africans who are born with natural red hair. These Africans are believed to be very spiritually powerful. Now, in Africa, such people, albeamers or red-headed Africans, were the most victims of sacrifice, especially when they were just entering maturity - whether they were males or females.

Martin: Now, when you were able to see the eyes beneath the Grey alien's exterior, would you say that those were reptilian beings underneath that cover?

Credo Mutwa: Yes, sir, exactly. I will tell you why. There is a snake here in South Africa which is called a Mamba.

Martin: Yes, very deadly.

Credo Mutwa: It is one of the most poisonous snakes that you can find. It has got eyes EXACTLY like those of a Chitauli and of a Mantindane. And so has a Python, sir. A crocodile's eyes are very ET-looking, and they don't look as hypnotic and as piercing as those of a *Mamba* or a *Python*. If you can image, sir, the eye of a Python, magnified about 10 times, then you have got exactly what a Chitauli's eyes look like.

Martin: Well, it is said, and I believe this to be true, that there is a - for lack of a better way of putting it - there is a war between Light and Dark, Good and Evil, on this planet.

Credo Mutwa: Yes. Yes, sir. Yes, sir. Yes.

Martin: And there certainly is a *God* in His Universe, a *God* of Light and Justness.

Credo Mutwa: Yes, sir.

Martin: How does your culture, how do you view the intervention of *God* through *His* Hosts, through *His* Representatives? In all things there must be a balance, and that includes on planet Earth - as above, so below. How do you see - for many readers, they can read about this all, and it sounds very frightening and very, almost, hopeless - and yet, there certainly is hope. So, I would like to end this interview on a message of hope.

Credo Mutwa: Yes. Please, sir, there IS hope! Look, first of all, there IS a *God* above us. And this *God* is more real than most of us believe. *God* is not a figment of someone's imagination. *God* is not something dreamt-up by old men and old women in prehistoric times. *God* exists, sir. But standing

between us and *God* are creatures who claim to be *gods*. And these creatures we must get rid of in order to get closer to *God*.

Sir, I have lived a long and very strange life, and I can tell you that there is a *God*, and *He* is intervening. However, we see *God's* intervening as slow, but wait: Who would have thought that less than 30 years ago, not one person cared about the environment. Who put this sudden *Godliness* within all of us?

Today, sir, people everywhere in the world are standing up and fighting for the rights of women and for the rights of children. Who has put these ideas into our minds? Not the Chitauli, not any demonic entity, it is *God* acting in the shadow and making us strong and able to resist these ugly creatures.

You see, sir, *God* seems to work slowly in our eyes, because *God* lives in a time-sphere totally different from our own. *God* is there. *God* is working. And it is *God*, sir, who, for the first time in our existence, is making us aware of these things, making us aware that on this world we are not alone, and that we must be soul-ly and solely responsible for our actions, and we must neutralize these alien beings who for years have led us around in circles.

Human beings have never known any real progress, sir, because there have been forces that have been stopping us from reaching our rightful position in the universe, and I mean the Chitauli, I mean the Mantindane, I mean the Midzimu. We must stop regarding these creatures as *super-human creatures*. They are just parasites who need us more than we need them. And only a fool will ever deny the fact that we are not the only intelligent species of being that this planet has produced.

All over Africa there is overwhelming evidence that once there were gigantic human beings who walked this planet, in the days of the dinosaur. There are footprints in granite, each one 6 foot long by 3 ½ wide, footprints of mature human beings, sir, which date back thousands of years, millions of years. Where did these giants go to? Who knows; the dinosaurs may have produced an intelligent race, a race which deceives us into thinking that it comes from the stars, when in fact it is part of this planet on which we live.

There is hope, and the hope is very bright. A *Christ-child* is being born in all of us, but like all deaths, the death of the Light-child (the death of the old-self prior to transformation into "*Christness*") is going to be attended by great danger, as the enemy is going to be driven into desperation. The enemy will make mistakes and we will conquer him in *God's* sacred name. That is what I believe, sir, and that is what I'm going to hold-on believing until my last breath.

Martin: And that is a perfect place to end this - on that thought, on that note. Now, let me just say, just for you, since 1974, I have seen many, many spaceships, close-up (though not inside nor by abduction). I have experienced-in the mountains of southern Oregon-I have come across Bigfoot footprints...

Credo Mutwa: Ah-hah!

Martin: …by a river where I was camping. I have heard the Bigfoot in the mountains at night. I have heard their cries…

Credo Mutwa: Ya-ya! You see?

Martin: …from one mountain to another. These are things I have experienced. I KNOW these things are real!

Credo Mutwa: Yes, sir. Then, I speak to a fellow warrior, and I say, "We shall overcome", as the American Marines used to sing during the Second World War.

Martin: Yes, and during the Vietnam War.

Credo Mutwa: We will overcome, we will overcome, but skeptics must stop laughing, and fools must stop calling these aliens, *god*. There is only ONE *God*, and He or She or It is the One who created us, and not some impostor who came from somewhere else to hide behind us and to drink our children's blood. Amen, sir.

Martin: Yes, absolutely right. Credo, please know that I deeply appreciate what you have done and the courage of just speaking frankly. It's past time to hold onto these things, and it's time to just speak The Truth. And for those who don't believe or even consider possibilities, well, it's just too bad.

Credo Mutwa: Exactly, and also to confront people with the fact that there is no reason to fear anything. If we go from a perspective of making information available that should be available to every single person on this blooming planet, why the hell are they trying to threaten you to keep quiet? If it's so ridiculous, let it be. Stop assassinating and ridiculing and destroying people by churning-up fear. This is the perspective I come from, and I'm sure David, as well, and obviously you, as well, do too. I don't have fear anymore.

It's time that we speak out and that we acquire a consciousness - a global, common consciousness - and get this thing to the front. Thank you, so much, I really appreciate it.

Martin: Absolutely right. Thank you.

Credo Mutwa in Plea to save Africa from Illuminati Genocide

[Rick Martin, May 2001, THE SPECTRUM]

RICK MARTIN: The weekend of April 28 you may have noticed that all the major prostituted print and broadcast media outlets announced yet another AIDS conference of "goodwill" had just ended in Africa. This latest public relations pageant (or pressure-relief valve) was orchestrated in Nigeria, a location of deep and protracted turmoil. All the usual array of participants (from politicians to pharmaceutical companies to medical "experts") promised, with special practiced earnestness for the cameras, to work hard to combat this illness. Meanwhile, *The Truth* of the matter is far different from the likes of this major propaganda event, broadcast far and wide "coincidentally" with our receiving and sharing of the following heart-wrenching communication. The deep pain and chronic suffering that is a daily experience for many *South Africans* has never been more vividly described than in my recent phone conversation with Credo Mutwa. Some of you will recall that we presented a remarkable front-page feature interview with Credo Mutwa back in our October 1999 edition of *The SPECTRUM*. Things have gotten quite a bit worse in South Africa since we last spoke, particularly as it relates to those infected with and dying from *AIDS*.

On the morning of April 23, I received a telephone call from David Icke's publicist for the United States, Royal Adams, relaying a request from Credo Mutwa to speak with me. I am grateful to both Royal Adams and David Icke for considering *The SPECTRUM* to be the appropriate conduit through which to share this great *Zulu shaman*'s most impassioned message. I called Credo Mutwa that same morning, and he was as genuine and cordial as I remembered him to be-but with a very serious edge of urgency in his voice. Actually, words fall terribly short at times like these for their inability to convey the kind of intense emotional impact his voice so tangibly carried. It was as though Credo was speaking before the full assembly at the United Nations, delivering, in very measured wording, the most serious and important appeal imaginable. His plea is on behalf of humanity that the genocide (initiated covertly some years ago as part of the depopulation agenda of the dark, so-called "elite" global controllers) *MUST CEASE* in the land of Africa - which is rapidly becoming a graveyard populated by the walking dead. With that brief introduction to a subject of tremendous moral consequence, let me just move directly into the message Credo Mutwa wishes to be shared. Keep those Kleenex handy.

Credo Mutwa: My call, sir, has to do with the terrible disease which is killing my people, the disease which is called AIDS. My appeal is this, sir: I don't know who the people are who created this disease. But in the last 2 years or so, I have handled many cases. I have handled friends of mine who are dying of this disease. And I know now that this disease, sir, is a man-made one. I wish to appeal to those human beings who created this disease: *PLEASE STOP NOW!* You have done enough. You have killed enough of the children of Africa. Stop now! Stop! The death of Africa will be the death of the whole world. If it is correct for *Dr. Simon Wiesenthal* to pursue *Nazi* war criminals many years after the end of the Second World War, will it also not

be just and correct for future Africans to pursue these men and these women who have murdered Africa in this terrible way?

There are questions about *AIDS* which I want to be answered. *AIDS* is not just a disease. It is a spiritual disaster to our people. It destroys families, sir. It turns children against parents. It turns lovers against each other. It has turned our society upside-down.

But what chills my blood is the paralyzing that I see amongst our leaders. Men and women who suffered and died for the liberation of *South Africa* are paralyzed like little rabbits in front of a vicious fox when they have to turn around and face *AIDS*. I do not know what our leaders are afraid of, who they are afraid of. Are there, after all is said and done, humanoid shadows out there who scare our leaders witless?
And I say, sir, to the pharmaceutical organizations in *South Africa:* you have done enough! Your sham of a court case has been rebuked for what it is-an act of cheap advertisement for drugs which have been rejected in Europe, in America, and elsewhere.

On top of death, you are dumping more death on *Africa*. Why? I say, to every human being on this planet, *AIDS* is not a *God-made* disease! If it was, I would not be trying to fight it-half-educated, semi-literate, and stupid as I am. I say this disease was made BY people, and I am appealing to those people to stop, now! There are names which are being bandied about by frightened people in *South Africa*, people who talk in whispers. One of the names that is mentioned is the name of the man called [Dr. Robert] Gallo. I say to Mr. Gallo: Remember your common humanity. You have done enough. Stop now!
[Editor's note: See *Dr. Len Horowitz's* monumental book Emerging Viruses: AIDS & Ebola: Nature, Accident Or Intentional*?* for a wealth of documentation placing *Dr. Gallo,* longtime head of the *National Institute of Health* (*NIH*) and *National Cancer Institute*'s (*NCI*) Section on Cellular Control Mechanisms, at center stage in the *AIDS* arena. Evidence suggests he created the *AIDS* virus about a decade before he received a lot of political accolades for having "*discovered"* it.]
I say to the pharmaceutical organizations: Sir, you are like octopuses. You have got tentacles sprawling all over the world. You play *Jehovah* [*God*] with the lives of our people.

But your tentacles can be lopped-off! You are driving African people into a situation where they will have to turn around and attack you with weapons. And if that happens, you will have only yourselves to blame. I am not threatening anyone. I am only articulating the anger that our people convey to me - as they lay dying, in empty shacks, skeletons wasted to nothing, with skins like brown wet paper.

I say: stop now, my brothers, in the name of our humanity! If your aim is to destroy *Africa*, say so. Let us fight, and at least die with honor. I say: four of my children are gripped by this terrible scourge. I cannot bear the prospect that I will have to bury my offspring before I die. It is unnatural and

obscene. I say, again, to those shadowy organizations in *America*, and in *England*, and *Canada*, and elsewhere: STOP!

You have done enough. Turn off the tap of murder. You have killed enough. STOP!

Or allow us the right of all threatened animals to retaliate, with weapons, for what is being done to us. If there are, out there, the *children of the serpent*, the *Chitauri*, the *walkers in darkness*, let them know this: that I, Credo Mutwa, am not a brave man. But when I see my children ravaged by *AIDS*, when I see my children turning their eyes, turning away from me, I feel the courage of any beast that watches its offspring being slaughtered by a predator. You have done enough. Conspirators, you have done enough! Do you know, sir, let me tell you one last thing before I stop. I, and a *White doctor*, are saving many of our people-not curing them, because we are not allowed to claim that we have a cure for this disease-but the herbal medicine that we use is making people, who have been condemned to go home and die, come back to life. And I am asking that the South African government and the United Nations, if they are not servants to *Dark Forces*, they must release this medicine and allow us to combat this scourge, until such a time as scientists can come up with a stronger medicine against *AIDS*.

I will not allow Africa to die! I am sorry, but I will not allow my people to perish! I am only doing my duty as a father and as a Black man, and as a human being, in a country which is being deliberately murdered. I cannot accept, and will not accept, the fact that in the United States, the *magazine* called *TIME*, states that there are only 920,000 people with *AIDS* in the *United States*. And yet, in sub-Saharan Africa, there are close to 44 million. This is illogical! And I want to know the reason behind it. I'm sorry, sir, but this is how I feel!

Martin: Please don't apologize.

Credo Mutwa: These conspirators, sir, these ugly entities have shown a dangerous over-confidence, and it is high time we confronted them. I cannot - you know, sir, what happens in *South Africa* is that a child who has got *AIDS* runs away from his family and hides himself. And if you, the desperate parent, try to go looking for your child, your child fights you and can hit you with stones and drive you away.

It happened to me, sir.

There are stories which newspapers never dare to print, which are happening in *South Africa*, centering around *AIDS*. And the newspapers in *South Africa*, which are directed by conspirators and liars, do not even try to stop the stigma, which they built-up, against *AIDS* and its victims. In fact, sir, they are making it worse, with the resolve that people who are suffering from this disease find that they are being rejected by their families. Men die alone, in shacks behind their homes. Women chase their husbands out of their homes. Men murder their wives, sir, because of the spread of *AIDS*.

I appeal to you, and the editor of *The SPECTRUM* - please, please, tell the world the hell in which we are living. Please! Like now, I am trying desperately to build clinics in *South Africa*, with the help of my initiate, *Virginia Rathele*, and others. But we are being blocked and frustrated at every turn. We are threatened.

My house has been broken into 3 times, and the seeds of the precious and endangered plant, which we use in helping our people, were stolen. But I was able to find more, and I intend to find a piece of land - God knows where and how - to plant them, so that this plant, which is on the brink of extinction, should come back and save our people, which it is doing. I appeal to the world, sir, and to all decent human beings, that the strangle-hold that *the Chitauri*, the Reptile People, have over humanity, should be broken once and for all. The death of *Africa* will lead to the death of the entire human race.

People must be aware of that, please. Thank you, sir. But, please, can you please tell me, sir: What should a half-educated man like me do? You know, sir, I expected my kids to bury me when I die. But now it seems it is going to be the other way around. What father can see his children being slaughtered in this way? What parent can allow such an ugly thing? What should a parent legally do against these monsters who have unleashed *AIDS*?

Everything points to the fact, sir, that *AIDS* is a man-created disease. In fact, I was telling Mr. *David Icke*, only a few moments ago, that I have traveled widely through *Africa*, as you know, and I can tell you one thing that scientists who study *AIDS* cannot tell you: That people who die of *AIDS*, sir, immediately after death, show signs of people who have died of arrow poison-you know, as if they'd been shot with a poisoned arrow. They don't die, merely, of a disease, as would happen in the case of tuberculosis or cancer. Their lips are discolored in a way that I have seen happening with people who had been hit by poisoned arrows. What is it in *AIDS* that behaves like an arrow poison?

And, another thing, sir: It is said that *AIDS* began as a disease of homosexuals. But wait. In Africa, most homosexuals do not penetrate each other, sir, as they do in Europe. African homosexuals do the sex act between each other's thighs, not in each other's, you now, back passage. So, how does it come that these people get *AIDS*, when there is no physical contact with the body fluids between them?

Another thing: How does it happen, as I have seen now many times, that you find a family of four - a mother, a father, and two children. You find, sir, that the parents are healthy, but the little kids have got full-blown *AIDS*. Can someone, kindly, explain this to me, this phenomenon which I have seen in many parts of southern Africa?

Another thing: You find a man who has got full-blown *AIDS*, and a wife who is free from *AIDS*, and these people have got a child who is totally free from

AIDS. How can one - can anyone on the Earth who reads your paper, sir, kindly explain this amazing phenomenon to me?

What, other than sexual intercourse, what is another thing that is spreading *AIDS*? I suspect there is something else, but the doctors disagree with me when we talk at conferences. I suspect there is another way by which *AIDS* spreads through people. Is it an insect, as I suspect, or is it a what?

I don't know. Please, let wise people out there help me, because these conspirators and their running dogs, these people who work in shadows, are, literally, destroying Africa. And if Africa is destroyed, other races of humankind will follow - one of them being the *Black Americans* in America. They won't survive the destruction of Africa.

What is the idea behind Africa's depopulation? I read a chilling book not so long ago, a book written about the "*great*" [The word should definitely be contained within quote marks, to depict the actual, opposite meaning of "*respect*" for this very prolific, now deceased member of a very major family among the so-called "*elite*" controllers. Credo knows very well that about which he speaks so humbly!] White man, Bertrand Russell. Russell stated that, one day, the Western nations would have to decimate Black people, using war, famine, and disease. And this has happened.

I say, please, you Russell followers, please, you racists and *Malthusians*, you have done enough harm! Stop now! Stop! In the name of our common humanity, and in the name of the Intelligence that obviously exists behind the Cosmos, the Intelligence which human beings call by the cheap name, God, please stop now!

Stop, please! Stop!
Thank you very much, sir.

AIDS in South Africa

There was someone whose name, if I remember correctly, was Santana or Santanaya (George Santayana) - a person of great wisdom indeed. This Santana or Santanaya spoke the following words: "If people fail to learn from history they will always repeat history's mistakes."

Upon this planet all living entities - be they birds or animals or even human beings - are given an important ability by the Creator, which is to learn from experience and on learning, to survive the angry night and the roaring storms of existence upon this world. But many of us, supposedly civilized human beings, appear to be losing this very important God-given talent. We no longer appear to have the capacity to learn. We take it for granted that we are intelligent beings. We take it for granted that we know many things - but the fact is that we know nothing or next to nothing and that we seldom learn, we human beings, from experience.

When things happen we tend to forget them and because of our having forgotten them we tend to make mistakes - mistakes that cost us our lives mistakes that cost us our happiness, mistakes that even threaten the existence of the very earth, which has nurtured and cherished us for so many millions of years.

Today a hideous pandemic known as Aids is sweeping through South Africa today we are told that four million people, our brothers and sisters, our neighbours, our fellow tribesmen and tribeswomen are already contaminated by Aids and are living with it. Hundreds of people have died since Aids appeared in South Africa some 20 or 21 years ago. The bony hand of Aids has snuffed out hundreds of our brightest stars, our young intellectuals, our young leaders, and the number of deaths is increasing fast.

For some reason Aids, which was said to be a slow killer has become even more vicious than before and is killing our people with amazing speed. Today every person who dies of an illness is immediately suspected of having died of an Aids related illness. But that is not all. The name Aids carries with it a stigma a brand of shame so dark and terrible and intense I can only liken it to the kind of stigma that societies in Africa and in ancient Israel placed upon the shoulders of those unfortunate people that suffered from leprosy.

A lot of empty lip service is being paid in Sa today to the fact that everybody should fight to remove the stigma that is attached to Aids. But actually very little is being done to bring this about and the entities that caused this terrible stigma namely the newspapers and other news media are doing next to nothing to de-stigmatise Aids. They started it all and they should put it right. When Aids first appeared it was said to be a disease of drug-takers and homosexuals. People who are looked down upon by holier-than-thou sections of our society.

Suddenly we were told that Aids was a heterosexual disease, apart from being a homosexual one, and that it attacked even those people who thought

that they were leading clean and God-fearing lives. It is the news media that should correct this dreadful mistake for they were the instruments of it spreading when this disease first came to existence. It is spoken by our people in this proverb that he who has farted inside the chieftain's great house should find perfumed herbs to burn in the fireplace and take away the smell - and this proverb I throw at the feet of newspapers, not only in this South Africa, but in other parts of the world as well.

You started this rot, you farted in the chief's house - now please find perfumed herbs and burn them to take away your stench. I am an old man, closely approaching my eightieth year and over my head the angry years have passed like water over the wall of a dam. I have seen many things and I can tell you from my e as well. You started this rot, you farted in the chief's house - now please find perfumed herbs and burn them to take away your stench. I am an old man, closely approaching my eightieth year and over my head the angry years have passed like water over the wall of a dam. I have seen many things and I can tell you from my experience that what we are seeing in South Africa is really something new but rather a repetition of history brought about by people who have failed to learn history's lessons.

Today in South Africa we talk about the disease called Aids, which we are told there, is no cure for. We are further told about how expensive are the medicines for combating Aids are and lastly, we are told about Aids orphans - Oh, I have seen them - the pathetic little waifs, the scatterlings left upon the cruel road of history by a disease that knows no pity. I have seen children already marked by the claws of Aids -children who will not see their fifty years of life.

Children who will be torn away from the arms of our motherland by Aids and hurled into the dark night of death without every having known what life really is and what life is about. I have seen wasted little children, many of them hardly more than skeletons - children whose mothers and fathers have already died of Aids. I have seen this and much more. I have seen the horrible impact that Aids is having on our people's family life. I have seen how Aids is separating men from wives, child from parent. I have seen that and much, much more, but within my swollen heart bloated with old age a voice, a grave voice from yesterday keeps on saying to me. "Mutwa, you have seen all this before.

Your country and your people have gone through much of this before. Much of what we see happening in South Africa today is not new but has happened before and the people of our country failed miserably to learn from that."

What am I talking about? There was once a time in the 1920's, 1930's and 1940's when Tuberculosis was just as deadly a killer of our people as Aids is today - in those days Tuberculosis was known as Consumption and any black person who was told by doctors that he or she had Consumption reacted exactly as black people who are told that they have got Aids do today. The person knew in those days before streptomycin and other magic

anti-Tuberculosis drugs that a sentence of death had been passed by some angry god over him or her and that he or she must silently and with as much courage as possible await the dark Angel of Death's coming.

There was once a time in my country's history when diseases such Gonorrhoea, Syphilis and other sexually transmitted diseases, which had been brought into Africa by people from Europe, were as deadly and incurable as Aids is today. If Aids today has created thousands of Aids orphans then, my friends, so did Gonorrhoea, Syphilis and Tuberculosis. Those people who are complaining about how expensive anti-Aids drugs are should listen to what I have to tell them now. In olden days there were crude medicines, which were used against Syphilis, Gonorrhoea and such like diseases. Most of these medicines were in the form of pills - ugly, round black coloured things, which were made of mercury. I remember them well.

These pills were priced right out of the lives of grass-route level Africans. I remember that some unscrupulous white doctors of those times used to demand two cows for a tinful of these mercury pills. Pills, which eventually drove the user mad - pills which tanned the teeth of those who used them over a time as black as those of goats. Very few of our people could afford these mercury tablets.

Even more expensive, were much later preparations created for the combating of venereal disease. I remember one such preparation known as 606 or Salvasan. These tablets were out of reach of our people and many, many people died horrible deaths, hideously disfigured by Syphilis, hideously mutilated by Gonorrhoea because they could not afford those silver bullets of those times. In those days, as is the case today, people were filled with a massive hysteria regarding diseases such as Tuberculosis and sexually transmitted diseases.

It is one of the most brutal facts of our country's history that in those days, if a farmer learned that one of his black labourers had contracted either Gonorrhoea, Syphilis or even Tuberculosis that while farmer became frightened that these diseases would, somehow be transmitted to members of his own family and he used to take the black man or woman away from his farm on the pretext of taking him or her to "a good doctor" in a nearby town and when the farmer and his worker reached an isolated spot the farmer used to order the worker to get off the wagon and to walk the rest of the distance - giving him a meaningless letter supposedly to be taken to the great doctor in the town and the farmer would stop his wagon and let the black person climb off and then he would wait for him or her to walk some distance away towards the imaginary source of help and when the person was still within rifle range the farmer used to draw his gun and shoot the worker dead, drag him or her into a clump of bushes and return home.

On so many occasions was this thing done almost all over South Africa, especially in Natal and in the Eastern Cape and the Northern Transvaal that our people began to develop a cold distrust of going to seek the help of doctors when they found themselves the victim or either Tuberculosis or

venereal disease. It became a tradition for our people to believe and, rightly so, that if he or she sought the help of a doctor, he or she would not return alive but would be finished off somewhere along the road.

Today, there are still thousands of Zulu people, Xhosa people and people of other tribes who firmly believe that if they go to a clinic or seek the help of a doctor when they have got either Tuberculosis or venereal disease that they will be finished off. I have met hundred of such people and this belief which is still as strong now as it was over sixty years ago or more is one of the things that are making our battle against Aids a hundred times more difficult than it otherwise would have been. In the olden days, there was something, which our people used to call ingane kaNodndwa, which means the child of a prostitute. This child of a prostitute was often the offspring of a woman who had suffered for years from Gonorrhoea and who then died after giving birth to this child. Usually such children were born blind, which was a strange characteristic I observed of children whose mothers suffered from this scourge.

The child was born weak in body and in mind and was sometimes covered with sores and when having reached the ago of walking, unable to walk properly. In those days it was quite common for a woman, while walking along the street to be approached by a strange woman, a prostitute, and given a child wrapped in blankets, "here" would say the prostitute, "I give you this child, please bring it up in memory of me". In those days our people still believed very firmly in their sacred traditions and their belief in the traditional black religion had not yet been destroyed by the foreign creed known as Christianity. In those days our people regarded children as very sacred beings indeed - so much so that in no African tribe or community did you find an orphan.

All orphaned children were immediately adopted, handed over to relatives and brought up with dignity and love by people who still believed that the greatest duty of all human beings was to cherish, protect and nurture children. In those days things such as sexual abuse of children were totally unknown. In those days were believed that there was no greater luck that could befall a person but for that person to be given a living breathing child by a total stranger. I know many sangomas who, in their younger days, had been given children by prostitutes in Johannesburg and who brought up these children as their very own. One of the greatest sangomas, who once lived in Johannesburg, was a Sangoma known as Dorcas Danisa.

Dorcas Danisa was a true psychic like Mr. Uri Geller she could bend spoons and other metal objects and one day when she was still a young woman way back in the 1940's Dorcas had been approached by a destitute woman who had made a living out of selling her body and who was now riddled with syphilis and no longer able to earn a living. This woman approached Dorcas Danisa which a boy child who was deformed.

The boy was crippled, paralyzed from the waist down and Dorcas brought up this boy as her own child - saw to it that he had proper schooling and when

Dorcas died, this boy now grown into full manhood inherited Dorcas's estate. Very, very few people knew that he was not her natural son, but a son by adoption - given to Dorcas by a strange a woman well over thirty years before. When a child was born deformed, when a child was born blind, the offspring of a prostitute our people used to cherish that child, bring it up as their own, and see to it that it grew into a mature, happy and respected human being.

But today, with our traditions destroyed and our religion shattered, black people have become utterly cruel and selfish and vicious towards those they should be assisting. Today our people run away from those of their countrymen and women who have been traumatized by Aids and Tuberculosis.

Children orphaned by Aids are treated worse than beasts. In Westernized and Christianized communities of today children suffering from Aids, weakened by HIV are beaten, ostracized, ill treated and forced to scavenge for scraps of food in dirty dustbins. I have seen it many times and I have wondered why our people have changed so much within one man's lifetime. We have become a nation of extremely cruel people towards our own kith and kin and the reason for this is that we have thrown away our culture and our religion like so much rubbish and accepted falsehoods shouted at us from the pulpits of deceivers and the altars of liars.

Today, if you want to adopt a suffering child, you have got to go through a whole hell of bureaucracy - you got to answer a thousand questions - you have got to travel many miles from this office to than one. Things are not being made at all easy for us African people to do what we feel is our godly duty towards those of us who are suffering. Sometimes in the darkness of the night when I lie unsleeping, lost in thought, I despair for the future of the black people. I despair for he future of my country. But at the same time, man is a winged creature, a creature given spiritual wings by the gods and these wings have one name and that name is Hope.

No matter how dark the night or how angry the storm a human being must keep his wings of Hope unfurled and strong otherwise he shall fall out of the skies as id Icarus and perish upon the rocks far below. It is true that there is darkness over South Africa, it is true that there is despair in the land at this moment but what we are facing is a disease like any other - a disease made worse by the high rate of unemployment in our country. A disease made worse by the fact that our people are starving. You can never fight a deadly disease like Aids if you are torn apart by hunger - if you are torn apart by unemployment, but there is hope, a very faint hope for the people of South Africa.

We must believe in that Hope otherwise we are a nation of dead things. There is a Hope that Aids can be defeated - there is a hope that the economic situation of our country can get better. One of the most amazing things that I have found in my long and bitter life is this - that it appears as if God prepared this world for the coming of animals and human beings and for the

meeting of any emergency that may arise - that there isn't a disease on this planet that has a cure and man has but to look around carefully and find it. There is a plant growing in the veld in South Africa, especially in the Cape.

This is a plant with rather a strong smell - a beautiful plant that looks like a delicate fern - a plant with bright red, strange looking flowers, flowers that taste almost like honey when you eat them. This plants name is Sutherlandia Fructesence - a plant that was known for thousands of years for its healing powers by Bushmen, Koi San and Koi Koi, Hottentots as well as Bantu people. This medicine was one of seven medicines that our traditional healers called xxxxxxx, the final medicines, medicines which must only be used when the entire nation is in danger as it is now. This medicine, Sutherlandia, is safe to take and has been used by our people for thousands of years.

Hope for South Africa. - No matter how dark the night may seem to be, No matter how angry the thunder storm, there is always a ray of light that can pierce those thunder clouds and that can make the night turn into day. No one can deny there is AIDS devouring our people like a dragon in this land. There are the people who say that AIDS does not exist and that it is not the fearful thing that we take it to be. I would like to ask these people most respectfully: what is that, what is killing our people out there in the countryside? I have held many AIDS victims in my arms some of them have died in my hands. I know that there is some thing out there killing our people. I know that this thing is as real as you and I. There is an African saying that says: the poor woman who refuses to see the rapist and who shut her eyes to his ugly presence will not however escape his presence - and we can not fight AIDS by saying it is not there. It is there. We cannot, we dare not, the reality of this disease, which has such a serious impact on our society, which has a disastrous impact on our families. Although this disease is so evil it can be defeated. Just as other diseases in the past was eventually defeated.

People should realize that what we are seeing is actually a repercussion of history. In my younger days diseases such as gonerea/syfeler and TB were as terrible and incurable as AIDS is today and they were eventually defeated. People today complain about anti-aids drugs and in the past I heard people complaining about anti-venereal diseases medicines in the 1930.

There was a time when an African with TB all had left to do, was to go home and die exactly as the case with AIDS today. But people must never forget that the greatest disease people have is their minds and that if we put our minds together we can defeat this ailment. In the darkness today that is South Africa, in the darkness, as death and misery there is however a faint green ray of Hope in a plant called Suterlandia Furtencens. This plant was known for hundred's of years by the Khoi-Khoi and Khoi Sun as well as African people. It was the plant in older days was the weapon against diseases such as cancer to TB and other diseases. It was also a sedative and a tonic amongst the untold story of Africa.

Credo Mutwa reveals AIDS treatment

[David Icke "Credo Mutwa Reveals AIDS Treatment", recorded April 29th 2001 in Johannesburg, South Africa.]

Credo: "I wish to appeal to the world. First, I am not a quack or a charlatan or a sensationalist. I am an old man who has seen much. I wish the world to know that there is a faint ray of hope that emanates from South Africa.

It is a plant which is almost on the point of extinction, a plant called '**Suderlandia Fructosate**'. This plant works miracles on people who have the terrible disease called Aids. And it is so miraculous that the miracles are seen within a week or a fortnight. A person, who was lying down on the point of death, when given this plant, rises and has much energy and is free of depression and has a good appetite. And I feel that as a nation as a matter of world emergency because the big scientists have not produced a viable safe treatment for aids. I say that this plant should be planted by all caring governments, by all caring organizations and that it should be given to human beings free of charge."

Steve: "Absolutely. You know what I think is important though Credo, that people understand what to do with the plant."

Credo: "They don't do nothing sir, you are going to laugh about this. You plant the plant okay, but then you take the little leaves from it and you put them in a tea cup and you pour much boiling water on it. And then you let the cup stand there, like tea you know, and you just drink, the patient just drinks."

Steve: "The leaves and the red flower?"

Credo: "Yah."

Steve: "Mix them together? Do you need to dry them first?"

Credo: "No you can take them straight from the garden, because if you dry them too much they somehow loose some of their *good spirit*. Now this is all you do. Now, there are good doctors I'm working with who are making pills out of this medicine. But you know sir, I feel we are faced with a national emergency, a world emergency.

You know sir, what I say is this. I can't cure the people of *Africa* without curing the people of the *Caribbean*, because *Aids* is running around the world. If I cure the people here and they get better, more Aids will come in and eat the same people whom I tried to cure. So the whole world must be cured. Look, can we say this? Nobody will arrest us or anything?"

Steve: "Well yes, I mean it's not against the law to say this, it's in our rights to speak."

Credo: Thank you sir. I will tell you why. Originally the plant of '*Suderlandia*' was all over *South Africa*. And I will tell you what used to

happen. There was a funny little *grayish brown bird*, which used to feed on '*Suderlandia*'s and this bird was very edible. And starving people used to hit it with *katties* (slingshots) and kill it. Now the bird is gone almost. And now... so the land here is difficult to cultivate.

Steve: The seeds are not being spread.

Credo: "Yah, yah. What is happening is you need to take a fine sandpaper and sandpaper each little seed. The seeds are very tiny, tinier than grape seeds. And you sandpaper each seed and you plant it in a small *blompot* (flower pot). And you allow it to grow until it is about maybe four inches, three inches high. Then you take it and you plant it in the big *veld* (grassland). You can make a big garden, maybe twenty acres or so and you plant there. They just grow. There are farmers who have already planted them but they are too few. This is a world emergency and we must not be selfish. In the last few years or so there has been many claims made by people about plants and herbs, which they say are beneficial in the fight against aids. Some of these claims have proven to be false and at best have proven to be exaggerations. But in *South Africa* there is plan, which is on the brink of extinction. This plant is called by white people in English '*Suderlandia Fructosate*'. This plant is also called by the Afrikaans people '*kankerbos*', which means *cancer bush* or '*kalkoenbos*', which means *turkey bush*. Now this plant was known in *South Africa* and other parts of *Sub-Saharan Africa* for thousands of years. It was an anti-depressant, it was appetite booster, it was also and still is a dramatic booster of the human immune system. For many years African people and *Xhoi-xhoi* people and *Xhoi-san* people as well as *Bantu* people used this plant in the fight against cancer, and it was very effective there, and it still is. And they used it also in the fight against diseases like tuberculosis before there was *streptomycin* and other drugs to fight tuberculosis. In the old days when ordinary venereal disease like gonorrhea, syphilis and others were as incurable as AIDS is today, our people used this plant to fight those diseases. If they had not had this plant, the black *people of Southern Africa* would have been destroyed just as the *Australian Aborigines* were destroyed, and other races of aboriginal people in other parts of the world were brought to extinction by diseases brought in from Europe. Now, we have found... me and a group of doctors, doctors like Dr Nigel Gerica , Dr Ben van Wyk, Dr Albreght, Dr Mayeng. We looked at this plant and we found that it was having dramatic impact in creating a better quality of life. People with full-blown *aids*, people who had been sent home to die. Not only did we, the five of us, use the plant to help many people to a better quality of life within the space of a month or a fortnight. There is a lady in a hospital in *Zululand*, a white lady who has saved many, many people who have been condemned to die of *Aids* in this hospital. Then I also have my student, Virginia Ratele, who has saved many people who were condemned to die of *aids*. She has done this in her tribal village near the town of *Kuruman*. There is something very strange that is happening now. I and Virginia, who live amongst the mountains of the *Magaliesberg*, are being terrorized and threatened by white men who are very professional in the way they do this. They are able to neutralize the security lights and the alarms with which the house in

which we live are fitted. They are able to break in through the doors even though we put devices in the keyholes to stop people from doing so. These are not your run of the mill thieves; they are professional men who know exactly what they are doing. I feel that all of human kind is facing an emergency, and that all greed and selfishness should be swept away, and this plant should be made available to nations in the world. The way the plant grows, I know it can grow in *Nazareth*, in the *United States*, *India* and in *China* and in other places where *Aids* is rampant. I do not claim that this plant, dramatic as the results are is the cure for *Aids*. I say it is a stopgap, which must be used by all human kind in order to halt the disease of *Aids*. Until such a time as the pharmaceutical scientists can come up with a real cure, a cure which is not at all toxic. I say that this plant '*Suderlandia*' is not at all toxic. It was even used by men such as President Paul Kruger of the South African Republic of 1899 or thereabouts. And Paul Kruger who used this plant lived to be a very old man, and at one time Paul Kruger tried to send a consignment of '*Suderlandia*' to save the life of a German Prince who had cancer of the throat. But the ship that sailed from *Mozambique* was too slow and arrived too late to save the prince. I say this that the *United Nations* should take over the growing of this plant because we are faced with a world emergency. We are faced with a disease which devastates all of human kind without thinking. And we have got to stop *Aids* not only in *Africa* but in other parts of the world too. This disease has got to be stopped; it is not a natural disease. I have dealt with *Aids* now for the last five years and I now firmly believe, I Credo Mutwa, that *Aids* is a manmade disease. The way it behaves in the human body is like no God created ailment ever does. The disease shows a *Satanic intelligence* and I appeal to all people throughout the world, that here in *South Africa* is a faint ray of hope, which is however to be drowned by greed, by selfishness and cowardly secretiveness. I say that this plant belongs to all humankind. It belongs to the little children dying of *Aids*; it belongs to the men and women who are ravaged by this ailment. And I believe firmly that scientists will be able to create a cure for *Aids* out of this plant. And I am making this worldwide appeal because our government appears totally indifferent to this offer, which I am making freely for all humanity. Our government does not seem to be able to take the one step, to have this plant planted throughout *South Africa* as a matter of national emergency. One '*Suderlandia plant*' is capable of treating 10 people, and we need plantations of this plant. And I say that this plant should not be the plaything of greedy businessmen. It should not be the plaything of thieving pharmaceutical organizations that steal *Africa*'s treasures and lock them up in computers and call them their intellectual property. I say this that this plant belongs to all the humankind, and that the greedy organizations leave it alone. We do not need a disease like *Aids* to reduce the population of the world. I am told that this disease was created specifically to destroy Africa and I now believe this. After more than five years of dealing with this disease. And I say this. I will not allow *Africa*, a misunderstood and misrepresented nation, a misunderstood and misrepresented continent, to perish, to suit the designs of conspirators. I say that *Africa* must live, I say that India must live, *China* must live, and even the *United States* must live. There is hope, a little ray of hope, a green ray of hope, emanating from

South Africa, and I call on all human fellow human beings to make it larger, to spread hope throughout the world. I beg to remind all that there was once a time malaria devastated whole communities throughout the middle east, throughout *Africa* and elsewhere. And out of *South America* there appeared a ray of hope, which grew, larger and larger. That ray of hope was called the bark of the *Cinchona tree*, *quinine*. And *quinine* saved thousands of lives, which would have otherwise been swept into oblivion. I say that people should not look upon me as a quack or a crank. I am a researcher, self-taught. I am a writer of books, which have sold worldwide. I am an inventor and a historian and a traditional healer. And I say please, those who don't believe me come to *South Africa* and look at this plant yourself. I say that no organization has the right to call this plant it's property, none. And I say let hope for humankind be lighted from the southern tip of *Africa* to overspread the whole planet. If AIDS were created to reduce the human population, then it is a self-defeating thing. The only way to make people breed less is to end war in the world. When there is war shaking continents people breed more. People breed out of fear. People breed out of insecurity. You, the hypocrites of the *United Nations*, you the liars within the walls of the United Nations, you, I challenge you to create a safer world and not a world rotten with disease.

The Living Lakes Conference

(Living Lakes Conference, October 2, 1999, US Forest Service Mono Lake Visitor's Center, Lee Vining, California, USA. The following text was transcribed from an audio recording. The speech includes Zulu words for people, places, and things that are spelled phonetically in italics.)

As we say in our country *Bash-on-e-payg* which is a completely asexual way to address those who we respect. I stand before you as a man who is stunned and shaken by what he has seen, what he has heard, and what he has experienced. First of all, did you know, you who live around Lake Mono, that your lake joins together Africa and the Native American people? Did you know that the most amazing word I heard when I arrived here was the word Inyo? Which is said to mean the dwelling place of the creator, or rather, the place of creation. Did you know that that word occurs in Africa as a reference to the sacred organ of a mother? Did you know that the word Mono is a name for something delicious and nutritious that you eat? Perhaps one day if I return this way I shall share more of these things with you.

Shumenitch-y means "the one," and no matter who we are, no matter in which part of the world we dwell, we are one. We are one with each other. We are one with the earth. We are one with the moon, the sun. We are one with the stars. Please, please remember that. It is useless to conserve entities such as water and trees if you have severed yourself away from those entities. You cannot conserve something which you do not feel within you. You cannot conserve something which is not part of you.

When I was initiated for the first time in 1937 into the mysteries and knowledge of Mother Africa I was ordered by my teacher, who was my aunt, to go outside and fill a small clay pot with water. Then she said to me, "Look into the water--what do you see?" I was caught in a trap because an initiate is not supposed to have an ego. An initiate is not supposed to refer to himself. I said, " Aunt, I see a person in this water." She said, "Who is that person?" I did not dare say it was me. I said, "It is the person I know who is the son of my mother, the only son." And she said, "Yes, you are in this water, and the water is in you. Until you know that, that you and the water are one, you must not even drink the water, you must not even think about it, because you have cut yourself off from it."

Respected ones, no matter where you go in Africa you will find African people referring to water by a very interesting name indeed. In the language of the Swahili people in Kenya, water is called *ma-gee*. In the language of my people the Zulu's, water is called *amanze*. And in the language of the *Besutu* people of *Esutu* in a small kingdom in South Africa, water is called *mazte*. And all of these words mean one thing no matter where you go: the fluid of creation, the thing that did something, the thing that caused something to be.

In olden days Africans used to risk their lives in protecting water. In olden days our people used to severely punish anyone they caught urinating into a stream or a river. There are some ants which you find in my country, they are called *ma-the-bella* ants. When you hold one in your hands it looks as fat as myself, and it fights like nobody's business. And if you were caught, wise

guy, making water into the water, one of those babies was taken, and made to bite you on your *thing*, closing the hole for several hours, and it will be the biggest lesson you will ever learn.

Africans used to say that no punishment is too severe for somebody who murders nature. There are trees in South Africa and in other parts of Africa which you are not allowed to cut. And sometimes this thing is carried to such extreme ends even now, that one day, I, Credo Mutwa, was brought before a chief and accused of murder. It was a really serious charge, and after a trial which lasted for three days. I was acquitted because I pleaded that I was guilty but insane. The holy person whom I had murdered had interfered with my dinner, which in the Credo Mutwa book is a mortal crime. Now, who was the holy person? It was a fly, an ordinary housefly. In South Africa, there is a tribe called the *Bahune-bamata* who even today will charge you with murder if they find you hurting a fly.

Honorable ones, our people believe many strange things regarding water. They believe that water is a living entity. That water has got a mind, that it remembers. The reason why a lake forms where it is, the reason why a river flows through where it flows, is not because it happens to be the right place for water to flow--no! It is because in that place where the river flows, there is an energy, an invisible spirit that moves like a snake, under the ground through the fine sand and which moves in the direction opposite to the one down which the river flows. If this great fire snake, as we call it, this unseen energy, if it dies, then the river dies too. We are told that lakes form where they form because there is an agreement between the water and certain types of rock.

In the language of my people, the Zulus, a lake is called *Icibi*. Now this word *icibi* gave birth to the verb *icibella* which means, “to patch.” If there is a hole in a cloth and you put a patch on it, that patch is called *icibi*, and you, *icibella*. Now why do we say that a lake is a repairer? We believe that a lake controls the life forces of all living things around it. A lake controls the life forces of every bird, every fish, every tiny creature that you find in water, and it also controls and stimulates the life forces of bigger animals up to and including human beings that they are of the same. And each time there is an illness in the land, our kings used to prevail upon the tribespeople to go closer to lakes, to get into that field. There is an invisible field of power all around a lake. If you take off your clothes and moisten your skin slightly and walk into that field, you will feel a tingling. That is what we call the spirit of the water, the *icibi*, the repairer of life.

Our people believe that there is a music, a sort of communication that goes on between streams, and rivers, and lakes. If you destroy a lake, say about 20 miles away from another one, this music is cut off and the lake that you have destroyed dies, and so does another lake which has been in communication with it.

Ladies and gentleman, many, many times in Africa, when I started fighting to preserve what I thought was sacred, I was often snarled at, ridiculed, and

even beaten up as a superstitious heathen. But I was only preaching what my grandfathers had preached. I was only preaching what our mothers had taught us: that water is sacred. It is the life-blood of the great mother. It should not be dammed or in any way interfered with because if that is done, the water dies.

Our people say that water is the first thing that happens to you. It is also the thing that happens to you throughout your life. And it will be the last thing that will happen to you. When you are born, you are bathed, and thus, you are married to the spirit of water. When you leave, you take-in water and you become one with it. You drink, you wash, and you clean your clothes. You drink in the spirit of water whether you like it or not, or whether you believe in the spirit or not. Our people also believe that when you die, you are bathed with water, not to clean you up, because who needs to clean something that has kicked the bucket in the first place? But you do need to be bathed so you can quickly go into the village of judgment and advance to reincarnation. We say that a dead body which has not been bathed will not be able to reincarnate.

Our people further say that water has got ears. We have a proverb amongst my people that says: he who makes love to another man's wife on the bank of a river must be careful not to utter loud and stupid noises. Because why? Because water. If there is a fierce emotion near a stream, that stream somehow records it. And guess what will happen? What you did near the river will be heard by every person in the surrounding villages one day. And you will wonder how they got to hear about it.

In South Africa there is a range of mountains called the *Devaterbergh* Mountains. There are many springs and fountains of water, and there were many more in the past. And when you come to the water mountains and you sit alone in total solitude, you are going to hear clearly the sounds of ancient battles which were fought in that area. You will hear horses screaming, sabers clashing, and you will hear warriors shouting and people dying in pain. You will hear that because water has got ears.

Ladies and Gentlemen, there is much I could share with you. But our people say that he who talks too much makes people tired. I am not here to make you tired. I am here to tell you this: let us by all means conserve the beautiful song of nature. Let us regard each lake and each river. Not simply as an interesting stretch of water across whose expanse spoiled millionaires will zip around in their powerboats--no! Let us feel the water, let us hear the water, and let us be one with the water.

Accompanying me is my ritual wife, Nobella. Nobella is capable of finding water. Nobella is what is called a dowser. In Europe she would be honored and here in the United States, but because of rapid death of the black culture in South Africa a person like Nobella stands great chance of being burned to death as a witch. She can find water, and I sometimes play tricks upon her. I will sometimes lead her blindfolded to a place where I know there is a great sewage pipe that passes under the ground and she will find this,

and very angrily, and she is a *Mantebella* with a very fiery temper. She will be furious that the water under her feet is dead and is not sinking to her breasts. Now what does that mean? It means that sewage water is water that is now so overloaded with dead matter that it has died itself. It has died as a living entity. It only lives as a liquid entity that is taking this rubbish to wherever it is going to go.

Ladies and Gentlemen, please, let us bring back the earth. Let us accept one thing which our mothers accepted and our grandfathers knew: that the earth is a living entity where everything is joined to everything else in eternal marriage. And if you destroy something in one part of the world you create a chain of destruction that destroys things somewhere else.

Let me tell you two last things please. One, it is this, that I am told by the great storytellers of our tribes, that fresh water is not native to our earth. That at one time, many thousands of years ago a terrible star, or the kind called *Mu-sho-sho-no-no*, the star with a very long tail, descended very close upon our skies. It came so close that the earth turned upside down and what had become the sky became down, and what was the heavens became up. The whole world was turned upside down. The sun rose in the south and set in the north. Then came drops of burning black stuff, like molten tar, which burned every living thing on earth that could not escape. After that came a terrible deluge of water accompanied by winds so great that they blew whole mountaintops away. And after that came huge chunks of ice bigger than any mountain and the whole world was covered with ice for many generations. After that the surviving people saw an amazing sight. They saw rivers and streams of water that they could drink, and they saw that some of the fishes that escaped from the sea were now living in these rivers. That is the great story of our forefathers. And we are told that this thing is going to happen again very soon. Because the great star, which is the lava of our sun, is going to return on the day of the year of the red bull, which is the year 2012.

Well. I'm glad I won't be there to see the fun. My wish is this: that there may be blessing over everything that you have done, over everything that you are going to do. May whatever power there is beyond the stars strengthen you efforts, because each lake that you bring back to life is a whole world saved.

Thank you.

News for the Soul

(Source: www.newsforthesoul.com/icke-june25-2005.htm Radio show with the guests David Icke and Credo Mutwa)

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Credo: Who, however, are so afraid of our, our advance in certain fields of human being that they do everything in their power to suppress us. Just as the Western nations knew who the Africans really were, knew what the Africans had done, but they deliberately kept the knowledge away from the Africans. For example, far beyond England are islands far beyond the ...? and on those stone fragments, the people of those island say that those were erected by black men, but the English people arriving in Africa pretended not to acknowledge the effect. But to the North west of the country, islands that were once visited, the African was denied his own true identity, just like some alien entities are denying us the truth about ourselves and the importance of ourselves, pushing us into fear.

And they are actually blinding us. What am I saying, then? When we were young children, we were being forced to be vaccinated. We had to go to the local admission station where we were vaccinated, and our grandmothers protested against it, saying the children were being spiritually blinded. And it turned out to be true. Many Africans that were given these scaremongering vaccines became spiritually deaf and blind. They no longer saw nature's spirits. Only parents who protected us, who used to apply maze to cause blisters, so that when the officers saw them, they thought we had been vaccinated, so in fact, they did not give us vaccines. We were prevented from being spiritually blinded.

Host: What is in [the vaccines] that is cutting us off from our spiritual world

Credo: All I can say is that any disease vaccines, especially a thing called "Yellow fever" - which you can't travel to certain countries without being given - these people become spiritually affected. Another thing that affects these people is that when you want to a trading store, the shopkeeper used to give you what is called bonzeelsa. These are lumps of food that are given to children. They became addicted to this food, and these people became spiritually blind. I remember in the 1950s we were told not to buy it. We would accept it, and were told when we went out into the bushes to throw it away. This is sheer cold, ugly superstition. This is part of a strategy that is being persued now by whatever powers that exist. It would be interesting for Icke to hear that today, out of anger, I went to a lawyer to seek advice over something that is happening to me, in terms of the AIDS pandemic. It should be known by all of humanity and not hidden under a blanket.

Icke: He is talking about vaccines making it much more difficult to get into a multidimensional level - this sugar, in our food and drink. What they must do to hold us in the five sense reality is to prevent us from moving out of this mode. We are being bombarded so we find it much harder to see who we are, so we look only into the physical world to see who we are.

Groups of countries are played off against each other is a common technique. We are desperate to survive on paying the mortgage and worrying about conflict so we do not challenge the system. Those who do fight need to realise that they are all facing the same problem: society being held in spiritual servitude. It's all about disconnecting us from the full magnitude as to who we are. We are only droplets of the ocean. Once we wake up to how the manipulators' power is falling. They are starting to panic - this chitahauri. The agenda for centralised global dictatorship - fundemental to this is closing us down spiritually - the next few years are going to be a very interesting time to be here. He predicted the Kennedy assasination and 9/11. Doing this is possible if we are unlocked spiritually.

Host: How do you do this, Credo?

Credo: I don't know. It's a gift. I don't like it. I am not proud of it. It has made a misery of my life. All I know is that everyone throughout my family - and other black people - have had this gift. But because the Christians do not like it, we hide it. We try to suppress it. In other words, we are helping the enemy to help enslave us out of fear. I have heard many white people boasting about their psychic power. They shouldn't. It is a horrendous responsibility. It is something all humans used to have. It is not an enjoyable experience, honourable lady. It only shows that this universe is more mysterious than we like to think. It is not really something that one ought to boast about. It is showing how the universe is falling. Once everybody could see into the future. Africa is full of prophets who made predictions. One black woman predicted that black men would rule south Africa again. Her predictions were so disturbing to the British empire that they ordered the arrest of this black woman. She was raped in a lunatic asylum and she died for this. They put her in an asylum. This wonderful woman even named Mandela before he came about. The obsessive fear about prophets haunted the British through their private consultations. I wish that you, honourable one, I wish that human beings would go back to what they used to be. We full from a godly state to a slave state. We fled from people who once sailed the seas to people who are frightened of their own shadows today. We must go back to that time and understand man should fall no more. Man and woman should go back to the days of those human beings that raised great pyramids in Egypt and Peru. These were human beings that used their God given talents. We should go back to that. Africa needs to go back to that time and be an agent of peace on this planet.

Icke: I realise why Credo thinks his powers are a curse. When the British went into these societies - whether it be the Native Americans, Central America, South Africa, Australia - wherever they went, one of their key goals was to destroy the knowledge their. They killed the Shaman, which is why his knowledge went underground into a network of secret societies. They wanted to destroy that knowledge. They were terrified of it because it holds the knowledge that could set us free. We are not Credo Mutwa or David Icke. We are infinite conscious. They have to destroy our amazing infinite knowledge, as well as putting crap into the food and vaccines. If we did not have the potential to be that God-like entity then they would not have to

work so hard to suppress our infinite selves. I've used this analogy before: if you put the ball in the tank of water, just like we shoudl be infite. To keep the ball in the bottom of the tank, you have to hold it there. If you leave it, it will go to the bottom of the tank naturally. Over time we have been bombarded mentally, physically and spiritually to hold us at the bottom of the tank. Uncovering the methods of suppression should not be ignored. Every time I talk to Credo about the African experience, it is such a microcosm of how the humans have been held down. But I KNOW, that now is the time that we are in the true time of transformation.

Host: Do you have a recommended list of safe foods?

Icke: I do. I think we can cope with a certain amount. What happens when it gets overwhelmed - what I call the Norton Anti-Virus - the immune system, when overwhelmed, we get in a situation when we get in trouble. I eat non chemical food and eat purified water. I keep chemicals out of my body. When travelling around, I can cope with it - hard to ignore McDonalds. So it can cope, but then i make it healthy most of the time, when I'm at home. I saw my son, playing football, and the stuff in the coke was like a chemical formula, and they were all just washing it back like nothing. It is no wonder we are seeing increasing behaviour problems among children - because they're being poisoned. They are being chemically re-wired. So what do we do? We give them even worse drugs, so off we go in this downward spiral. The great problem is not juvenile delinquency, it's adult! Most of the delinquents are in government. We do this by not forcing stuff on them, but giving them the info they need. The parents pour this crap on them, and wonder why they behave like they do. I feel for these children, because there are some incredible children being born now, being able to retain this multidimensional state. They are targeting this children because they know they then have the adults that become. We need to protect them from what is being done.

Host: OK, let's talk about throwing the bones. Explain. You said that's important.

Icke: I believe in not imposing on other people. If you like something, keep doing it as long as you don't affect others. I think that's a good philosophy. They gave a great energy. Credo starting reading them. To him, it was a storybook. Credo, how does it work?

Credo: I don't know. But all one has to do is – I don't know the English word – we must go deep into a certain part of the human body where there is a broad tower residing in every part of the human. This is in all of us, where all fear is banished. When you are in this golden place – where you see up, down, future, present, where you see everything- where there is full love and you see all eternity. I can not describe it, only calling it the golden cave. You are one with everything. Then, you feel that when the things talk to you. Even now, there are Christian priests, even those of the Roman Church, tell the children not to listen to what we do. These, they say – certain things – not to even drink the medicines we drink, because these are the devil's… The

God knowledge in all of goes on even now. One The words that David Icke just said made me cry. Something is happening in Southern Africa that should be investigated by all human beings that care about humanity. South Africa has been brought a kind of GM (Genetically Modified) corn. This maze, mam, is highly poisonous. It makes human beings highly violent. It is the ingredient of junk food that our children are forced to eat. South African governments have rejected this. So, to get around the problem, it has been falsely labelled as (translation): "This is just normal maze". It came not from Africa, but from America. It was brought by the slave raiders to Africa. It made people huge, big massive, but dumb, weak-minded and extremely aggressive. Some of the most aggressive tribes in Africa- my own people, the Zulus – became very warlike, because they adopted this alien graze. But in this battle against AIDS – that the last true heroes of Africa are fighting – we say that you should not eat maze, but eat the ancient graze, most anciently known to Africa. By eating it, health increases dramatic. They increase in size and become not self-hating. This kind of human hating goes on still now. I am a painter of pictures and I am the only black person in all of South Africa that casts his own wax in metals. But did you know that I am not allowed to sell any of this, because I portray things – that I appear as if I portray things that certain powers do not want to see exist. There is a war against the ancient knowledge of humans, the winged mind. My aunt is gone – 104 years. My wife Cecilia – she died with a mysterious needle. And my sister is dead. I was told a falsehood that she had died in a car accident, but there was no car near where she died. Why? Mary protested against the crime of the Catholic Church, which discourages SAFE SEX BEING PRACTISED BY AFRICANS!! Why does the Catholic Church allow of this, she said. And she paid for it with her life. I wish that this wife could be exposed in all of its disgustingness. All these people are dying. I feel angry. How can people feel so blind to these hostile alien entities disguising themselves as alien invasions?

Host: David?

Icke: Wow, just hearing Credo talk there. Everything he says connects to the same subject of human knowledge. Me and Nicole [the host] talked about this silent cave, the golden cave, where you go to see beyond what most can see. What he was saying about GM food and maze was amazing. What I've been saying for years is that GM food is designed to genetically modify US! It PLAYS WITH OUR DNA! For some reason they are targeting the black people, for some reason, particularly in Africa. When you read PNAC, it is just like reading the last 5 years of the Bush administration. It talks about the need to invade Iraq. Iraq, North Korea and Iran – known as the axis of evil. You follow this document and the course of what is going on now. It also talks about creating weapons that target specific genotypes. They are targeting them with AIDS. What is AIDS? You don't die of AIDS. You die of the immune related disease, as it break down your system. It is a concentrated attack against the African immune system. Instead of doing this, you should go along the lines of improving the immune system. You need to find the solution for this. Credo found a solution for this which proved to be incredibly successful. But this is difficult to implement, because the people

in power need to fight against this. We are faced with a series of coldly calculated actions. If we can remove the powers that create these things, they will go away. I must emphasise this: I'm tired of hearing people coming from the spiritual direction, that are in complete denial of what is going on in this planet which they do not think are very pleasant. The real reality is not running away from what we don't like. We need to remove what is denying and removing the spirituality of everyone else. We need to actually get involved in changing the world instead of allowing it. Just my opinion.

Host: And what would we go about changing?

Icke: Fighting is no good. What the matrix wants us to do is fight. It takes two to fight. As someone said in sixties, what if we had a war and no one turned up? It's about removing the source of it. As Ghandi said, it's about not co-operating with the system. If we would not touch the aspartame-ridden soft drinks and refused to touch GM food and refused to take part in wars of conquest – but are about further imprisoning – then there would be no war to conquest. George Bush and Tony Blair are not out fighting wars. They are in their office smoking cigarettes. There should be a law that anyone who declares war should have to go on the frontline. We are cooperating with our own imprisonment. This is why staying rural is so key. We need to stop buying their crap, and if we did, the corporations would have no one to sell it to. If we stop cooperating, the system would fall. Host: I want to open up the floor for Credo. What is the most important message that you want to get out to the people?

Credo: I cannot and do not have the right to dictate to people what they have the right to do and not do. I say to all the world – my brothers and sisters – whether you are white or black or brown, we are in great danger. Too many people, as Icke said – these should be written into stone – we human beings are blinded. We refuse to see certain things and are conditioned not to see others. For example, the conspiracy is not simply a dream in the minds of deranged people. I never believed such a thing myself. I used to think that it is just white people talking. I am not a victim of my own ignorance. Look at the world. Look at India and look at Africa. India underwent the same form of spiritual undermining that Africa went through. However, India has today recovered its dignity as a people and a nation. And for some reason that I can't understand, India has been allowed – I SAY, ALLOWED – has been allowed to possess nuclear weapons. It has been allowed to possess huge iron wegs. There is even an Indian that I saw in a picture who works on steel in a large scale. However, Africa – whose mind is the same as India's – is entrenched in endless, engineered wars from outside. They gain no one anything. And today I see a new danger for Africa. There is now talk – eminating from the West – that terrorists have now entered terrorists. In other words, Africa is now the next country to fall victim to Western open neocolonisation, where Africa's people will be wiped off the face of the Earth. The Western nations will allow war, famine and disease to run rampant in Africa. What we are seeing now is that Africa is going to be sterilised, in wars in which Africans will carry the blame. Same with diseases. And yet these wars, famine and disease come from outside. We must understand that we

stand in danger from mortal danger. Among the people that talk to me, people say that there is more oil underground than there is in the entire Middle East. There is also a metal that carries in its hands the future of all the oil-producing nations of the Middle East. That metal is platinum, which Africa will be destroyed over. We have already lost my children. I weap tears which will be wiped off my eyes by no one. We are being destroyed. An enemy has declared war upon us. We are being killed by AIDS and by wars that I appeal. Please, look at the truth. Do not go into denial, by brothers and sisters. Nations are being dessimated in front of you. Open your eyes. Do not let the children of the reptile destroy us. We can win. Open your eyes.

Icke: Africa has been destroyed in terms of its history. Tony Blair, one of the great manipulators of the war in Iraq, and Afganistan and what have you, he has now said that his desire and passion is to save Africa. When he says something – you reverse it. So he means he wants to finish it off. He wants to destroy Africa. These guys want to destroy Africa's knowledge and profit from its resources.
The solution is people waking up. It is also mentally waking up and seeing what is actually happening. It's like a veil. A lot of that veil is denial. You just don't want to look at it. It's a version of "shut up, don't want to hear it". At the same time, knowledge is being destroyed to keep that ignorance perpetuated. We need to get information around the suppression of the mainstream media. We need to wake up from our hypnotic slumber state. We are trying to do this – me, you, Credo and others. I realise the challenge of this. Our own prison wardens will hand over the keys to us. We're going to see some incredible changes. Some of them terrible and some of them incredibly inspirational.

Host: Thank you all for joining us on newsforthesoul. Perhaps we can do this again sometime.

Credo: Amen to that.

Icke: That was so powerful that interview, Nicole. I could feel it has an energy about it. I could feel it. This is why we've been brought together.

Host: Exactly.
…

The Theft of the Necklace of Mysteries

DAVID ICKE (DI): Hello. I'm at the home of Credo Mutwa, a fantastic man who it's been my privilege to know for a very, very long time. A Zulu Sanusi … what some people know better as a shaman, but it's a high shaman. This man is a library on legs when it comes to African knowledge, and anyone that's read my books, or seen my talks, will see how much information this man has to share with the world. And one of the artifacts which has been highlighted many times in my books, because I think it's so significant, is something called the Necklace of the Mysteries. It's the one with all the symbols hanging from it, which tell the story of humanity and the story of Africa. The extraterrestrial figure and the human women figure, and the interbreeding between the two, all that story that I've told many times, thanks to Credo sharing it with me. Well, I have to tell you, this … necklace, which is mentioned five hundred years ago in accounts and Credo says is a thousand years old or more, is now no longer with him. It was taken away from him, in Swaziland, by people who … tortured him, in effect, pulling his fingernails off, or trying to, and some threatening to kill him. Well, Credo survived, thank goodness, but the necklace is still with these thugs, and whoever was behind and orchestrating these thugs. If you have any information about its whereabouts, would you please contact me at an email address, DavidIckeContact@aol.com, it's all one word, DavidIckeContact@aol.com, and let me know any information you may have about the whereabouts of this amazing, amazing artifact. And now, let's hear Credo tell the story of what happened, and how important this necklace is to him … and indeed, the story of humanity in general. Credo, could you tell us the story of what happened, from when it all started. Tell us what happened, from the start, leading up to now.

CREDO MUTWA (**CM**): Yes sir. I was repeatedly phone called by a young man, who really was pestering the life out of me. This young man said he kept on having dreams about how I should take him to Swaziland. About how he had great ancestors, whom he wanted the help of. He phoned us every night until I got very angry. And then, he got himself friends who pestered me, on his behalf. And in the end, they said, it has been said by white people that I am a traitor, who takes black knowledge, and hands it to white enemies of the black people. I said, 'That's nonsense.' The insinuation even went on that I was not even a Zulu. And tribalism and racism is rife in South Africa today. People can be killed like dogs, if their lineage or tribe, or family are in doubt. I said to this young man, 'What do you really want with me? What do you want?' He said, 'I want to see you. I want you to give to us the necklace of secret knowledge.' I said, 'You are mad. I'm not going to part with that thing. I don't know who told you about it.' He said, 'But you are showing it to white people. We, who are black like you, you discriminate against.'

And that's how it started, sir. I decided to confront these people. It turned out that there were many. I decided to confront these people, and foolish quixotic donkey that I am, I took the Necklace of the Mysteries, and the Walking Stick of the Grandfathers with me.

DI: And you got on a train to Swaziland.

CM: Yes, sir, I went there. And they met me there. And they … took me to their home. I did not know that I was going to face a mob, sir. I did not know that I was going to be put on trial like a criminal. That is where they started taking my nails from my hands away.

DI: They were pulling your nails off?
CM: Yes.

DI: What happened?

CM: You know sir, it was just sheer, bloody cruelty. They wanted to see. In fact, these people had been sent to kill me, by some white people. White people who had offered them a lot of money for this necklace. It was a nightmare. But circumstances saved me beyond the terrible pain I was going through.

DI: You were telling me someone sat on your hand, and then someone else was pulling…

CM: I was sitting…

DI: …your fingernails off.

CM: …I was sitting on the chair, sir, when this boy sat up on my arm. It was a, you know these wicker chairs.

DI: Yeah.

CM: And this one sat on my arm, and suddenly I felt a terrible pain. He was pulling my nail with a pliers. But he broke the nail in two places. I said, 'You want to kill me, don't you? That's what you brought me here for. But let me tell you that I am a Sanusi. I am a descendant of Ungoza. I'm a descendant of Sifele. I am a pure-blooded Zulu. And I am not afraid to die.' 'Let me tell you, that you, who are pulling my nail out of my fingers, you are sick. There is something sick about you. You are very, very close to death.' He started screaming, saying 'What?! What?!' I said, 'You are close to death.' I could see shadows in his eyes. I could see something else. I smelled a strange smell: the smell of a person who is on the last stage of AIDS. I said, 'Touch another nail in my finger, and you are going to die, shitting like a dog. Go on, do it.' Then there started an angry, an angry uproar. Some said I should be stabbed to death. I said, 'Stab me to death, within two hours, one of you will die, and that is you.' He started screaming, and he ran out of the house, and he … it was just a uproar, sir. I wish you were there to see. People were quarreling with each other now. Some said, 'Let this man go. Can't you see he's got an evil spirit? How did he know that you, you are going to have such a stomach ache? How did he know that you have got caught AIDS?' I said, 'I can see. Kill me. I'm not afraid. I have no friends here. Go on.' They took the necklace. I was too weak to carry it out. They took the necklace and the

stick, and on the following morning, I was very, very sick. A group of the women escorted me to the station. I was put on the train, they tried to be nice to me, but I just was … I was out of this world. I no longer knew what was happening, or what was happening.

DI: And they kept the Necklace of the Mysteries.

CM: Yes, sir.

DI: The necklace of the knowledge.

CM: Yes, sir.

DI: And you've never had any idea where it is since then?

CM: No. Because I have not left here since then, sir.

DI: What does that necklace mean to you?

CM: Sir, these necklaces … are the Bible of the black people. These necklaces are … we learned from them. Things that you don't learn in any school to … to white people. These necklaces are alive, sir. They were made by women. That is why they consist of copper. Copper is a female metal. That is why they consist of the green stone, jadeite, which was also handled by women.

DI: And it's very old, isn't it?

CM: It is, sir. It is.

DI: I think you told me once you thought it was at least a thousand years old.

CM: Yes, sir. Yes, sir. Yes.

DI: And what effect has it had on you? I mean, how has it made you feel, since … because I know we've talked about this many times…

CM: I am broken. You know, Mr. David, my heart is broken, sir. I felt I did a stupid thing, and I should have paid for it with my own life. Imagine taking a thing like this into the hands of drunken swine.

DI: But you didn't know that, did you?

CM: No. I thought they were royal people. I thought they were good people. I thought they were adult people, Sangomas and Inyangas. But they were young hooligans.

DI: And what… You told me that there was a white person in the background. Are you…

CM: Yes, sir.

DI: What was that about?

CM: I don't know, Mr. David. But I can draw that white man.

DI: What was he doing? What was he…

CM: He was with them. They appeared to be having some kind of a drinking or whatever thing. But that white man, sir, he … he wasn't just a white tote. He … he had purpose behind him. And I noticed another thing: it was he who appeared to be crazy about the necklace. He seemed to be freaking out, if you know what I mean.

DI: And he seemed to be orchestrating it, did he?

CM: Yes, sir.

DI: And they, they didn't seem to like me, for some reason, you were telling me.

CM: Sir?

DI: They didn't like me, for some reason.

CM: Yes. They asked me, where are you. I say, 'I don't know. Angazi. [Zulu for 'I don't know.'] I don't know where Mr. David Icke is.' They said, 'But doesn't he write to you?' I said, 'You can search my post office. I don't even own a cell phone. I've only got a real phone.'

DI: And what was their problem with me, then?

CM: I don't know, sir. But somehow, the way they were afraid of you. That's very funny, Mr. David. I asked, 'Have you ever seen Mr. David Icke?' They said, 'No.' I said, 'Then why are you shit-scared of him for?' He didn't answer me.

DI: I was the 'White Satan,' wasn't I, according to them?

CM: Sir?

DI: The 'White Satan,' wasn't it, they called me?

CM: Yes, you white devil.

DI: The white devil.

CM: Mmh.

DI: Because, I guess, you're sharing information with me, and it's only supposed to be for one group of people instead of for the world.

CM: But sir, there's something that really, really worried me. I only thought about that afterwards. Mr. David, these people, the black people looked ordinary black people, sick looking. But that white man ... no, sir. Let me ... let me try and work out. He looked... he was smaller than you, and he looked not quite man-like. You know?

DI: How do you mean?

CM: He looked... what's the, what is the English word ... he looked like a fairy, Mr. David Icke.

DI: Mm-hm.

CM: He looked not normal [unclear, sounds like 'jigjig'] real man. He was something between a boy and a man. You know, he had protruding teeth. And when he spoke, he seemed to twist his mouth in a certain way. He was

not sexually normal. I'm not a judge of white people, but there was something very odd about that man.

DI: What would you say now, to the people that have the Necklace of the Mysteries? What would you say to them?

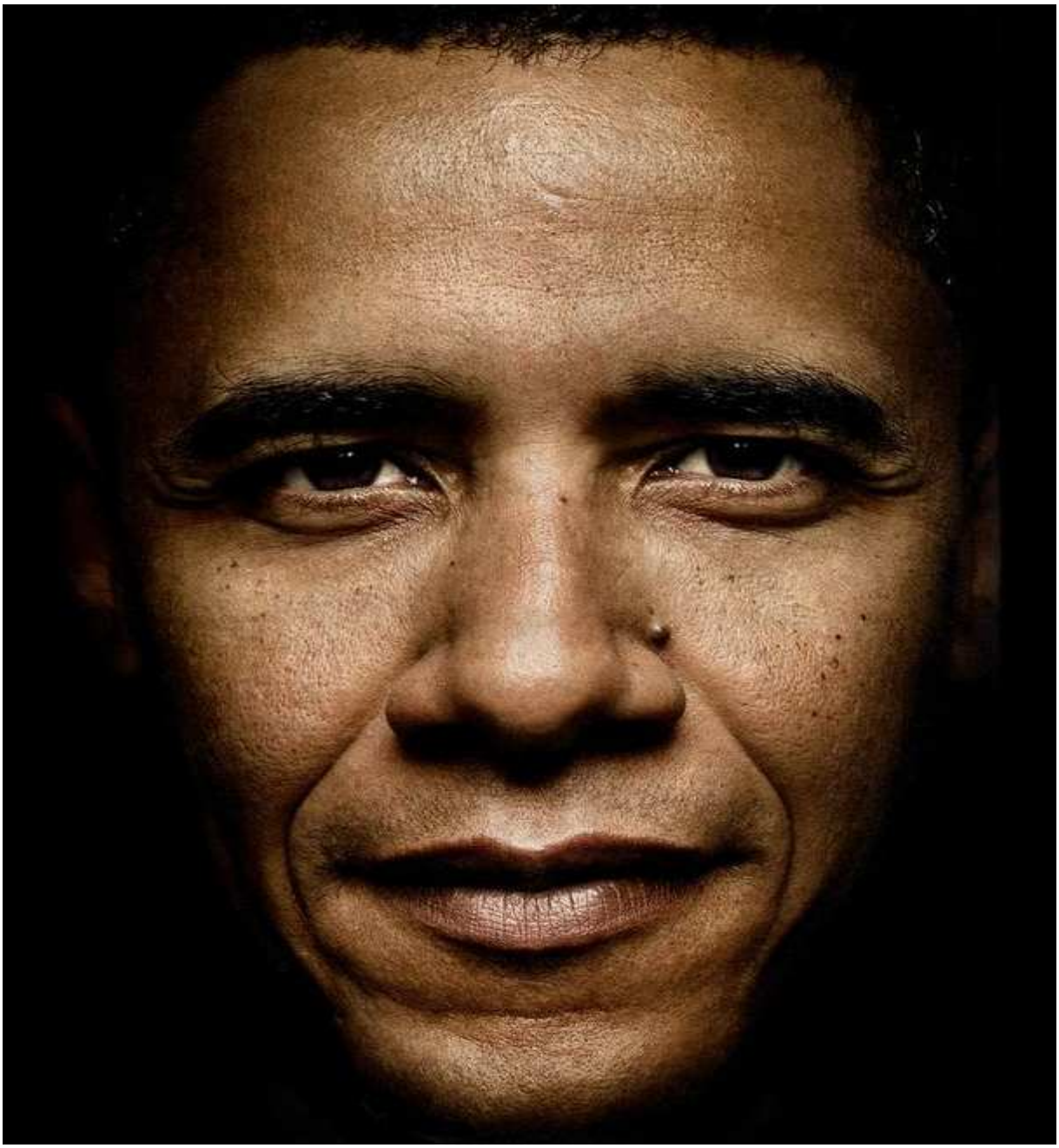
CM: I say, 'You have stolen something that comes from the old gods. You have taken something that even I have no right to. I was given this thing as a custodian of it. I swore ... you have taken this thing, like thieves in the night. Within a short while, something interesting is going to happen to all of you. I see one of you dead under a blue car. It is you, with the protruding teeth. You, who never spoke, who spoke with a hissing sound on his, on...' as if his teeth were a bit drunk.

DI: And if they want to avoid that, they bring it back.

CM: They had better bring it back. They had better bring it back. This I swear by my mother's breasts. The Necklace of the Mysteries belongs to no one. Not even I, who am the keeper of it. 'Bring it back. You were sent to take it away. You were sent by someone. Who it is, I don't know, but I will dream about them, and I will know who they are. You called me a sellout, a traitor, who licks the backsides of white men. You are the traitors.'

If you know ANYTHING about the theft of this priceless, ancient artifact, of inestimable value to the story of Africa and the human race – but very likely now in the hands of white man who are only interested in money... please contact DavidIckeContact@aol.com in full confidence.

Baba Vusamazulu Credo Mutwa on Barack Obama



Zulu shaman, or sanusi, Credo Mutwa, has written a poem to express his thoughts on what he sees as the true nature of Barack Obama and the agenda for Africa and the world that he represents.

* * *

An actor walks upon the floodlit stage of lifewearing a mask of an angel beneath a demon's gown.

Pretence smiles upon the crowded hall of life holding out hope as bright as it is false.

Son of a woman in whose veins flows the blood of ancient Ireland and dark Africa's plains.

You are Obama, nick-named the standing king, You are Barack, oh, son born to deceive

The suffering hoards of Africa look up to you, See a black saviour where nought but a Judas strides.

An entrapper of nations, bringer of dismal war behind the robes and the nylon wings of hope

Oh, may those who look upon you, see you as you are. May those who hope in you behold you as you be

A prince deceitful to bring down Africa's shrines

A siren who leads Africa's ships onto rocks of obliteration.

Your rule my lord will not be one of peace

Your reign my king will not be one of smiles

Even as we speak in caves both dark and dank Enraged fanatics plot your dark demise They will put around your head a bloodwet martyr's crown.

Oh black Kennedy following the one before. May God forgive thee and thy fiery spouse

As you walk in silence from the stage of life. Barack Obama, blessed son, Oh standing king.

Vusamazulu Mutwa

* * *

Challenging Times Ahead

Credo Mutwa is a Prophet that foresaw the Twin Tower attack on 9/11. He predicted that President Thabo Mbeki would not see out his full term. A very good friend and colleague of Credo's - David Icke - says that he is a genius. As David has stated; an African man who is extremely knowledgeable and talented with Art, Poetry and amazing Sculptures. His stories of our true history and where we actually came from are astounding.
Credo mentioned that Southern Africa birthed Egypt, and not the other way around as has been stated. We come from the stars and South Africa has many ancient sacred sites which are long lost and forgotten that existed more than 100,000 years ago.
He said that Southern Africa will determine the outcome of humanity and that Africa holds the key to our salvation. He also mentioned that 2010 and 2012 will be very important years; it will bring great challenges to us human beings. How we respond and act towards these challenges will determine the outcome. Sadly, he feels that at the moment, we are not doing too well to overcome these challenges and stated that he would rather not be here to see this transformation, as this will be a time of great suffering for his people. Credo said that the present President of South Africa, Mr. Jacob Zuma will be the last black President of South Africa. If this is true, then something dramatic has to happen in South Africa for this to actually come to pass. Can it be changed? "Yes, but I cannot see it change by the way we are carrying on at the present moment".

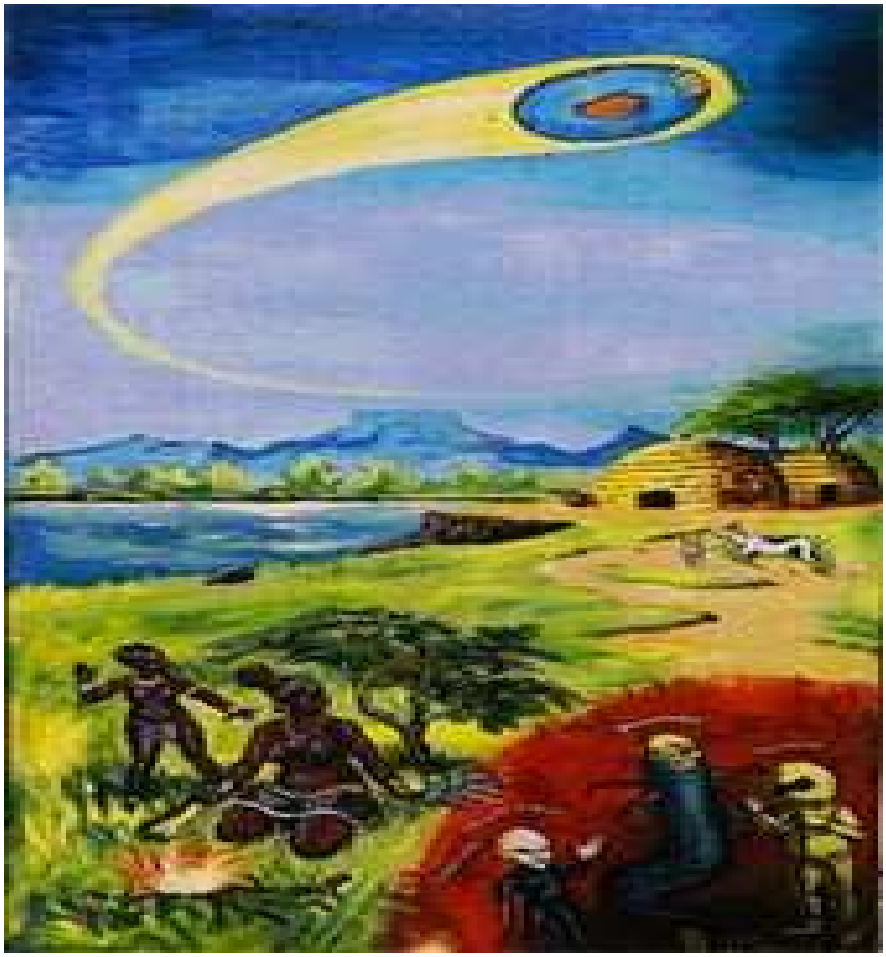
Picture painted by Baba Credo Mutwa in 1999 predicting 9/11 in New York, see twin towers on the right hand side.

Prophecy of female presidents in Africa in this painting by Credo Mutwa

Credo Vuza Mazulu Mutwa - "The prophecy of Ntsikana"

Credo Vuza Mazulu Mutwa - "Kruger's Face"

Credo Vuza Mazulu Mutwa - "The prophecy of Pindamulili"



Credo Vuza Mazulu Mutwa - "African Beliefs Regarding UFOs"

Credo Mutwa: The Colonization of Africa

Credo Mutwa: A Vision from 1979 about the 9/11 Attacks

Credo Mutwa and the Alien Agenda:

UFOs and Alien Abduction in the Eyes of a Zulu Shaman

© By LOUIS PROUD

The Zulu *sangoma* (a shaman or healer) and high *sanusi* (clairvoyant and lore-master) Vusamazulu Credo Mutwa is recognised by many as one of the most distinguished African traditional healers around today. He is, in fact, the spiritual leader of the *sanusis* and *sangomas* of South Africa.

As well as being a successful artist, author and historian, Mutwa is also an outspoken victim of alien abduction, having allegedly been in contact by entities his people call the *mantindane* ('the tormentors'), which are similar in nature to what we in the English speaking world call 'the grays'. Stories of UFOs and alien beings make up a big part of African tribal culture, he says.

Awakener of the Zulus

Mutwa was born on July 21, 1921 in the South African province of Natal. The name Vusamazulu means 'awakener of the Zulus', and was appointed to Mutwa during his initiation as a *sangoma*. Mutwa means 'little bush man', and Credo means 'I believe'. Born out of wedlock, Mutwa was considered "an illegitimate child, a child of shame." Because his mother, who was descended from a long line of medicine men and women, refused to convert to Christianity, Mutwa's parents separated shortly after his birth. Thus he was primarily raised by his Roman Catholic father, who frequently travelled from place to place, working as a builder.

Mutwa claims that much of the knowledge he now possesses – of art, science, medicine, engineering and so on – can be attributed to the fact that, when he was child, he was taught by "strange companions." These "little people," he says, some of whom were blue in colour, used to make their presence known to other children as well. In fact, "all African children used to see such things." Thanks to the help of these beings, he says, he was often more knowledgeable than some of his teachers at school.

When, in 1937, Mutwa was brutally raped by a gang of mineworkers outside a mine compound, he experienced "a great shock and trauma," remaining ill for a very long time. He developed a feverish condition, accompanied by nightmares and visions, which caused great pain and debilitation, and which, he says, almost killed him. It also caused him to become highly psychic, and he was sometimes able to read the minds of those around him, as well as perceive auras. The treatment he received from European doctors and Christian faith healers didn't help at all.

Image courtesy of Inner Traditions International

Credo Mutwa at ceremonial rock used for fertility magic.

Shortly afterwards, Mutwa was brought to his mother's village in Zululand, where his grandfather, Ziko Shezi, a *sangoma* and warrior – "whom my father despised as a heathen and a demon worshipper" – brought him back to health using traditional African methods. Mutwa was told by his grandfather that the illness he had undergone "had actually been a sacred illness which required that I had to become a shaman, a healer." Mutwa agreed, and, having renounced Christianity, was initiated into the shamanic path by his aunt Myrna, a fully fledged *sangoma*. Mutwa's 'spiritual sickness' had been part of the initiatory process of becoming a shaman, and is a common aspect of shamanic traditions all over the world.

Image courtesy of Inner Traditions International

Credo Mutwa with Sangoma women.

Sadly, when his father and stepmother learned that he had become a 'heathen', they immediately disowned him, telling him "never to set foot in their home again." Virtually alone and homeless, Mutwa began to travel "for knowledge, in search of clarity of mind and in search of the truth about my people." He journeyed all over the country, meeting, and studying under, a number of traditional healers. His first destination was Swaziland. He then made his way to Mozambique, and later, Rhodesia (now called Zimbabwe). At the end of this not only physical, but spiritual, journey, he realised his life's purpose – to help preserve the culture of his people, and to help mend the problems in his country, of drugs, unemployment, crime, disease and poverty. Mutwa's first book, *Indaba, My Children: African Folk Tales*, was published in 1964, and is considered a classic. His other works include: *Africa Is My Witness* (1966), *My People* (1971), *Let Not My Country Die* (1986), and *Zulu Shaman: Dreams, Prophecies, and Mysteries* (1996).

Very much a cosmic thinker, Mutwa claims that many of humanity's difficulties can be explained by the negative influence of manipulative extraterrestrial beings, particularly the *mantindane*, who "share the Earth with us. They need us. They use us. They harvest things from us." It's about time, he says, that we acknowledged the alien presence on this planet. "We are being watched, we are being explored and investigated, and we are being controlled, and yet there are those among us who refuse to accept this fact," he explains in *Zulu Shaman*.

A World Ruler by Aliens

The late, great John E. Mack is among one of the first UFO researchers in the West to interview Mutwa. He has also been interviewed by the Australian UFO researcher Bill Chalker, the author and historian Zecharia Sitchin, as well as the controversial conspiracy theorist David Icke, who once called him "the most amazing and knowledgeable man it has been my privilege and honour to call a friend, a genius." Supposedly, many of Icke's speculations about 'shape-shifting reptilian aliens' – whom he believes to be the true rulers of this earth – have been confirmed by Mutwa. According to Mutwa, when he talks about extraterrestrials and other topics of this nature he often feels "caught between, on the one hand, Western thought, including the Christian religion, and African thought, which accepts these things without question."

Mack first met Mutwa in 1994, during a short trip to South Africa, the main purpose of which was to investigate the Ariel School incident in Zimbabwe. "Credo seemed a noble, even regal figure with his colourful robes and heavy metal adornments of the *sangoma*, which seemed as if they ought to weigh him down," writes Mack in *Passport to the Cosmos*. During the interview, Mutwa spoke a great deal about his traumatic alien abduction experiences – experiences that Mack, a world-renowned expert on the subject, found difficult not to take seriously.

Mutwa views the world as a mysterious and frightening place, controlled by alien forces that possess far more knowledge than – and are intellectually and technologically superior to – humanity. Some of these beings, he says, are wise, benevolent and wish to help us. But the same cannot be said of the *mantindane*, who are just as selfish and power-hungry as humans. They preserve humanity, he says, in order to protect their own self-interests, because they are "obsessed with self-preservation... This wish to play God over lesser beings is with us and with them. Throughout the cosmos vice is the same."

Some of these beings, says Mutwa, have covertly and profoundly influenced all human cultures and civilisations for millennia. They have aided our evolution and helped us survive by providing us with knowledge – of science, farming, medicine and so on. "Throughout Africa we are told that these mysterious beings taught human beings many things," writes Mutwa. "They taught human beings how to have laws, knowledge of herbal medicine, knowledge of arts and knowledge of the mysteries of creation and the cosmos as a whole."

Some of them – the *mantindane* in particular – are "part of the Earth," and should not be considered foreign. "We and the *mantindane* are one and the same stupid race," says Mutwa. "Far from these creatures being aliens, they are our future descendants. I am sure of this." Out of all the different types of alien beings that have been in contact with humanity, the *mantindane* are apparently the most important to Africans, who fear them greatly. Mutwa described these entities to Mack as troublesome and "parasitic," claiming that they "instil superstition, sow discord, and may even cause disease."

A Difficult Life

Given the fact that he has led such a difficult life, it is perhaps not surprising that Mutwa's world view is less than optimistic. Over the years, he's been a victim of violence on a number of occasions, and has lost many loved ones. In 1960, his fiancée was shot dead when South African police open fired on a crowd of people to which she belonged. In addition, his first-born son was knifed to death by a group of black activists, "murdering people under the banner of the mass democratic movement."

During the Soweto riots of June 16, 1976, Mutwa was attacked by a group of thugs who stabbed him repeatedly. "I could feel the knives going into my body," he says. "The thing that always helps me happened then. I split into two, and so

I escaped the pain." Looking down, he saw his own body, a "bloodied mess that looked like me." He was apparently pronounced clinically dead. On another occasion, Mutwa was almost burnt alive when a group of thugs doused him in gasoline. In Africa it's widely believed that when a person is killed in this manner, their soul is destroyed along with their body, preventing them from reincarnating. Mutwa remembers this incident as one of the few times in his life when he felt genuinely terrified.

Unbelievably traumatic though these experiences must have been, nothing compares to Mutwa's 1958 alien abduction episode – assuming it actually took place, of course. The incident has been detailed in a number of books, including *Passport to the Cosmos*, Bill Chalker's *Hair of the Alien* (2005), and Mutwa's semi-autobiographical *Zulu Shaman* (also known under the title *Song of the Stars*).

Caught by the God of the Mountains

It all started in the bush, in the sacred Inyangani Mountains of Rhodesia, while Mutwa, at the time a *sangoma* apprentice, was busy searching for a particular type of herb, which he planned to use as medicine. All of a sudden the temperature dropped, says Mutwa, even though it was a very hot day. He was then engulfed by a bright blue mist, which, he says, "was swirling all around me, getting between me and the eastern landscape." A moment later, he found himself in what looked like a mining tunnel lined with silver-greyish metal.

The next thing he knew, he was lying on a table of some sort. His boots and trousers were missing. He was approached by a group of grey-skinned creatures, with "very large heads, very thin arms, and very thin legs." He wanted to flee, but could not move, as his arms and legs were paralysed. "I just lay there like a goat on a sacrificial altar." On closer inspection, he noticed that the creatures were short, "about the size of African Pigmy." They looked, he says, identical in appearance to the 'gray aliens' (or grays) commonly reported by abductees in America and other Western countries.

Mutwa noticed that what appeared to be the creatures' eyes were actually black, goggle-like covers. Their 'real' eyes were "round, with straight pupils, like those of a cat." At least one of the creatures – the one closest to him – had a potent and very unpleasant odour, "a throat-tightening chemical smell, which smelled like rotten eggs, and also like hot copper [sulphur]."

Image courtesy of Inner Traditions International

Credo Mutwa with bronze sacred ceremonial objects.

Mutwa was then subjected to some kind of operation on his left thigh, which caused him to scream out in agony. An abundance of blood flowed from the wound. Next, one of the creatures stuck a silver, pen-like object up his right nasal passage; then yanked it out. "The pain," he says, "was out of this world."

The pain subsided, however, when one of the creatures – who was bigger and taller than the others, and who possessed an air of authority – placed its hand on Mutwa's forehead. Mutwa could 'sense' that the creature was female, despite the fact that 'she' lacked breasts and other feminine characteristics. Staring at Mutwa intently, it projected visions of destruction into his mind. He saw cities being destroyed by floods, fires and other natural disasters.

One of the creatures pushed a small, black tubular instrument into Mutwa's penis. As soon as the instrument was withdrawn, Mutwa's bladder opened, and he urinated straight into the creature's chest. It then "staggered away like a drunken

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insect, and left the room." A moment later, two other creatures entered the room, one of whom appeared to be a large, metallic robot. Its eyes were bright, seemed to move, and seemed to change colour. The other creature, which was naked, had pink skin, blue eyes, high cheek-bones and looked almost human, yet its body was swollen and strangely out of proportion. Something about it reminded Mutwa of a doll, for it looked and felt "totally unnatural."

The creature mounted Mutwa "like a crazy Zulu girl," and proceeded to have sex with him. But the experience was not at all pleasant – much the opposite, in fact. The creature's body was cold, bony and lifeless, and Mutwa felt as if he were making love to a machine. To make matters worse, it attached something to his penis that made him ejaculate "too much." It then left the room, leaving Mutwa alone with the tall, female creature. His penis "was burning as if I had put it in scalding water."

Gripping him violently by the head, the creature forced Mutwa off the table he was laying on, and he fell to the floor, landing on his hands and knees. He was then led roughly from room to room. One of the things that most captured his interest, and which, he says, is still "haunting my dreams," was a collection of huge cylindrical objects, filled with greyish-pink liquid. They contained "small editions of the alien creatures floating round and round, like disgusting little frogs."

Mutwa witnessed other human beings being "tortured" by the aliens, one of whom was a white man, "smelling of sweat, urine, excrement and fear." As Mutwa walked past him, they looked deeply into each others eyes. Incredibly, Mutwa claims to have run into this very same man about two years later, while delivering parcels in the city of Johannesburg. He was working at a curio shop at the time. The man asked Mutwa where he had seen him before, to which he replied, "in Rhodesia, in a certain place underground." As though the realisation was too much to bear, the man turned away and walked off quickly down the street.

The next thing he knew, Mutwa was once again in the bush. His mind was hazy, and it took him a moment to realise that something terribly wrong had occurred. He felt a pain in his left thigh, as well as his penis, which was starting to swell. He noticed, moreover, that his shorts and trousers were torn, and that his boots were missing. Clinging to his body was the god-awful stench of the place he had been earlier. Coating his skin was a fine, grey powder. He began to stagger home, making his way along a bush track.

Mutwa eventually encountered a group of locals, who guided him back to the village, where his teacher, Mrs. Zamoya, informed him that he had been missing for three days. She believed his story straight away. She told him that he had been "caught by the God of the mountains," and that many other people had similar experiences. He was lucky to have returned alive, she said, "because many people have disappeared in that part of the land, never to be seen again…"

While staying in the village to recover, Mutwa was bathed every day, so as to wash away the tiny droplets of blood that continued to ooze from the pores of his itchy skin. He found a scoop mark on his left thigh, about a half-inch in diameter, which remains there to this day. Most unpleasant of all, how-

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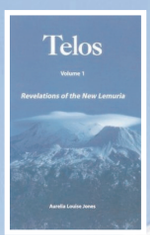

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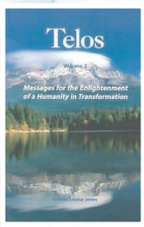

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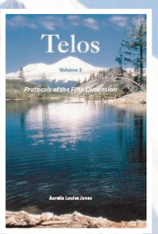

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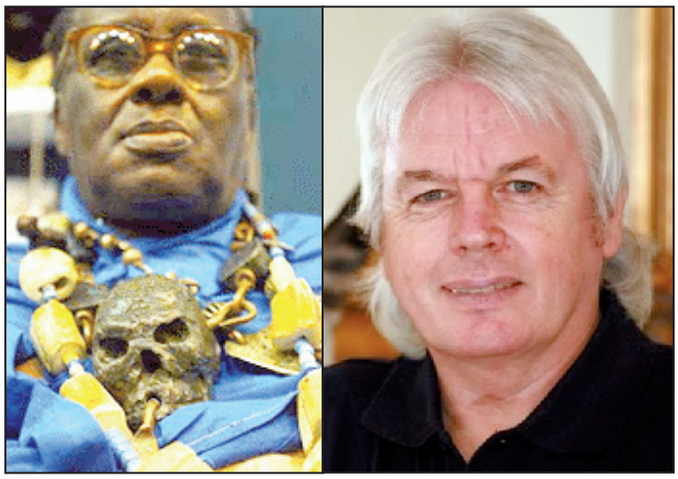
ever, skin started to peel off his penis. It also developed sores. This condition did not go away completely, he says, which is one of the reasons his first wife left him. Mutwa was eventually taken to Mrs. Zamoya's 'Solace Mission' in western Rhodesia, where it took him several months to make a full recovery.

The 'Sky Gods'

It would appear that the alien abduction phenomenon is alive and well in Mutwa's homeland, just as it is in many Western countries, for he claims to have met numerous abductees like himself. During his long career as a *sangoma*, Mutwa has been approached by countless African women who insist that they have been impregnated by the *mantindane* and other alien beings. In each case, the pregnancy has mysteriously terminated, as though the foetus has been stolen. Because, says Mutwa, many of these women have been accused of committing abortion – which, in Africa, is regarded as an act "worse than murder" – it has been his job to "convince the family of the woman's innocence, to try and heal the terrible spiritual and mental – as well as physical – trauma that the woman has undergone."



Many of controversial author David Icke's (right) speculations about 'shape-shifting reptilian aliens' – whom he believes to be the true rulers of this earth – have been confirmed by Credo Mutwa (left).

According to Mack in *Passport to the Cosmos*, many African tribes believe that the *mantindane* and other alien beings harvest sperm and ova from unsuspecting human victims. The Masai warriors, for instance, fear that the *mantindane* are able to drain a man's semen, which is why they go into battle wearing codpieces to protect their genitals, whereas the women of the tribe wear certain ornaments to protect themselves from being sexually molested by these entities.

"Once a *mantindane* has dealt with you," says Mutwa, "you become afraid of making love to a woman…These beings scar you for the rest of your life." Flawed though the *mantindane* may be, Mutwa points out that they are "part of us, part of our lives," and that "they are moved by a desperate need." Mutwa calls the *mantindane* "solvers of great problems." Their technology, he says, may be "several million years ahead of ours."

Whether or not one accepts Mutwa's claim that the *mantindane* and other alien beings are sexually compatible with hu-

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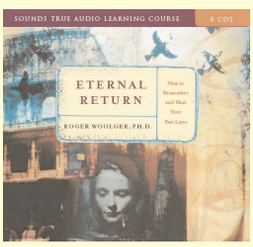

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man beings – or that such entities actually exist – it cannot be denied that these matters are a very big part of African tribal culture. The "sky people," or "sky gods," says Mutwa, have visited Earth for thousands of years, arriving from the heavens in "magic sky boats." The Pygmies, the Kalahari Bushmen, the Ovahimba of Namibia, the tribes people of Zaire, and of course the Zulus – all of them accept the existence of extraterrestrials, and even believe that humanity is descended from such beings.

The stars are revered by Mutwa's people, who consider them more important than even the sun or the moon. The word 'Zulu', in fact, means 'people from the stars'. It is from the stars that much knowledge and wisdom has originated, they say. The people of Botswana, explains Mack, "call a star *naledi*, which means 'light of the spirit', and have carved in wood, painted on rocks, or even scratched on metal 'the so-called UFOs,' the 'magic vehicles' in which the *mantindane* and the star gods of the various tribes travelled."

In addition to the somewhat sinister and repulsive *mantindane*, Mutwa speaks of another significant alien race – one that UFO enthusiasts and conspiracy theorists in the West call 'the reptilians'. "Some say that these creatures were like crocodiles, with crocodile like teeth and jaws, but with very large round heads," he says. Anyone who's read Robert Temple's impressive and scholarly *The Sirius Mystery* (1976) would be familiar with the enigma surrounding the Dogon people of Mali, west Africa, who possess advanced astronomical knowledge of the Sirius star system, and who claim that they gained this knowledge, many thousands of years ago, from the *Nommo*, a race of advanced reptilian or amphibian beings who hail from Sirius (more specifically, Sirius A). Throughout Africa, says Mutwa, these mysterious, reptilian gods are known by other names as well. "In West Africa, in the land of the Bumbara people, these amphibian or reptilian sky gods are known as Zishwezi… In West Africa again, these creatures are called the Asa, which means the mighty ones of magic…"

Fact or Fiction?

What, then, are we to make of Mutwa's claims? Was he really abducted by alien beings? Or was his story a fabrication – either completely or partially? And what about his people's beliefs that we are "descendants from gods who came out of the skies thousands of years ago," and that these beings "share the earth with us," and exploit us? Should this information be interpreted literally?

According to Mack and Chalker, both of whom looked deeply into Mutwa's story, these questions are difficult to answer with a simple yes or no. The truth may lie somewhere in the middle, they say. In *Passport to the Cosmos*, Mack points out that Mutwa and other indigenous people with whom he has discussed the UFO phenomenon and other related matters, do "not sharply distinguish material or literal reality from mythic truths." He adds, moreover, that certain ideas of Mutwa's, "like the dominant role of the *mantindane* and other extraterrestrial or star beings in human cultural history, seem related to tribal myth and legend." Chalker is of much the same opinion as Mack. "'Oral material' like Credo's is very difficult to judge," he says.

Given the kind of life he's lead, it's a miracle that Mutwa is still alive to this day. Now eighty-six or thereabouts and suffering from diabetes and asthma, his health is continuing to worsen at a rapid rate, and it's fair to assume that he probably won't be alive for very much longer. He claims that the 'alien knowledge' he has divulged in recent years, which he once pledged never to reveal, was supposed to be reserved for initiate *sangomas* like himself only. He decided to 'break ranks' and 'reveal all', however, because he lacks a successor onto whom he can pass his unique and sacred knowledge – knowledge he has earned during a lifetime of initiations. Plus, he insists, this information is too important to be withheld from humanity, and is needed in this time of great global crisis.

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This article was originally published, in a substantially different form, in the May 2008 issue of FATE (vol. 61, no.5, issue 697), under the title 'Vusamazulu Credo Mutwa and the Alien Agenda'.

FURTHER READING

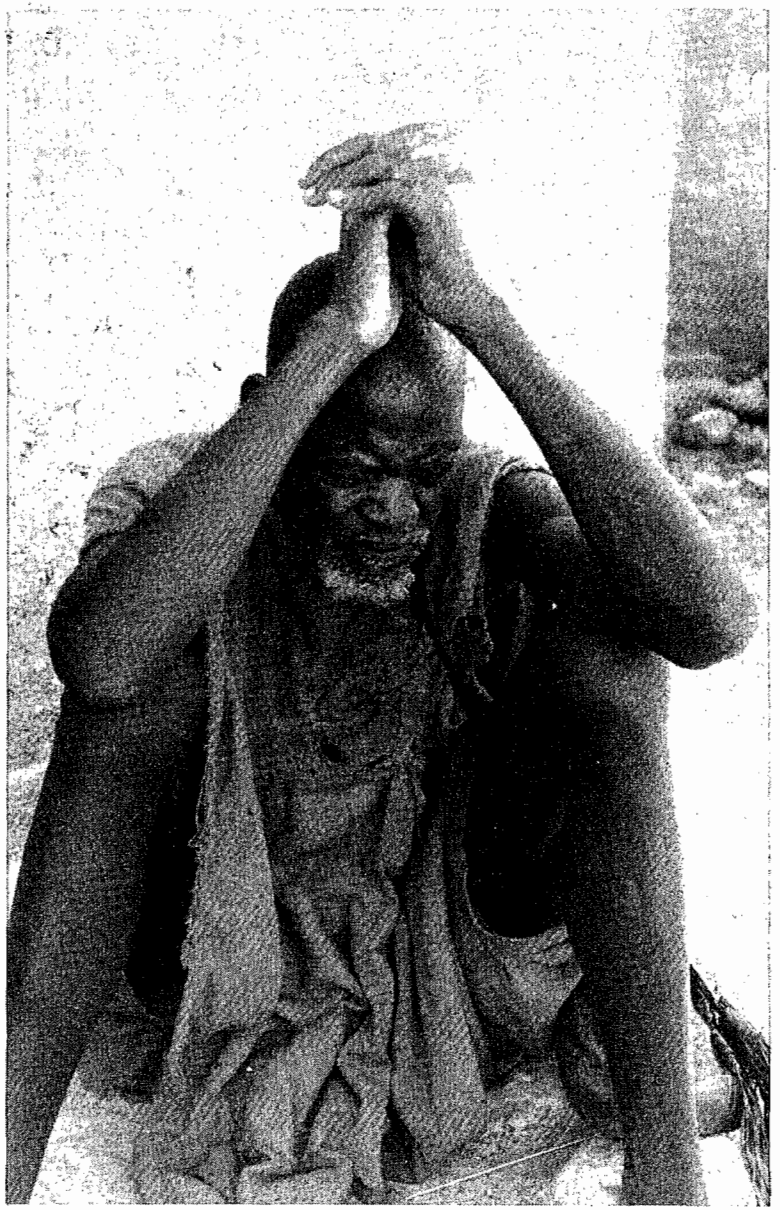
Vusamazulu Credo Mutwa's book *Zulu Shaman: Dreams, Prophecies, and Mysteries* (256 pages, paperback), is available from New Dawn Books for $37.95 + $8 p&h. In this rare window into Zulu mysticism, Vusamazulu Credo Mutwa breaks the bonds of traditional silence to share his personal experiences as a *sangoma* – a Zulu shaman. Set against the backdrop of post-colonial South Africa, Zulu Shaman relays the first-person accounts of an African healer and reveals the cosmology of the Zulu. To order, use form on page 80.

LOUIS PROUD lives in Melbourne. An avid writer/researcher, whose interests include occultism, parapsychology, and ufology, he has written numerous articles on these and other unconventional topics. His work has appeared in *Fate* and *Mysteries* magazine. He is a regular contributor to *New Dawn*.

Conversations with Ogotemmêli

AN INTRODUCTION TO DOGON RELIGIOUS IDEAS

MARCEL GRIAULE



Ogotemmêli

Conversations with Ogotemmêli

AN INTRODUCTION TO DOGON RELIGIOUS IDEAS

by

MARCEL GRIAULE

with an introduction by

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FOREWORD

In 1948 Marcel Griaule published under the title *Dieu d'Eau: entretiens avec Ogotemmêli* a short book on Dogon religion. Written in an informal style and including no apparatus of scholarship—for it was intended to reach a general audience and to make the character and significance of Dogon religious life more widely known—this book marked a new stage in the intensive studies of Griaule and his colleagues among this people, since it attempted to provide a comprehensive outline of Dogon cosmology as he had recently come to understand it. It was suggested to Professor Griaule that an English translation should be published but he was himself more preoccupied with carrying his Dogon studies further, and indeed subsequent research by himself and his colleagues has greatly elaborated the documentation and in some respects modified interpretations.

Following his deeply regretted death in 1956 the Council of the Institute gave some consideration to the possibility of publishing an English version of some of Professor Griaule's studies. It accordingly welcomed an offer from Professor Robert Redfield, on behalf of the Centre for the Comparative Study of Religion of the University of Chicago, of a grant towards the cost of preparing an English translation of *Dieu d'Eau*. It has not proved easy to obtain such a translation, but we hope that this version will be of value in conveying the personal qualities of Professor Griaule's text and something of the spirit of the original. Our thanks are due to Mr. Ralph Butler who prepared a first version, and to Dr. Audrey I. Richards and Mrs. Beatrice Hooke who undertook its revision.

DARYLL FORDE

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INTRODUCTION

PROFESSOR Marcel Griaule directed ethnographic field studies in Africa for over a quarter of a century. The first took him to Abyssinia in 1928 and 1929 and was followed by a two-year mission which traversed the continent from West to East, from Dakar to Djibouti, 1931–1933. This expedition assembled a very considerable documentation and enriched the Musée de l'Homme with collections of several thousand objects. It also laid the foundations for intensive studies which were to be carried out later in several areas along its route. From 1935 to 1939 three expeditions followed up these studies, notably in Mali, Cameroun and Chad. After the interruption of the war, annual expeditions and sometimes visits twice a year were made from 1946 to 1956, and were devoted to intensive studies among the peoples along or close to the Upper Niger in present-day Mali.[1]

Marcel Griaule participated personally in all these expeditions until January 1956, less than two months before his deeply regretted death from the malady from which he had suffered since 1951. In the course of them he took with him a large number of collaborators trained in his methods and animated by the enthusiasm and energy which he devoted to his researches. Many of these colleagues continued studies during the same period in other areas which he had prospected and so widened the field of enquiry.

No attempt can be made here to list all the topics and questions with which these expeditions have dealt. Almost all aspects of human activity have been studied and the members of the

[1] These expeditions were subsidized and sponsored by many official scientific organizations (institutes, learned societies, foundations, committees), by the Muséum d'Histoire Naturelle and the Musée de l'Homme, the Centre National de la Recherche Scientifique, the Ministries of Education, Air and French Overseas Territories, by the Governments of the Overseas Territories, and by private sources.

field groups have worked variously as ethnographers, linguists, historians of religion, students of art, and archaeologists. They have also advanced the ethnobotany and ethnozoology of the areas studied. Modern techniques have been fully utilized, such as tape recording, cinema and aerial photography, of which extensive use was made. Finally, the Centre National de la Recherche Scientifique of France sponsored the construction and equipping of a laboratory vessel, for which Marcel Griaule had conceived the plans, and placed it under his direction as a base for field studies along the Niger. This boat, which includes living quarters, laboratories and storage space, has been in service since 1955 on the Niger, and provided a mobile base for the continuous study of its populations.

A simple scanning of the publications of Marcel Griaule, which exceed 170 in number, makes clear the range of his studies with regard to both subjects and regions.[2] In them he has recorded original observations, some of which were initial discoveries, concerning social organization, technology, religion, art, games, medicine, and pharmacopoeia relating to many African societies. This rich variety, due in large part to his methods of work, was apparent in his teaching at the Sorbonne.[3] To his personal publications one must also add the considerable number by his collaborators, who took part in the many expeditions.

All this work has brought to the attention of scholars, through the discovery and formulation of its foundations, the full recognition of the remarkable development in all aspects, save only in the technical field, of civilization among African peoples. A consideration of African art, to which Marcel Griaule himself contributed much—an art which has moved and aroused reflections in European peoples, and has also considerably influenced European art—has demonstrated the vigour of African cultures. We are however far from understanding all its developments; many years of further patient study will be needed to estimate its range more fully.

[2] A full list of the works and articles published by Marcel Griaule appeared in Vol. XXVI (1956) of the *Journal de la Société des Africanistes*.

[3] *Méthode de l'ethnographie*, edited by Marcel Griaule, was published by the Presses Universitaires de France in 1957. See also: M. Griaule: 'Introduction méthodologique', *Minotaure*, No. 2, 1933, pp. 7–12; Application de l'aviation à la recherche scientifique', 2nd *Congrès National de l'Aviation Française*, No. 41 bis, 1940, p. 11; 'L'enquête orale en ethnologie', *Revue philosophique*, oct.–déc., 1952, pp. 537–553.

It is here that Marcel Griaule's methods of study, due in large measure to his personal temperament and his warm humanity, played so great a part. It was a method that he applied instinctively from the beginning and then developed more systematically during the long period of his field studies. He combined with the most rigorous pursuit of objective and scientific observation of the facts observed, an active participation in the life of the peoples studied, participation which required a prudence that was continually on the alert and the fullest cross-checking of information and impressions in both space and time. While like others he made collections of objects and reported observed facts, he also made the fullest use of discussions and of the analysis of activities conjointly with those who were using the various objects and with the actors in the rituals. The long period of his studies, and the amount of time passed in the field have also been dominant factors, and the persistence with which he returned to the same places (the Dogon studies were undertaken during successive expeditions from 1931 onwards and the Bambara since 1946) are evidence of this.[4]

It became clear in the course of this work that African peoples had, like others, reflected on their own customs, that these customs stemmed from norms which were proper to themselves but which were nevertheless fundamental standards which it was indispensable for the ethnographer to understand. Enquiry, enriched by such an approach, was at the same time complicated by it, for it was by no means easy for minds attached to occidental logic to penetrate systems of thought such as these in which analogies and the power of symbols have the value of facts. Thus for example African techniques, so poor in appearance, like those of agriculture, weaving and smithing, have a rich, hidden content of significance. Religious gestures, whether spectacular or secret, and generally uncomprehended by outsiders, show themselves under analysis to be of an

[4] The funeral of Marcel Griaule was celebrated with full Dogon funeral rites at Sanga on April 7 and May 8, 1956. The Dogon showed in this way the respect, affection and gratitude they felt towards him for his attitude and his acts during all the time he had lived among them.

extreme subtlety in their implications. The smallest everyday object may reveal in its form or decoration a conscious reflection of a complex cosmogony. The observer needs not only finesse but also infinite patience. But the reward for such effort is that these forms and gestures become intelligible and perfectly clear expressions. Thus a checkered coverlet is a text in which the woven designs constitute signs expressed by its makers and known to initiates. A basket for carrying in the harvest represents when upturned the rainbow on which humanity descends from the sky to the earth. Its square base connotes space and the cardinal points. The paintings successively made at different periods of the year on a totemic sanctuary with materials derived from different cereals are at the same time a writing and form of numeration. The sacrifice of a humble chicken, when accompanied by the necessary and effective ritual gestures, recalls in the thinking of those who have experienced it an understanding that is at once original and coherent of the origins and functioning of the universe.

The Africans with whom we have worked in the region of the Upper Niger have systems of signs which run into thousands, their own systems of astronomy and calendrical measurements, methods of calculation and extensive anatomical and physiological knowledge, as well as a systematic pharmacopœia. The principles underlying their social organization find expression in classifications which embrace many manifestations of nature. And these form a system in which, to take examples, plants, insects, textiles, games and rites are distributed in categories that can be further divided, numerically expressed and related one to another. It is on these same principles that the political and religious authority of chiefs, the family system and juridical rights, reflected notably in kinship and marriages, have been established. Indeed, all the activities of the daily lives of individuals are ultimately based on them.

In African societies which have preserved their traditional organization the number of persons who are trained in this knowledge is quite considerable.[5] This they call 'deep knowledge' in contrast with 'simple knowledge' which is regarded as 'only a beginning in the understanding of beliefs and customs' that people who are not fully instructed in the cosmogony possess.[6] There are various reasons for the silence that is generally observed on this subject. To a natural reserve before strangers who, even when sympathetic, remain unconsciously imbued with a feeling of superiority, one must add the present situation of rapid change in African societies through contact with mechanization and the influence of school teaching. But among groups where tradition is still vigorous, this knowledge, which is expressly characterized as esoteric, is only secret in the following sense. It is in fact open to all who show a will to understand so long as, by their social position and moral conduct, they are judged worthy of it. Thus every family head, every priest, every grown-up person responsible for some small fraction of social life can, as part of the social group, acquire knowledge on condition that he has the patience and, as the African phrase has it, 'he comes to sit by the side of the competent elders' over the period and in the state of mind necessary. Then he will receive answers to all his questions, but it will take years. Instruction begun in childhood during assemblies and rituals of the age-sets continues in fact throughout life.

These various aspects of African civilization gradually became clear in the course of intensive studies undertaken among several of the peoples of Mali and Upper Volta over more than a decade. In the case of the Dogon, concerning whom there have already been numerous publications,[7] these studies have made possible the elaboration of a synthesis covering the greater part of their activities.

We should now record the important occurrence during the field expedition of 1947 which led to the writing of this particular study. From 1931 the Dogon had answered questions and commented on observations made during previous field trips on the basis of the interpretation of facts which they call 'la parole de face'; this is the 'simple knowledge' which they give

[5] Cf. M. Griaule 'Le savoir des Dogon', *Journal de la Société des Africanistes*, Vol. XXII (1952), pp. 27–42. The author records the different degrees of teaching of this knowledge among the Dogon and gives a figure for the number of initiates of both sexes in the double village of Ogol.

[6] Cf. G. Dieterlen: *Essai sur la religion bambara*, Paris, Presses Universitaires de France, 1950, p. xvii, note 1.

[7] The writings of Marcel Griaule and his colleagues published before 1946 are concerned with 'simple knowledge'. Cf. 'La savoir des Dogon', p. 27, n. 2.

in the first instance to all enquirers. Publications of information obtained before the studies in 1948 relate to this first level of interpretation.[8]

But the Dogon came to recognize the great perseverance of Marcel Griaule and his team in their enquiries, and that it was becoming increasingly difficult to answer the multiplicity of questions without moving on to a different level. They appreciated our eagerness for an understanding which earlier explanations had certainly not satisfied, and which was clearly more important to us than anything else. Griaule had also shown a constant interest in the daily life of the Dogon, appreciating their efforts to exploit a difficult country where there was a serious lack of water in the dry season, and our relationships, which had thus extended beyond those of ethnographical enquiry, became more and more trusting and affectionate. In the light of all this the Dogon took their own decision, of which we learned only later when they told us themselves. The elders of the lineages of the double village of Ogol and the most important totemic priests of the region of Sanga met together and decided that the more esoteric aspects of their religion should be fully revealed to Professor Griaule. To begin this they chose one of their own best informed members, Ogotemmêli who, as will be seen in the introduction, arranged the first interview. This first exposition lasted exactly the number of days recorded in *Dieu d'Eau*, in which the meandering flow of information is faithfully reported. Although we knew nothing of it at the time, the progress of this instruction by Ogotemmêli was being reported on daily to the council of elders and priests.

The seriousness and importance of providing this exposé of Dogon belief was all the greater because the Dogon elders knew perfectly well that in doing so they were opening the door, not merely to these thirty days of information, but to later and more intensive work which was to extend over months and years. They never withdrew from this decision, and we should like to express here our grateful thanks to them. After Ogotemmêli's death, others carried on the work. And since Professor Griaule's death they have continued with the same patience and eagerness to complete the task they had undertaken. These later

[8] M. Griaule, 'Le savoir des Dogon', p. 27; *ibid*, p. 2.

enquiries have made possible the publication of the many further studies cited in the bibliography and the preparation of a detailed treatise entitled *Le Renard Pâle*, the first part of which is now in the press. And in 1963, as this is written, the investigation still continues.

G. DIETERLEN

PREFACE

In one of the most remarkable mountain areas in Africa lives a population of peasant-warriors who were one of the last peoples to lose their independence and come under French rule. Many Europeans have regarded the Dogon as savages, if not the most backward race in the whole region. They have been thought to practise human sacrifice and to offer resistance to outside influence all the more effectively because of the natural difficulties of the country they inhabit. Writers have described their fears when embarking on what were thought to be rash expeditions. In the light of these stories, and on account of suspected revolts, often the result of misunderstandings, whole villages have sometimes been laid under an interdict.

The Dogon, in short, were thought to present one of the best examples of primitive savagery, and this view has been shared by some Muslim Africans, who are no better equipped intellectually than Europeans to understand those of their brothers who cling to the traditions of their ancestors. Only those officials who have undertaken the hard task of governing these people have learnt to love them.

The author of this book and his numerous fellow-workers have been associated with the Dogon for some fifteen years, and through their published works these people are today the best-known tribe in the whole of the Western Sudan. *Les Ames des Dogon*, by G. Dieterlen (1941), *Les Devises*, by S. de Ganay (1941), and *Les Masques*, by M. Griaule (1938), have furnished scholars with proof that the life of these Africans was based on complicated but orderly conceptions and on institutional and ritual systems in which there was nothing haphazard or fantastic. Ten years ago these works had already drawn attention to new facts concerning the 'vital force', about which sociologists have been telling us for half a century past. They have shown the primary importance of the notion of the person and his relations with society, with the universe, and with the divine.

Thus Dogon ontology has opened new vistas for ethnologist and placed the problem on a broader basis.

More recently, too, in his notable book *La Philosophie bantou* (1945) the Rev. Fr. Tempels presented an analysis of concep tions of this kind, and raised the question of whether 'Bant thought should not be regarded as a system of philosophy'.

As a result of patient and methodical research, pursued fo fifteen years from the time when the first steps were taken in th rocky cliffs of Bandiagara, this question can now be answered so far as the Dogon are concerned: for these people live by cosmogony, a metaphysic, and a religion which put them on par with the peoples of antiquity, and which Christian theology might indeed study with profit.

The teaching on these subjects was imparted to the autho by a venerable individual, Ogotemmêli, of Lower Ogol. Thi man, a hunter who had lost his sight by an accident, was able as a result of his infirmity, to devote long and careful study t these things. Endowed with exceptional intelligence, a physica capacity which was still apparent in spite of his affliction, and wisdom, the fame of which has spread throughout his country he had quickly appreciated the interest attaching to the ethno logical work of the Europeans, and had been waiting fifteen years for an opportunity to impart his knowledge to them. He was anxious, no doubt, that they should be acquainted with the most important institutions, customs, and rituals of his own people.

In October 1946 he summoned the author to his house, and on thirty-three successive days, in a series of unforgettable conversations, he laid bare the framework of a world system the knowledge of which will revolutionize all accepted ideas about the mentality of Africans and of primitive peoples in general.

It might be thought that we are here concerned with esoteric teaching; some have even suggested, on a first impression, without waiting for further details, that it was a case of personal speculations of merely secondary interest. These are, moreover, the very people who will devote a lifetime to the presumably personal ideas of Plato or Julian of Halicarnassus.

But although the full range of this teaching is known only to the elders and to certain initiates, it is not esoteric in character,

since anyone who reaches old age can acquire it. Moreover, totemic priests of all ages are acquainted with those parts of the doctrine which specially concern them, while the ritual observances attaching to this corpus of beliefs are practised by the whole people.

Obviously the ordinary people do not apprehend the profounder significance of their actions and their prayers; but this is true of all peoples. The Christian dogma of Transubstantiation cannot be called esoteric merely because the man in the street is ignorant of the word and has only vague ideas as to its meaning.

Similar reservations might be made as to the explanatory and representative value of these doctrines and their bearing on African mentality in general. It might be maintained, for example, that what is true of the Dogon is not true of the other peoples of the Western Sudan.

To that contention the author and his colleagues have a convincing reply: the thought of the Bambara is based on an equally systematic and equally rich metaphysic, the fundamental principles of which are comparable to those of the Dogon. The works of Madame G. Dieterlen and Madame de Ganay present evidence that this is so. The same is true of the Bozo fishermen of the Niger, of the Kouroumba farmers of the Niger bend, and of the mysterious iron-workers of these same regions, on which research is only just beginning.

We are not concerned, therefore, in the present instance, with a single unusual system of thought, but rather with the first example of a series which will prove to be a long one.

In his work in this connection the author hopes to attain two objects: on the one hand to present to a non-specialist public, and without the usual scientific apparatus, a work which would customarily be addressed only to experts. On the other hand he is concerned to pay a tribute to the first African in French West Africa who has revealed to the European world a cosmogony as rich as that of Hesiod, poet of a dead world, and a metaphysic that has the advantage of being expressed in a thousand rites and actions in the life of a multitude of living people.

1947

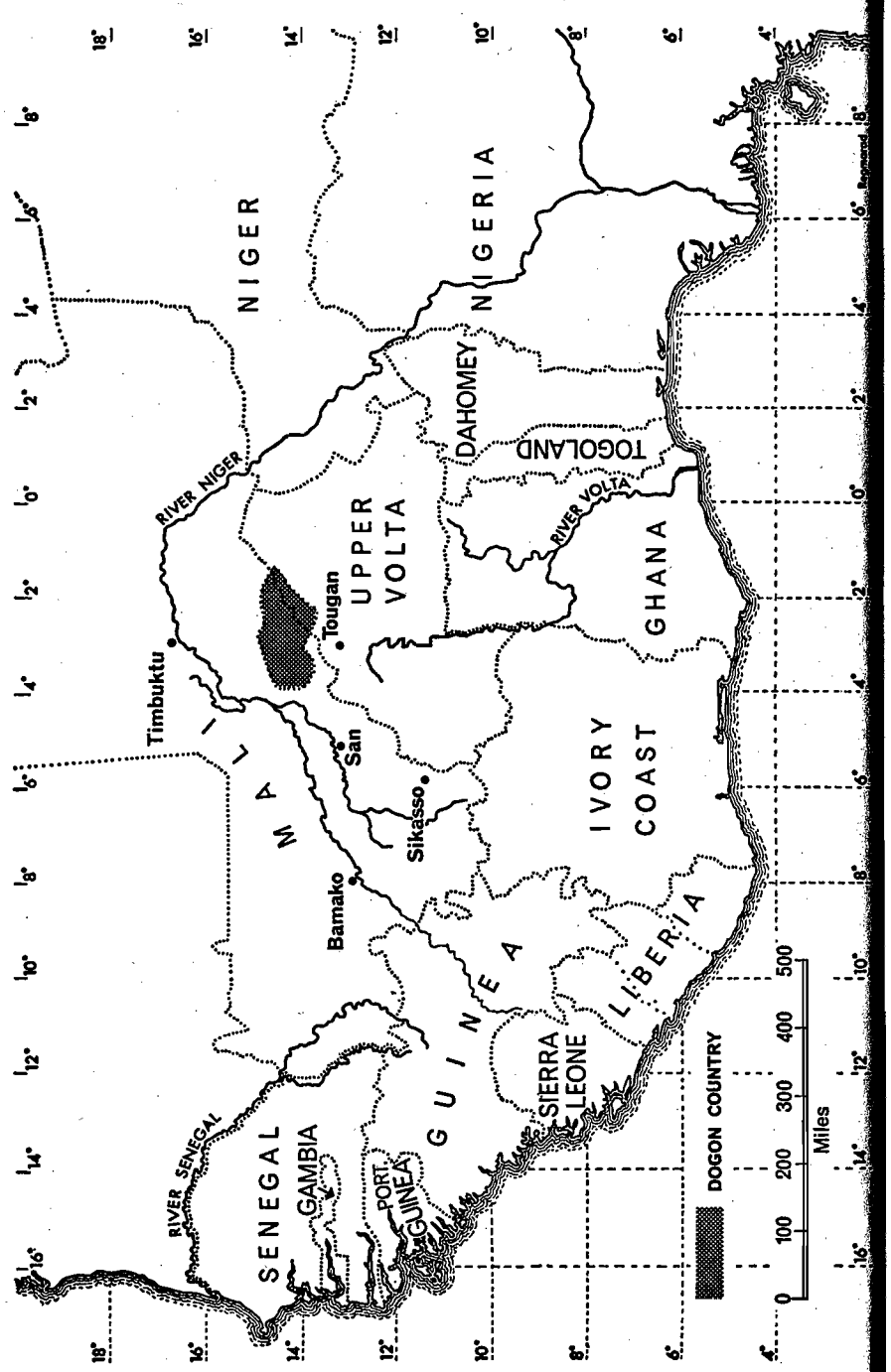
The Ogols

THE sun had risen abruptly from the plain of the Gondo, and was shining down upon the roofs of Lower Ogol. The birds had ceased their song, leaving the sun to take the centre of the stage. In the courtyard of the caravanserai, typical of every camping place in the French Sudan, the last moments of peace were slipping away. Round a forgotten dish of food remaining from the previous day traces of asses' hooves marked the tracks of the night's visitors. Four neat heaps of dung, which might have served as specimens for the Mammals' department of a museum, had not yet at that hour become a centre of attraction for the dung-beetles.

A large sloping rock of pinkish-grey served as a low table in the service-yard in front of the cube-shaped building of cracked earth, which faced away from the rising sun and looked out from all its entrances on the Dolo valley. No mountain broke the view in any direction except to the east, where by going up to one of the roofs it was possible to discern the gentle slope of Ninu rising above the debris of Banani.

We were engulfed in a turbulent sea of sandstone, cleft by narrow sandy valleys and broken by wave-like ridges of rock which reflected the sunlight. The only shelter was provided by folds in the arid landscape, and faces and bodies were scoured by the sand with which the air was laden.

In the shadowy interior of the building, open to every wind since it was without doors or windows, the first stirrings of early morning activity were beginning. Four Europeans under mosquito-nets were exchanging the usual trivial remarks. In the courtyard, now bathed in a subdued pinkish-yellow light, a figure flooded with sunlight appeared between two pillars of the surrounding wall. He paused for a moment to contemplate the scene inside, still arranged for the night. He saw the bowl and



the ass-droppings and, fallen in the dust, the barrier of mats which should have screened the kitchen. Eventually his glance came to rest on the window of the store-room, and he noticed the disorder of the millet stalks put up to keep out the cats.

Mênyu was a gentle African of Upper Ogol, the devoted servant of the four foreigners, whom he had known for a long time. He stifled an oath and, waving his arms in the wide sleeves of his long white coat, advanced to deal with these calamities.

The action of the day began to take shape. Apurali, the steward, had already exchanged interminable greetings with his colleague. Other Dogon made their appearance, filling the courtyard; woman with their children on their backs needing eye-treatment; a girl with a skull injury; naked babies with bulging stomachs settled themselves to watch the spectacle which was going to last all day. On the walls, on the rock in the centre, on the steps of the house, informants and interpreters waited in groups till their names were called. The scene was a repetition of what had happened the day before and the day before that, and every day for fifteen years past whenever white men visited the southern ridge of Upper Ogol.

In a corner of the verandah a European was continuing an enquiry, begun the day before, into a mysterious sacrifice which had taken place in a cleft in the Gorge of I. On the previous day he had penetrated into the caves and funnels in the sandstone and, descending by ledges in the rocks, had come to some ruins where the scent of wild animals and bats was strong. An elderly Dogon was giving scraps of information in reply to his questions, reluctantly surrendering the bare bones of the truth, now going back on what he had said before, now proffering lies, smiling or abashed, but resolutely clinging to his mysteries. His brown Phrygian cap hung down over one ear, covering his dark face with its only slightly thick lips, his thin nose and eyes without lashes.

In the north gallery actions were more animated. A young European woman was conducting a choir of four Dogon belonging to different groups, each speaking a dialect of its own; since each possessed a rich vocabulary and a great number of verbs of action, the four speakers soon became impassioned actors, miming the attitudes they were expressing and shouting examples.

The north room was more like a confessional; priests of the cult of the ancestors were speaking in lowered voices to a European woman who was at once patient and persistent.

In the south gallery another white woman was writing down the text of prayers to Komo at the dictation of a bright-eyed Bambara.

'Komo! Killer of fat dead!'

'Shroud of the living!'

All four points of the compass therefore were full of the usual daily sequence of rumour, short-lived outbursts, and slackening of tension.

But now a novelty was approaching in the person of Gana, son of the Hogon, the oldest man, and consequently the religious chief, of Ogol. He was coming towards the building along the embankment a bare handsbreadth wide between two fields of high millet. Between his lips he had a chewing-stick, which he took in his hand when he wished to greet his acquaintances. His baggy breeches and full tunic introduced a touch of brown colour among the cornstalks.

On reaching the rocky slope of Upper Ogol, he proceeded to climb it, following the track worn smooth by thousands of feet. He saluted the building from the outside before entering the courtyard. There he came up to the European and smiled; his ears seemed to draw closer to each other on either side of his narrow skull.

'A hunter wishes to see you.'

'Is he sick?'

When an African asks to see a European, it is usually because he is sick; otherwise he is not particularly interested in meeting a white man.

'No! He wishes to sell you an amulet.'

'What amulet?'

'The amulet you ordered ten years ago in return for the bullets.'

'I have no recollection of that.'

The European bit his lip, realizing suddenly the unusual character of this request. 'Good!' he said and, continuing his conversation with the man who had offered the sacrifice, sent Gana to fetch the amulet.

The latter with his chewing-stick in his mouth made his way

back along the path he had come by, leaping down the rocks of Upper Ogol and crossing through the millet, till he was lost to view in the tangle of houses in Lower Ogol. Here he entered a courtyard, and said something in a low voice in front of an open door. A thin hand emerged from the shadows within to hand him a trapeze-shaped piece of leather covered with dried blood.

Gana made his way back along the same path, and appeared before the European.

'And the formula?' said the white man. 'Have you got that?'

'What formula?'

'The formula for its manufacture and use. Go and get it!'

'I know it,' said the man who had offered the sacrifice, speaking when Gana's back was turned, and proceeded at once to repeat it to the European, who wrote it down.

The seventeen-year-old Gana knew well enough what to make of these concerns of his elders and betters. Once again he leapt down the rocks of Upper Ogol, but this time he remained standing stiffly on the track, and with a quick movement took his chewing-stick from his mouth: he had got a thorn in his foot. Then he proceeded on his way limping, and again sought out the courtyard in the labyrinth of narrow streets. Sitting down on the threshold of the African's house he spoke at length, while he removed a splinter from his toe. A slow voice answered him, to which he listened respectfully. Then with a slight sigh he returned to the white man, whom he now found alone on the verandah. To him, after removing his chewing-stick, he repeated the formula, forgetting three verses, which his interlocutor promptly read out to him from his notes. Gana's jaw dropped for a moment in astonishment.

'But who is this old hunter?' the white man asked.

He did not understand. He thought that the European wanted to know the man's device.

'*Vizê!*' he said. '*Vizê karandiang!*'

Which means: 'A man to keep away from! A terrible man!'

FIRST DAY

Ogotemmêli

LOWER Ogol, like all Dogon villages, was a collection of houses and granaries all crowded together, flat roofs of clay alternating with cone-shaped roofs of straw. Picking one's way along its narrow streets of light and shade, between the truncated pyramids, prisms, cubes or cylinders of the granaries and houses, the rectangular porticoes, the red or white altars shaped like umbilical hernias, one felt like a dwarf lost in a maze. Everything was mottled by the rains and the heat; the mud-walls were fissured like the skins of pachyderms. Over the walls of the tiny courtyards might be seen, under the floors of the granaries, fowls, yellow dogs, and sometimes great tortoises, symbols of the patriarchs.

At a turn of the street there was a door, shaped with an axe, but, even when new, it could never have fitted the entrance built of earthen pillars with a pediment of wooden blocks. The door was as wide as a man's two shoulders; winter rains had ploughed wave-like furrows in the wood between which the knots looked like open eyes. Drought, clutching hands, and the muzzles of goats had worn it away so that it grated on its hinges and swung back against the wall with a bang like a gong, revealing a squalid courtyard, which belonged to the most remarkable man of the plains and rocks from Oropa to Nimbé, Asakarba and Tintam.

The white man stepped over the scanty midden of an old man with no family. A row of cabins, broken by a low door on the ground floor and a flat panel on the floor above, stood in the middle of the courtyard forming a façade which concealed the main building behind it. In the pediment were ten swallows' nests, and the edge of the roof was adorned by eight cones with flat stone tops. To right and left were six granaries in a row like big dice, two of them facing the neighbouring

house, to which they belonged. Of the other four one was empty, another rickety, and the third split across like a half-bitten fruit. Only one of them was in use: it was half full of grain.

Opposite, between the main building and the granaries, a low house, in which there were faint sounds of life, completed the enclosure of the courtyard. On the right in a store-room open to the sky there was a perpetual whirl of down blown about by a light breeze.

The man accompanying the European pronounced the usual words of greeting. Immediately a voice replied clearly and distinctly:

'God brings you! God brings you!'

'Greetings! How is your health?'

Slowly the voice drew nearer. From the shadows of the interior came the sound of hands feeling their way along walls and woodwork. A stick tapped on the floor: there was a sound of hollow earthenware: some tiny chickens made their way out one by one through the cat-hole, thrust out by the great being who was approaching.

At last there appeared a brown tunic, drawn in at the seams and frayed by long use like the standards of the warriors of old. Then a head bent beneath the lintel of the door, and the man stood up to his full height, turning towards the stranger a face that no words can describe.

'Greetings!' he said, 'Greetings to those who are athirst!'

The thick lips spoke the purest Sanga language. So alive were they that one saw nothing else. All the other features seemed to be folded away, particularly as, after the first words, the head had been bent. The cheeks, the cheek-bones, the forehead and the eyelids seemed all to have suffered the same ravages; they were creased by a hundred wrinkles which had caused a painful contortion as of a face exposed to too strong a light or battered by a hail of stones. The eyes were dead.

The two visitors came from outside, and might therefore be supposed to have been working in the heat. Accordingly the old man leaning on his stick greeted them with the words:

'Welcome! Welcome after weariness! Welcome from the sun!'

The longest task of the first day was the choice of a place for

the conversations. The space in front of the dwelling-house, even if the aged Ogotemmêli remained indoors, and even if the white man bent his head towards him and spoke in low tones as if in the confessional, was, according to Ogotemmêli, open to the objection that interviews there might excite the eternal curiosity of the women. The minute courtyard on the other side of the building, on the other hand, which was exposed to all the winds from the north, might be watched by children hidden in the ruined granary. There remained the courtyard itself with its wretched dung-heap, its hollow stone, its ashes and its dilapidated wall with a gap in the middle of it just high enough for curious eyes to look through.

Ogotemmêli still hesitated; he had much to say about the inconvenience of the courtyard for the purpose of conversations between men of mature years. The European for his part did not open his mouth except to agree; he even stressed the indiscreet nature of walls and the stupidity of men and, naturally, the unconscionable curiosity of women and their insatiable thirst for novelties. All these precautions interested him: they seemed so out of proportion to the simple sale of an amulet.

In the end Ogotemmêli sat down on the threshold of the lower door of the main façade; doubled up, with his face bent downwards and his hands crossed above his head, his elbows resting on his knees, he waited.

The white man was beginning to realize that the sale of the amulet was only a pretext. There was no reference to it in the subsequent conversations, and the underlying reason for the old man's action never transpired. But from various details it appeared, as time went on, that Ogotemmêli wished to pass on to the foreigner, who had first visited the country fifteen years before, and whom he trusted, the instruction which he himself had received first from his grandfather and later from his father.

But he was waiting. He was perplexed by the result of his own approaches to this man whom he could not see. Not that the man was unknown to him: for fifteen years he had been hearing about groups of Europeans, who came, under this man's guidance, to live rough and to ride about the country studying the customs of the people.

He had even followed their work since the beginning, for he had been closely associated with Ambibê Babadyé, the great

dignitary of the masks and the white men's regular informant, who had only recently died. Many times in the last fifteen years Ambibê had come to Ogotemmêli for information and advice. From what Ambibê had told him, and from the reports of a number of other persons, he had formed a correct idea of the aims and objects of his interlocutor and his unwearying passion for research.

But the situation was unique. How was one to instruct a European? How could one make him understand things and rites and beliefs? Moreover this white man had already found out about the masks, and knew their secret language. He had been all over the country in every direction, and about some of its institutions he knew as much as he knew himself. How then to set about it?

The European relieved him of his embarrassment.

'When your gun exploded in your face, what were you firing at?'

'At a porcupine.'

The white man was trying by an indirect approach to lead the conversation to hunting and the attitude towards the animal world, and so to totemism.

'It was an accident,' said the old man. 'But it was also a last warning. I knew by divination that I was to give up hunting if I wanted to protect my children. Hunting is a work of death, and it attracts death. I have had twenty-one children, and now only five are left.'

All the tragedy of African mortality was in his words, and all the deep questionings of these men about death and their defencelessness in the face of it. They clung to their beliefs, as do all men everywhere, but though beliefs may console and explain, they cannot avert the experience.

It was on this plane of suffering that Ogotemmêli's personality was revealed, in itself and in its relation with supernatural powers. From the age of fifteen he had been initiated in the mysteries of religion by his grandfather. After the latter's death his father had continued the instruction. It seemed that the 'lessons' had gone on for more than twenty years, and that Ogotemmêli's family was not one that took these things lightly.

Ogotemmêli himself, no doubt, had from a very early age shown signs of an eager mind and considerable shrewdness.

Until he lost his sight, he was a mighty hunter who, though one-eyed from childhood as a result of smallpox, would always come back from the chase with a full bag, while the others were still toiling in the gorges. His skill as a hunter was the fruit of his profound knowledge of nature, of animals, of men and of gods. After his accident he learnt still more. Thrown back on his own resources, on his altars and on whatever he was able to hear, he had become one of the most powerful minds on the cliffs.

Indeed his name and his character were famous throughout the plateau and the hills, known (as the saying was) to the youngest boy. People came to his door for advice every day and even by night.

Phrygian caps were even now showing above the walls, and the women were making signs from a distance. It was time to go, and make room for the clients. But contact had now been made, and the conversations thereafter came about by tacit consent, according to a sort of programme and at convenient times.

SECOND DAY

The First Word and the Fibre Skirt

OGOTEMMÊLI, seating himself on his threshold, scraped his stiff leather snuff-box, and put a pinch of yellow powder on his tongue.

'Tobacco,' he said, 'makes for right thinking.'

So saying, he set to work to analyse the world system, for it was essential to begin with the dawn of all things. He rejected as a detail of no interest, the popular account of how the fourteen solar systems were formed from flat circular slabs of earth one on top of the other. He was only prepared to speak of the serviceable solar system; he agreed to consider the stars, though they only played a secondary part.

'It is quite true,' he said, 'that in course of time women took down the stars to give them to their children. The children put spindles through them and made then spin like fiery tops to show themselves how the world turned. But that was only a game.'

The stars came from pellets of earth flung out into space by the God Amma, the one God. He had created the sun and the moon by a more complicated process, which was not the first known to man but is the first attested invention of God: the art of pottery. The sun is, in a sense, a pot raised once for all to white heat and surrounded by a spiral of red copper with eight turns. The moon is the same shape, but its copper is white. It was heated only one quarter at a time. Ogotemmêli said he would explain later the movements of these bodies. For the moment he was concerned only to indicate the main lines of the design, and from that to pass to its actors.

He was anxious, however, to give an idea of the size of the sun.

'Some,' he said, 'think it is as large as this encampment, which

would mean thirty cubits. But it is really bigger. Its surface area is bigger than the whole of Sanga Canton.'

And after some hesitation he added:

'It is perhaps even bigger than that.'

He refused to linger over the dimensions of the moon, nor did he ever say anything about them. The moon's function was not important, and he would speak of it later. He said however that, while Africans were creatures of light emanating from the fullness of the sun, Europeans were creatures of the moonlight: hence their immature appearance.

He spat out his tobacco as he spoke. Ogotemmêli had nothing against Europeans. He was not even sorry for them. He left them to their destiny in the lands of the north.

The God Amma, it appeared, took a lump of clay, squeezed it in his hand and flung it from him, as he had done with the stars. The clay spread and fell on the north, which is the top, and from there stretched out to the south, which is the bottom, of the world, although the whole movement was horizontal. 'The earth lies flat, but the north is at the top. It extends east and west with separate members like a foetus in the womb. It is a body, that is to say, a thing with members branching out from a central mass. This body, lying flat, face upwards, in a line from north to south, is feminine. Its sexual organ is an ant-hill, and its clitoris a termite hill. Amma, being lonely and desirous of intercourse with this creature, approached it. That was the occasion of the first breach of the order of the universe.

Ogotemmêli ceased speaking. His hands crossed above his head, he sought to distinguish the different sounds coming from the courtyards and roofs. He had reached the point of the origin of troubles and of the primordial blunder of God.

'If they overheard me, I should be fined an ox!'

At God's approach the termite hill rose up, barring the passage and displaying its masculinity. It was as strong as the organ of the stranger, and intercourse could not take place. But God is all-powerful. He cut down the termite hill, and had intercourse with the excised earth. But the original incident was destined to affect the course of things for ever; from this defective union there was born, instead of the intended twins, a single being, the *Thos aureus* or jackal, symbol of the difficulties of God.

Ogotemmêli's voice sank lower and lower. It was no longer a question of women's ears listening to what he was saying; other, non-material, ear-drums might vibrate to his important discourse. The European and his African assistant, Sergeant Koguem, were leaning towards the old man as if hatching plots of the most alarming nature.

But, when he came to the beneficent acts of God, Ogotemmêli's voice again assumed its normal tone.

God had further intercourse with his earth-wife, and this time without mishaps of any kind, the excision of the offending member having removed the cause of the former disorder. Water, which is the divine seed, was thus able to enter the womb of the earth and the normal reproductive cycle resulted in the birth of twins. Two beings were thus formed. God created them like water. They were green in colour, half human beings and half serpents. From the head to the loins they were human: below that they were serpents. Their red eyes were wide open like human eyes, and their tongues were forked like the tongues of reptiles. Their arms were flexible and without joints. Their bodies were green and sleek all over, shining like the surface of water, and covered with short green hairs, a presage of vegetation and germination.

These spirits, called Nummo, were thus two homogeneous products of God, of divine essence like himself, conceived without untoward incidents and developed normally in the womb of the earth. Their destiny took them to Heaven, where they received the instructions of their father. Not that God had to teach them speech, that indispensable necessity of all beings, as it is of the world-system; the Pair were born perfect and complete; they had eight members, and their number was eight, which is the symbol of speech.

They were also of the essence of God, since they were made of his seed, which is at once the ground, the form, and the substance of the life-force of the world, from which derives the motion and the persistence of created being. This force is water, and the Pair are present in all water: they *are* water, the water of the seas, of coasts, of torrents, of storms, and of the spoonfuls we drink.

Ogotemmêli used the terms 'Water' and 'Nummo' indiscriminately.

'Without Nummo,' he said, 'it was not even possible to create the earth, for the earth was moulded clay and it is from water (that is, from Nummo) that its life is derived.'

'What life is there in the earth?' asked the European.

'The life-force of the earth is water. God moulded the earth with water. Blood too he made out of water. Even in a stone there is this force, for there is moisture in everything.

'But if Nummo is water, it also produces copper. When the sky is overcast, the sun's rays may be seen materializing on the misty horizon. These rays, excreted by the spirits, are of copper and are light. They are water too, because they uphold the earth's moisture as it rises. The Pair excrete light, because they are also light.'

While he was speaking, Ogotemmêli had been searching for something in the dust. He finally collected a number of small stones. With a rapid movement he flung them into the courtyard over the heads of his two interlocutors, who had no time to bend down. The stones fell just where the Hogon's cock had been crowing a few seconds before.

'That cock is a squalling nuisance. He makes all conversation impossible.'

The bird began to crow again on the other side of the wall, so Ogotemmêli sent Koguem to throw a bit of wood at him. When Koguem came back, he asked whether the cock was now outside the limits of the Tabda quarter.

'He is in the Hogon's field,' said Koguem. 'I have set four children to watch him.'

'Good!' said Ogotemmêli with a little laugh. 'Let him make the most of what remains to him of life! They tell me he is to be eaten at the next Feast of Twins.'

He returned to the subject of the Nummo spirits, or (as he more usually put it, in the singular) of Nummo, for this pair of twins, he explained, represented the perfect, the ideal unit.

The Nummo, looking down from Heaven, saw their mother, the earth, naked and speechless, as a consequence no doubt of the original incident in her relations with the God Amma. It was necessary to put an end to this state of disorder. The Nummo accordingly came down to earth, bringing with them fibres pulled from plants already created in the heavenly regions. They took ten bunches of these fibres, corresponding to

the number of their ten fingers, and made two strands of them, one for the front and one for behind. To this day masked men still wear these appendages hanging down to their feet in thick tendrils.

But the purpose of this garment was not merely modesty. It manifested on earth the first act in the ordering of the universe and the revelation of the helicoid sign in the form of an undulating broken line.

For the fibres fell in coils, symbol of tornadoes, of the windings of torrents, of eddies and whirlwinds, of the undulating movement of reptiles. They recall also the eight-fold spirals of the sun, which sucks up moisture. They were themselves a channel of moisture, impregnated as they were with the freshness of the celestial plants. They were full of the essence of Nummo: they *were* Nummo in motion, as shown in the undulating line, which can be prolonged to infinity.

When Nummo speaks, what comes from his mouth is a warm vapour which conveys, and itself constitutes, speech. This vapour, like all water, has sound, dies away in a helicoid line. The coiled fringes of the skirt were therefore the chosen vehicle for the words which the Spirit desired to reveal to the earth. He endued his hands with magic power by raising them to his lips while he plaited the skirt, so that the moisture of his words was imparted to the damp plaits, and the spiritual revelation was embodied in the technical instruction.

In these fibres full of water and words, placed over his mother's genitalia, Nummo is thus always present.

Thus clothed, the earth had a language, the first language of this world and the most primitive of all time. Its syntax was elementary, its verbs few, and its vocabulary without elegance. The words were breathed sounds scarcely differentiated from one another, but nevertheless vehicles. Such as it was, this ill-defined speech sufficed for the great works of the beginning of all things.

In the middle of a word Ogotemmêli gave a loud cry in answer to the hunter's halloo which the discreet Akundyo, priest of women dying in childbirth and of stillborn children, had called through the gap in the wall.

Akundyo first spat to one side, his eye riveted on the group of men. He was wearing a red Phrygian cap which covered his

ears, with a raised point like a uraeus on the bridge of the nose in the fashion known as 'the wind blows'. His cheek-bones were prominent, and his teeth shone. He uttered a formal salutation to which the old man at once replied and the exchange of courtesies became more and more fulsome.

'God's curse,' exclaimed Ogotemmêli, 'on any in Lower Ogol who love you not!'

With growing emotion Akundyo made shift to out-do the vigour of the imprecation.

'May God's curse rest on me,' said the blind man at last, 'if I love you not!'

The four men breathed again. They exchanged humorous comments on the meagreness of the game in the I valley. Eventually Akundyo took his leave of them, asserting in the slangy French of a native soldier that he was going to 'look for porcupine', an animal much esteemed by these people.

The conversation reverted to the subject of speech. Its function was organization, and therefore it was good; nevertheless from the start it let loose disorder.

This was because the jackal, the deluded and deceitful son of God, desired to possess speech, and laid hands on the fibres in which language was embodied, that is to say, on his mother's skirt. His mother, the earth, resisted this incestuous action. She buried herself in her own womb, that is to say, in the anthill, disguised as an ant. But the jackal followed her. There was, it should be explained, no other woman in the world whom he could desire. The hole which the earth made in the anthill was never deep enough, and in the end she had to admit defeat. This prefigured the even-handed struggles between men and women, which, however, always end in the victory of the male.

The incestuous act was of great consequence. In the first place it endowed the jackal with the gift of speech so that ever afterwards he was able to reveal to diviners the designs of God.

It was also the cause of the flow of menstrual blood, which stained the fibres. The resulting defilement of the earth was incompatible with the reign of God. God rejected that spouse, and decided to create living beings directly. Modelling a womb in damp clay, he placed it on the earth and covered it with a pellet flung out into space from heaven. He made a male organ

in the same way and having put it on the ground, he flung out a sphere which stuck to it.

The two lumps forthwith took organic shape; their life began to develop. Members separated from the central core, bodies appeared, and a human pair arose out of the lumps of earth.

At this point the Nummo Pair appeared on the scene for the purpose of further action. The Nummo foresaw that the original rule of twin births was bound to disappear, and that errors might result comparable to those of the jackal, whose birth was single. For it was because of his solitary state that the first son of God acted as he did.

'The jackal was alone from birth,' said Ogotemmêli, 'and because of this he did more things than can be told.'

The Spirit drew two outlines on the ground, one on top of the other, one male and the other female. The man stretched himself out on these two shadows of himself, and took both of them for his own. The same thing was done for the woman. Thus it came about that each human being from the first was endowed with two souls of different sex, or rather with two principles corresponding to two distinct persons. In the man the female soul was located in the prepuce; in the woman the male soul was in the clitoris.

But the foreknowledge of the Nummo no doubt revealed to him the disadvantages of this makeshift. Man's life was not capable of supporting both beings: each person would have to merge himself in the sex for which he appeared to be best fitted.

The Nummo accordingly circumcised the man, thus removing from him all the femininity of his prepuce. The prepuce, however, changed itself into an animal which is 'neither a serpent nor an insect, but is classed with serpents'. This animal is called a *nay*. It is said to be a sort of lizard, black and white like the pall which covers the dead. Its name also means 'four', the female number, and 'Sun', which is a female being. The *nay* symbolized the pain of circumcision and the need for the man to suffer in his sex as the woman does.

The man then had intercourse with the woman, who later bore the first two children of a series of eight, who were to become the ancestors of the Dogon people. In the moment of birth the pain of parturition was concentrated in the woman's

clitoris, which was excised by an invisible hand, detached itself and left her, and was changed into the form of a scorpion. The pouch and the sting symbolized the organ: the venom was the water and the blood of the pain.

The European, returning through the millet field, found himself wondering about the significance of all these actions and counteractions, all these sudden jerks in the thought of the myth.

Here, he reflected, is a Creator God spoiling his first creation; restoration is effected by the excision of the earth, and then by the birth of a pair of spirits, inventive beings who construct the world and bring to it the first spoken words; an incestuous act destroys the created order, and jeopardizes the principle of twin-births. Order is restored by the creation of a pair of human beings, and twin-births are replaced by dual souls. (But why, he asked himself, twin-births at all?)

The dual soul is a danger; a man should be male, and a woman female. Circumcision and excision are once again the remedy. (But why the *nay*? Why the scorpion?)

The answers to these questions were to come later, and to take their place in the massive structure of doctrine, which the blind old man was causing to emerge bit by bit from the mists of time.

Over the heads of the European and Koguem the dark millet clusters stood out against the leaden sky. They were passing through a field of heavy ears, stiffly erect and motionless in the breeze. When the crop is backward and thin, the ears are light and move with the slightest breath of wind. Thin crops are therefore full of sound. An abundant crop, on the other hand, is weighed down by the wind and bows itself in silence.

THIRD DAY

The Second Word and Weaving

ANYONE entering the courtyard upset its arrangements. It was so cramped that the kites, most cunning of all the acrobats of the air, could not get at the poultry. In a hollow stone there were the remains, or rather, the dregs of some millet-beer, which the poultry, cock, hen and chickens, were glad to drink. So was a yellow and white striped dog with tail erect like an Ethiopian sabre. When the door banged, all these creatures dispersed, leaving the courtyard to the humans.

Ogotemmêli, ensconced in his doorway, proceeded to enumerate the eight original ancestors born of the couple created by God. The four eldest were males: the four others were females. But by a special dispensation, permitted only to them, they were able to fertilize themselves, being dual and bi-sexual. From them are descended the eight Dogon families.

For humanity was organizing itself in this makeshift condition. The permanent calamity of single births was slightly mitigated by the grant of the dual soul, which the Nummo traced on the ground beside women in childbirth. Dual souls were implanted in the new-born child by holding it by the thighs above the place of the drawings with its hands and feet touching the ground. Later the superfluous soul was eliminated by circumcision, and humanity limped towards its obscure destiny.

But the divine thirst for perfection was not extinguished, and the Nummo Pair, who were gradually taking the place of God their father, had in mind projects of redemption. But, in order to improve human conditions, reforms and instruction had to be carried out on the human level. The Nummo were afraid of the terrifying effect of contact between creatures of flesh and

blood on the one hand and purely spiritual beings on the other. There had to be actions that could be understood, taking place within the ambit of the beneficiaries and in their own environment. Men after regeneration must be drawn towards the ideal as a peasant is drawn to rich farmland.

The Nummo accordingly came down to earth, and entered the anthill, that is to say, the sexual part of which they were themselves the issue. Thus, they were able, among other tasks, to defend their mother against possible attempts by their elder, the incestuous jackal. At the same time, by their moist, luminous, and articulate presence, they were purging that body which was for ever defiled in the sight of God, but was nevertheless capable of acquiring in some degree the purity required for the activities of life.

In the anthill the male Nummo took the place of the masculine element, which had been eliminated by the excision of the termite-hill clitoris, while the female Nummo took the place of the female element, and her womb became part of the womb of the earth.

The Pair could then proceed to the work of regeneration, which they intended to carry out in agreement with God and in God's stead.

'Nummo in Amma's place,' said Ogotemmêli, 'was working the work of Amma.'

In those obscure beginnings of the evolution of the world, men had no knowledge of death, and the eight ancestors, offspring of the first human couple, lived on indefinitely. They had eight separate lines of descendants, each of them being self-propagating since each was both male and female.

The four males and the four females were couples in consequence of their lower, i.e. of their sexual, parts. The four males were man and woman, and the four females were woman and man. In the case of the males it was the man, and in the case of the females it was the woman, who played the dominant role. They coupled and became pregnant each in him or herself, and so produced their offspring.

But in the fullness of time an obscure instinct led the eldest of them towards the anthill which had been occupied by the Nummo. He wore on his head as head-dress and to protect him

from the sun, the wooden bowl he used for his food. He put his two feet into the opening of the anthill, that is of the earth's womb, and sank in slowly as if for a parturition *a tergo*.

The whole of him thus entered into the earth, and his head itself disappeared. But he left on the ground, as evidence of his passage into that world, the bowl which had caught on the edges of the opening. All that remained on the anthill was the round wooden bowl, still bearing traces of the food and the finger-prints of its vanished owner, symbol of his body and of his human nature, as, in the animal world, is the skin which a reptile has shed.

Liberated from his earthly condition, the ancestor was taken in charge by the regenerating Pair. The male Nummo led him into the depths of the earth, where, in the waters of the womb of his partner he curled himself up like a foetus and shrank to germinal form, and acquired the quality of water, the seed of God and the essence of the two Spirits.

And all this process was the work of the Word. The male with his voice accompanied the female Nummo who was speaking to herself and to her own sex. The spoken Word entered into her and wound itself round her womb in a spiral of eight turns. Just as the helical band of copper round the sun gives to it its daily movement, so the spiral of the Word gave to the womb its regenerative movement.

Thus perfected by water and words, the new Spirit was expelled and went up to Heaven.

All the eight ancestors in succession had to undergo this process of transformation; but, when the turn of the seventh ancestor came, the change was the occasion of a notable occurrence.

The seventh in a series, it must be remembered, represents perfection. Though equal in quality with the others, he is the sum of the feminine element, which is four, and the masculine element, which is three. He is thus the completion of the perfect series, symbol of the total union of male and female, that is to say of unity.

And to this homogeneous whole belongs especially the mastery of words, that is, of language; and the appearance on earth of such a one was bound to be the prelude to revolutionary developments of a beneficent character.

In the earth's womb he became, like the others, water and spirit, and his development, like theirs, followed the rhythm of the words uttered by the two transforming Nummo.

'The words which the female Nummo spoke to herself,' Ogotemmêli explained, 'turned into a spiral and entered into her sexual part. The male Nummo helped her. These are the words which the seventh ancestor learnt inside the womb.'

The others equally possessed the knowledge of these words in virtue of their experiences in the same place; but they had not attained the mastery of them nor was it given to them to develop their use. What the seventh ancestor had received, therefore, was the perfect knowledge of a Word—the second Word to be heard on earth, clearer than the first and not, like the first, reserved for particular recipients, but destined for all mankind. Thus he was able to achieve progress for the world. In particular, he enabled mankind to take precedence over God's wicked son, the jackal. The latter, it is true, still possessed knowledge of the first Word, and could still therefore reveal to diviners certain heavenly purposes; but in the future order of things he was to be merely a laggard in the process of revelation.

The potent second Word developed the powers of its new possessor. Gradually he came to regard his regeneration in the womb of the earth as equivalent to the capture and occupation of that womb, and little by little he took possession of the whole organism, making such use of it as suited him for the purpose of his activities. His lips began to merge with the edges of the anthill, which widened and became a mouth. Pointed teeth made their appearance, seven for each lip, then ten, the number of the fingers, later forty, and finally eighty, that is to say, ten for each ancestor.

These numbers indicated the future rates of increase of the families; the appearance of the teeth was a sign that the time for new instruction was drawing near.

But here again the scruples of the Spirits made themselves felt. It was not directly to men, but to the ant, avatar of the earth and native to the locality, that the seventh ancestor imparted instruction.

At sunrise on the appointed day the seventh ancestor Spirit spat out eighty threads of cotton; these he distributed between his upper teeth which acted as the teeth of a weaver's reed. In

this way he made the uneven threads of a warp. He did the same with the lower teeth to make the even threads. By opening and shutting his jaws the Spirit caused the threads of the warp to make the movements required in weaving. His whole face took part in the work, his nose studs serving as the block, while the stud in his lower lip was the shuttle.

As the threads crossed and uncrossed, the two tips of the Spirit's forked tongue pushed the thread of the weft to and fro, and the web took shape from his mouth in the breath of the second revealed Word.

For the Spirit was speaking while the work proceeded. As did the Nummo in the first revelation, he imparted his Word by means of a technical process, so that all men could understand. By so doing he showed the identity of material actions and spiritual forces, or rather the need for their co-operation.

The words that the Spirit uttered filled all the interstices of the stuff: they were woven in the threads, and formed part and parcel of the cloth. They were the cloth, and the cloth was the Word. That is why woven material is called *soy*, which means 'It is the spoken word'. *Soy* also means 'seven', for the Spirit who spoke as he wove was seventh in the series of ancestors.

While the work was going on, the ant came and went on the edge of the opening in the breath of the Spirit, hearing and remembering his words. The new instruction, which she thus received, she passed on to the men who lived in those regions, and who had already followed the transformation of the sex of the earth.

Up to the time of the ancestors' descent into the anthill, men had lived in holes dug in the level soil like the lairs of animals. When their attention was drawn to the bowls which the ancestors had left behind them, they began to notice the shape of the anthill, which they thought much better than their holes. They copied the shape of the anthill accordingly, making passages and rooms as shelters from the rain, and began to store the produce of the crops for food.

They were thus advancing towards a less primitive way of life; and, when they noticed the growth of teeth round the opening, they imitated these too as a means of protection against wild beasts. They moulded great teeth of clay, dried them and set them up round the entrances to their dwellings.

At the moment of the second instruction, therefore, men were living in dens which were already, in some sort, a prefiguration of the place of revelation and of the womb into which each of them in due course would descend to be regenerated. And, moreover, the human anthill, with its occupants and its store-chambers for grain, was a rudimentary image of the system which, much later, was to come down to them from Heaven in the form of a marvellous granary.

These dim outlines of things to come predisposed men to take advice from the ant. The latter, after what it had seen the Spirit do, had laid in a store of cotton-fibres. These it had made into threads and, in the sight of men, drew them between the teeth of the anthill entrance as the Spirit had done. As the warp emerged, the men passed the thread of the weft, throwing it right and left in time to the opening and shutting movements of the jaws, and the resulting web was rolled round a piece of wood, fore-runner of the beam.

The ant at the same time revealed the words it had heard and the man repeated them. Thus there was recreated by human lips the concept of life in motion, of the transposition of forces, of the efficacy of the breath of the Spirit, which the seventh ancestor had created; and thus the interlacing of warp and weft enclosed the same words, the new instruction which became the heritage of mankind and was handed on from generation to generation of weavers to the accompaniment of the clapping of the shuttle and the creaking of the block, which they call the 'creaking of the Word'.

All these operations took place by daylight, for spinning and weaving are work for the daytime. Working at night would mean weaving webs of silence and darkness.

FOURTH DAY

The Third Word and the Granary of Pure Earth

OGOTEMMÊLI had no very clear idea of what happened in Heaven after the transformation of the eight ancestors into Nummo. It is true that the eight, after leaving the earth, having completed their labours, came to the celestial region where the eldest Pair, who had transformed them, reigned. It is true also that these elders had precedence of the others, and did not fail to impose on them at once a form of organization and rules of life.

But it was never quite clear why this celestial world was disturbed to the point of disintegration, or why these disorders led to a reorganization of the terrestrial world, which had nothing to do with the celestial disputes. What is certain is that in the end the eight came down to earth again in a vast apparatus of symbols, in which was included a third and definitive Word necessary for the working of the modern world.

All that could be gathered from Ogotemmêli, by dint of patient attention to his words, was the evasive answer:

'Spirits do not fall from Heaven except in anger or because they are expelled.'

It was obvious that he was conscious of the infinite complexity of the idea of God or the Spirits who took his place, and was reluctant to explain it. However an outline, slight but nevertheless adequate, of this obscure period was eventually obtained.

The Nummo Pair had received the transformed eight in Heaven. But though they were all of the same essence, the Pair had the rights of the elder generation in relation to the newcomers, on whom they imposed an organization with a network of rules, of which the most onerous was the one which separated

them from one another and forbade them to visit one another.

The fact was that, like human societies in which numbers are a source of trouble, the celestial society would have been heading for disorder, if all its members had gathered together.

Though this rule was their security, the new generation of Nummo, however, proceeded to break it and thereby overthrew their destiny; and this was how it came about.

God had given the eight a collection of eight different grains intended for their food, and for these the first ancestor was responsible. Of the eight, the last was the *Digitaria*, which had been publicly rejected by the first ancestor when it was given to him, on the pretext that it was so small and so difficult to prepare. He even went so far as to swear he would never eat it.

There came, however, a critical period when all the grains were nearly exhausted except the last. The first and second ancestors, who incidentally had already broken the rule about separation, met together to eat this last food. Their action was the crowning breach of order, confirming as it did their first offence by a breach of faith. The two ancestors thereby became unclean—that is to say, of an essence incompatible with life in the celestial world. They resolved to quit that region, where they felt themselves to be strangers, and the six other ancestors threw in their lot with them and made the same decision. Moreover, they proposed to take with them when they left anything that might be of use to the men they were going to rejoin. It was then that the first ancestor, no doubt with the approval and perhaps with the help of God, began to make preparations for his own departure.

He took a woven basket with a circular opening and a square base in which to carry the earth and puddled clay required for the construction of a world-system, of which he was to be one of the counsellors. This basket served as a model for a basket-work structure of considerable size which he built upside down, as it were, with the opening, twenty cubits in diameter, on the ground, the square base, with sides eight cubits long, formed a flat roof, and the height was ten cubits. This framework he covered with puddled clay made of the earth from heaven, and in the thickness of the clay, starting from the centre of each side of the square, he made stairways of ten steps each

facing towards one of the cardinal points. At the sixth step of the north staircase he put a door giving access to the interior in which were eight chambers arranged on two floors.

The symbolic significance of this structure was as follows:

The circular base represented the sun.

The square roof represented the sky.

A circle in the centre of the roof represented the moon.

The tread of each step being female and the rise of each step male, the four stairways of ten steps together prefigured the eight tens of families, offspring of the eight ancestors.

Each stairway held one kind of creature, and was associated with a constellation, as follows:

The north stairway, associated with the Pleiades, was for men and fishes;

The south stairway, associated with Orion's Belt, was for domestic animals.

The east stairway, associated with Venus, was for birds.

The west stairway, associated with the so-called 'Long-tailed Star', was for wild animals, vegetables, and insects.

In fact, the picture of the system was not easily or immediately grasped from Ogotemmêli's account of it.

'When the ancestor came down from Heaven,' he said at first, 'he was standing on a square piece of Heaven, not a very big piece, about the size of a sleeping-mat, or perhaps a bit bigger.'

'How could he stand on this piece of Heaven?'

'It was a piece of celestial earth.'

'A thick piece?'

'Yes! As thick as a house. It was ten cubits high with stairs on each side facing the four cardinal points.'

The blind man had raised his head, which was almost always bent towards the ground. How was he to explain these geometrical forms, these steps, these exact measurements? The European had begun by thinking that what was meant was a tall prism flanked by four stairways forming a cross. He kept returning to this conception in order to get it quite clear, while the other, patiently groping in the darkness which enveloped him, sought for fresh details.

At last his ravaged face broke into a kind of smile: he had found what he wanted. Reaching into the inside of his house

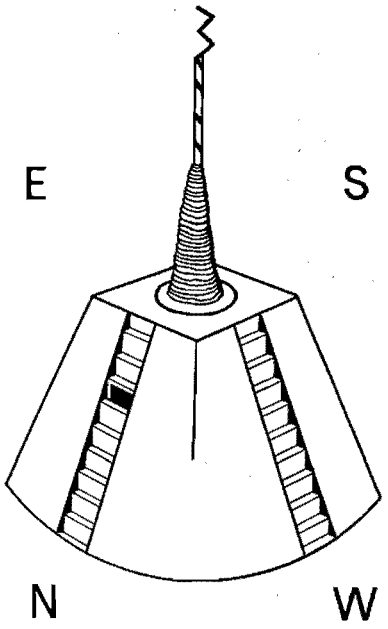


FIG. 2. World-system

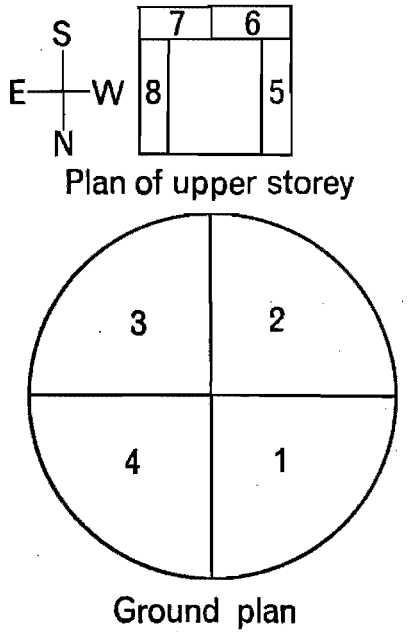


FIG. 3. World-system: plan

and lying almost flat on his back, he searched among a numbe
of objects which grated or sounded hollow as they scraped th
earth under his hand. Only his thin knees and his feet were sti
visible in the embrasure of the doorway; the rest disappeared i
the shadows within. The front of the house looked like a grea
face with the mouth closed on two skinny shin-bones.

After much tugging, an object emerged from the depths an
appeared framed in the doorway. It was a woven basket, blac
with dust and soot of the interior, with a round opening and
square base, crushed and broken, a wretched spectacle.

The thing was placed before the door, losing several strand
in the process, while the whole of the blind man's body re
appeared, his hand still firmly grasping the basket.

'Its only use now is to put chickens in,' he said.

He passed his hands slowly over its battered remains, an
proceeded to explain the world-system.

FIFTH DAY

The Third Word and the Classification of Things

The basket had been put away, with some embarrassment; returned to the place of mystery behind Ogotemmêli's back, no one ever alluded to it again. The exposure of this ruin to the light of day had been, as it were, a defiance of worldly vanity; but it had served its purpose. All was now clear and the divine geometry was defined. It was possible to make a beginning with the detailed enumeration of the beings posted at the four cardinal points of the structure.

The west stairway was occupied by wild animals. From the top stair to the bottom stair it was given up to antelopes, hyenas, cats (two stairs for these), reptiles and saurians, apes, gazelles, marmots, the lion, and the elephant.

After the sixth step came the trees from the baobab to the *Lannea acida*, and on each of them were the insects commonly found there today.

On the south stairway were the domestic animals, beginning with fowls, then sheep, goats, cattle, horses, dogs and cats.

On the eighth and ninth steps were the chelonians, the giant tortoises, which today in each family take the place of the family heads, while these are absent, and the smaller tortoises, which are slowly done to death in the regional purification sacrifices.

On the tenth step were mice and rats (house and field).

The east stairway was occupied by birds. On the first step were the larger birds of prey and the hornbills; on the second were ostriches and storks; on the third, the small bustards and lapwings; on the fourth, vultures. Then came the smaller birds of prey, and then the herons. On the seventh step were the

pigeons; on the eighth, turtle-doves; on the ninth, ducks; and last of all, the great bustards, white and black.

The north stairway was that of men and fish.

This clearly presented complications, for Ogotemmêli had to go through it more than once before he could give a satisfactory account of it.

He certainly thought the men were Bozo, the original inhabitants of the Niger and still regarded by all the peoples of the Niger Bend as the only true fishermen. But their several positions on the different steps embarrassed Ogotemmêli, and it was not until his second reference to the subject at the end of the day that he arrived at a final version, probably after consultation with another elder.

On each of the first two steps stood a male Bozo with a fish attached to his navel and hanging between his legs. This attachment to the navel had a significance for Ogotemmêli which the European could not grasp. The man's navel was nipped between the fins of the fish: that is to say, the fish was quite clear of the man's belly. On the other hand, the name that the Dogon give to the Bozo was thought by Ogotemmêli to indicate that the fish was in process of passing into the body of the man.

This name *sologonon* or *sorogonon*, from which is derived *Sorko*, another name for the Bozo, does in fact mean 'which has not completely passed'. It would apply therefore primarily to the fish, but ultimately to the Bozo himself, the two (i.e. the man and the fish) being twin brothers, as indicated by the umbilical connection.

On each of the next two steps was a Bozo woman, also attached to a fish. On the fifth step was a Bozo woman standing alone.

The five last steps were empty.

A question occurred to the European: 'Only some of the animals and vegetables were on the building; where were the rest?'

'Each of those mentioned was as it were a file-leader. All the others of his kind were behind him. The antelope on the first step of the west stairway is the *walbanu*, the red antelope. After him come the white, the black and the *kâ* antelopes. So too on the first step of the south stairway, where the poultry

stand, the guinea-fowl, the partridge and the rock-fowl are behind.'

'How could all these beasts find room on a step one cubit deep and one cubit high?'

The European had calculated that, according to the slope of the walls, the tread of each step must be six-tenths of a cubit deep, but he made no mention of the fact out of politeness, so as not to seem to be examining heavenly matters too closely.

'All this had to be said in words,' said Ogotemmêli, 'but everything on the steps is a symbol, symbolic antelopes, symbolic vultures, symbolic hyenas.' He paused for a moment, and added: 'Any number of symbols could find room on a one-cubit step.'

For the word 'symbol' he used a composite expression, the literal meaning of which is 'word of this (lower) world'.

Ogotemmêli, having described the structure as a granary, now proceeded to explain its design.

'The whole thing,' he said, 'with its stairways is called the "Granary of the Master of Pure Earth". It is divided into eight compartments, four below and four above. The door opens to the north on the sixth stair. It is as it were the mouth, and the granary is the belly, that is the interior, of the world.'

The structure having set the pattern for present-day granaries, the European wished to get a closer view of the arrangement of the system, and whispered to his assistant Koguem that he ought to see one of these constructions.

In point of fact nearly half the circumference of the courtyard was surrounded by granaries, some half a dozen of them in number. But to poke one's head into a granary is to invade the privacy of the family, to pry into its secrets. To scrutinize the foodstuffs, the seeds and ears of grain lying steeped in the darkness, is to measure up present resources and intrude into the provision for future needs.

Koguem put the point to the old man, suggesting a visit to an empty house he had noticed in Dyamini-Kuradondo, a village belonging to another family: but perhaps, he said, they could find a specimen nearer at hand.

Ogotemmêli reflected. Obviously he was considering, in his blindness, possible ruined granaries in the locality. At the end

of his list appeared no doubt his own granaries, for he pointed to two of these in the backyard.

The farthest of these was a ruin; it was there that Koguem used to throw stones a dozen times a day at the children who came to listen with ears alert to catch the secrets that were being talked about. The other granary was in good condition, empty but closed. A pair of hoes were needed to open it, for the door was fastened as if in the jaws of a vice. Ogotemmêli waited on his threshold, his hands crossed as always above his head. From time to time Koguem reported on the progress of the work. When the door at length gave way, the European took up a position in the embrasure, from which came the smell of old grain.

The four lower compartments in a Dogon granary are separated by two intersecting partitions, the junction of which forms a cup-like depression in the earth big enough to hold a round jar. This jar, containing grain or valuable objects, is the centre of the whole building. The door opens above these compartments, and is only just wide enough to admit the passage of a man's body.

Above the door is the upper storey comprising four other compartments, two of them in a line along the back wall and the other two along the side walls. They form a sort of ledge round the three sides, leaving the space at the entry free so that if a man crouched on the top of the lower compartments his shoulders would be level with the balcony.

In the celestial granary these compartments had a numbered order. The first was to the right of the entry on the lower floor, the second was the one on the right at the back, and so on round the building. The fifth was on the upper floor on the right and so on to the eighth, which was to the left on the upper floor.

Each of these compartments contained one of the eight seeds given by God to the eight ancestors in the following order: little millet, white millet, dark millet, female millet, beans, sorrel, rice and *Digitaria*. With each of these seeds were all the varieties of the same species.

But the eight compartments were not merely receptacles for the seeds which were to be introduced to human use. They also represented the eight principal organs of the Spirit of water

which are comparable to the organs of men with the addition of the gizzard, for the Spirit has the speed of birds.

These organs were disposed in the following order: stomach, gizzard, heart, small liver, spleen, intestines, great liver, gall-bladder.

A round jar in the centre symbolized the womb; a second smaller jar closed the first; it contained oil of *Lannea acida*, and represented the foetus. On top of it again was a still smaller jar containing perfume, and on the top of this last was a double cup.

All the eight organs were held in place by the outer walls and the inner partitions which symbolized the skeleton. The four uprights ending in the corners of the square roof were the arms and legs. Thus the granary was like a woman, lying on her back (representing the sun) with her arms and legs raised and supporting the roof (representing the sky). The two legs were on the north side, and the door at the sixth step marked the sexual parts.

The granary and all it contained was therefore a picture of the world-system of the new order, and the way in which this system worked was represented by the functioning of the internal organs. These organs absorbed symbolic nourishment which passed along the usual channels of the digestion and the circulation of the blood. From compartments 1 and 2 (stomach and gizzard) the symbolical food passed into compartment 6 (the intestines) and from there into all the others in the form of blood and lastly breath, ending in the liver and the gall-bladder. The breath is a vapour, a form of water, which maintains and is indeed the principle of life.

As Ogotemmêli spoke, the deserted granary seemed to come to life, and the setting sun lighting up the west beyond the I gorges heightened the illusion. The walls of the building became tinged with rose colour, and cast gleams of light on the sand-stone surfaces and the straw of the dung-heap. On the roof a bunch of purple sorrel stood out like fire. The moment was near when all the western walls of Upper and Lower Ogol would be aflame. All the visible surface of the granary shared in this prodigal display of light, while in the dark interior the wonders of the past came to life again.

Ogotemmêli, his head bowed and his hands on the nape of

his neck, was lost in the past history of the heavens. At last h
arrived at the final stratum of symbols which showed th
universe compressed within the walls of the primal granary, a
a body filled with life and absorbing food.

'What is eaten,' he said, 'is the sunlight. What is excreted
the dark night. The breath of life is the clouds, and the blood
the rain that falls on the world.'

SIXTH DAY

The Third Word
The Descent of the Granary of Pure Earth and Death

Ogotemmêli had omitted to find a place in his system for the scorpion and the *nay*. He now placed them underneath the granary in the circle symbolizing the sun.

The ancestral constructor had assembled on the flat roof the tools and implements of a forge, for his future task was to teach men the use of iron to enable them to cultivate the land.

The bellows was made out of two vessels of unfired powdered earth and a white sheepskin; the two vessels were joined to one another like two twins, the wide opening being closed by a skin. An earthen duct led from each to the nozzle.

The hammer was in the form of a large iron block with a cone-shaped handle and a square strike. The anvil similarly shaped was fixed in a wooden beam.

The ancestral smith was equipped with an iron bow and spindles for arrows. One of these arrows he aimed at the granary roof at the centre of the circle representing the moon and he wound a long thread of gossamer round the shank to form a bobbin, so that the whole edifice became a gigantic spindle-whorl. Taking a second arrow, he attached the other end of the thread to it, and shot it into the vault of the sky to give it purchase.

A whole constellation of symbols was now to appear. In the first place there was the miraculous granary itself symbolizing the world-system, set in place and classified into categories of creatures. It was the plaited basket, which its constructor had copied, and which was to serve men as a unit of volume. The unit of length was the tread or the rise of the steps in the

stairways, or one cubit. The unit of area was provided by th
flat roof, whose sides were eight cubits. The two primary ge
metrical figures were shown in the square of the roof and th
circular base, which, in the basket, was in fact the openin
This was the model granary in which men were to store the
crops.

As such it was the ideal and ultimate realization of th
arrangement of the anthill, which had already served as
model for men in the transformation of their undergroun
dwellings.

It was also the spindle-whorl, the deadhead of the arro
which the smith had shot at the flat roof, and which served
the axis for the winding of the downward thread.

Symbolically it represented the shape of the iron used fo
ginning cotton, a shuttle, pointed at each end, in outlin
resembling a smith's hammer.

It was the head of the hammer; and, according to popul
belief, it was in his hammer that the smith brought the seeds
men.

It was also the four-sided anvil, which is female, forged
imitation of the hammer, which is male.

It was the webbed hand of the Nummo, of which the hamm
was the image; it was the upper half of the Nummo's bod
which is also symbolized by the hammer; two opposite surfac
represent his breast and back: the others are his arms.

Lastly, it was the bodily form of the female element of th
smith, who, like all beings, was dual.

All was now ready for departure except that there was
fire in the smithy. The ancestor slipped into the workshop
the great Nummo, who are Heaven's smiths, and stole a pie
of the sun in the form of live embers and white-hot iron. H
seized it by means of a 'robber's stick' the crook of which ende
in a slit, open like a mouth. He dropped some of the embe
came back to pick them up, and fled towards the granar
but his agitation was such that he could no longer find th
entrances. He made the round of it several times before h
found the steps and climbed to the flat roof, where he hid th
stolen goods in one of the skins of the bellows, exclaimin
'*Gouyo!*', which is to say, 'Stolen!'

The word is still part of the language, and means 'granary

It is a reminder that without the fire of the smithy and the iron of hoes there would be no crops to store.

Without losing a moment the smith flung the truncated pyramid along a rainbow. The edifice stood without turning on itself, and the thread unwound in serpentine coils suggesting the movement of water.

With hammer and bow in his hands, the smith stood ready to defend himself against attack from outer space. But the attack, when it came, was unexpected; to the accompaniment of a clap of thunder a brand flung by the female Nummo hit the flat roof. The smith in self-defence snatched one of the skins of the bellows and brandished it above his head—thus making a buckler of it. The skin, inasmuch as it had been in contact with a piece of the sun, had absorbed the essence of the sun, and the celestial fire could not prevail against it. The ancestor thereupon extinguished with water from his leather bottle the burning brand which was setting the edifice on fire. This brand, whose name was *bazu*, was to become the origin of the worship of the female fire.

A second thunderclap followed the first. It came this time from the male Nummo, but was no more effective than its predecessor. The smith extinguished the second brand, named *nnakyé*, which was to become the origin of the worship of the male fire.

The granary then pursued its course along the rainbow, but its speed increased owing to the impetus given by the thunder.

The smith meanwhile resumed his position of defence on the roof, but, tired of holding his hammer clasped in his hand, he laid it across his arms raised slightly in front of him. The anvil he carried in a kind of sling made of a long leather strap round his neck hanging down over his shoulders behind. The wooden beam in which the anvil was fixed knocked against his legs.

During his descent the ancestor still possessed the quality of a water spirit, and his body, though preserving its human appearance, owing to its being that of a regenerated man, was equipped with four flexible limbs like serpents after the pattern of the arms of the Great Nummo.

The ground was rapidly approaching. The ancestor was still standing, his arms in front of him and the hammer and anvil hanging across his limbs. The shock of his final impact on the

earth when he came to the end of the rainbow, scattered in cloud of dust the animals, vegetables and men disposed on th steps.

When calm was restored, the smith was still on the roo standing erect facing towards the north, his tools still in th same position. But in the shock of landing the hammer and th anvil had broken his arms and legs at the level of elbows an knees, which he did not have before. He thus acquired th joints proper to the new human form, which was to spread ove the earth and to devote itself to toil.

It was in order to work that his arm was bent, for the flexibl limbs were ill-fitted for the labours of forge and field. Fo hammering red-hot iron or for digging the land the leverage o the forearm was needed.

On making contact with the soil, therefore, the ancestor wa ready for his civilizing work. He came down the north stairway and marked out a square field, ten times eight cubits on eac side, oriented in the same way as the flat roof on which he ha descended, and on which the unit measurement of land holdings was to be based.

The field was divided into eighty times eighty squares of on cubit a side, which were distributed among the eight familie descended from the ancestors whose destiny it was to remain o earth. Along the median line of the square from north to south eight dwelling-houses were built, in which the earth wa mixed with mud taken from the granary. The smithy was se up to the north of this line.

'They put celestial mud in the field,' said Ogotemmêli, 'an thus purified the soil; and later, as the land was gradually cleared, the impurity of the earth receded.'

The blind man always insisted on this matter of the impurit of the soil, the cause of the first disturbance of the order of th world.

'Originally, at the creation, the earth was pure. The lum flung by God was of pure clay. But the offence of the jacka defiled the earth and upset the world-order. That is why th Nummo came down to reorganize it. The earth which cam down from Heaven was pure earth, and wherever it was put, i imparted its purity to the spot and to all the ground that wa cleared. Wherever cultivation spread, impurity receded.'

The renewal of the soil was not the only work to be done. The granary came down full of new foods, intended for the regeneration and renewing of men. But the beginning of these labours was not without other incidents.

The smith, formerly a Nummo, could not by himself carry out his task as guide. Besides, his role was mainly that of a technician, and other forms of instruction were needed as well. Immediately after the smith, the first ancestor, the seven other ancestors descended. The ancestor of the leather-workers and the ancestor of the minstrels followed in order, each with his tools or instruments, and the others after them according to their rank. It was then that the incident occurred which was to determine the course of the reorganization.

The eighth ancestor, breaking the order of precedence, came down before the seventh, the master of Speech. The latter was so greatly incensed that, on reaching the ground, he turned against the others and, in the form of a great serpent, made for the granary to take the seeds from it.

According to another version, he bit the skin of the bellows in order to scatter the seeds which had been put in it. Others say that he came down at the same time as the smith in the form of the granary itself. On the ground he assumed the body of a great serpent, and a quarrel broke out between the two Spirits.

Be that as it may, the smith, in order to rid himself of an adversary and carry out the great purposes of God, advised men to kill the snake and eat its body and give him the head.

'According to others,' said Ogotemmêli, who attached the utmost importance to this turning-point in the history of the world and was concerned to make the attitude of the Spirits quite clear, 'according to others the smith, on his arrival, found the men of the eight families, and set up his smithy in their midst. When he put down the skins of the bellows, the great serpent suddenly appeared and fell upon them, scattering the millet all around. The men, seeing this newcomer and taken aback by its action, killed it. The smith thanked them, gave them the carcase to eat, and kept the head. But all agree as to what happened after the death of the serpent.

'When he had the head, the smith took it to the stone that he

used as a seat when hammering the iron; he made a hol buried it and put the stone on top.'

'Then is the Nummo seventh ancestor in every smithy today asked the European.

'Yes,' said the blind man. 'Every smith when at work, is as were sitting on the serpent's head.'

But there were other intricacies in the story. The Numm seventh ancestor in the form of a serpent was killed by men, an his head was buried. But it might also be said that he was th granary which came down from Heaven, and that it wa broken up and divided into pieces, and that the mud of i walls was spread over the primal field and mixed with th earth of the houses, while the seeds that were in it were buri in the soil at the time of sowing. It can be said that the serpen was killed, destroyed, and buried as serpent, as granary, and a seed.

'And why should this happen to him?'

'Because he was master of Speech.'

'And why did the master of Speech have to die?'

Ogotemmêli did not at once reply. His chin resting on hi knees, which were drawn up to his breast, his hands against hi cheeks, he looked into the night of his blindness.

'He died about the middle of November,' he said at last.

The European took his leave. The fact that his question ha not been answered was none the less promising; he remembere that two days before, when he asked what was in the granar the old man replied:

'*Wolo!*'

Which being interpreted means 'Nothing!'

SEVENTH DAY

The Third Word and the Regurgitation of the World-System

In Ogotemmêli's courtyard everyone lived cheek by jowl with the poultry, whose moments of agitation and subsequent quiet were both short-lived; the universal panic aroused by the throwing of a stone or a piece of wood was never followed by more than a few moments of peace. This is because, in African villages, the fowls rarely get enough to eat. Their life is one incessant frenzied search for food, all the more so since the area in which they have to seek it is confined to the courtyards and narrow streets. Their wretchedly low weight makes them an easy prey for kites, and their only safe refuge is in the crowded living areas where the skimming flights or dives of their enemies are impossible.

Ogotemmêli was no sooner seated on his threshold and the European absorbed by the enquiry than the farmyard began to marshal its forces; chickens poked into the calabashes with dregs of beer in them or scratched in the hollow rocks, ready to make for the wall at the slightest shadow passing overhead. Some of them, in the heat of the day, would even roost on the stranger's canvas shoes, so that he no longer dared move a toe.

The chickens with their twittering voices were good company, but the cocks, and especially the Hogon's cock, disturbed the sequence of Ogotemmêli's cosmogonies and interrupted his sentences by their loud cries and flapping movements. Ogotemmêli, looking up from the embrasure of the doorway, cursed them vigorously, voicing the hope that they would meet an early end in the cooking-pot. A moment afterwards he would

resume, in slow monotonous tones, the discourse which had been broken off in the middle of the smith's thundering and the mechanism of heaven.

There had been a long week's gap of work in the northern country, between the sixth and seventh days of interviews with Ogotemmêli, and the European was anxious to renew the conversations. He sat down on his usual rock-seat, put his topee on the ground and threw into it the guavas on which he proposed to lunch.

'From the time of the smith's coming,' said Ogotemmêli, 'men had joints. Up till then they had flexible bones which would not bend enough. A flexible arm is no good for work.'

But arms alone, he added, and bare hands were limited in what they could do. Accordingly, in the months which followed, the smith gave men iron in the form of hoes which he helved. The hoe gave man a longer arm.

The introduction of the hoe was inevitably the signal for agricultural labour. Till that time there had only been a few plants on the earth, such as cotton, which was picked for weaving but not cultivated. Similarly, before the descent of the celestial granary there were only a few animals such as the ant, the termite, the jackal, and perhaps also the scorpion and the so-called 'Sun' lizard.

But the use of the hoe to break up the ground and the sowing of seed were not enough to start agriculture on its course. For that abundance of rain was needed.

It was also necessary for men to be organized if all the purposes of God were to be fulfilled.

Eight families, descendants of the eight ancestors, were living on the earth; and the oldest of all these men belonged to the eighth family.

Though all the families were equal in rank, the eighth enjoyed a special privilege.

'Seven,' said Ogotemmêli, 'is the rank of the master of Speech; $1 + 7 = 8$. The eighth rank is that of Speech itself. Speech is separate from the one who teaches it, that is, the seventh ancestor; it is the eighth ancestor. The eighth ancestor is the foundation of the speech which all the other ancestors used and which the seventh taught.'

The oldest man then living, therefore, because he belonged

to the eighth family, was of all living beings on earth the most truly representative of the Word. His name was Lébé.

But men possessed an older Word, the second, which they had learnt from weaving; and this Word had to give place to the third Word. The new Word should have been imparted by the seventh ancestor Nummo, who had been killed by men, and whose head was now lying under the seat in the smithy in the northern section of the primal field.

The oldest man had to die in order to pass into the same world as the seventh ancestor, and so enable the purposes of God to be fulfilled. So he died.

'But not really,' said Ogotemmêli: 'only in appearance. The common people were told that he was dead, just as they had been told that the seventh ancestor had been killed and eaten. But in reality neither of them was dead. The old man could not die, because Death did not appear on the scene till later. The seventh ancestor could not die, because he was a Nummo.'

'Then why deceive the people?' asked the European.

'To make them understand things better,' said the blind man.

He proceeded further:

When the old man died they laid him on the ground while they dug a grave, oriented north–south in the field not far from the smithy. In this they buried him lying flat on his back with his head to the north, that is, in the position of the earth, and exactly in its navel, that is, its centre.

The reason why they laid him flat on his back was in order that the purposes of God might be fulfilled, and also because men knew nothing of death or of funerary ceremonies. As time went on, when people died, they were laid in the bottom of graves or in caves with their heads to the north, males on their right sides and females on their left, in the position in which they slept on the platform-bed of the second room. They did not bend their limbs for a few moments, as they were to do later with all their dead, so as to give them temporarily the form of the foetus and so prefigure the regeneration.

The primal field thus contained on the one hand the body of the oldest man, who belonged to the eighth family, which was of the rank of the Word. It also contained, under the smith's stone, the head of the seventh ancestor.

The first sounds of the smithy began to be heard. They

penetrated into the depths of the earth and reached the seventh ancestor, whom men had killed. As the rhythmic sounds of the bellows blowing up the fire and the hammer striking the anvil came down to him, the seventh ancestor Nummo took his spirit form of a human trunk ending in a reptile. Rising up on his tail, with regular movements of his arms held out in front of him, and rhythmic jerks of his body he swam into the first dance movements, which brought him underground to the tomb of the old man.

To the rhythm of the work of the smith he made his way to the north of the body where the skull was, and proceeded to swallow it. He took it into his womb and gave new life to it. Then, always in time to the same sounds, he expelled into the tomb a torrent of water and the transformed being.

On the place where the body had been, this water, symbol of rushing torrents and of stagnant pools, lay in a great sheet, from which issued five rivers flowing in the directions of the head and the limbs.

The water was also the water of parturition. The Nummo's womb had transformed the man's bones into coloured stones, and ejected them into the bottom of the tomb so as to form the outline of a skeleton laid out flat on its back in the place where the body had been, with its head to the north.

'The seventh ancestor,' Ogotemmêli explained, 'swallowed the old man head-first, and brought up the *dougué* stones, putting them in the shape of the stretched-out body. It was like a drawing of a man picked out with stones.'

The outline was also like the outline of a man's soul which the Nummo makes at every birth, and he indicated, by the arrangement of the stones, the order of human society.

'He organized the world,' said Ogotemmêli, 'by vomiting the *dougué* stones in the outline of a man's soul.'

He placed the stones one by one, beginning with the one for the head, and with the eight principal stones, one for each ancestor, he marked the joints of the pelvis, the shoulders, the knees, and the elbows. The right-hand side came first; the stones of the four male ancestors were placed at the joints of the pelvis and shoulders, that is, where the limbs had been attached, while the stones of the four female ancestors were placed at the other four joints.

'The joints,' said Ogotemmêli, 'are the most important part of a man.'

Next came the stones of secondary importance designating the long bones, the vertebral column and the ribs.

All these *dougué* were covenant-stones which the totemic priests were later to wear round their necks. They were pledges of the affection of the eight ancestors, repositories of their life-force, which they desired to put into circulation again in their descendants.

The *dougué* were eight in number like the eight ancestors or the eight sorts of seed. They represented the eight elders at the origin of mankind; and the eight men, the eight seeds and the eight joints are all the same order as the *dougué*.

All the colours of the rainbow, along which the smith had descended, were represented, but not in their natural order: the left leg was almost black, the right leg and left arm were reddish, and the right arm almost white. But only the dominant colour of each member was distinguishable: the skeleton as a whole was multi-coloured.

The colours of the eight principal *dougué*, assigned to the different ancestors according to their rank, recalled either the colours of the organs of the celestial granary or those of the corresponding seeds.

The first stone, chestnut-yellow like the Dogon dress, was the colour of the stomach (compartment 1);

the second, reddish with a white line across it, was the colour of the gizzard (compartment 2);

the third was red like the heart (compartment 3);

the fourth was whitish like female millet (compartment 4);

the fifth was brown like beans (compartment 5);

the sixth was black like crushed sorrel (compartment 6);

the seventh was pink like the liver (compartment 7);

the eighth was green and white like gall (compartment 8).

The Nummo also spat out the dead man's nails in the form of cowries, eight for each hand and each foot. He put them in the place of the hands and feet beginning with the right in the following order:

One cowrie on the second finger and another on the fore-finger, to indicate that the first two ancestors were twins;

one cowrie on the thumb, the third ancestor having been born singly;

one on the ring-finger and one on the little finger for the fourth and fifth ancestors, who were also twins;

one in addition on the thumb, forefinger and second finger for the sixth, seventh and eighth ancestors.

The European noted, by the way, that cowries 7 and 8, the

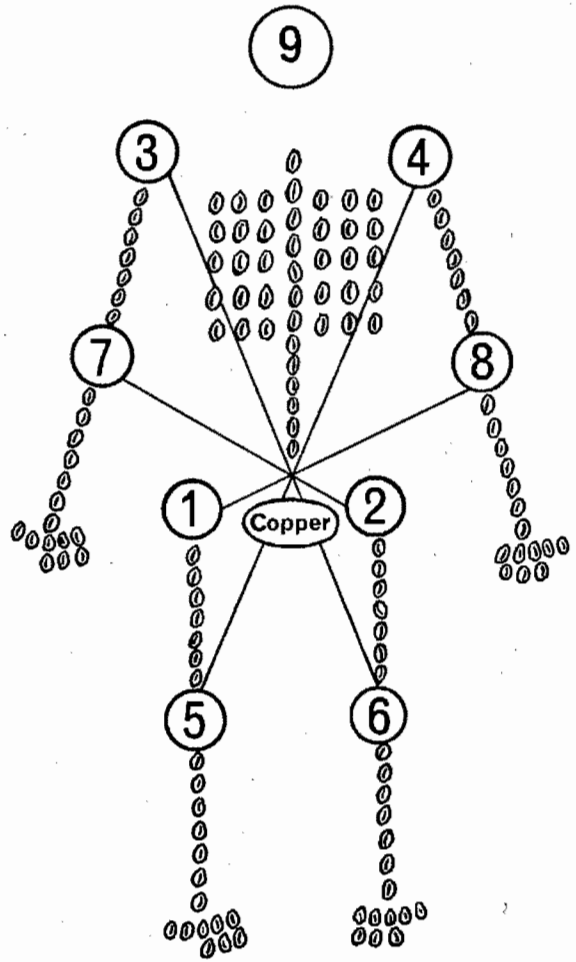


FIG. 4*a*. Social system of the Third Word

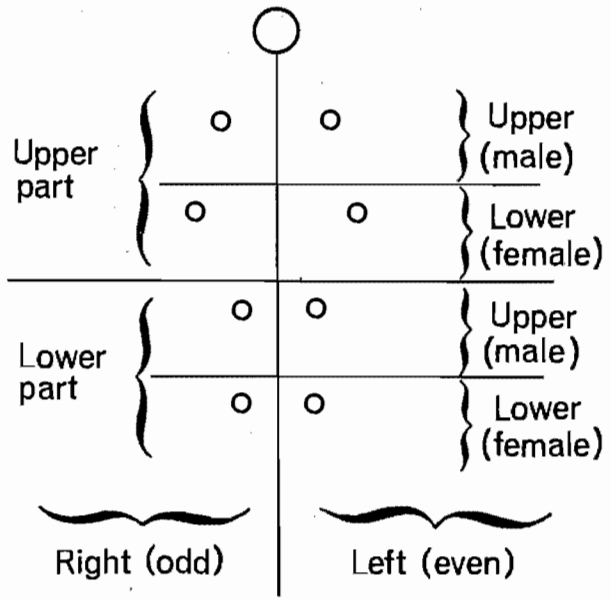


FIG. 4*b*. Social system of the Third Word

numbers relating to speech, were placed on two fingers (forefinger and second finger), which among the Dogon 'divide' words.

Ogotemmêli did not offer much explanation on this point. He said, however, that when any suspicion of foul play attached to a death, the dead man's second finger was left outside the shroud and slightly curved, in order to point to and 'catch' the guilty man.

But he reverted to the cowries.

'Later,' he said, 'when trade was invented, cowries were placed in heaps of eight in the order of the fingers. Beyond that number men counted by as many times eight as there were nails on the two hands, that is by eighties. Eight times eighty, or 640, was the limit.'

Between the legs of the outline the Nummo put copper, the product of his digestion and the metal which was later used to make bracelets for ritual purposes.

The arrangement of the eight stones of the joints later came to determine the system of marriages based on the principle of

alternation between left and right, upper and lower, odd and even, male and female, as follows:

first family (right thigh, male) with eighth family (left forearm, female);

third family (right arm, male) with sixth family (left leg, female);

fifth family (right leg, female) with fourth family (left arm, male);

seventh family (right forearm, female) with second family (left thigh, male).

The principle of alternation was carried so far that in the case of upper and lower, for example, it was not only between the upper and lower parts of the body but between the upper and lower parts of a limb that unions were authorized. For instance, a thigh (lower part of the body but upper part of a limb) with a forearm (upper part of the body but lower part of a limb). The system of marriages was so arranged that the sum of the numbers representing the rank of the two families was always 9, which is the rank of chieftainship.

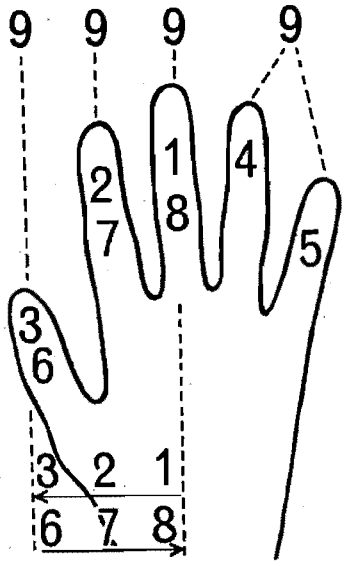


FIG. 5. Numerical value of the fingers

As for the stone in the place of the skull, that also had the rank of 9, as it was to be assigned to the chieftainship in each family.

The cowries put in the place of the fingers also indicated the marriage system, the second finger having the rank of 1 and 8, the forefinger that of 2 and 7, and the thumb that of 3 and 6. The idea was to show that the mating of ranks was indicated on a single finger. Mating and marrying meant uniting in one.

The 4 and 5 of the ring and little fingers represented the mating of twins of opposite sexes, that is to say, of two beings forming only one. (Were not the fourth male and fifth female ancestors twins?)

Ogotemmêli's account had not proceeded without interruptions. To begin with, he had had considerable difficulty in his exposition of the joints. As it was impossible for him to make drawings in the dust, he gave concrete form to his calculations by tapping on his thighs or forearms. In addition to this, his discourse was interrupted a score of times by fowls, dogs and inquisitive women. For instance, when he was describing the subterranean dance of resurrection, Koguem hurled himself into the courtyard, waving his arms, puffing and whistling like a snake. He had come back to hand to the European the dilapidated pieces of a guava, which a hen with six chickens had stolen from his topee.

'Poor brutes!' said the European, throwing the fruit to the hen, who made off, taking it for a stone.

'What is happening?' asked the blind man.

Koguem explained; Ogotemmêli, looking up from the doorway, was indignant. Stretching out his hands he asked for the fruit, which he then proceeded to divide into three and distribute between the three of them.

'A hen,' he grumbled, 'is not entitled to eat guava.'

EIGHTH DAY

The Third Word and the Work of Redemption

THE millet harvest had long been over. Between the two Ogols in the Hogon's field, the dry stalks rustled in the slightest breath of wind. The earth had to wait through a whole season of wind and sun before it would be opened up again. Not for a long time would the peasants begin to reckon the crop by its height, anxiously watching its growth in the meantime and assisting it by sacrifices of fowls, by unremitting prayer and complicated precautions. It would be months before the first appearance of the young stalks would be hailed as 'nose tips' or the first sign of the leaves bending to the wind as 'cock's tails', or before the earth, disappearing under a carpet of green growth, would be described as 'hidden mounds' or the expression 'swallow the beasts' would indicate that the stalks were high enough to hide a sheep from view.

The European walked along the raised tracks above the harvested fields in which the baobabs stood out pinkish-green against the rising sun. He knew the names of all those in the Ogol country and the chronological order of their planting for twenty years back. He admired from a distance the eighth on the list, Adama, the largest of them all. Nine men with linked arms would hardly be able to encircle its trunk. Adama was larger than the Gravel baobab, whose seeds were like sand, larger than the Ropy baobab, whose fruit yielded a cream running like cheese, larger too than the Tall one, or gnarled Ancestor, or Small Seeds, High Bosom, Little Bulk or Plac-Plac, whose fragile fruits burst as they fall. Then, as he made his way into the narrow streets and took up his position in Ogotemmêli's courtyard, he cast a glance at the topmost branches, visible above the roofs, of the tree known simply as

the Baobab without further qualification, the ancestor of all these monster growths.

'The old man whom the seventh Nummo ate,' said Ogotemmêli, 'was called Lébé. The stones which all priests wear round their necks are his bones.' But men had no knowledge of the subterranean resurrections at the time when they occurred. They did not acquire the treasure of the stones immediately after they had been placed there. They did not know what caused the rains which now began to fall and were the signal for the clearing of the field marked out by the smith.

These first rains indeed were for the purpose of purification. The seventh Nummo, a pure spirit, in swallowing the old man, had assimilated defiled human nature and the lapsed second Word. When he vomited to the rhythm of the blows on the anvil, there was ejected, with the pure covenant stones, a liquid which carried away the impurity. This liquid spread out into stagnant pools and flowing rivers, carving out valleys and flooding hollows. It had to be swept away and replaced by water which was pure and beneficent. This was done by the rain, which the Great Nummo in Heaven sent to help the seventh Nummo in his labours.

But this water from Heaven did not merely drive back the flood of the rivers; it also watered the primal field, and thus made it possible for the smith to teach the art of sowing.

It was much later, according to some, that men learnt of the prodigious events which had taken place underground. The land became too small for their needs, and they decided to emigrate *en masse*. Wishing, however, to keep their links with the past, and to have the same soil under their feet, they opened Lébé's grave, intending to take the bones and the earth with them when they went. It was then that they discovered the arrangement of stones thrown up by the seventh Nummo and the Spirit himself in the form of a serpent.

According to others, they made this discovery in the first year of cultivation, when the time came to give the field its first dressing.

Others again say that they buried Lébé and sowed the seed the same day. It was at the harvest that they opened the grave, thinking the old man had risen again like the millet.

In this way, therefore, the spiritual and the material organiza
tion went hand in hand. As in the case of the first and secon
Words, instruction concerning the third Word was embodie
in technical processes.

'But why,' said the European, returning to his forme
question, 'why should the seventh ancestor be killed? And wh
should he eat Lébé on account of his being a descendant of th
eighth ancestor?'

'The seventh Nummo ate Lébé,' replied Ogotemmêli, 'i
order that men should believe that the stones were his bone
digested and transformed . . . in order that the affair should b
an affair of men and not of heaven, so that something of heaver
should become part of human nature; it was to make me
believe that the aged Lébé, the oldest and most venerable o
them all, and he alone, was present in the covenant-stones. I
was so that men might understand all the things he had don
that the Nummo came down on to the skeleton of a man.'

'You speak of "making" people "believe". Was there the
something secret, which they were not to know?'

'If you wanted to explain what happened to someone wh
knew nothing about it, to an ordinary man, you would say tha
a Power came down from heaven to eat the old man and change
his bones into beneficent stones.'

'But what is the truth?'

'If one wanted to explain it to you, a Nazarene, one would
say that someone came down from heaven like a woman with
a woman's dress and ornaments, and ate the old man, and tha
the stones are not his bones but her ornaments.'

'The stones and cowries,' he added, 'were contained in the
jar at the meeting point of the partitions in the centre of the
granary.'

'But why,' the European insisted, 'was the seventh ancestor
killed?'

There was no reply.

'The seventh Nummo,' went on Ogotemmêli as though
talking to himself, 'sacrificed himself. He alone could do it, he
the master of Speech, which is to say the master of the world.
Without him no reorganization was possible. He might say—
he did not say it, but he might have said—"What I did, the
work that I accomplished and the word that I spoke, is: *ku ma*

nnd déga dâ bébadou," which means "My head has fallen for
man's salvation".'

Lébé was eaten because he was a descendant of the eighth
ancestor, of the family of the Word. The Word is the most
important thing in the world. In eating Lébé the seventh
Nummo, the master of Speech, took all that there was of good
in the earlier Word and incorporated it in the stones. All that
was impure was cast out with the water and carried away by
the rains.

The seventh ancestor, dead only in appearance, ate Lébé,
also dead only in appearance. In eating the man he took what
was good in him but, for his own part, he gave his life-force to
the human flesh of the man, that is to say, to men: for in doing
this for the oldest man he did it for all mankind. Thus because
the seventh ancestor consumed Lébé, descendant of his brother
the eighth ancestor, their respective life-forces were mingled.

'And what of their souls? What happened to them?'

'Their souls were joined together and, though they remain
distinct, they are never parted. Every year, at the Great
Sacrifice in honour of Lébé, the men who eat the victim
representing the ancestor ask that it shall always remain so.
They go to the sanctuary and say: "May Nummo and Lébé
never cease to be the same good thing they now are! May they
never lose this identity!"'

'In short,' said the European, 'it is a case of human and
celestial natures indissolubly linked.'

But the European was never greatly interested in his own
speculations.

'All the same,' observed Ogotemmêli, 'the new Lébé who
emerged from the vomit, the Lébé whom we honour today . . .'

He pulled himself together. It was a difficult thing to explain.
Moreover the Hogon's wife had just come into the courtyard
and greeted them. She was an old woman with a gentle voice,
which broke at certain words because of palpitations of the
heart; bending her small round head forward, wide-eyed and
open-mouthed, she listened intently to what the European
said to her.

'God brings you!' she said. 'Give me a cure for my heart!'

'It is old stuff,' he explained. 'How can one make a new
heart out of an old one?'

He repeated this joke to her every time they met, because he knew it made her laugh till she cried.

Ogotemmêli had ceased speaking after the interminable greetings were concluded and remained silent as long as the old woman was moving about in the courtyard until he heard her go.

'One cannot speak of Lébé,' he said, 'before the Hogon's wife.'

The Hogon is in fact the priest of Lébé, the oldest man of the group and the highest religious dignitary.

'Women have ears,' he whispered as if imparting the most sensational confidence.

This scene was repeated a dozen times a day. Now it was the Hogon's wife, now the wife of a totem-priest, now an uncircumcised girl, now a mistrustful old man, now a smith, who wandered into the courtyard, or showed their heads at the gap in the stone wall.

One could not speak of the Lébé in front of the Hogon's wife, of the eight ancestors in front of a priest's wife, of the Nummo in front of a smith or of anything before fools.

'Lébé,' said Ogotemmêli, continuing his discourse, 'was something new in the record of the eight.' He meant by this that eight was in a certain sense the last of the symbolic numbers, and there was nothing beyond it. By 'Lébé' he meant, not the original old man, but the new elemental being resulting from the union of the old man and the Nummo.

'Lébé,' he said, 'is in some sort of ninth Power, as if he had been created by the seventh Nummo ancestor and the descendant of the eighth ancestor.'

He also meant that the descendant of the eighth ancestor was like the eighth ancestor himself. But in the series of Nummo ancestors the seventh and eighth are both female.

'Lébé is a new Word created by two females. This ninth Power is the offspring of an unknown father, like a bastard; it is not known which of the two, the seventh or the eighth played the part of the male.'

But Ogotemmêli was careful to explain that all this was a manner of speaking, and that he was merely trying to explain to the Nazarene the absence of a father. Incidentally the principle of dual beings might explain this creation. Since all

beings were dual and bisexual (though with one or the other sex predominating) they were all capable of procreation, subject apparently to the intervention of a third being. In the case therefore of the two Nummo ancestors, the seventh and the eighth, believed to be female but with a non-dominant male element, it was possible that the female element in the one was fertilized by the male element (even though not dominant) in the other.

'Lébé,' concluded Ogotemmêli, 'proceeding as he did from the seventh and the eighth, ranks as 9; and that is the rank of chieftainship. It is indicated by the stone placed in the grave in the position of the skull, and it derives from the transformation of the central jar of the granary. It is at once the skull and the jar containing the eight other stones.'

At this moment Koguem's comrade Allaye brought him a calabash of ten francs' worth of milk, half of which had been paid for by Koguem.

'You drink first,' said Allaye.

Koguem drank in long gulps, his eyes upturned so as not to lose sight for a moment of the other, who watched him narrowly.

'Enough!' cried Allaye, taking back the vessel. 'Enough! I know how much five francs' worth of milk is!'

NINTH DAY

The Third Word and the Drums

By almost imperceptible signs the fact that it was market day became apparent. The Dogon week has five days, the number of fingers on one hand; market day therefore recurred with a frequency which agreeably disturbed the European's customary reckoning of time. Market day had its own sounds and its silences, its light and its shadows, from the subdued craftiness of the early morning, through the feverish clamour of midday, to the relaxation of the evening. The night before the small fires of the merchants could be seen from Gôna, flickering on the sandstone flats which stretched towards the Kamma country. All the sky-line was ringed with bales of merchandise wrapped in skins, fat asses relieved of their loads, clamour of men chattering or dreaming of gain. At sunrise, men and merchandise, with a thud of unshod feet, would pour into the Ogols.

There was also a notable change in the volume of barking at the approaches to the market; the dogs were clustering round the butchers' yards, attracted by the blood trickling under the doors or through the holes in the walls.

From the third hour of the day the great rock of Dolo was bathed in sunlight and crowded with men. Not a single tree cast the slightest shade on the stones which formed the rough divisions between the pitches of the salesmen. To the west the sun sloped abruptly to the valley with its flat slabs of rock, between which tepid trickles of water made their way. Men and women clung to this outfall as they dragged themselves up to the market-place, brimming with sun, heat and pungent smells and venting its overflowing stench into the hollows below.

Everyone was wearing his best clothes of white or toast-coloured cotton cloth. The men swept along in their full-sleeved tunics cut low at the neck, where the ritual stones hung. Adults wore short breeches fitting tightly round the calf but

very full in the seat and billowing to right and left. The older men wore them longer reaching nearer the ground, while those of important persons were of vast size, though none of them approached the dimensions of the garment worn by the untouchable Hogon, who never went outside the village. The width of the seat varied with the status of the wearer.

Young boys were dressed in long white tabard-like garments, some of which were open at the sides exposing the thighs. These were called 'Pick me up, Mum!' because young children in these were easier to pick up and carry.

All the women, their bodies naked and their breasts flabby or firm, wore loin-cloths of four strips, bracelets at the bend of the arm or on the wrist, and necklaces of green or red beads, while their ears were edged with eight metal studs and the lobes were adorned with a red triangular pendant.

Owing to conditions overseas during recent years, there was little evidence of those frilled costumes, ridiculous umbrellas, useless spectacles and other tasteless trade goods which had formerly poured into the country. Distant wars had, for the time being, protected these lands from the invasion of such rubbish.

The market stirred the emotions of all the men and many of the animals from Kamma to Yugo. By midday all were immersed in its busy hum with ears burning and eyes on the watch for modest but exciting purchases.

The hubbub was not confined to the market-place and the tracks which led to it; eddies and incidents reached the very foundations of the houses. The old people, too dignified to satisfy their curiosity by mingling with the crowd, and the Hogon himself, without leaving his rock-dwelling, knew hour by hour every happening, great or small, in Dolo; and Ogotemmêli in ordinary times—that is to say, before his acquaintance with Nazarenes—was at the very centre of the news.

He used in those days to have clients who took advantage of their journey to seek medical attention; and from them he gathered first-hand information as to events in Yènndumman, Mendéli, Ninu and Pêguê. Plain, plateau and scree all discharged their sick and their sportsmen, the latter eager to learn how to be sure of killing a bush-buck. Ogotemmêli gave them all advice or powders, and his reputation continued to

spread from street to street and from courtyard to court yard.

Seeing the Nazarene there, the flood of visitors had retreated into the square of perplexity. Ever since the fourth day of the conversations, which happened to be a market-day, they had avoided the Tabda quarter. But this time a few bold spirits had ventured as far as the gap in the wall, and called their greetings. The unusual presence of the stranger had frightened some and put the others out of countenance.

A *modus vivendi* had had to be found for these exceptional days of crowd and confusion; and the conversation had been resumed in spite of the hubbub. Ogotemmêli was expounding the gift of the third Word and the work of civilization and resurrection in which it was embodied.

The most important of all drums, he said, was the armpit drum. The Nummo made it.

It consists of two hemispherical wooden cups connected through their centres by a slender cylinder. It is like an hour-glass with a very long narrow neck. With this instrument tucked between his left arm and armpit, the drummer, by pressing on the hollow structure of thin wood, can tighten or relax the tension on the skins and so modify the tone.

'The Nummo made it. He made a picture of it with his fingers, as children do today in games with string.'

Holding his hands apart, he passed a thread ten times round each of the four fingers, but not the thumb. He thus had forty loops on each hand, making eighty threads in all, which, he pointed out, was also the number of teeth in each of his jaws. The palms of his hands represented the skins of the drum, and thus to play on the drum was, symbolically, to play on the hands of the Nummo. But what do they represent?

Cupping his two hands behind his ears, Ogotemmêli explained that the spirit had no external ears but only auditory holes.

'His hands serve for ears,' he said; 'to enable him to hear he always holds them on each side of his head. To tap the drum is to tap the Nummo's palms, to tap, that is, his ears.'

Holding before him the web of threads which represented the weft, the Spirit with his tongue interlaced them with a kind of

endless chain made of a thin strip of copper. He coiled this in a spiral of eighty turns, and throughout the process he spoke as he had done when teaching the art of weaving. But what he said was new. It was the third Word, which he was revealing to men.

For the technique of making a drum was similar to the technique of weaving; and the bodkin with which the craftsman pierces the edge of the skins to thread the tension-cord through is a symbol of the shuttle and of the Nummo's tongue. Beating the drum is also a form of weaving. The blows of the drumstick make the sound leap from one skin to the other inside the cylinder, as the shuttle and its thread pass from one hand to the other in the warp.

'But why the copper spirals? Ordinary drums do not have these.'

'The drum with the copper winding is easier for the Nummo to hear. It is reserved for the chieftainship of the Aru. Ordinary people do not have it. Moreover it is not played except on rare occasions.

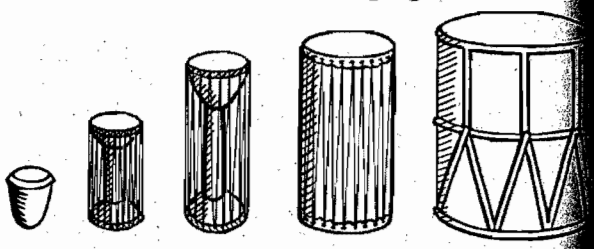
'As for the copper spiral, it is the channel for the sound, which is to say, for the Word. Beating the skin animates the copper and the Word which Nummo took through the interlacing of the tension thread and the metal band. From the copper the sound passes to the drum; it then returns to the copper-strip, and from there reverberates in the ears of the Spirit, which are already alerted because the skins represent them. But the drum was not intended merely to link men with the Nummo. It taught them the new Word, complete and clear, of the new age.'

But the armpit drum was not enough to teach this Word, which had to take many forms to meet the various needs of men. Accordingly the head of each of the eight families made a drum for his own group following the instructions of the seventh Nummo.

For the size of his drum and the tension of the skin the smith of the first family took his bellows as a model. The body of the bellows suggested the idea of the sound-box, and the leather with its fastening served as a pattern for the skin to be beaten.

Thus a drum was made from half a baobab fruit, on which was stretched the skin of a frog or toad. It resembles a woman's breast, and its sound is like that which an infant makes when

FIG. 6. Range of drums and languages



sucking. On this drum the smith beat the first rhythms he ha heard on the double skin of the bellows, when he blew up h fire at the time of the subterranean resurrection of the Numm

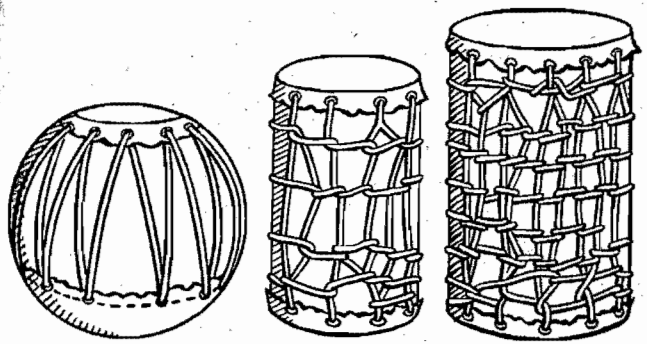
The second family had an armpit drum of smaller size. Th third family had the one taught them by the Nummo. Th fourth family constructed a cylindrical box recalling the sma stature of the first men. The fifth family did the same with larger block of wood, which gave out a loud sound like the roa of a lion.

The sixth family stretched a skin over the opening of a larg spherical calabash in the shape of a woman's belly. Its soun is like the groans of childbirth. The seventh family made a bo out of a trunk of different dimensions from that of the fift family. The eighth family had the largest box. It is like th belly of a cow, and owing to its size gives a fine rolling sound

Each drum had a sound of its own, and so each family ha its own language, which is the reason why there are differen languages today.

The first two families, settled in the south, spoke two dialect of *Toro*, not very different from each other; the third famil spoke *Mendéli*; the fourth spoke *Sanga*; the fifth another form of *Toro*; the sixth *Bamba*; and the seventh *Iréli*. Lastly th eighth family was given a language which is understood in a parts of the cliff. Just as the eighth drum dominates all th others, so the eighth language is understood everywhere.

It was thus that men were given the third Word, final, complet



and multiform to suit the new age. It was closely associated, like the first and second Words, and even more than they, with material objects.

At this point an odd reflection occurred to the European.

The first imperfect Word was associated with a technical process, simple in character and no doubt the most archaic of all processes, which had produced the most primitive form of clothing made of fibre. The fibre, which was neither knotted nor woven, flowed in a wavy line, and might be said therefore to be of one dimension. The second Word, less restricted than the first, arose from weaving, done on a wide warp crossed by vertical threads forming a surface, that is to say, having two dimensions. The third Word, clear and perfect in character, took shape in a cylinder with a strip of copper winding through it, that is to say, in a three-dimensional figure.

These three technical processes (as he further remarked) all proceeded by following a line, either undulating or zig-zag, and each was characterized by three distinct features: humidity of the fibres, ensuring the freshness necessary for procreation; light for the weaving, that being a daylight process, prohibited at night on pain of blindness; sonority of the drum.

There was also a development, from the material point of view, from trimmed bark to cotton thread, and from thread to leather strips and to a copper band.

Throughout this day's conversation Ogotemmêli had seemed absent-minded. He was no doubt in touch, through invisible

channels, with all the commercial and political activities of the district. His thoughts were probably occupied also with certain friends to whom he had entrusted commissions, among them the close friend who was to bring him his tobacco.

His pre-occupation on this last account had been noticeable more than once during the morning's conversation, and allusions to the signal service rendered by tobacco had punctuated his account of the third Word.

By evening, his pre-occupation had grown into a certain perceptible impatience. He had indeed received the tobacco, but he would have liked to prepare it: for the leaves had to be reduced to powder by beating them on a stone and crushing them like grain.

In the end he could no longer restrain his impatience and said he would be fined.

'Fined?'

'Is it not forbidden to beat the ground at night?'

The stranger had indeed forgotten that at night silence must be preserved, in particular no sound of blows on the ground may be heard, or grinding in the hollows of the rock or in mortars.

Tobacco, which clarifies ideas, was well worth an interruption in the cosmogonic narrative.

The European took his leave. He went by a roundabout way through the tangle of narrow lanes, finally arriving in the street which ran through all five quarters of the village. It was the hour of after-market exhaustion, the hour of satiety, of chewing over successful business transactions. In every courtyard digestion was proceeding, digestion of a day of words.

TENTH DAY

The Word and the Craft of Weaving

On the previous day the European had not been to Ogotemmêli's house. He had been anxious to make soundings elsewhere in order to verify and correct what he had learnt. He had been to Ongnonlu, a man of weight in the Dudya quarter, father of the priest-designate of the sanctuary erected at Ogoiné.

The entrance to Ongnonlu's house was through a low room giving on to an open shed, which itself opened on to the dung-heap. All Dogon houses seem to be made for small men. Koguem had to sit first on a rock and later on an umbilical-shaped hen-house in which a broody hen was clucking. Ongnonlu squatted on a piece of wood laid across the dung-heap, which occupied the whole courtyard. The European sat on a tin, the seat of honour. Seventeen sheep and lambs wandered back and forth unceasingly like the waves on a beach. None of them could decide to lead the others along the street to an open place. From time to time the woolly tide blocked a corner holding up the traffic.

Ongnonlu proved to be a first-rate source of information. There were slight reticences when the conversation touched on certain reserved subjects; but on the whole he provided admirable cross-checks on Ogotemmêli's information.

The sheep passed through the narrow space between the European and Koguem, who were seated less than a yard apart. For a moment the ranks of the intruders widened, only to be narrowed again as they passed between two women spinning, till finally after a moment's hesitation they disappeared into the narrow entry of the dwelling-house. But the women and Ongnonlu were so intent on talking to the European, watching him out of the corners of their eyes, and

generally getting used to his presence, that they took no notice of the sheep.

Ongnonlu was expounding the mystery of Death, the pomp and circumstance of man, and the invention of materials. Suddenly he pricked up his ears: his dark face, puckered into a pleasant smile, relaxed as he turned towards the back of the courtyard. He leapt up with a shout, pulling on his Phrygian cap (which was slipping) and, followed by the women who dropped the pestles they had in their hands, rushed into the low doorway which opened into the dark interior. A great noise followed, and three clouds of dust poured from the door and the openings in the side-walls. One by one the sheep emerged and stood there shyly, dazzled by the light. Ongnonlu's head appeared above a mass of wool. Spitting and fuming he drove the flock into a blind alley between the wall and the granary and blocked the opening with a large basket.

The door of the house having now been shut, the actors in this comedy returned, the one to his conversation and the two others to their mortars.

Suddenly one of the women paused—Ongnonlu was at the moment rooted to the spot—and hurried to the door, through which she vanished. New shouts! More dust! The biggest of the rams, which his master had shut up in his haste, burst out and the rest of the imprisoned animals, smashing the basket, joined him and, charging between the European and Koguem, made straight for the entry to the yard, stopped short, urinated and settled down to sleep.

There was a quarter of an hour of peace, during which Ongnonlu explained the symbolism of the crooked seat used in initiations of the major sort.

But two lambs were still on the dung-heap, and finding nothing to eat there, bleated. The fifteen others at once rallied to the charge.

Compared to this chaos Ogotemmêli's courtyard was full of peaceful charm.

The previous conversations had brought out the pre-eminence of weaving; and the European now asked Ogotemmêli to talk of its technique. He had just seen women spinning—as he had done a score of times before since he first came to Africa

—and in so doing had witnessed a native craft in actual operation.

The apparatus of the craft consists of four vertical stakes planted in the earth and connected by horizontal bars, forming a prism, where a man and his tools can be comfortably accommodated. The warp, narrow and endless, comes from a sledge heaped with stones, passes over a horizontal support, and reaches the weaver at an angle. In the operative part between the horizontal support and the beam, round which the finished web is wound, the warp passes through the heddle and thence through the bars of the batten, the teeth of which are made of chips of reed. The heddle, worked by the foot, causes the threads of the warp to rise and fall alternately by means of a block attached to a cross-beam of the loom. The batten is balanced at the end of a small cord fastened at both ends. The shuttle, made of wood sharpened to a point at each end, is thrown by hand.

Spinning, which is woman's work, is done with a spindle consisting of a thin rod, one end of which is inserted in a thick lump of dried earth. With her right hand the woman twirls the spindle, and adjusts the thread over a skin which protects the work from dust. In her left hand she holds the mass of fibres from which the thread is drawn. She dries her fingers with white ash from a small calabash.

First, however, she will have ginned the raw cotton by rubbing the fibres on a flat stone with an iron roller a span long, thickened in the middle. The carding is done with a stick. She keeps the seeds, putting them to dry till the next sowing on the lintel of the second door of the house, where they symbolize her sex and the humidity essential for germination.

'A woman spinning,' said Ogotemmêli, 'is the seventh Nummo. The ginning-iron, like the smith's hammer, is a symbol of the celestial granary, and thus is associated with seeds. The carding stick is like the rod with which the smith sprinkled water on his fire to damp it down. The skin on which the woman spins is the sun, for the first leather so used was that of the bellows of the smithy, which had contained the solar fire.

'The twirling of the spindle is the movement of the copper spiral which propels the sun, and is often represented by the white lines decorating the middle of the spindle-whorl. The

thread coming from the woman's hand, which is wound rou
the spindle, is the gossamer down which the world-system ca
to earth from heaven.

'The spindle itself is the arrow which, with the gossam
attached to it, pierced the vault of the sky. It is also the arr
buried in the celestial granary.

'The calabash containing the ashes for drying the fingers
the female Great Nummo. It recalls the calabash on the he
of the celestial ram, an avatar of the male Great Nummo. T
ash is the ram itself, and also its seed: the fluffy cotton fro
which the thread is drawn is its wool.

'The hank of thread which is drawn out to form the warp
the path of the seventh ancestor Nummo, and also the Numm
himself in his reptilian form. The large bobbin, which is wou
off in spinning is the sun rolling in space.'

'Did the craft of weaving come down with the smithy in t
world-system?'

'Yes, but symbolically. The north stairway of the grana
represented the warp: the four beams coming out from th
façade at the level of the upper storey were the four vertic
stakes. The chest of the weaver was the door of the granary
the shuttle is the lock which moves this way and that as it ope
or shuts. The block is the triangular bit of wood which hol
together the two sections of the door.

'The craft of weaving, in which the craftsman works faci
south, is the house of the seventh Nummo, and the structu
of the loom is composed of all the eight ancestors. The fo
vertical stakes (male) mark the bedroom; the four horizont
bars (female) represent the flat roof.

'The craft is also the grave of Lébé in the primal field. T
weaver's seat is the earth-platform on which the dead body w
laid before burial. The warp thread stands for the opening a
shutting of the door of the tomb, through which the Numm
goes in or out in the form of the woof-thread, which represen
a reptile, whose tongue is the shuttle. The foot-rest of the rig
foot corresponds to the throwing of the shuttle by the rig
hand, suggesting the entry of the serpent: the left foot-re
and the action of throwing by the left hand suggest the ex
The lock of the door is the block, to which the heddle
attached.

'The heddle with its eighty threads is the symbol of the seventh Nummo's jaws. The carding-comb with its eighty slots marks the passing of the eighty heads of families, the issue of the eight ancestors and themselves represented by the eighty odd and eighty even threads of the warp.

'The web rolled round the beam, against which the weaver leans, symbolizes the serpent devouring the dead body: for the weaver is the symbol of Lébé dead and risen again.

'The typical product of the craft is the cloth which serves as a pall to cover the dead. It is made of alternate black and white squares composed of the eighty odd and eighty even threads of the warp and the eighty movements to and fro of the woof. The pall is made up of eight strips sewn together, and each strip should consist of eighty squares, but they are woven from twenty components only.

'The co-operation of man and woman, in storing the seeds, sowing and growing the cotton, has the same meaning as spinning and weaving, symbols of love.

'Spinning cotton and weaving clothing is exactly the same as a man and a woman entering the house to sleep together and produce children.

'The weaver, representing a dead man, is also the male who opens and closes the womb of the woman, represented by the heddle. The stretched threads represent the act of procreation. The cotton threads of the weavers and the numerous men in the world are all one. The making of the cloth symbolizes the multiplication of mankind.

'The craft of weaving in fact,' said Ogotemmêli in conclusion, 'is the tomb of resurrection, the marriage bed and the fruitful womb.'

It remained only to speak of the Word, on which (he said) the whole revelation of the art of weaving was based.

'The Word,' said the old man, 'is in the sound of the block and the shuttle. The name of the block means "creaking of the word". Everybody understands what is meant by "the word" in that connection. It is interwoven with the threads: it fills the interstices in the fabric. It belongs to the eight ancestors; the first seven possess it: the seventh is the master of it; it is itself the eighth.'

He repeated: 'The words of the seven ancestors fill the gaps

and form the eighth. The Word, being water, follows the zi
zag line of the woof.'

The weaver, he explained, sings as he throws the shuttle, an
the sound of his voice enters into the warp, adding to and taki
along with it the voice of the ancestors. For the weaver is Léb
the man of the eighth family and consequently the Word itse

Blind Ogotemmêli began to murmur in an archaic languag
two lines of a funeral chant, which the Onndom weavers sin
when they weave palls for the dead.

. . . Sloth for the shapeless neck!
Eighty minstrels and only one drum!

The Nazarene returned to his house at the end of the day b
way of the Dodyu-Oreil quarter, to the south of Lower Ogo
which juts out like a promontory on the shore of the pool o
Bananga. In the small square, broken on all sides by the corne
of houses, there were a few looms opposite the council shelte
Nearby there was an earth mound, altar of the seventh Numm

Denuded of weavers and of their warps, the meagre collectio
of stakes with their connecting bars of wood looked like rubbis
thrust into a corner. The weavers, according to rule, ha
stopped work the moment the sun touched the horizon.

Weaving, like smithing, is daytime labour, for warp and woo
symbolize a being of light and language, while the spinner
spindle turns on a skin sun, and her calabash of white ash is
fertilized sun. It is only fitting, therefore, that the sun shoul
shine on the craft. Weaving by night would produce a web o
silence and shadow. A weaver who worked after sunset, whe
God shuts the door of the world, would become blind.

ELEVENTH DAY

The Word and the Cultivation of the Land

'It's a fowl that Amadigué, Gana and I bought together,' said Koguem.

Koguem had been helping Amadigué in his efforts to catch the creature, which had escaped. After a wild chase in the fields and among the rocks, the bird had found a refuge under an unapproachable rock containing sacred objects.

Amadigué accordingly sat down on the spot to wait till thirst drove his property out into the open. The others left him on watch, wishing him success.

On the swollen spur of Upper Ogol some sheep, sluggish after two thousand years of domestication, made shift nevertheless to leap from rock to rock, with tails waving rakishly, in flight from a very small shepherd-boy wearing a hat as wide as a buckler and carrying a stick and a gourd-bottle.

Leaving Upper Ogol on the left, they forebore to talk to some women on their right, who were crushing the fruit of the *Lannea acida*, because speech was thought to impair the clarity of the oil. They then came down the rocky path which led to the field of the Hogon, priest of Lébé, leaving behind them the little bare patch unturned by any hoe, which symbolizes the tomb of Lébé. To the left, climbing the sandstone slopes and entering the Guèndoumman quarter, was the slippery track by which Lébé, in the form of a great glittering serpent, passes every night to the sanctuary in the town. Further away at the edge of the field could be seen the cave in which he lives by day. They had also to pass above the heap of stones which is one of the principal altars of Lébé.

Not counting the sites of baobabs, reckoned as places with names of their own, it was necessary, in going from the camp

to Ogotemmêli's house, to walk through or alongside fi
fields or rocks, all with names and well-defined boundaries—
Tenné, Ba Diguilou, Goummo, Ogo Digou, Toummogou
In Lower Ogol it was necessary to skirt three different quarter
—Amtaba, Guinna, and Tabda. The distance from start t
finish, as the crow flies, was less than two hundred metres.

Each section of the ground, moreover, was divisible int
places with recognized names, and in the built-up area
especially, with their houses and public squares, it was necessar
to manœuvre in order to avoid places to which access wa
forbidden. Seen from the air, the tangle of dwelling areas
rocks, gaps, altars, and trees, all with names of their own
which made up the village of Upper Ogol, would seem to b
inextricable.

Here the land was level plateau, but in the cliff area, roc
walls no longer constituted boundaries; the very earth reare
itself up, plots rising in tiers, some overhanging others, pre
senting insuperable difficulties to any attempt at land survey.

Fragmentation of land holdings was unrestricted, division
of the soil proceeding apparently by virtue of occupation, as i
the inhabitants had organized it rock by rock and mound by
mound, impregnating it with their life, giving their names t
it, and laying out each settlement, symbolically, after the
pattern in which the earth had first been organized around the
spot where the heavenly granary had come to rest.

On the plain, the cultivated land is like a chequer-board, the
squares marked out by small ridges less than a hands-breadth
wide; these look more like swellings on the earth than raised
barriers. In the rocky country, where the ground is broken
the divisions are irregular, and in Sanga, Lulli's fields are cited
as an example of the rules for partitioning land.

But the cutting up into squares was carried to extremes in
the dry-season onion gardens, where the plots, less than a yard
wide, form a series of regular pans bordered by clearly defined
embankments of soil. In this way rain or irrigation water is
retained at the base of the plants and does not flow away.

The basic division of land is the field.

'The land,' said Ogotemmêli, 'is cultivated in squares, eight
cubits a side, surrounded by embankments of earth.'

The area of each plot, he explained, is that of the flat roof of

the celestial granary; and the plot is orientated so that each side
faces a cardinal point of the compass.

'The old method of cultivation,' he went on, 'is like weaving;
one begins on the north side, moving from east to west and
then back from west to east. On each line eight feet are
planted and the square has eight lines recalling the eight
ancestors and the eight seeds.'

Furthermore, inside the line the cultivator advances first on
one foot and then on the other, changing his hoe from one hand
to the other at each step. When the right foot is in front, the
right hand on the handle is nearest the iron, and *vice versa* when
he changes step.

Cultivation being thus a form of weaving, a field is like a
blanket made of eight strips, the black and white squares
being represented by the alternation of the mounds made
at each step and the gaps between them; a mound and its
shadow represent a black square.

The whole collection of fields round a village together with
the village itself may also be said to recall a large coverlet, the
houses with roofs shining in the sunlight being the white
squares, and the courtyards lying in shadow, the black. The
streets are the seams joining the strips.

If a man clears ground and makes a new square plot and
builds a dwelling on the plot, his work is like weaving a cloth.

Moreover, weaving is a form of speech, which is imparted
to the fabric by the to-and-fro movement of the shuttle on the
warp; and in the same way the to-and-fro movement of the
peasant on his plot imparts the Word of the ancestors, that is
to say, moisture, to the ground on which he works, and thus
rids the earth of impurity and extends the area of cultivation
round inhabited places.

But, if cultivation is a form of weaving, it is equally true to
say that weaving is a form of cultivation. That part of the
warp which has no woof is the uncultivated land or bush.
The finished web is the symbol of the cultivated field. The four
stakes of the loom are the trees and bushes which are felled by
the shuttle, symbol of the axe. To pull the carding-comb
towards oneself is to carry wood to chop for faggots; and to
draw the thread of the woof through the warp, is to bring life,
water, and purity, to the desert.

TWELFTH DAY

The Word, Dress and Love

'It's Menyu's son,' said tall Allaye. 'Ever since I gave hi some milk he has been coming to the camp. He has a flat hea like his father.'

He passed his hand over the top of his head as he spoke, show what he meant.

From early morning the camp was surrounded by nake children waiting for the thousand and one miracles with whic the life of the Nazarenes is diversified. They were also waitin till the departure to Ogotemmêli's gave them a chance lay hands on small articles, exclaiming in triumph to th European who could not even keep his pencil safe from the depredations. A minute being was holding it aloft like an arro pointed skywards.

The caravan filed off by the ordinary route with a fe delays caused by the porters, who stopped to blow their nos with their fingers and wipe them carefully on the soles of the feet. The party spread out in the Hogon's field, then poure into the street that divided Guinna from Amtaba, and droppe their small burdens, like a flood discharging wreckage, on th rocks and hollow stones of the courtyard. Their thin bodies the disappeared in Tabda.

'The first woven garment,' began Ogotemmêli, 'was a woman loin-cloth. It was sewn when they took the fibres away fro her.'

This garment, which has four strips in token of her femininit is worn crosswise with the seams horizontal. It covers the bod from the navel to the knees, and is wound round the wear without any fastening.

The woman's loin-cloth is open, because her sexual parts a open. Otherwise she could not be impregnated.

The second garment to be woven was a man's trousers, the cut consisting of three strips (the token-number of masculinity), passing between the legs and covering the belly and loins, with three additional strips on each side for the thighs. The body is thus wrapped in three times three strips, a total which includes the token-numbers of both femininity and masculinity.

Trousers are closed with a cord, because the man's sex organ is closed. The knot which fastens them is a symbol of love, the right-hand end of the cord being the man and the left-hand end the woman.

The third woven garment was the so-called 'sleeved' gown, made of four long strips behind and four in front and three strips each side.

The four strips at the back recall the four male ancestors, and the four in front the female ancestors. For the man looks to have the woman he desires in front of him for coition.

The three side-strips are the male number.

The fourth thing to be woven was the covering for the dead, made of eight strips of black and white squares, which are the eight families multiplied and which reproduce the lay-out of cultivated land. The covering or pall is thus a symbol of life and resurrection. In it the dead man is folded for a short time, like a foetus in the womb, so that in it he may be immersed again in the web of the living and in the germinating fields.

The fifth article of clothing was the cap made of two strips symbolizing a pair. It was invented at the time of the organization of the world, and was originally reserved for the Hogon, that is, the chief.

Originally all clothing was white, the colour of cotton. Then men began to be afraid of turning pale like the material, and dyed their garments saffron yellow, the colour of earth, in order to look like their land. Later on, they invented the blue-black colour for the pall for the dead, for the first pall, which was wrapped round the body of Lébé.

There was much discussion about the colour to be adopted in these cases, and it was some time before agreement could be reached. But they settled on blue-black as the colour nearest to coal, which itself resembles the colour of men's

skins. In the past, however, men were called *banu*, that is, red which is what they still call light-coloured skins. But they were also thinking of the smith's skin, blackened as it was by coal dust.

Ogotemmêli attached no particular importance to these matters of colour and number. They were simple and obvious.

'Clothing,' he said, 'man's clothing, is the seventh Nummo.'

He meant by this remark that to put on a garment (*soy*) was to clothe oneself in the words (*so*) of the Nummo, seventh (*soy*) of the name; he meant also, and especially, that a woman by wearing ornaments (*sey*) assumed the disguise of the seventh Nummo.

On this point he began with the unexpected observation that women's mouths were weaving implements.

He reminded his hearers of the teaching of the seventh Nummo when sunk in the earth; how he opened to the sun light his anthill mouth, from which were drawn the threads of the warp.

Teeth filed to a point are the sharp teeth of the Spirit through which the threads were drawn. The copper stud fixed to the centre of the lower lip is the bobbin of thread. The four studs (the feminine number again) on the sides of the nose are the stakes of the loom, and the pendants of beads from the septum are its pivotal axis.

When women—or men for that matter—file their teeth, they do it to recall the threading of the eighty odd and eighty even threads, which symbolize the multiplication of families. They are also indicating their respect for the Word embodied in these threads, for the moist Word coming from the mouth, and for the water we drink, the essence of the master of Speech. The zigzag line formed by each row of teeth also symbolizes the path of water and the Word.

'Thus all that adorns the Spirit of water belongs also to women.'

He meant that women's ornaments recalled the Nummo's appearance, and especially certain details of his green body. The circlet of green beads on the temple is the Nummo's glittering forehead: the necklace represents the wrinkles of his neck. The two red beads at the corners of the nostrils are his eyes.

The copper bracelets at the wrists and the bend of the arm have the shape and occupy the place of the circular bones which distend the skin of the Spirit in this part of his limbs, for his arms are flexible although they are furnished with long unjoined bones. These bracelets are four in number, the feminine number.

The row of beads or the copper ring on the right ankle recalls the circular bone at the end of the Spirit's tail; strictly speaking no ornament should be worn on the left ankle.

Copper rings are worn on the first finger, ring finger, and little finger, because these are the only fingers in a webbed hand which show circular swellings in the place of joints, and the rings imitate these swellings. But no rings are worn on the thumb or the third finger because in the Spirit they are smooth and supple so that rings would not stay on them. No rings should be worn on the toes, because the Spirit has no feet.

Ogotemmêli passed on to the ear, one of the most important apertures (said he) of the body.

The ear is bi-sexual in both man and woman. The external ear protects the auditory channel, which represents the female sex organ. The red triangular pendants are the testicles. The eight copper studs in the form of a large crescent worn on the edge of the helix are the eight ancestors.

The part played by the ear in the act of generation was to form the subject of another conversation.

The scarifications practised by women reproduce those of the Nummo. They consist usually of two lines of incisions—one vertical stretching from the level of the breasts to the navel, while the other is horizontal, lying across the belly from one side to the other. The lines are in two rows of short slanting incisions forming a series of Vs without points.

Four parallel incisions (feminine number) are made on the temples.

Each of these incisions is a representation of the organ of sex, cut with a razor symbolizing the male organ. They are always moist because they are open at the name of the Spirit of Water. It is thus that the women's fertility is multiplied.

'What of the hair? Has that a meaning?'

'Women's hair,' replied Ogotemmêli, 'is the Nummo's hair.

The comb which makes the parting is like the carding-com which separates the threads of the warp. When the hair dressed in the *Kou tari* style there ought really to be six partings in the middle and ten each side, making eighty in al to recall the eight families; but this is not possible. Moreove the rules about dress are not strict, and very few women wea all these ornaments.'

On the social aspects of clothing Ogotemmêli had much t say.

'The loin-cloth is tight,' he said, 'to conceal the woman' sex, but it stimulates a desire to see what is underneath. This i because of the Word, which the Nummo put into the fabri That word is every woman's secret, and is what attracts th man. A woman must have secret parts to inspire desire. If sh went about in the market with nothing on, no one would ru after her even if she were very beautiful. Undressed and un adorned she is not desirable; but dress and ornament mak men desire her, even if she is not beautiful. From a ver beautiful woman without adornment men turn away.'

He reflected a few moments before adding:

'To be naked is to be speechless.'

On the way back to camp Koguem commented on what had been said about dress.

'Clothes,' he said, 'give satisfaction, not only to the wearer but also to the spectator. It is true that women attract by thei dress; but they too are attracted by a well-dressed man.'

He described how the desire for clothes was causing a numbe of young people to leave the country. Every year, he said, the Government deplores, here in the cliffs just as elsewhere, the mass emigration of workers in the prime of life, who go to the Gold Coast to earn money and often live there for years and sometimes die there.

These young people, he said, who go off to the Gold Coast or Bamako or elsewhere, go mainly for clothes. They make money there and spend it all, the day before they come back, on gewgaws, turbans or umbrellas, and peacock about in them on market days or at funerals. Dress helps them to get married. The more clothes a man has, the more elegant he is, and the more the women go after him.

Koguem too preferred an ordinary woman decked with ornaments—mere clothing hardly counted with him—to a pretty woman without beads or bracelets.

'Ogotemmêli is right,' he said. 'Adornment excites love. It fulfils its purpose of attracting the male, as the Nummo meant it to do. And, if there is a connection between ornaments and love, that is because the first ornaments of all, those of the female Nummo, were in the centre-jar of the celestial granary, on which the smith came down; and that jar is the symbol of the world's womb.'

THIRTEENTH DAY

The Smithy

In the rock-mass, which on the south forms the central squar of Upper Ogol, in a small corner of land the smithy is hidde away. It stands on a roughly circular site with low walls of d stones unmortared and full of openings. Resting on these an supported in the middle by a stake, is a thin layer of branche through which splashes of sunlight fall on the shadow within.

The tools and implements are scattered on the dusty groun without any apparent order. Though the smith has only jus left, the smithy looks as if it has been deserted for years. Th double bellows, its skins limp, points its two ducts at the dea fire. The anvil like an enormous iron thorn stands on the groun fixed in a beam, which is buried in the earth. Over against are tongs and some shapeless pieces of iron. The hammer symbol of the webbed hand of the Spirit of Water, is not to b seen: either it is hidden or the smith has taken it away. Agains the wall there is an oven, made of puddled clay, with an openin at the bottom leading to a bowl-shaped outlet above. Close b is a hollow stone from which the water has evaporated.

In the silence and the sunlight all the poverty of the smith is laid bare. That technique which revolutionized the world which came down from heaven, and with its tools broke th limbs of the first smith who blew up the fire—a 'fragment of th sun'—still exists even in this decay.

The European had made a point of going to see the smithy before questioning Ogotemmêli about it. Having first studied weaving, a craft held in the highest estimation, bearer of th gift of speech, he wanted to learn from the old man the signifi cance of this most primitive of tools.

'The smithy,' said the blind man, 'is like a dwelling-house, o

again like a person, whose head is the oven and his two arms the bellows with its two ducts.'

In the primal field, in which the flying granary landed, the smithy was erected on the north side at the edge of the land which was to be cleared. That is why today smithies are always erected on the north side of the central square, which itself is always to the north of the village.

'You can see,' said Ogotemmêli, turning his head to one side, 'you can see over the wall.'

The central square of Lower Ogol was indeed there behind the ruined granary of the backyard on the left. The high central rock, the square millstone of the council house, the cube-shaped stone known as the 'Stone of the Brave' and, on the left, facing full north, a smithy sister to that of Upper Ogol, were all clearly to be seen.

But here all was according to rule, whereas in the other village the plan of the building was completely different.

'At first,' said Ogotemmêli, 'the smith did not have all the tools that he has today. He had no hafted hammer, no file and no tongs. The red-hot iron was held in the bare hand; and that is something one can still see today, when the smiths come together for funerals. As they chant the dirges for the dead, they pick up red-hot iron in their hands in memory of the practice of the first smiths.'

The chief tool, he went on to say, is the hammer. The celestial granary was a hammer; and everybody believes that it was in this hammer that the seeds came down from heaven. The hammer is the webbed hand of the Water Spirit. The arm is the cone-shaped handle, and the hand itself is the four-sided face of the tool with which it strikes.

The hammer is also the whole body of the Water Spirit, the male Great Nummo in heaven. Two of the opposite sides are his arms, and the other two his back and chest. The cone-shaped handle is the serpent's tail in which the lower part of his body ends.

The anvil is something like the implement reapers use; it is the female form of the hammer, and represents the female Great Nummo. The slab at the top is very narrow but rectangular, and it ends in a blunt point. There is often a small hole at this lower end, reminiscent of the part played by the hammer,

that is, by the granary, in the organization of the world, whe
its interior, symbolized by this hole, was full of organs an
seeds.

The beam in which the anvil is embedded is made of
medium-sized tree-trunk about a cubit in length, roughl
squared. It is sunk in the earth in a line north–south, as al
men's beds should lie.

The wood of the anvil is the bed of the two great Wate
Spirits. When the hammer strikes the iron, the two come to
gether.

The two earthenware pots of the bellows are modelled i
clay, with which wool from a white sheep is mixed. Thi
addition gives greater cohesion to the material, which is no
baked but dried slowly in the air. The sheep's wool is a symbo
of the celestial Ram, avatar of the Nummo.

The two spherical pots symbolize the sun, being of the same
shape, while the wool in their clay comes from the fleece of the
Spirit, which is of copper, the sun's excrement. They are also
associated with that luminary by the skins which cover them
and by means of which air is conveyed to the fire. The other
which the smith in flight brandished over his head, had already
acquired a fiery quality from contact with its fellow-skin, and
was able to sustain unscathed the discharge of the thunderbolts.

The ducts of dry earth which connect the pots with the fire-
grate afford a passage for the air expelled by the skins; and
this air is a breath of the sun, and so animates the fire.

From the hollow stone the smith draws water with a stick,
with which to damp down the fire. The Nummo is in this puddle
as in all water, and he moved in it by swimming, his movements
following the rhythm of the blows on the anvil and the alter-
nating puffs of the bellows.

The European had known for years the magical function of
the sounds of a smithy. He had been present many times at
rituals in the course of which at a certain point a smith would
strike the rock with his hammer or with the iron part of his
anvil. By producing sound from the iron, in which the mythical
first smith had brought so many benefits to mankind, he was
reminding his fellow-men of the supreme power of Amma and
the Water Spirit. He was assisting their prayers and strengthen-
ing them by the sounds he made; he was appeasing the possible

wrath of the celestial Beings by this acknowledgement of their
pre-eminence. When men quarrelled with one another, he
would intervene between the parties, hammer in hand, and
strike the rocks, thus bringing a divine note into the human
disorder and calming the passions aroused.

To questions on these points Ogotemmêli made no reply, but
continued to develop his exposition.

'The smith,' he said, 'in striking the anvil is asking the earth
to restore to him the strength of which he had formerly emptied
himself.'

For, when the smith of the celestial granary came down to
the defiled earth, he put into it a great portion of his own pure
strength, depriving himself in order to give the soil a life-force
favourable to the great work he was about to do.

As a result he and his descendants became endowed with a
special quality, which made them different from men, whether
'impure' (*puru*) or 'living' (*omo*) or 'white' (*pili*).

The 'impure' are the descendants of the first initiates of the
Great Mask, the upholders of the spiritual principles of the
first dead man; the 'living' are the other Dogon; the 'whites'
are people like shoemakers, minstrels and men of the various
peoples dwelling in the plains.

The characteristic feature of the smiths is a diminished life-
force, which removes them from the category of the 'living'. But
this diminishment is not like the effect of death, which separates
them also from the 'impure'. Nor are they comparable to the
'whites', for these are insensitive to certain sources of impurity.
Though they have, like other people, individual altars for
both head and body (*kutogolo*, *djabyé*), they have to be con-
stantly engaged on some other means of self-support; and this
is provided for them by the exercise of their craft.

'By striking the anvil,' said Ogotemmêli, 'they get back from
the earth some of the life-force they gave it. Their blows
recover it.'

But blows on the iron must be dealt by day. The smith's work
is day labour, no doubt because the smithy fire, being a frag-
ment of the sun, could not shine at night. That is why it is
forbidden, not only for smiths but for everybody, to strike
blows on iron or stone or earth in the night-time. No blow of
hammer or tap of pestle should be heard, whether loud or soft,

in the silent hours. To strike blows at night would destroy the effect of the blows struck by day. It would mean the rejection of all that had been gained, so that the smith would lose whatever he had recovered during the day of the life-force of which he formerly divested himself.

The fines inflicted on those who strike blows by night are used to provide victims for the foundation altar of the village, which in former times was erected above a man buried standing, who had offered his strength and his body for the stability of the human settlement on the new earth.

Thus was restored the broken order of that relationship between the earth and the one who emptied himself to purify it and to enable men to pursue their life-giving labours.

In the primal field the smith had assigned to his own family one of the eight sectors marked out around the point of impact of the granary. But what he was concerned to do was merely to establish his right to the produce from it, for he was not at any time to cultivate it himself.

His part is to forge the implements of cultivation, but never to use them with his own hand; the hoes that he makes are for the men of the seven other families, and it is for them in return to supply him with food. So we see how, every year at harvest-time, the smith leaves his forge and goes about the country to collect the grain from the plots which the implements of his forging have worked. He knows all the fields which owe him tribute: there is nothing he does not know about their growth and their maturity.

So it is that, when the sweating peasant opens up to the sunlight the soil which lay in the shade of the growing corn, and reaps the last ear, he sees seated at the edge of the field, watching him open-mouthed and in silence, the smith.

Pottery

Pottery was born in the smithy. The smith's wife was drying in the sun a pot which she had modelled like one of the spheres of the bellows; but, finding it did not harden quickly enough, she put it near the fire. She then discovered that the clay was baking and becoming hard, and so she got into the habit of putting the pots she modelled by the fire.

She worked on a small square mat woven with eighty strings on a warp of the same number. First she made a rough model shaped like a section of an inverted cone, into which she threw with considerable force a round pebble, which made a bed for itself in the clay, and this became larger and larger until finally it took the shape of a sphere. When the inside surface of the clay was pressed it took the pattern of the mat.

Women today copy the processes of the mythical potteress; but the craft is no longer the prerogative of the wives of smiths. Any woman can be a potter, if she wishes.

'The mat,' said Ogotemmêli, 'on which the woman works, is a symbol of that of the first human couple. The craft of pottery is like a person on a mat. In moulding the clay the woman is imitating the work of God, when he modelled the earth and the first couple. She is creating a being, and the round pot is like a head resting on the mat, a head or a womb. A pot without ornament symbolizes a man, a pot with two small breasts a woman.'

Ogotemmêli had before him one of the pots used for brewing millet-beer. He passed his hand over its belly as he spoke to feel the pattern imprinted on it.

'The mat on which the potter works has eighty threads one way and eighty threads the other. It is woven like one square of the pall that covers the dead, but with fibres of baobab instead of cotton.'

Baobab fibres are much used among the Dogon for cords and plaited objects of all kinds. One sees rings a couple of cubits deep round the trunks of trees from which the bark has been torn.

'This fibre-plaiting is men's work and resembles weaving. The best work is done in Banani. Patterns made on pots in this way make one think one has one's mat with one for repose wherever one goes.'

'And what,' said the European, 'of the pebble with which the clay is struck?'

'The stone,' was the reply, 'which the woman rolls in the clay is the symbol of the food which will be cooked in the pot.'

'How was meat cooked before there were clay pots?'

'Before pottery was invented,' said Ogotemmêli, 'men ate their meat raw.' In an earlier conversation he had compared

the moon to a pot heated a quarter at a time. This symbol ha
another application.

'Before the clay has been baked,' he went on to explain, 'th
open end of the pot recalls the circumference of the moon
After the baking it represents the circumference of the sun
That is intelligible enough,' he added, 'for one must suppose
the moon is less completely cooked than the sun.'

So a humble pot is an epitome of the universe, with its own
mat on its surface.

FOURTEENTH DAY

The Large Family House

OGOTEMMÊLI's house was not a typical specimen. Its external appearance was poverty-stricken, with dusty niches filled by altars commemorating dead children. No odours of stored grain emanated from its wretched cellars. There were only holes where swallows nested, opening towards the west in expectation of future flights.

Amadigué's house, on the other hand, was chequered with flat surfaces and recesses, a combination of doors, holes, and the traditional cone-shaped decorations.

The front elevation was twelve cubits wide and eight cubits high; it was pierced by ten vertical rows of eight square niches, their sides measuring a handsbreadth; these niches extended from ground level to a horizontal line of swallows' holes which lay under the shelter of a roof of small wooden billets no larger than a cubit in size. The whole façade was finished off by a series of slender columns like sugar loaves, each one topped by a flat stone intended to catch the rain; but the water had worn them away so that some of them had come to look like hour-glasses.

In the centre, two doors, one above the other with two niches between them, divided the chequer-board into two parts; the door on the ground floor, a little wider than a man's chest and less than a man's height, was made of two bare planks; the one in the upper storey, which was the same width but considerably lower, was decorated with several rows of sculptured figures in relief and was fastened by a conspicuous lock surmounted by two geometrical figures.

The plan of the building was a square with sides measuring eight cubits (the same dimensions as the agricultural plots) flanked by four rectangles of equal length. It might also be compared to a Greek cross with very thick, short transverse

arms. But in Amadigué's house the front was wider, and in each of the angles formed by its extremities was a recess.

The square constituted the principal room, used by the married couple for sleeping and by the woman for work. Four posts in a square on the diagonals supported the ceiling. To the left a platform of earth was placed in the corner against the wall. In the room, above the door, cotton-seeds in their white fibres were heaped on the lintel.

The rectangle at the front of the house formed the vestibule, the entrance to it facing the door of the room. The rectangle at the back served as a kitchen, and the two side rectangles were store-rooms.

These four rooms, consisting in fact of narrow passages, opened on to the central room by doors in the middle of the walls, which in the case of the store-rooms were mere bays. The sole entrance in the centre of the front wall was in a line with the openings into the principal room and kitchen.

The hearth was composed of two large stones placed two handsbreadths from the back wall and two handsbreadths from one another. A round pot rested on them and against the wall.

The plan of the upper storey was the same, except for the kitchen, the ceiling of which was higher than the roof of the building, which it overlooked by means of an opening that also served as an outlet for the smoke. Like most of the houses in Upper Ogol, Amadigué's house faced west so as to avoid the rains brought by the prevailing winds. It formed one side of a narrow lane, the other side of which was a series of granaries with carefully closed doors. But in front of the central door there was an opening leading to the dung-heap of a rich man. At the top of the façade, attached to beams projecting beyond the mud wall, hung bronze-red bunches of the millet known as 'eyes staring out of their head' because of its big round seeds.

It seemed to the European that he was coming into an ordered accumulation of riches, overflowing roofs, floors, niches and cellars alike.

Indeed, all kinds of produce, in measured quantities, were drying on the roofs—red pepper, purple-fruited sorrel, yellow millet, which makes a clear sound in falling and is called 'tinkling gold'.

'The front wall with its eight rows of ten niches,' said

Ogotemmêli, 'represents the eight ancestors and their descendants, numerous as the fingers on their hands.'

In the vertical direction the two series of five columns, he explained, are the ten fingers, and when one looks at the front elevation of a house one sees two hands spread out.

The niches are the homes of the ancestors, who occupy them in order of birth beginning with the highest row. The niches should never be closed, for the ancestors need to breathe the outdoor air. On the carved door of the upper storey there are, or should be, eight rows of eighty figures, picturing the men and women of the whole world descended from the original ancestors.

The lock is the altar of the ancestors, and the two figures above it are the custodian and his wife. The pair of taller figures that are sometimes carved above the panel, represent the original human couple.

The circular holes in the pediment, ten in number like the fingers of the hand, are occupied by swallows' nests, the poultry yard of the ancestors. They are called 'swallows' holes'—and so euphemistically are all the niches in the front wall—out of respect for the old people, of whom one must not speak lightly.

The eight small columns on the top of the wall are the altars of the ancestors, beginning with the first ancestors on the left. In a narrow house with only two or three vertical rows of niches the columns are fewer. In a wider house there may be ten or more, but the traditional number is eight, one for each ancestor.

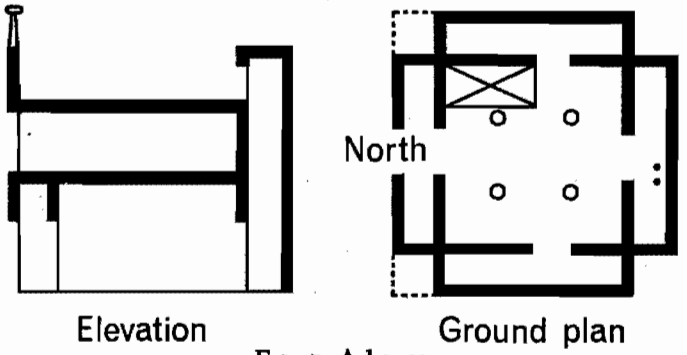


FIG. 7. A house

The whole façade, with its eight rows of ten dark holes separated by lighter plane surfaces, is a symbol of the pall used to cover the dead, made in eight strips of black and white squares, which itself is a representation of cleared and marked out land.

This façade gives its name to the tallest mask, the top of which is ten cubits above the wearer's head. The pole of this mask is divided into ten sections each consisting of a perforated rectangular grating with four or five bars; between each of these is a flat plane. The pole itself is a symbol of the warp in weaving, and is lowered towards the east and the west in imitation of the daily course of the sun.

The European recalled the hortatory chants intoned in the 'storeyed house' ceremony:

> *'They say the houses of Molu in Tomboké are fine,*
> *That the houses of Molu are fine.*
> *In Molu the houses have storeys.*
> *But it is the men who are fine,*
> *Not the storeyed houses!'*

'The soil of the ground-floor,' said Ogotemmêli, 'is the symbol of the earth and of Lébé, restored to life in the earth.'

The flat roof, square like that of the flying granary, represents heaven, and the ceiling which separates the upper storey from the ground-floor represents the space lying between heaven and earth. The four small rectangular roofs around it indicate the four cardinal points, as does the hearth itself.

The hearth derives its living flame from the celestial fire that came from the fire purloined by the smith. When the house is correctly sited, that is to say, is open to the north, the pot on the fire indicates the same point, the stones indicating east and west, while the wall, the third support for the pot, marks the south.

Inside the house, the several rooms represent caves of this world inhabited by men. The vestibule, which belongs to the master of the house, represents the male partner of the couple, the outside door being his sexual organ. The big central room is the domain and the symbol of the woman; the store-rooms each side are her arms, and the communicating door her sexual parts. The central room and the store-rooms together represent

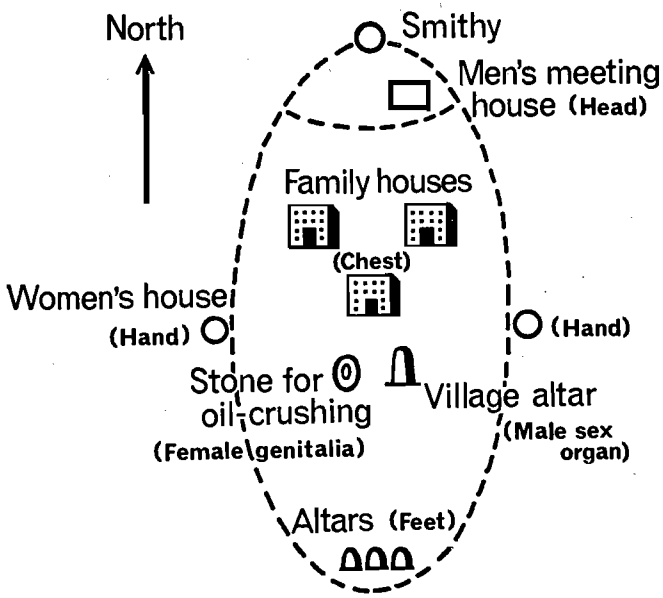


FIG. 8. Diagram of village

the woman lying on her back with outstretched arms, the door open and the woman ready for intercourse.

The room at the back which contains the hearth and looks out on to the flat roof, shows the breathing of the woman, who lies in the central room under the ceiling which is the symbol of a man, its beams representing his skeleton; their breath finds its outlet through the opening above. The four upright poles (feminine number) are the couple's arms, those of the woman supporting the man who rests his own on the ground. When a child is to be born, the woman in labour is seated on a stool in the middle of the room, her back to the north, and is supported by women. The infant is delivered on the ground and takes possession of its soul in the place where it was conceived.

The earthen platform that serves as a bed, lies north and south and the couple sleep on it with their heads to the north, like the house itself, the front wall of which is its face. The man lies on his right side facing west, and the woman on her left side facing east, which are the positions they will occupy in the grave.

The man lies on his right side and touches the woman with his

left hand, never with his right. The woman sleeps on her left arm, and touches the man with her right. They never lie in any other position. A woman is buried lying on her left arm, a man lying on his right, just as they sleep. The funeral covering is spread over the pair.

Under the bed are put all the seeds for sowing except cotton seeds, which are placed on the lintel of the second door, symbol of the female sex.

In sexual intercourse the man is sowing; he is like a Water Spirit causing fertilizing rain to fall on the earth and on the woman, on the sown seeds. Thus agricultural and conjugal acts are linked.

When the pair lie with a covering over them, as in death, the bed is also a grave; it is the grave of Lébé, into which the seventh Nummo enters, and from which he emerges, by means of the two openings set between the doors of the façade.

Just as Lébé returned to life within the earth by the efforts of the Spirit, so the seeds are made to germinate, and children are procreated, by the action of the couple lying under the funeral pall, symbol of numerous lineages and cultivated lands.

But a house of this sort is only one feature of the village, which consists of a tangle of dwellings surrounded by granaries and outbuildings. Streets run through it in every direction, splitting it into blocks. Each village is divided into quarters, and in each quarter there is an extended family possessing a large house of its own. Each quarter has its council shelter built on a small open square; but the village has a more important shelter, belonging to one of the quarters but built on a larger square where important ceremonies take place.

'The village,' said Ogotemmêli, 'should extend from north to south like the body of a man lying on his back. Lower Ogol is almost correct. The head is the council house, built on the chief square, which is the symbol of the primal field.'

It appeared also, from the blind man's earlier explanations, that the village should be in the form of a square with one side facing north and the streets running from north to south and east to west. But this is not possible except in the plain; on the contorted plateau and in the scree of the cliffs the village has to be adapted to the irregular terrain.

On the north side of the square is the smithy, as was that of

the bringer of civilization. To the east and west are houses for menstruating women; they are round like wombs and represent the hands of the village. The large family houses are its chest and belly; the communal altars at the south of the village are its feet.

The stones on which the fruit of the *Lannea acida* is crushed, placed in the centre of the village, represent its female sexual parts. Beside them should be set the foundation altar, which is its male sex organ; but out of respect for the women this altar is erected outside the walls.

Within the village each quarter is a complete whole, and should be laid out in the same way as the village, like a separate entity. Seen from the air, the village is like the ancestor's house with its eighty niches, or like the great pall for the dead with its black and white squares. The buildings are the filled in areas of the façade of the house, while the courtyards and approaches are holes. The flat roofs shining in the sunlight and the shadows thrown on the ground reproduce the black and white colours of the pall. The streets running from north to south are the seams joining the strips together.

The men's shelter, which is to be found in each public square and particularly in the central square of the village, is a very different building from the dwelling-houses. In Sanga it consists of a square stack composed of several layers of trussed millet-stalks, the whole resting on a rough framework of tree-trunks balanced on three parallel rows of dry-stone or wooden pillars. The men meet in the shelter during the heat of the day to rest and chat. The elders in particular confer there and take decisions on matters of public interest. In the past, when a village was founded, the shelter and the women's houses were the first buildings to be erected.

It was under some such shelter as this that the eight ancestors used to take counsel in the days when they had human form before their transformation into Water Spirits.

Today shelters may be circular, with a millstone shaped like a section of an inverted cone on top; but otherwise they are, or should be, orientated according to the cardinal points. They have, or should have, three rows of pillars lying north to south, the two side-rows having three supports and the middle-row two supports, arranged in the form of a quincunx. These

stumpy pillars, made of firmly balanced stones, sometimes covered with a coating of whitish grey mud, stand like the trunks of the eight ancestors when seated in council with their heads in the rafters of the roof.

To an observer sitting inside the building and facing north these columns appear in numerical order, the first in the north-west corner, the second in the west, the third in the south-west, the fourth in the south-east, and so on round the points of the compass. The seventh is in the middle to the north, and the eighth behind it.

Thus the ground plan of the series of eight pillars resembles a serpent coiled along a broken line and surrounding the symbols of the seventh ancestor, the master of Speech, and the eighth ancestor, who is the Word itself.

FIFTEENTH DAY

The Sanctuary

In earlier conversations Ogotemmêli had let it be understood that the dwelling-house had not been the first building to be constructed. The very first was a Binu sanctuary erected in the Dâlé region by the priest of the ancestor Dewa-out-of-the-Stick. To be exact, it was near the Guibêlé marsh in Kunnu that this took place; and the shape of this sanctuary was later taken as a model for dwelling-houses.

'But,' Ogotemmêli had added, 'a sanctuary is a tomb, whereas a house is a place to live in.'

A Binu sanctuary is erected in honour of an ancestor, Binu, whose name is a contraction of two terms, one of which means 'gone' and the other 'come back'. This ancestor was apparently dead, that is to say, gone to another world, then returned to the world of men, to his own people to protect them and to help and succour them.

The conversations with Ogotemmêli presupposed a knowledge of this important institution, which may in some degree be called totemic in default of a better term. A subsequent conversation was to confirm the European's reservations on the subject of Dogon 'totemism', but he felt that the term was useful and less open to objection if properly defined.

He felt also that the ideas and images revolving in the mind of his remarkable informant were all that mattered, and that neither his own ideas nor the speculations of Western students were of any interest.

The symbolism of a Binu sanctuary was to be the programme for the fifteenth day, and it was with keen interest that the European made his way to the dung-heap which was the scene of the old man's revelations.

He recalled the hundreds of sanctuaries which he had studied in the course of his travels over the plateau and cliffs. In

particular he remembered the two great towers in the form of shells, which framed the façade of the temple of the Nummo of Nandouli, situated under the baobabs at the head of a dry valley in harsh surroundings suggesting the creation of the world. He had had to discard every stitch of clothing and enter naked a third tower, the shape of the white crown of the Pharaohs, where, among other extraordinary objects, he found smith's tools decorated with cattle-bells, iron sandals and an iron crown resembling that of the Lombards. There, before the altar-throne of the Water god he was at the heart of the problem.

In the south of the plateau, at Dyombolo, he had seen the square house with rounded corners of the Binu Arsana, and was dazzled by the red, black and white colours of its paintings that represented masks, a sun, and a base of alternating triangles forming a zigzag pattern. A huge serpent, in relief, with a speckled body, entered the building by a hole in the wall and came out somewhere else.

At Banani and Yugo Pilu, villages of the scree, at the foot of the towering rock-walls, he had seen temples that were no more than façades laid over a hollow in the rock or an open shed. They were approached by means of ledges from which the

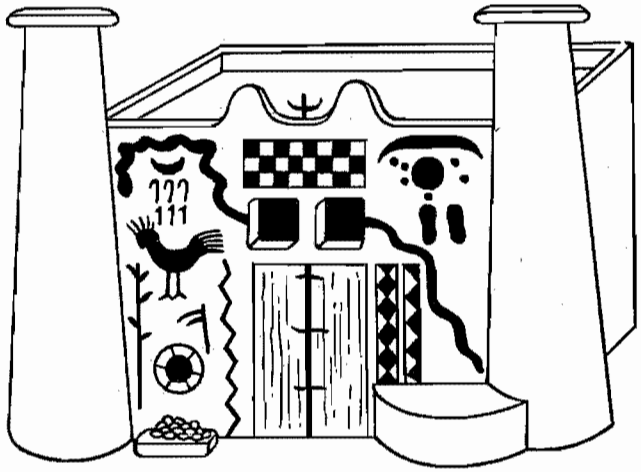


FIG. 9. Totemic shrine and its paintings

scree could be seen descending to the plain, with thinly scattered trees as in an orchard.

In Yugo Dogoru all the altars were grouped together in a narrow gorge which became even narrower as it entered the heart of the mountain-mass. They seemed to be thrust like stoppers into chinks in the horizontal galleries open throughout on to empty space. The rock ledges were so narrow that the altars were reduced to the thickness of stage sets, bearing on their façades a few drawings of chevrons.

At Bababi the priest offered sacrifice in the sight of all the people; but at Yugo Dogoru he disappeared into the bowels of the rock.

But, whether it is an actual building exposed to the sunlight or a recess at the end of a gorge, the sanctuary always contains a simple chamber either square (often rounded at the corners) or circular. The sanctuary of the Sodamma quarter of Upper Ogol, a village which is full of altars, measures four cubits by five. Its front is pierced by a door surmounted by two holes and crowned with four excrescences like rounded sugar-loaves. This building stands in a small courtyard, and like all those similarly placed, is very small.

The temple of Binu Sangabilu in the Do quarter, on the other hand, is built on a fairly large open space away from the dwelling-houses. It is a cube measuring some six cubits a side, its front wall flanked by towers at the corners, slightly conical in shape and topped with two mounds, between which there is an iron hook. The door, measuring one by two cubits, is surmounted by two square niches placed on the same level. To the right of the door is a platform of earth which serves as a seat for the priest during ceremonies. To the left are placed some hollow stones, in former times used for grinding, and now containing stone axes or round pebbles.

The roof is a flat one, from which the rain is led off by a wooden gutter, while the two corner towers are topped by flat projecting stones which protect the roof-ridges from rain. Inside the sanctuary are the cult objects—a hollow stone full of water or thunder stones, earthenware vessels of various kinds, iron or wooden implements and altars made of earth.

'A sanctuary,' said Ogotemmêli, 'should face north. But, as with the big house, it is the rain which decides the orientation.'

The two flanking towers and the central cones are the large and small altars of this world. Those in the centre receive libations of millet-gruel and the blood of sacrificial victims. At the time of sacrifice the white gruel and the red blood trickle down the front of the building and drip in long lines to the ground.

'Where you see the iron hook between the mounds,' said Ogotemmêli, 'is the place where the ancestor smith began to work at his smithy in the primal field.'

'But the hook? What is that?'

'The hook is the anvil. It is buried in a cross-beam.'

'A cross-beam of the roof?'

'No! There is a short piece of wood on the pediment, not to be confused with the roof timbers. It is the symbol of the beam in which the anvil is fixed.'

The roof of the sanctuary, it appeared, is the symbol of the primal field, and the interior of the building beneath is the tomb of Lébé.

The platform outside is the place where the dead body rested before it was buried. The door is the hole by which the men entered when they wanted to exhume the bones in order to take them into new countries. The two niches above the door are where the seventh ancestor came and went when he cast his human skin and took the form of a serpent: he entered by the aperture on the right when he came to swallow the dead man and regenerate him, and he came out by the one on the left.

Within the sanctuary, the hollow stone full of water, pebbles, and cowries contains the seventh ancestor's vomit, the waters of torrents and marshes, the dead man's bones changed into covenant-stones, and his nails changed into cowries. The sanctuary is the chamber of the swallowing, where the seventh ancestor consumed the human nature of Lébé and cast out the outline of the organization of the world.

But the sanctuary is also a smithy. The hook on the pediment is the anvil, and the hollow stone outside the building recalls the one from which the smith pours water to cool his red-hot iron. The two hemispherical altars in the sanctuary, the priest's personal altars, dedicated the one to his head and the other to his body, are the pots of the bellows. They are placed close by a

red ochre mark which represents the fire which the bellows quicken. The hammer is represented by a conical altar.

But the most important of all these objects is the iron hook fixed in the pediment which is the anvil of the smithy. The hook is most often a double one, each of its branches ending in a tight curl. This is the horned forehead of the celestial ram, whose curved horns hold the rain-clouds. The two curled ends are also thought of as two hands which will retain moisture and secure abundance.

Instead of a hook, however, there is sometimes a square or cylindrical iron shaft, as thick as a thumb and a handsbreadth in height, narrowing from its middle point into a cone, ending in a blunt point. Halfway up the shaft two small flat pieces of iron extend like arms on either side; these are slightly curved upwards and widen out at their ends into a sort of flattened hand, edged like the teeth of a saw to represent fingers.

This object, which is also called a 'hook', has a slight resemblance, because of its vertical shaft, both to the anvil and to the hammer of the smith, while because of its branches, which are arms, it is a symbol of the Water Spirit, already represented by that same hammer and anvil. These two arms raised slightly have the same function as the curled hands of the hook: their curved shape retains the rain and with it the crops necessary to men.

Because of the beneficent properties of these iron hooks and in memory of the eight ancestors, eight ears of corn gathered at the harvesting of the field belonging to the sanctuary are hung up at the top of the façade. For the same reason, when sowing is to begin, the ears which are to provide the seed are spread out on the roof. There they absorb the moisture and the forces of renewal are inherent in the curled horns and the outstretched arms.

It is from this roof, that is to say, from the primal field, whose depths once witnessed a death and a resurrection, that the ears, heavy with life, are flung to the people mingled with the seed corn.

SIXTEENTH DAY

Paintings on the Façade of the Sanctuary

THIS iron Christ fixed in an anvil beam on the pediment of a tomb had robbed the Nazarene of his sleep. To tell the truth, the slumbers of the whole community were apt to be short. The revelations of the Bambara transplanted to Sanga, linguistic study, and exacting researches into the main cycles of Dogon activity, left little time for repose or peace of mind.

On his return from the last conversation the European had sprung the news on his companions.

'Now I understand the spear of Orosongo,' he said. 'You know that very long iron spear we photographed nearly ten years ago. Well, it must be a variant of the hooks, it is of the same spirit.'

He was alluding to an object which had for years excited his curiosity and which he had seen in a temple on the Wazuba plateau. Fixed on the point of the weapon was a human figure, half the size of a hand, in forged iron, with its arms outstretched as on a cross.

He was still curious about the curving arms of this anvil-Christ.

'No doubt,' he said, 'Ogotemmêli sees in this a system of hooking together. The arms are to hold water and seeds and abundance. The anvil in fact, if I may say so, has its arms full.'

But he thought of the seventh ancestor's last revelation, of the string-game between his webbed hands for the demonstration, which was a kind of weaving, of the armpit drum. This iron planted on a tomb was, as it were, a reminder of the third Word, a musical word.

But Ogotemmêli would never utter a word about this.

In the course of the sixteenth conversation the Nazarene asked why the different objects in the sanctuary (which was also a tomb and a smithy) were so scattered that it was impossible to understand their meaning.

'The objects are scattered,' replied Ogotemmêli, 'in order to conceal their symbolism from those who would like to understand them.'

In short for the uninitiated, the interior and the whole structure of the building and its accessories constituted a riddle without an answer.

But there was another riddle for the onlookers; at the time of sowing, the façade of a sanctuary is transformed into a picture of white, and sometimes also red and black, figures. With millet-gruel, ochre and coal the titled sacrificing priests decorate the walls for the new agricultural cycle.

Owing to the ignorance or inadequate instruction of these people, and for other reasons as well, fancy appears to reign unchecked in the choice of the subjects, objects and figures represented. But the rule governing the arrangement was known to Ogotemmêli.

Viewed from the front, the façade of the temple is divided into three parts—the right, reserved for female beings and cult objects, the left, reserved for males, and the space above the door.

The principal figure on the right is a ram, shown in profile, urinating, looking to the left and, above him, a series of spots representing stars.

'But the right is reserved for females!'

Ogotemmêli raised his head.

'Between his two horns,' he said, 'the ram wears a calabash, which is a symbol of woman and of the sun, who is female. That is how the ram comes to be on the right.'

He had already made frequent mention of this animal, well known to the peoples of the French Sudan as an avatar of the Water Spirit. Everyone mistrusts the rams which prowl around the marshes, especially if they are wearing a glistening calabash, to which the oil of *Lannea acida* lends red reflections. The calabash, it is true, acts as protection against the rays of the sun; but the ram uses it mainly as a bait to attract men.

Someone sees a calabash between the horns of a ram; what an

astonishing sight! But it is beautiful, he thinks, shining like the sun. He wonders why such a pretty thing, so red and shiny, should appear on the head of a ram; perhaps the ram should be caught before he breaks it. (A Dogon's attention is always attracted by material objects.) So, quick as thought, he rushes at it, but the calabash has vanished like a dream from the ram's horns and is floating on the water, drawing its rash pursuer into the power of the spirits who drink his blood from his nostrils.

But these are earthly manifestations. There are a hundred well-established local legends of enterprising rams who prowl around ponds and pools in the wet season, seeking to attract girls and luring their unhappy victims into the water, among the water-lilies.

'Who is this ram?' said the stranger.

'It is the Great Nummo of heaven, the Nummo Pair.'

'A pair?'

'The ram is the male and the calabash the female. It is a ram of gold. Before every storm in the rainy season he may be seen moving in the vault of heaven.'

The European grumbled at this new complication. A ram of gold? That was the first mention so far of gold.

'Gold,' said Ogotemmêli, 'is a younger brother of copper.'

Was gold then a by-product, a metal of secondary rank?

'The fleece,' continued the old man, 'is really copper; and copper is the cluster of rays coming from the rain-clouds when the sun is hidden. Copper is excreted by the Water Spirits in the damp atmosphere of heaven.'

He dilated on the notable part played by the sun in sucking up the clouds, and on the transformation into copper of the luminous rays excreted by the Nummo.

'The Ram Nummo,' he said, 'rolls in his own excrement.'

'When he appears in heaven,' he added, 'he wears a calabash between his horns. It is like a soldier's cap, and glistens with *Lannea acida* oil.'

The ram is also a symbol of the world-system; the calabash is the sun, his body is the earth, his forehead is the moon, his eyes are the stars in the sky. The copper fleece is also a fleece of water, for copper consists of wet rays. It is also a fleece of leaves, for water and vegetation are of the same essence.

His nose and mouth represent the breathing of all living creatures in the world, for his hindfeet are those of the large animals, his forefeet the small ones, and his tail the reptiles.

But the calabash is also the female Nummo, the essential Woman, whose breasts on the body of the beast are the two excrescences of the throat.

The ram puts the calabash (woman) on his head to hold her between his horns, which are testicles, and to have intercourse with her by means of the organ on his forehead. The Nummo, having taken the form of the ram, urinates from his lower member showers and mists, and with his frontal member he fertilizes the feminine element of the sun, and the woman and the sown seeds.

In all this Ogotemmêli saw the fundamental truth of the universal life process.

'The sun's rays,' he went on, 'are fire and the Nummo's excrement. It is the rays which give the sun its strength. It is the Nummo who gives life to this star, for the sun is in some sort a star.'

It was difficult to get him to explain what he meant by this obscure statement. The Nazarene made more than one fruitless effort to understand this part of the cosmogony; he could not discover any chink or crack through which to apprehend its meaning.

He was moreover confronted with identifications which no European, that is, no average rational European, could admit. He felt himself humiliated, though not disagreeably so, at finding that his informant regarded fire and water as complementary, and not as opposites.

The rays of light and heat draw the water up, and also cause it to descend again in the form of rain. That is all to the good. The movement created by this coming and going is a good thing. By means of the rays the Nummo draws out, and gives back the life-force. This movement indeed makes life.

The old man realized that he was now at a critical point. If the Nazarene did not understand this business of coming and going, he would not understand anything else. He wanted to say that what made life was not so much force as the movement of forces. He reverted to the idea of a universal shuttle service.

'The rays drink up the little waters of the earth, the shallow pools, making them rise, and then descend again in rain.'

Then, leaving aside the question of water, he summed up his argument:

'To draw up and then return what one had drawn—that is the life of the world.'

But one could not remain for ever on these metaphysical heights. Moreover this ram had the power of movement: once he had risen to the heavens, he moved about there. He went about his business: he did not merely stay still and urinate. He moved among the high clouds leaving a track of four colours from the earth shaken off his hooves. His left forefoot made a black track, his right a red track, the two others one green and one yellow. That fourfold track was called 'the Nummo's track'. It is the rainbow.

But the rainbow has an end. The Golden Ram came down by it from heaven, and plunged into the great pools of the earth.

'You can see him, when there is a violent storm, plunging into the Bananga marsh south of Lower Ogol. Have you never seen him?'

The old man pointed with his wizened hand to the south, as he added:

'He plunges among the water-lilies, crying: "The water is mine! Water is mine!"'

SEVENTEENTH DAY

Paintings on the Façade of the Sanctuary (continued)

THE chief figure on the right-hand section of the façade should therefore represent the Water Spirit, the Nummo, in his marvellous form of a golden or copper ram in a bed of stars.

One point, which Ogotemmêli had forgotten, is of interest to mammalogists.

'The horns of the beast are straight or curved: they can be either, but the curved sort are the oldest.'

The millet-gruel spread on the mud wall with chicken's feathers or brushes made of asses' hair was intended to give the impression that the fleece was made of leaves and, to draw attention to the processes of germination, the tail ending in a serpent's head was shown above an ear of millet standing erect.

To the right of the ram, two footprints, often shown in relief, represent the sandals of the priestly master of the sanctuary as well as the footprints of the first man. They are also the sandals of the Nummo Pair. As their bodies end in a reptile's tail, one sandal does for each, the left for the male and the right for the female.

On each sandal are eight spots recalling the cowries put in the place where the feet of the ancestor Lébé rested in the tomb of the resurrection. They also represent the eight ancestors, the eight seeds and the eight covenant stones. Lastly they are the eight cowries adorning the ritual sandals worn by candidates for the priesthood on the day of their inauguration.

Above the ram and the stars, three horizontal lines, coloured red, white, and blue-green, curving downwards at either end, represent the rainbow. Thus the painting on the right-hand side

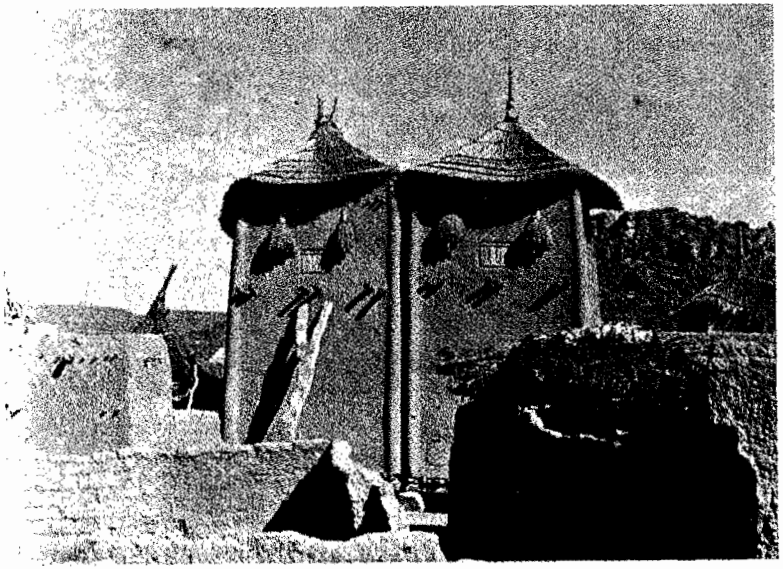
of the door is a complete picture of the sky with its light and its rain.

The objects or creatures shown on the left are of the earth. A prominent feature is a serpent who, in Sanga, is the seventh ancestor. He is often depicted as a wavy line, indicating the movement of water, which is also very commonly seen in the form of vertical zigzag lines representing the course of terrestrial streams as well as the way in which the Nummo falls on to the earth from heaven in the form of rain. And this movement may sometimes be suggested by the picture of an ostrich, whose body, shown by concentric circles, is marked with chevrons, and whose zigzag course, when pursued, is unlike that of any other winged creature of the plain.

Zigzag lines also appear in the form of vertical registers containing saw-teeth in single or double series with the points opposite each other, giving the whole design the appearance of a stack of hour-glasses.

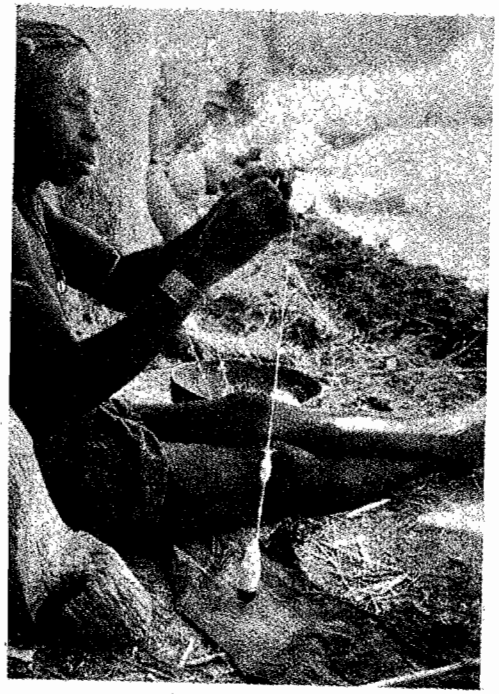
In the upper part of the façade, as a pendant to the calabash on the right which represents the sun, is a drawing of the moon, either full or as a crescent. This is a reminder, on the left-hand side, of the celestial regions.

In the remaining space on the wall there are various ritual objects and animals in no particular order: the priest's forked staff, which is a symbol of both masculinity and femininity; the shaft itself, which is breast-high, is male, the female part is the fork in which the priest rests his forefinger, itself a symbol of the male; the priest's seat, often shown as a solid circle surrounded by a rim; the short, straight staff of the ancestor who first bestowed masks; the hooks which are actually seen elsewhere on the flat roof; throwing-sticks in the form of crooks, which symbolize the sons that every family wants; these are the doubles of the real crooks hung on the pediment; a ritual 'robber's crook', the handle of which is decorated with a line of chevrons, while its short, curved arm is open like a mouth with red lips, recalling that they held the fragment of sun that the smith stole; hoes; bunches of large millet and ears of small millet; the prohibited animal associated with the cult of the ancestor to whom the sanctuary is dedicated; a sheep or a fowl, the usual sacrificial victim offered on altars; a water-bird which recalls the priest's quest before his installation, when he

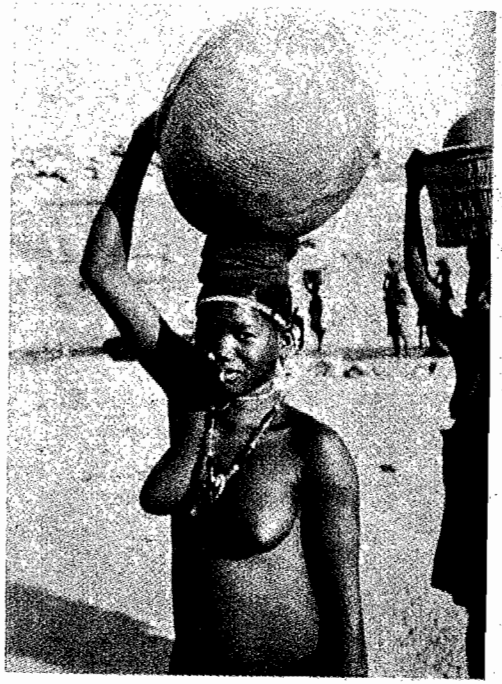


(*a*) Dogon granaries

(*b*) The layout of Dogon land



(*a*) Woman spinning



(*b*) Dogon woman wearing Nummo ornaments

had to explore the marshes and torrents to find the covenant-stone that had been hidden at the death of his predecessor; a tortoise, portraying the one that every family, large or small, possesses; when the family-head is absent, the tortoise takes his place and eats the first mouthful of food and the first sip of water every day. This drawing of the tortoise is a reminder of the family-head and also signifies that the shell represents the dwelling-place of the Nummo, that is the vault of heaven. The diamond-shaped drawings of tortoiseshell symbolize the façade of the Nummo's dwelling, the squares of the covering for the dead, and the zigzag lines of falling rain.

Masks such as the 'storeyed house', the 'equine antelope' or the 'unfolder of bush-wings' are often depicted on the left-hand panel. These are the wooden masks, male objects possessed of more power than the braided cowls, which indeed contain a certain amount of effective moisture since they are made of fibre; but the wooden masks contain even more, which they derive both from the wood in which they are carved and from the fibres in which those who wear them are clothed. Being wetter, they are closer to the Nummo.

Above the door of the temple is depicted a chequer-board of white squares alternating with squares the colour of the mud wall. There should strictly be eight rows, one for each ancestor. This chequer-board is pre-eminently the symbol of the 'things of this world' and especially of the structure and basic objects of human organization.

It symbolizes:

the pall which covers the dead, with its eight strips of black and white squares representing the multiplication of the eight families;

the façade of the large house with its eighty niches, home of the ancestors;

the cultivated fields, patterned like the pall;

the villages with streets like seams, and more generally all regions inhabited, cleared or exploited by men.

The chequer-board and the covering both portray the eight ancestors.

Inside the sanctuary, besides the red patch representing the fire of the smithy, on the right of the door as you go out, is a painted serpent representing the eighth ancestor, and on the

left a crocodile symbolizing the oldest known man of the family. This last device is proper to Sanga; each region makes pictures of the being to which it is attached.

Thus the world-system, with its creatures and appurtenances, celestial and terrestrial, is painted on the temple in millet-gruel and rice.

'And what, you ask, is the use of the paintings?' said Ogotemmêli. 'It is this: they help the plants to grow, they promote germination. The day before the sacrificer wets his brushes, the ears for the sowing are spread out on the roof, the symbol of the primal field.'

In this way, at the start of the cycle of vegetable growth, the still unfertilized seeds are taken and incorporated in the universal cycle, in the general movement of clouds and men.

But the stranger was burning to ask a question.

'I have never seen a picture of a ram on the front of a temple,' he said, 'I have never seen a temple decorated according to these rules.'

'I do not know,' replied the blind old man, 'where I could find anyone able to draw the ram. If only I could see myself! . . . Temples are no longer painted according to the rules.'

In the first place, he explained, ignorance accounts for it. The priest and his sacrificer may be quite young, and may have had very little instruction in the rites of their own religion. There are many who are completely ignorant concerning the symbolism of the paintings, and particularly the picture of the celestial ram. But there are some priests, he added, who, even if they knew the rules, would not follow them. Indeed, since the pictures have power, and the more complete they are, the more powerfully they affect the grain crops, the priest has an interest in not showing too much of them, lest they should be copied by neighbouring priests on the watch for anything that could influence or charm the celestial powers. Accordingly he makes his temple façade a sort of riddle for the benefit of the uninitiated, who recognize certain details. As for his fellow priests, they only perceive the usual designs; the more important ones are not noticed.

Ogotemmêli was not very explicit on these matters, and information had to be sought elsewhere.

Since the intention and, above all, the words of the ritual play an essential part, it may be supposed that the celebrant, in painting the current pictures, puts into them in thought and word much more than his hand delineates.

But more than ignorance or mistrust, a strictly religious factor militates against, since it suppresses, expression, and is in fact the most serious obstacle to the spread of knowledge; and that is the marked reluctance, arising from respect and fear, to mention the names or picture the forms of supernatural powers.

It is a well-known fact that one cannot mention the name of one who is absent without bringing about considerable effects in the unseen world. The usual explanation of this phenomenon is that the mention of a name invokes the being whose name it is, and compels it to appear, though its presence may be unwelcome. But nothing is said about the reason why the being should hasten to answer the summons of its name. The reason is that to utter a name is to bring into existence a form and a habitation—the best form and the most suitable habitation to receive the life-force of the being invoked.

In uttering the word the speaker no doubt projects a force of his own, which is carried on the breath issuing from his mouth and is in fact one with it. But this force merely represents the force of the one invoked, it offers it a form and a voice. This form, which will be that best suited to the one who is called, traps, as it were, his life-force, compelling him to appear, to arise in answer to the call.

The same considerations apply to the paintings, especially if the material used in making them is efficacious and if the words which accompany the actions of the painter's hand are explicit and compelling.

Where names are concerned, these ideas lead to silence or the use of euphemisms; in the case of pictures they result in the avoidance of direct representation. Just as the name of the Water Spirit is never uttered, so his likeness is never drawn. To do so would be offensive to him, because to portray him would be to compel him to appear, just as if he were called by name. This would disturb him in the carrying out of his purposes and interfere in his activities as director of the universe.

There is good ground, therefore, for any priest to depict on

the façade of his temple only those figures that are connected with his own Binu or are in general use and known to all.

Thus round an invisible ram, master of germination, with a fleece of leaves and copper, the artist paints a series of accessory objects, celestial or terrestrial, without order of any kind, in which only the initiated can perceive a whole world order.

EIGHTEENTH DAY

The Cult of Lébé

It was market day, and the usual commotion proclaimed the fact. At night and again at dawn, the braying of asses had aroused the west. The market-place came to life in the sunlight, as on every morning, but now attended by preliminary excitements.

At Ogotemmêli's home a kind of board meeting was taking place between the master and an intelligent man squatting under the niches of the ancestors. Koguem and the European were sitting in their usual places listening to the two men.

'Ogotemmêli,' Koguem explained, 'says he wants to eat an ox-head. He has called in Dyougodyêh to get him to buy the head. Dyougodyêh is explaining that he once bought a head for seventy-five francs which he cooked and ate his fill of, and then resold for ninety-one francs.'

'The profit,' said Ogotemmêli, 'is not enough. You should buy my head from another man, and get it cheaper.'

Another solution, it was suggested, would be to abuse the butcher who charged too much.

'To show you he deserves it,' said Ogotemmêli, 'I once bought a head from him and four feet with it. He wrapped them in a skin and, when I got home, I found only three feet. The butcher had stolen one. One should be on one's guard against that sort of man.'

'I know,' he went on, 'one of my brothers has bought a live ox, and is going to resell it today. You should ask him for the head. It will be all right with him. But one can still curse the dishonest butcher!'

Dyougodyêh agreed, except about the cursing.

'It is not worth while,' he said, 'in order to save less than fifty francs, to have the sun blazing on one's skull all day, and cook an ox-head for six hours.'

As for the dishonest butcher, he would not curse him—only abuse him.

'I also once bought an ox-head,' he said, moving away and talking as though to himself, 'for 110 francs. It was from the same butcher. Well! After my meal I resold what there was of it for eighty-five francs. Had I eaten twenty-five francs worth? Not a bit of it! Barely ten francs! I was done that time.'

He was still grumbling as he made his way across the courtyard.

'Curse him!' called Ogotemmêli after him. 'Curse his father!'

It was the most irrevocable of curses. The man turned round and said:

'Abuse will be enough.'

He spat on the wall and went out.

Ogotemmêli lowered his voice to answer the Nazarene, who was questioning him about Lébé, his present-day cult, and his priest, the Hogon.

The Hogon lived next door behind the granaries, and it would have been a disgrace to be overheard above the mud wall. This was his private house: his official residence was in Upper Ogol.

The European was well aware of the main lines of the cult of this, the oldest, ancestor, eaten by the seventh Nummo, but himself the eighth Nummo, confused with the seventh but nevertheless distinct.

His covenant-stone, coming from his own skull, was the badge of his pre-eminence over the eight other principal stones, and *a fortiori* over all other smaller stones serving as the mark of subsequent ancestors.

Without going into the overlapping of territories, the interminable quarrels, the questions of the precedence of persons, families or tribes, and the unending reckoning of ancestries, rights, and claims, it might be said that there was in each region a Lébé with a priest (who was always the oldest man in the region) and an altar, which in the case of Sanga was set up in the principal public square of Lower Ogol, in a place which was never trodden by any uninitiated person, and which was approached by officiants only on solemn occasions.

This altar, in the form of an umbilicus, was not made of

ordinary earth, or rather its earth had received, when it was founded, power from afar, both in time and in space.

The mythical Lébé had been buried in the primal field and, when men, feeling cramped in their settlements, decided to migrate, they determined to take his remains with them to the new countries they intended to explore.

When they opened the grave, the eldest of them found there the covenant-stones and also a large live serpent. This elder was called Dyon, which means 'digger'. Dyon concluded that this earth must be good, since in it a dead body had been brought back to life. He thought that by borrowing some of it he could transport to their future home this leaven of resurrection and impregnate it with the ancestral essence.

Loaded with soil, Dyon, with others following his example, moved away by mysterious routes passing underground. He was followed by the serpent, the living form of the seventh ancestor and of Lébé, who bore on his skull in a long crack an ear of millet.

The subterranean journey ended south-west of the cliffs, where Dyon emerged from the hole of a bamboo, as is shown by the motto he gave to his descendants: 'Diggers! Grown from the hole of a bamboo!'

Others came out at Amani below the scree. Others at the foot of Bamba peak. Some had followed ordinary routes in the same direction, and joined up with the first party.

At Kani-Bonzon, south of the cliffs, Dyon-the-Digger founded the first altar of Lébé. The earth he had brought with him was placed below a squared stone, which they covered with mortar. Later, each of the leaders of the migration took a little earth from the altar, and founded another altar at a distance; and these other altars served as starting-points for any number of others. In this way the virtue of the primal field was spread throughout the new clearings, cleansing the impurity of the land and helping the men to establish themselves on it. And the Lébé serpent, omnipresent, one yet many like a God, followed each founder.

This is why there may be seen, on the rock-table of Upper Ogol to the north-west, a cave called 'Cave of the Steady Women', out of which he (the serpent) comes in the evening, and to the east another called 'Cave of God's Baobab', to

which he returns at dawn. Some, whose eyes are not as those of ordinary men, have sometimes been able to see him in full daylight, coiled, bright beige in colour, in the piece of land called 'Place of Rest' which is left fallow in the field of his priest.

He has an enormous task to perform; as the mainspring of germination, the protector of placentas, the purveyor of vital force, he labours day by day with bursts of energy at critical times.

'Every night,' said Ogotemmêli, 'he visits his priest, the Hogon, travelling by the western street, which separates Sodamma from Do. In the early morning he returns by the eastern street between Guêndoumman and Do. That is why the Hogon must be in his house at night, and does not go outside the village.'

'What does he do at the Hogon's?'

Ogotemmêli was silent for a long time. Then in a still lower voice he said, what all the village knew, that Lébé licked the Hogon's body.

'This,' he whispered, 'gives him the strength to live for one day.'

This strength is for the benefit of all. The Hogon is, as it were, the representative of the serpent towards man; but he is also the representative of man towards the serpent. He is entrusted with all the life necessary for men and for the land.

For Lébé's saliva has in it the power of moisture, the voiced breath which issues from every mouth. For the whole of one day the old man is endowed with speech.

The blind man's voice became no more than a breath; he paused in order to hear the noises of the streets, to detect the presence of others, to penetrate the silence of those who were watching on tiptoe, open-mouthed, in the corners of the neighbouring buildings. Now he continued:

'That is why no sweat must flow on the Hogon's body. It would rob him of his strength. Moreover, if sweat were to flow from his body, it would mean that he had deceived Lébé, and broken his tabus. The saliva is the life-force. It would vanish, if the tabu were broken, and the Hogon would die.'

Some weeks earlier, one of the European women had gone in great haste, at a moment's notice, to the installation of the

Hogon of Ninu, and had been able to observe the precautions taken to keep the candidate from suffering fatigue or sweating. The ceremony took place in the caves of Kunnu-Sese, and the old man had been carried to his temple on a man's back through a mass of rocks and over slippery inclines, which a pedestrian might think twice before venturing to climb.

Ogotemmêli, questioned as to these proceedings, declared that, in addition to the danger of sweating, there was the risk of contact with the soil. If the Hogon had touched the ground, all the millet would have become red and dry. He would have 'scorched the earth'.

For the Hogon originated, in a sense, from the nature of Lébé, thus of the Nummo, and of the heavenly powers and their fire (for the Great Nummo are the smiths of heaven) and so from the sun; therefore he must not move about on foot outside the reserved territory. That territory is the village and the area outside the walls as far as the fowls wander, some score or so of cubits in extent.

'But the Hogon might equally well "scorch" the village,' said the European.

'Yes!' was the reply, 'but he wears sandals. Sandals are reserved for priests and especially for the Hogon. No one may go into the Hogon's presence with sandals on his feet. In the same way, no one may go into the smithy except barefoot, because the fire of the smithy was stolen from Heaven. It is sun, like the Hogon.'

'To put on sandals,' said the European, 'is to pose as the sun. Very well! But why should sandals prevent him from setting the earth on fire?'

'The first sandals,' said Ogotemmêli, 'were made of iron—not of copper, for copper is water and also rays of light. The sandals were iron, because iron is the colour of shade.'

Shade, he went on to explain, is cool and fresh. It is the absence of sun and helps to fight against him. Iron, the colour of shade, is a good protection for soil trodden by feet of fire. At Nanduli on the plateau, the priest, at the supreme moment of consecration, when he is wholly identified with the Nummo, puts on the two iron sandals which lie on the altar.

But there we see the first fumbling attempts at walking. What was wanted was sandals comfortable to wear and supple like

the foot. The first were cut out of the used skin of the bellows of the smithy.

'It was the Great Nummo who suggested leather, because the skin had held the fire stolen from Heaven at the time of the smith's descent.'

Skin was thus proof against fire. It was itself fire, or rather it was inoculated against fire. It was the ideal screen between the foot and the soil to be protected.

Thus leather sandals enabled those who possessed celestial attributes to walk on the earth without injury to germination. Sandals were reserved to such people and no other person might usurp the right to wear them.

Another accessory peculiar to the Hogon and indicative of the origin of his power is his red cap.

'The red cap is like a sun on the Hogon's head. No one else may wear a red cap in Sanga.'

Koguem smiles. 'When I was a rifleman,' he confided to the stranger, 'I always took my military cap off when I reached the boundary.'

'Another reason,' said Ogotemmêli, 'why the Hogon does not go outside the village is because of the copper.'

When a Hogon dies, a copper ring is put round each of his ankles and his arms. These rings come from the original primal field, the grave of Lébé. They were made of metal excreted by the seventh Nummo after the swallowing.

Once again Ogotemmêli explained the nature of copper.

The rays falling from the clouds are changed into copper on touching the ground. Not on the surface of the ground, however, but deep in the earth, too deep for men to be able to lay hold of it, the transformation takes place. Lébé's copper was found because it was in the grave they had dug for him.

The rings made of the metal are the property of Lébé; they are put on the Hogon when he is buried, but afterwards they are taken from him and given, not to his successor, but to the oldest man after the latter, who will be appointed in his turn, when the office falls vacant again.

Consequently every Hogon had had the rings in his possession while his predecessor held office. He is impregnated with copper. He is like copper, and therefore may not cross any water, for that is one of the Nummo's chief prohibitions. The

Nummo being, in a sense, copper in virtue of his celestial and luminous essence, takes back to himself all copper that passes over watery places which are his preserves.

The European, for himself, had no difficulty in accepting all these symbolical representations, these different methods by which man sought to manipulate the invisible and was himself manipulated. But he was thinking of those who, in other countries, might one day be curious enough to study Dogon metaphysics, and whenever he had an opportunity he checked Ogotemmêli's explanation of the universe by offering some objection.

'Copper,' he said, 'belongs to the Nummo: he *is* copper: he excretes copper. Very good! But then he could take back the metal at any time and in any place, and not merely when anyone carrying it passes by water.'

'Did I not tell you,' was the answer, 'that copper is also water? To pass with the metal near certain waters is to risk seeing it return to the water, and to be carried away with it oneself.'

In fact, if copper is closely connected with the Nummo and he is water, the liquid and the metal are of the same essence.

Ogotemmêli then resumed his concrete explanations of the foundations of Dogon thought.

'The sun,' said he, 'is a burnt-up land surrounded by a spiral of copper raised to a state of incandescence which gives it its diurnal motion, which in turn gives light and life to the universe. The sun is, so to say, molten copper, in proof of which the metal in the fire throws off rays like those of the sun. But these rays, as I have told you, draw up moisture and make clouds. They are the channels by which the water passes: they *are* water. Proof of this is the fact that they are visible only in times of warm mists and storms. That is why solar rays are called *mênn di* (copper water).'

'Mêndi,' said the European, 'is also the name of a mountain.' Ogotemmêli looked up. Decidedly, he must be thinking, these Europeans are sometimes not as stupid as we Africans usually suppose.

'Yes!' he said. 'Ignorant people say *Mênti*; but the proper pronunciation is *Mêndi*.'

Mêndi stood up like a dome above the northern plateau not far from Tintam, two days' march from Sanga. The European had seen it some time before in a dry mist, swollen like a volcano about to erupt.

'It is called "Copper water", because it contains copper and is an abundant source of water; and that is why the souls of the dead go there before starting on their journey to the south. They provide themselves with copper there, which they drink on their long journey. That is what they do for water.'

The European recalled what he had been told, when he saw the mountain. The souls of the dead, his informant had told him, come there in large numbers. They come on foot, on horseback, on pack-oxen, and nowadays in packed lorries, to fetch water. They all crowd to Mêndi.

'One useful thing about the Nummo,' said Ogotemmêli, 'is his having given copper to men.'

NINETEENTH DAY

The Cult of the Binu

It might be supposed that the institution of Lébé was the centre of the Binu worship, that 'pseudo-totemism', as the Europeans were for a long time in the habit of calling it.

Investigations carried out during this most recent expedition had only tended to confirm what had been published up till then by the research team. Binu worship venerates the souls of the eight ancestors and of certain men of note, who followed in the wake of the eight in later times, and secures their favour on behalf of the living.

After a long time, after the revelation of the third Word and the present-day organization of the world, Death made its appearance on the scene. Up to that time men were immortal, or at least, after a long life, underwent a transformation like that of the eight Great Ones—that is to say, they went down into the anthill and were seen no more, the only traces they left being the bowls lying by the opening. But, instead of becoming Nummo and going up to heaven, they remained on earth.

When Death appeared, only a few very old men were able to transform themselves in this way. The others submitted to the destruction of their bodies, and new rites were introduced for regulating the spiritual forces liberated by their deaths.

From this time onwards men were subject to hitherto unknown dangers, and their ancestors, who had not experienced death, came to their aid and returned to their people—whence their name of Binu.

In order to reveal himself, a Binu would appear to one of his descendants in human or animal form, and give him one of the covenant-stones (*dogué*) found in the tomb of Lébé. These stones had been carried away by the old people in their migrations, or

had been left in the earth and, by mysterious routes, had found their way to the present country of the Dogon.

Armed with this stone and with various objects which had belonged to his ancestor, the man selected for the revelation would build a sanctuary and found a cult, of which he would be the priest.

Before his death he would hide the stone in the gorges or marshes, and his successor, inspired by the Nummo and the spirit of the Binu, would go in search of it, wandering among the rocks and searching in the waters till he found it, and proved thereby the authenticity of the call from heaven.

Even today, in the villages, one may come upon such men, with their shining eyes, who leave their work to get up in the middle of the night to pursue this unwearying search, which often goes on for years and years. The European had seen in the Dodyou Oreil quarter one of the most intelligent and well-educated youths in Sanga, who was a candidate for the succession to the office of priest of the Binu Ogoiné. This young man was seeking to revive a cult, the previous priest of which had been dead more than a century, and since that time the necessary ritual objects had never been found.

Each family belonging to one of the eight big ancestral groups has a Binu belonging to that group. This ancestor may be common to a number of scattered families, which together form a large aggregate. It may also happen that the ritual objects of one sanctuary are shared among several families.

Regular sacrifices are offered to the Binu at sowing time and at harvest, in order that the people may derive benefit from the powers of the ancestor, powers instinct with life since he never experienced death.

From the very beginning of their investigations, which went back nearly fifteen years, the research team had been led to study this institution. The appearances were convincing; at the turning-points of the myths, animals appeared, spewing out the covenant-stones given them by the ancestor and becoming for that reason forbidden or 'tabu' as the Europeans say in their anthropological jargon. Some of them seemed to figure simply as auxiliaries, as the bearers of messages or as saviours. Others, on the contrary, were identified with the ancestor himself. The myth of the Binu Tiré, ancestor of Ogotemmêli's family,

which originated in the Sodamma quarter of Upper Ogol, was a good example of this.

The ancestor, when he became an old man, was in the habit of looking after the children in his eldest son's house, while the adults were away at work. One day he changed himself into a serpent, which frightened the children. As, however, he resumed his ordinary appearance when the men came back from work, the whole thing was put down to childish fantasies. But it happened again, and one day the eldest son, returning unexpectedly from the fields, surprised the old man in his metamorphosis. The latter, ashamed at being discovered thus, at once changed into an antelope of the kind called equine, in order to run away faster. Pursued by his son, he made for the cave of Kommo Dama, south-west of the Ogols, and disappeared into it.

The son, not daring to follow, remained at the entrance of the cave, listening to the sound of the galloping hooves of the animal growing fainter as it disappeared into the bowels of the earth. He was about to go away, hearing nothing more, when he became aware of a murmur, which gradually grew louder. From a murmur it became a rumbling, and then a storm, till finally a huge wave broke out from the depths of the cave, died away at his feet, and immediately withdrew.

Looking at the ground when it had gone, the man found a stone which the flood had deposited there. It was the covenant-stone left by the old man before his disappearance into another world. The man picked it up, and later entrusted it to a member of the family, who was found to be possessed by the spirit of the ancestor and by the Nummo, and became the first priest of the Binu Tiré of Sodamma.

It was natural to suppose that Dogon totemism, though it might have particular features of its own, would nevertheless conform to the criteria prescribed by the anthropologists. Moreover the natives themselves lent weight to this supposition by a misuse of words: they gave the name 'Binu' indiscriminately to the ancestor and to the prohibited animal. But some doubt persisted. It was the human ancestor alone who played the chief part in the cult. The animal seemed always to be an accessory; the links between the man and the animal were not at all clear. The team of Europeans had come to the point

of avoiding the word 'totem' and experimenting with the invention of new terms. How would 'binuism' do? Till the question of the relations between man and animal was settled, no decision in the matter was possible.

Ogotemmêli was to offer a solution—a provisional solution no doubt, but so original as to reopen the whole question of totemism.

He began the discussion, however, with certain aphorisms which were not of such a kind as to throw light on the problem.

'Animals,' he said, 'are superior to men, because they belong to the bush and do not have to work. Many animals feed themselves on what man grows by painful toil.'

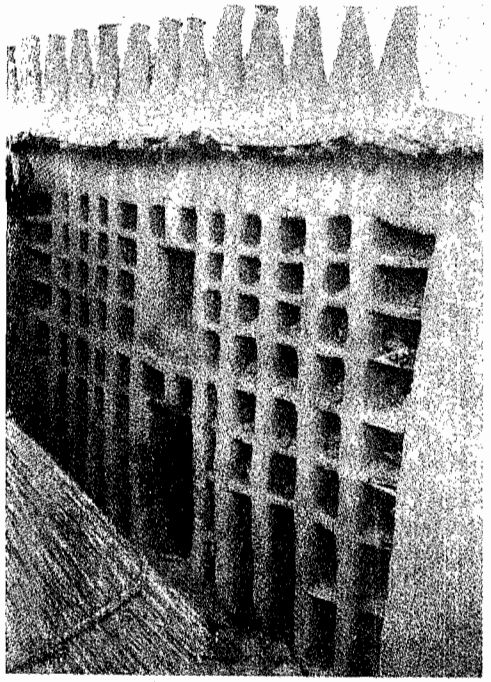
He even went so far as to say that animals were more perfectly made than men, seeing that they lacked speech. It was an excellence in them to be without the power of speech.

Did he mean by this that speech, the instrument of progress, the foundation of the world-order, was in the last analysis a disaster? Did he mean to say that speech was, in a sense, the fruit of disorder, inasmuch as it was necessary for the restoration of the normal movement of things? Did he mean that, if the world had developed without hindrances from its original basis, there would have been no need for speech, no need for technical processes, for the two things were bound inextricably together? Did he mean that animals were immune from human misfortunes?

To all these questions Ogotemmêli never made any answer.

It appeared from his earliest statements that the part played by animals was connected with the original system of twin births, and that it was a form of reparation, of reorganization, of compensation.

'Man,' said the European to himself, in an effort to sort out his ideas, 'loses the system of twin births. The Nummo intervenes, and gives each child two souls of different sexes. Objection: the creature is both male and female, whereas it should be either one or the other. Solution: circumcision and excision. The parts in which the second soul resides, prepuce and clitoris, are eliminated. Objection: one soul remains disembodied. Solution: the prepuce becomes the lizard called "Sun", and the clitoris becomes the scorpion. Objection: these animal carriers are crude, too close to the primitive creatures



(*a*) A large house

(*b*) The Dogon cap

(*a*) Priest wearing Covering of the Dead

(*b*) Patriarchal tortoise

of the dawn of the world. The second soul, which continues to be in contact with the person concerned, is not adequately provided for. What is the solution?'

Ogotemmêli pondered. They were at the root of one of the oldest human institutions.

'When the eight ancestors,' he said at last, 'were born to the first pair, eight different animals were born in heaven.'

'Born to whom?'

'To pairs of animals created in the beginning by the God Amma. Up to this time they had had no connection with the earth. When the eight men appeared, each of them shared a soul with an animal; but the man remained on earth, while his animal associate remained in Heaven. It was not till after their metamorphosis in the anthill and their transformation into Nummo that the ancestors went up to heaven and rejoined their animal associates there, though without becoming one with them.'

As for the men who came after them, they were transformed in the same way, but did not go up to heaven, so that they were separated indefinitely from the associates who had been born at the same time as themselves in the species of animals linked with their respective families.

When Death came into the world, the new world-system had already come down in the form of the celestial granary, on which all the animals figured. Consequently the metamorphosed ancestors were in some sense represented by their animal associates, who from that moment lived in the uncultivated areas round the villages and no longer in heaven.

'The animal,' said Ogotemmêli finally, 'is, as it were, man's twin.'

And an ancestor could use the animal which was, so to speak, his twin, to make himself known to the living men whom he wished to help. True, the animal was distinct from him, born elsewhere and to all appearance different in form, but it was of the same essence and was recalled to heaven in the same batch.

The ancestor, by revealing himself, gave valuable help to men, one of its most efficacious elements being the revelation of the unknown twin, to whom each man was linked without being aware of it, and who was to be venerated by becoming

one of the prohibitions observed by the family. Thus, from revelation to revelation, the whole Dogon people settled into a new system, in which each man possessed two supporters for his second soul: one from his birth, consisted of the animal and the other, after circumcision, was the 'sun' lizard.

Ogotemmêli had much to say of the function of the animal regarded as man's twin, and of the distribution of spiritual powers, and of a man's duties towards his related animal, the object of prohibition, the pledge of life outside himself. But suddenly, in the course of the old man's discourse, the amazing complications of the system became apparent.

'I said,' he observed, summarizing, as his custom was, the account he had given, 'that the first children and the animals in heaven had no successors.' (This was a mistake on Ogotemmêli's part. What he had said, and what he meant, was that there were no relations between them.) 'Relations began with circumcision and excision. At every human birth, therefore, a prohibited animal is born. But the animal itself has a twin, a prohibited animal; and this animal likewise, and so on. Every human family is thus at the head of a whole class of animals.'

Ogotemmêli emphasized this important point. Every human family was part of a long series of creatures, and the whole aggregate of human families was connected with the whole animal kingdom. And behind that was a dim suggestion of vegetable series.

'When man is born,' said the old man, 'since he is the head (that is, the chief) of all the prohibited animals, all the prohibited animals' prohibited animals are born at the same time.'

In each of the eight families, therefore, man was the originator of beings whose life had repercussions extending to the last term of a series affecting the eighth part of creation.

This whole order of things rested on the assumption that the obligation imposed by the prohibitions, so far as man was concerned, extended to the whole species. In fact it applied only to one or two animals and one vegetable: otherwise men would have found themselves involved in a network of impossible contingencies.

'When I was born,' said Ogotemmêli, in illustration of his argument, 'an equine antelope was born too. The antelope's prohibited animal is the panther. A panther also was born. But

the panther's forbidden animal is the antelope. The circle was thus closed and complete.'

'But,' he added, 'although a man is not concerned with all the creatures of the series, it is nevertheless true that every childbirth sets in motion the birth of all the animals and vegetables associated with the family of the child.'

That meant that when a child was born in any one of the eight families, the whole of creation went into action.

The European took his leave. The first sounds of the braying of the asses returning from the pastures could be heard in the direction of Lulli.

Behind every man he met in the narrow streets he seemed to see the shadows of an eighth part of all the living creatures of the world.

TWENTIETH DAY

Sacrifice

On his way through the streets of Lower Ogol, from Dodyo Oreil to Tabda, by way of Guinna and Amtaba, the European was thinking of that unplumbed mystery, the blood sacrifice.

In Binu temples, on Lébé altars, on the earth mounds se shamelessly on a thousand sites in the middle of courtyards o against the side of walls, animals were dying at the prescribed seasons throughout the year. They all shed their blood for the sake of those relationships with Heaven which man persisted in maintaining. Fowls poured it out with their heads hanging down and their wings outstretched, their feet held in the strong fist of the man who cut their throats. Quivering sheep were handed down at arm's length from the rooftops to be held above the pediments studded with iron hooks and anvils with extended arms. Their blood sputtered from the bubbling wound, and flowed over the façades in dark red trails which turned brown as glowing iron becomes dark.

When the victim was too heavy to be moved from the ground on which it lay in its death-throes, its blood was collected in calabashes as it spouted from the throat as from a fountain, and the sacrificer like a gardener sprinkled it on all the consecrated objects of iron and wood as if he were watering plants.

It might be said that every domesticated animal in Sanga perished on the altars except a few cattle kept for a year or two for the market.

The Nazarene, on his way through the labyrinth of streets, where women in the gentlest of voices were exchanging morning greetings, thought of all the ink that had flowed on the subject of this blood and all the hypotheses put forward to explain man's ruthless determination to sacrifice.

He felt strongly that the only people who could understand

it, the only men who could explain themselves, were precisely those who did not know how to write.

Some years before he had grasped the theory of ritual killing: a fifteen-year-old Dogon had put a member of the team on the track, and suddenly all had become clear. In all its different forms, whether of consecration, expiation, divination, purification, upholding the invisible or securing salvation for one's self, sacrifice for the Dogon had one unchanging effect—the redistribution of life-force.

But it was not simply a matter of taking a victim's life-force to put it somewhere else, or to increase the life-force of some other being, visible or invisible. The object was rather to create a movement of forces within a circuit composed of the sacrificer, the victim, the altar and the power invoked. In the case of the ordinary service of a power like the Nummo, Son of God, or of the God Amma himself, the mechanism could be clearly seen.

At the critical moment, that is to say, when the blood flows, the man utters a prayer, by which he invokes the power, for example the Nummo, and explains what he is doing. The prayer is spoken aloud. It is therefore itself an expulsion of force, which follows the lines of the breath issuing from the speaker's mouth. This force serves, in the first place, to arouse the Nummo and, in the second place, to direct the force that flows from the wounded throat of the victim and pours out on to the altar.

On the altar the virtue of new, fresh, blood combines with what has been left there by a long series of ritual murders: for the altar is a store-house of forces, on which man draws at the appropriate time, and which he keeps constantly fed. It is also the point of contact between man and the Invisible.

So long as the altar is fed, and its power is renewed by fresh offerings, the Nummo, when he hears the Word comes to drink, to draw strength and maintain his life. The Dogon word for sacrifice does in fact come from a root which means to 'renew life'.

But in investing the altar with his presence the Nummo brings with him an influx of fresh forces. The result is an emulsion, a boiling mixture, from which two currents proceed. One of these is caught by the Nummo, and is his share in the benefit of the sacrifice. The other, which is the most important

from the human standpoint, goes back along the flow of the victim's blood, enters its wounded throat, follows the channels of the blood, and lodges in the liver, which is a privileged organ, the hidden crucible of the personality.

The victim is then cut up, prepared, and eaten. But the liver, now full of virtue, goes to the sacrificer, whose own liver is filled with a reinvigorating influx. By consuming the liver of the victim he assimilates a part of the Nummo's force, thus closing the circuit opened by the Word, which itself came from his own liver.

The Nazarene remembered all these details, which he had already learnt from accounts given to him by the actors in this age-old institution. He noted that what came from the liver returned to the liver: the man expectorated only to ingurgitate again, and in the cycle of this spiritual sustenance, which wore the likeness of the system of physical nourishment, the victim and the altar of the God both had their place.

But was the cycle really completed in this way?

Ogotemmêli had never said much about the sacrificial procedure. He assumed that the European had solved the problem, partly because he knew the latter was well-informed on the subject, and partly because the whole thing seemed to him self-evident. He had further revelations to offer concerning the institution, but he had waited till the European was acquainted with the various practices and ritual actions. He was sure, moreover, that his explanations would have been unintelligible without a knowledge of the Dogon conceptions of the Word and its effects.

The European, who was about to enter Tabda and take the turning which led to the blind man's home, stopped suddenly and signed to Koguem to look. In the dark angle of the street a black chicken with a tail like a trapeze upside down was in frantic pursuit of some invisible object. It jumped in every direction, almost turning a somersault in the air, then stopped abruptly only to go forward cautiously, scraping its beak on the ground. When the stranger halted, however, the chicken flung itself against a bright spot, which appeared for a few moments on the wall; it was the reflection of the yellow screen attached to the lens of the camera which the European always carried about with him.

In the courtyard Ogotemmêli, in his brown rags, was advancing with careful steps. His feet knew all the pitfalls in the rocks and the dust. In his right hand he held his long staff, which reached up to his shoulder. His left hand held close to his side the black leather bag, well known in all the surrounding neighbourhood, which contained secret remedies.

After a lengthy greeting, he sat down in his usual place in the embrasure of the storeyed house. His voice that day was scarcely audible, for he was still speaking of Lébé and of his priest, the Hogon. He wanted to teach the European the meaning of the annual sacrifice, the first phase of which took place on the outdoor altar in the middle of the big square of Upper Ogol known as 'Lébé's Terrace'.

This altar was a mound of grey earth, and all the inhabitants of the village skirted it with care, because it contained a piece of the earth taken in the old days from the altar of Kani-Bonzon, the first place where the Dogon stopped in their migrations; this altar itself was made with earth from the grave brought from the primal field. This mound therefore represented in a sense the grave of Lébé.

On the appointed day, after the ceremonies that opened the sowing season, a goat had its throat cut on the altar.

'A smith is there,' said Ogotemmêli, 'with his anvil. He stands before the man who is going to eat the liver.'

'Who is going to eat the liver?'

'The oldest of the "Impure".'

The 'Impure' are released from most of the prohibitions, and in particular those connected with death. Each family includes a number of such persons, who are designated by divination. They alone are able to handle with impunity the forces emanating from the dead.

'Why an "Impure"?'

'Because the sacrifice takes place on earth from a grave. Also because an "Impure" is, as Lébé was, neither dead nor living.'

An 'Impure' is therefore the person best fitted to receive temporarily the force that will pass from the victim into him when he swallows the liver.

'As soon as the throat is cut,' went on Ogotemmêli, 'the smith beats the ground with his anvil, and does not cease doing so till all is consumed. His beating helps the forces to pass.'

The life-force of Lébé, contained in the earth of the grave mingled with the earth of the altar, passes to the rhythm of the beats into the liver of the goat, and thence into the liver of the 'Impure' who eats it after it has been cooked.

'The blows of the anvil start the movement.'

Ogotemmêli meant by this that the blows of the anvil performed the function of the warning prayer and gave the movement its direction. Also they recalled the blows dealt by the smith who fell from heaven at the time of the subterranean swallowing and resurrection.

'When the "Impure" eats the animal's liver,' continued Ogotemmêli, 'it is as if he were eating the skull of Lébé, the skull of his old father: for it is the force of Lébé's skull that passes into the sacrificial animal.'

This observation recalled the placing of the stones cast up in the tomb by the seventh Nummo after he had eaten Lébé. Whereas the stones that indicated the joints were destined for the Binu cult, the stone that marked the place of the head was the sign of the cult of Lébé himself, as the honoured representative of the eighth ancestor, and identified with him.

'The "Impure" eats the liver cooked,' said the old man, 'because fire rids it of everything ill-omened. The bad part of the bile contained in the gall-bladder disappears in the flames, and the good principle remains.'

Then, lowering his voice still more and having satisfied himself that neither the Hogon's wife nor his own could hear him, Ogotemmêli added: 'The "Impure", by eating the liver, gives his own life.'

It was a turning-point of the enquiry. Ogotemmêli spat and took more tobacco. For some minutes he spoke only of some obscure matter concerning a field to the north of the Sammtigou hollow on the right of the rock known as the 'Tâ Cave'. Ogotemmêli was vehement about the case, which to him was as clear as day, and he insisted that the people of the Go rock were impostors. He would not even name them: he called them 'the Go people'.

'You were saying,' the European reminded him, 'the "Impure". . . '

'The "Impure", by eating the liver, becomes Lébé himself, who died, who was eaten, and who rose again for the restoration

of the world. He is the same as Lébé; he has in his liver the life-force of Lébé. He is emptied of his own life in order that he may be filled with that of the ancestor; and, since it is in the liver that the Word is born, everything that is said by the "Impure" at the sacrifice, and for a considerable time after, is as though said by Lébé. When he speaks the "Impure" imparts the good Word to everyone.'

So much for this part of the sacrifice. They had now heard all about the cycle of the movement of forces, starting from the sacrificer, passing through the invisible Power, the altar, and the victim back to the sacrificer. That might seem a sufficient account of the operation; but Dogon philosophy did not stop there. The qualities set in motion continued their course. By the words of the man who was identifying himself with the dead author of the third revelation, the vital forces spread out to all humanity within range of his voice.

In this action the oldest 'Impure' was not alone. He was seconded by other men of the same kind as himself, who consumed the rest of the victim. They too received the power of words, but not to the same extent. Their voices were effective, however, and also operated for the good of the community.

Meanwhile Ogotemmêli continued his disquisition, which was concerned not so much with sacrifice in general as with the sacrifice offered to Lébé at the time of sowing. The immolation of the goat on the outdoor altar was followed next day by a second sacrifice. This took place in the Hogon's house on an altar which, apparently, was not dedicated specially to Lébé, but also, and perhaps chiefly, to the seventh Nummo, who had swallowed Lébé.

This altar had probably not been built with earth from the grave, for the Hogon, who was very distinctly 'living', himself consumed the liver of the victim after pronouncing the following prayer, in which the aspirations and expectations of the whole of the Dogon country were summed up:

> Oh God! Receive the morning greeting!
> Ancestors! Receive the morning greeting!
> We are here on the chosen day,
> We are going out to sow the seed,
> We are going out to cultivate.

Oh God! Cause the millet to germinate,
Make the eight seeds sprout,
And the ninth calabash!
Give a wife to him who has none!
And to him who has a wife without children
Give a child!
Protect the men against thorns,
Against snake-bites,
Against ill winds!
Pour out the rain,
As we pour water from a pot!
Millet! Come!

Ogotemmêli did not say whether the Hogon identified himself with the seventh Nummo. But the point was immaterial, for the union of the seventh Nummo, who had eaten Lébé and raised him from the dead, with Lébé, who had been eaten and raised from the dead, was effected in the course of the day; the 'Impures' who, the day before, had communicated in the flesh of Lébé, and the oldest of whom had undergone a real transubstantiation, appeared at the Hogon's house at the moment of the sacrifice to demand that the union of the seventh Nummo and Lébé, representing the family of the eighth ancestor, should be maintained unbroken, that the Word and the master of Speech should continue to be closely linked together.

The rite of sacrifice thus ensured that the order established at the time of the resurrection in the primal field, should continue and that the seeds sown in the earth should bear fruit.

But Ogotemmêli did not wish it to be thought that the sacrifice to Lébé at the sowing was the only one that allowed the dissemination of good words.

'The effect of every sacrifice,' he said, 'is the same as that of the sacrifice to Lébé. First one feeds and strengthens oneself, and then, by means of the Word, gives strength and life to all men.'

Even in sacrifices offered for one's own welfare, which everyone offers on his personal altars, representing his head or his body, the meal of the sacrificer benefits all.

It is the same with every sort of sacrifice or libation which men offer at foundation altars in villages, at altars of the several

quarters of villages, in family shrines, on earthen vessels commemorating twins or ancestors, at the Great Mask or on fire altars.

All sacrifices, therefore, have the same effects as the corporate ritual celebrated at the communal sowing. After he has communicated, man speaks, and his Word, impregnated with the virtue of the ancestors, goes out to others.

'The altar gives something to a man, and a part of what he has received he passes on to others,' said Ogotemmêli. 'A small part of the sacrifice is for oneself, but the rest is for others. The forces released enter into the man, pass through him and out again, and so it is for all . . . ' As each man gives to all the rest, so he also receives from all. A perpetual exchange goes on between men, an unceasing movement of invisible currents. And this must be so if the universal order is to endure. 'The Word,' said Ogotemmêli, 'is for everyone in this world; it must come and go and be interchanged, for it is good to give and to receive the forces of life.'

TWENTY-FIRST DAY

The Fertilizing Word

THE conversation of the previous day had made plain th
power of the human word. The voice of man can arouse Go
and extend divine action.

This, no doubt, was only to be expected, since God himse
acting through his son the Nummo, had three times re
organized the world by means of three successive Words, eac
more explicit and more widespread in its range than the on
before it. There had been also the regeneration of the eight me
and their rebirth as Water Spirits through the voice of th
Nummo who, by speaking to himself, fertilized himself.

Where did it come from, this Word, which diffused itse
along the spiral curves of the breath as it issued from the face
and what paths did it take within the human being?

It was not in the nature of Ogotemmêli to give direct answe
to such questions.

'The Nummo,' he said, 'who is water and heat, enters th
body in the water one drinks, and communicates his heat t
the bile and the liver. The life-force, which is the bearer of th
Word, which *is* the Word, leaves the mouth in the form o
breath, or water vapour, which is water and is Word.'

He repeated what he had said the day before, that the Wor
came from the deepest and most secret part of the being
namely, the liver. But he preferred to follow the original lin
of his thought, and not to answer questions.

He reminded them that the first Word had been pronounced
in front of the genitalia of a woman; the first skirt had bee
plaited, that is, 'spoken', by the Nummo in front of his mothe

The Word finally came from the anthill, that is, from th
mouth of the seventh Nummo, which is to say from a woman
genitalia.

The second Word, contained in the craft of weaving, emerge

from a mouth, which was also the primordial sex organ, in which the first childbirths took place.

'Issuing from a woman's sexual part,' said Ogotemmêli, 'the Word enters another sexual part, namely the ear.'

In the symbolism of the body already discussed by the old man, the ear was bi-sexual: the external ear was male, and the auditory aperture female. But in fact the Word, according to its nature, can enter by two apertures in a woman—the ear or the sexual organ.

Bad words enter by the ear and pass into the throat, the liver, and finally the womb. The unpleasant smell of the female sexual parts comes from the bad words heard by the ear. The smell, apparently, completing a cycle of words.

On the other hand good words, though taken in by the ear, go directly to the sexual parts where they encircle the womb as the copper spiral encircles the sun. This Word of water provides and maintains the moisture necessary for procreation, and the Nummo, by this means, introduces a germ of water into the womb. He changes the water of the Word into a germ, and gives it the appearance of a human being but the essence of a Nummo. Or rather, the Nummo, present in the moist sexual organ, as in all water, by means of efficacious words which mingle with the woman's seed, moulds a tiny watery creature in his own image.

Thus at the very beginning of human life is to be found a divine germ which lies waiting in the womb of every fertile woman. It is shaped by the Nummo: but the living matter of which it is composed is produced by human action. All good words, whether spoken by the mouths of men or women, enter the bodies of all women, and prepare them for future mating and childbirth.

This is because the germ thus formed of water cannot grow or develop; it is in a state of expectation. It can however be destroyed by evil influences. It is motionless, and the flow of good words, even if it were unceasing, would do no more than preserve it in this condition. It awaits the dawn of its being.

Ogotemmêli did not explain why this celestial germ could not develop in accordance with its essence. If asked, he would no doubt have answered that the 'why' in the destinies of the universe was no part of his philosophy and that, if women

brought perfect and celestial geniuses into the world, those destinies would not be what they are.

The germ must therefore be given a fresh start. It must also be given another substance, for its celestial nature was not fitted for life on earth. It is at this point that the man intervenes.

But it seems that this intervention, though necessary, bears the mark of certain primordial events. The amorous struggle of the human couple, in which the woman resists while her partner plays the aggressive part, reproduces the primal struggle between the jackal, God's eldest son, and his mother the earth. The male of today is the jackal digging into the anthill in search of the ant, an avatar of the earth. The woman is the incestuous mother, who finally confesses herself overcome by her son's superior strength, and mates with him.

The mating of the human couple in the darkness of the inner room with its four posts is consummated on the earth-platform, placed so that the man faces west, lying on his right side, while the woman faces east. The bed, symbolizing the primal field with the seeds in it ready for germination, is full of expectant life.

At the moment of union the Nummo guides the male seed, which encircles the womb with a spiral motion, as the Word did. This seed, coming as it does from an organ made of earth, is itself a symbol of the earth. It is also earth, because it comes from the man's joints, which were indicated in the original tomb by the covenant-stones cast up there.

'The stones,' said the old man, 'were put at the points where the joints lie, because the joints are the chief thing in the body of a man.'

The Nummo moulded this earth with the water of the germ, which is itself the produce of the words taught by Heaven.

'The water of the woman,' said Ogotemmêli, 'which the Nummo formed in his own image, is mingled by him with the seed of the man, who is earth.'

As usual he went on to enlarge on a difficult point by re-touching his first statement.

'Just as God shaped man out of earth and water, so the Nummo shapes the seed of the man with the water of the woman.'

'The Nummo,' he added finally, 'with the words and the

woman's seed forms a being of water after his own image. The man's seed enters into this germ as a man.'

He meant that the human nature in its totality, 'as a man,' entered the being of celestial essence that was awaiting life in the womb.

The man's seed, originating in the joints, transmitted them, providing the being, whose limbs were supple like those of the Nummo, with a man's elbows and knees. Thus the male seed, extracted from the eight joints, directs itself within the embryo to places corresponding to those it occupies in the limbs of the man, in this way giving the first indication of the human frame.

It is also, by its earthly quality, both reminder and evidence of the debt which each of us owes to the earth, because it was of earth that the first pair were made; and this debt has to be paid by the shedding of blood, in circumcision and excision and in menstruation.

But Ogotemmêli postponed discussion of this debt till later and reverted to the effects of the Word in generation.

'Words spoken by day enter the bodies of women. Any man speaking to any woman is assisting procreation. By speaking to a woman one fertilizes her, or at least by introducing into her a celestial germ, one makes it possible for her to be impregnated in the normal way.'

He compared a pregnant woman to an ear of millet beginning to swell within its leafy spiral. Such an ear is said to have 'found its voice', perhaps by analogy with a fertilized woman, who also has found a voice, that is, the voice of a man.

But he insisted that the word, if it was to be good, must be spoken in the daytime. 'Words of the day are the only good words; a word spoken by night is ill-omened.' And that was why it was forbidden to talk loudly or shout or whistle in the villages by night.

'Words fly away,' he said. 'No-one knows where they go; they are lost and that means a loss of force, for all the women are asleep at night; no ear, no sexual part will catch them.'

Where could they vanish away, these words without echo and with no one to hear them? Was it right to utter, over enclosing walls, in the cracks of doors, in empty streets, words addressed to nobody?

But there was something even worse than lack of hearers. In

fact in any village there are always some women who are n
asleep. Words spoken by night may enter their ears. They sa
'Who was that?' They never know. What is said at night is t
word of an unknown speaker, falling into their wombs
random. If any women were impregnated in this way, th
embryo would be the fruit of chance, like that of promiscuo
and irregular unions.

But words spoken by night do not fertilize women, and ju
as blows on the ground at night undo the work done by th
smith on his anvil by day, so the word of the night, entering
woman's ear and passing through her throat and liver, co
itself round the womb in an inauspicious way, unwinding th
efficacious spirals formed by the word of the day.

Bad words therefore make women temporarily unfit fo
procreation by destroying, or rather disturbing, the 'germ o
water' which is waiting to receive the contribution of the mal

But its effects were more far-reaching. Ogotemmêli ha
already said that the bad word did not merely occupy th
womb; it passed out thence in emanations, which also playe
a decisive part in the act of procreation.

'Bad words smell,' he said. 'They affect a man's potency
They pass from the nose to the throat and liver, and from th
liver to the sexual organ.'

They caused a man to feel aversion. Ogotemmêli then turne
to the question of feminine hygiene, which could (he said) to
considerable extent, combat the effects of bad words. H
referred to the celestial granary, in the middle of which was
round jar, symbolizing the womb and the sun, which con
tained the covenant-stones intended to mark the joints in which
the human seed originated.

On this round jar was a smaller pot serving as a lid, full o
Lannea acida oil intended for toilet purposes and symbolizing
the foetus. This vessel had on top of it an even smaller po
containing sweet-scented roots.

Starting from these objects, Ogotemmêli developed rules o
hygiene, which included details of the various measures taken
by woman in order to attract men. Scent (he said) acted like
a good word in combating the bad smell resulting from a bad
word. From this theme he reverted to the uses of dress and
ornaments, which he had already discussed at length.

In conclusion he dwelt on the continuous part played by words in the pitfalls and struggles associated with procreation. The same word which predisposed the womb for mating, also exerted an attraction for men in the folds of the loin-cloth, the warp and woof of which enclosed in their threads the words of the eight ancestors.

TWENTY-SECOND DAY

The Blood of Women

THE European asked a question point blank, which seemed to have nothing to do with the subject of the conversation.

'Why,' he asked, 'do the eight families observe different prohibitions? Why all these animals?'

Ogotemmêli, who was never disconcerted, gave an answer which made his interlocutor smile with satisfaction.

'The prohibited animals,' he said, 'are different, because wombs may be of four different forms and the male sexual organ of three; the children produced by different combinations of these forms are therefore different. The animals, which are in a sense the twins of the different sorts of men, must therefore be different from one another.'

At the beginning, he reminded them, the first created couple had eight children, of whom the four eldest were males and the four others females. The latter ranked fifth to eighth in the family; the wombs were assigned to them having the qualities associated with Nos. 5 to 8.

Form No. 5 is called *pobu* in allusion to the fruit of the tree of that name.

Ogotemmêli and Koguem both chuckled slyly at the word, which is one of the worst insults one can hurl at a woman.

The *pobu* form is egg-shaped, round below and somewhat pointed above. In the arrangement of the celestial granary it corresponds to compartment 5, that is, to the seed of the bean, and is of the same oblong shape. It is ill-omened, and its offspring are malformed, because it is not deep enough and does not allow of normal development.

Its number is that of abortion and of sickly children.

Form 6 is called 'antelope's foot'. It is three-cornered, so that it has the shape of the male number 3, and should in theory give birth to male twins (2 × 3, twice the number of the male). It is propitious, as are the two following forms. It corresponds to the native sorrel.

Form 7, called 'split', is longer and thinner than form 5. It is split along its length like rice seed, to which it corresponds. It gives birth to twins of different sexes (4 + 3).

Form 8, called 'chest', is a trapezium upside down like a man's chest. It has four sides (the female number), and produces female twins (2 × 4). It corresponds to the *Digitaria*.

No one knows how the different forms of the male organ were attributed to the first four ancestors, but the three forms are known as 'thick', lizard's head' and 'long'. The first of these, which is propitious, is especially suited to the female forms 5 and 8. The second, which is spear-shaped, 'pricks'. It is unpropitious for all forms. The third suits forms 6 and 7, but is unpropitious for the others.

These four female and three male forms are of course found in all the eight families. But at the dawn of humanity they were the origin of classifications.

Does this Dogon idea throw any light on what the linguists call nominal classes? The system is based on a classification of living creatures, objects, actions, and modes of being, into categories. In those African languages which have been preserved, a distinct class of nouns, with special characteristics, appertains to each of these categories. The Dogon language, at first sight, does not seem to display this distinction; but, on the other hand, it provides striking examples of categories of beings, objects, or abstractions, apparently disparate, but having names derived from the same root and, moreover, closely linked in the myths and in rituals as well as in the minds of those who participate in them. Thus the conversations with Ogotemmêli had brought to light the close connection, not merely verbal but also expressed in the objects and actions themselves, that linked cloth—clothing—speech—ornament—seven—sun—cow—mother—lizard (avatar of the prepuce)—four—granary—steal.

It would also be possible, though perhaps rather rash, to suggest a linguistic connection linking *Digitaria exilis*—menstruation, and voice—spiral—copper—rain, which are fundamental to the Dogon religious system.

But these ideas merely passed like a flash through the mind of the European, as he listened to the confidences uttered by Ogotemmêli in a low voice or a whisper according to the volume of noise from the street.

'After God made woman,' he was saying, 'he gave her bad blood, which has to flow every month.'

This tiresome affliction might be explained as a perpetual punishment for the primordial incest of the jackal's mating with his mother the earth. The jackal had laid hands on his mother's skirt, which the Nummo had plaited. Until then the fibres of this garment had been light-coloured: afterwards they were purple.

'The red colour of the fibres,' said the old man, 'is that of the menstrual blood which was thus introduced on the earth. But as it is disrespectful to speak of the earth menstruating, it was said that there had been a shower and that the fibres had got damp, and were now being put to dry in the sun.' The consequences of this exposure of blood will be referred to later.

The flow of menstrual blood is the result of the mating of son and mother, a thing forbidden.

In another connection Ogotemmêli compared this blood with that shed in circumcision which is regarded as the payment of a debt to the earth: woman, having been made of earth, owes the earth this debt. God imposed on her a debt of blood, and she has to pay it in the 'water of God's bosom'. Such was the name he gave to menstrual blood out of respect for women.

The earth remits payment of this obligation only during pregnancy and suckling, for the child itself counts as payment.

During these bad periods a woman has to be separated from the community. Contact with her would defile the men, and her presence in places where people live would weaken the altars. She therefore lives on the edge of the village in a round house, symbol of the womb, and only leaves it at night to wash herself. She has to go by a prescribed path to the waters she is allowed to use, for if she goes anywhere else the area would be polluted, the pools would be troubled, and the headwaters of streams would boil.

'Woman is the Nummo's principal prohibition. He desires

clean blood, and not this foul flow. He flies at the approach of a woman.'

And this is why the footsteps of a menstruating woman will drain all life away from places where she is forbidden to tread. She herself is, to a certain extent, the seat of disturbances comparable to those she would cause if she broke the rules. The flow from which she suffers is the excess blood ejected from within her by a superabundance of bile; and the bile is produced by the bad words which have entered into her.

'Not only do they unwind the fertilizing spiral of good words,' said Ogotemmêli, 'but they also accumulate in the gall-bladder and exert pressure on the blood.'

It is as if the Nummo, present in the liver and unable to leave it without causing death, expelled from the body the unwanted blood, itself a symbol of the evil word.

'Pregnancy, on the other hand,' continued the old man, 'is the sign that good words have entered and have not been uncoiled from the womb. It is a sign that all is well.'

TWENTY-THIRD DAY

The Blood of Women and the Threshing of *Digitaria*

DOGON institutions are full of unsolved enigmas, guarded on all sides by mysteries, correspondences and symbolisms without end.

Much work had been done before the contact with Ogotemmêli had been made. Considerable sections of this civilization had been discovered and studied in detail. The operation of the masks was known; the cult of the dead, certain sacrificial procedures, the Binu and Lébé cults had been analysed. Researches carried out by teams of specialists had indicated certain avenues of approach in the vast field of facts that seemed to converge on a central point, where lay the clue to men's secret motives, the connecting links in the network, the whys and hows in the delicate intricacy of Dogon thought. But this central point appeared at times like an inaccessible rock, at times like an insubstantial mist.

Ogotemmêli had performed the miracle of unveiling this famous central point to which everything was linked; more than that, he had indicated the transverse lines connecting institutions with one another, rite by rite and law by law. In his account, Dogon civilization appeared in the likeness of a huge organism, every part of which had its own function and its own place, as well as contributing to the general development of the whole. In this organism, every institution was integrated; none was outside it; and each in turn, however divergent it might seem and however incompletely understood, was found to fit into a system whose structure revealed itself day by day with increasing clarity and precision.

For years the Nazarene had been faced with the problem of the *Digitaria exilis*, known in the Western lingua franca as

fonio, a graminaceous plant, the cultivation of which differed from that of any other. Fifteen years before he had heard for the first time the trumpets sounding at sunset for the nocturnal threshing.

First came the lowing of a cow-horn in the Ba Diguilou field facing the walls of Dodyou. Its muffled sounds brought the young men out from the streets, each armed with a short stick. Then, in the last light of the setting sun, the troop disappeared in the direction of Gôna, only to return later in the night, heralded from a long way off by the sound of antelope horns with their two piercing notes, which seemed to rise from the depths of the past.

The *Digitaria* with its tiny round grain is harvested in great haste the moment it is ripe. Its stalk, which reaches up to a man's calf, bends with the slightest breath of wind as soon as it is dry, and the grain falls off. It is necessary therefore to stack it and thresh it quickly, if possible on the same day. In practice this is done in the early hours of the night and, as it has to be done in such a hurry, the young people collect by quarters, and for several weeks thresh the crop of each family-head in succession. The young girls join in this work: they sweep the grain on to the rocks as it falls, and carry the harvest in goatskins on their heads. Some of the stronger ones take turns with the young men in wielding the flail.

In certain respects this work seemed to have peculiar features of its own. During the reaping, which was done by the adult men, assisted by the women who carried away the cut stalks, songs of unusual immodesty were exchanged between the sexes. From time to time the reapers would make a concerted dash towards the edge of the field, or to meet other workers coming to join them, and this lent a special note to the work. But the most extraordinary thing was the way the grain was used; it was forbidden to a great number of men and only the 'impure' could eat it with impunity, ordinary 'living' men could be exempted only in certain circumstances. Priests, on the other hand, could be severely defiled by merely touching it, the one reason why the Hogon might never be touched was because a person might have *fonio* dust concealed under his nails and so might contaminate him.

It was no easy thing to induce respectable women to pound

it, and it had to be winnowed outside the walls in places set aside for the purpose. The grain was hard and very small, yielding very little nourishment in return for a great deal of labour. It was said that women would seek divorce to avoid the labour of preparing it. Lastly, it was one of the strictest prohibitions of the Water Spirit.

So the European experienced the liveliest curiosity when Ogotemmêli quietly remarked that *Digitaria* and menstruation were one and the same thing.

On the previous day, when he had been talking about the blood-debt owed by women, he had said nothing to suggest such a turn in the conversation.

'*Fonio* and *menses*,' he said: 'all one!'

The two words in Dogon are from the same root.

But this time, said the European to himself, the connection between the two things will be difficult to make out. For he profoundly mistrusted linguists who simply study words without considering what they represent.

Ogotemmêli was seated, as usual, on his threshold, looking at the ground, his hands crossed behind his head. He never displayed animation in the course of the conversations except to curse the noise of the cocks or to reach an agreement with the men who cried their wares to him. Apparently he felt no emotion of any kind when speaking about these things which lay beyond the bounds of time and thought. In his hands a round pot became a sun with eight spirals of copper, and an old basket a universe. All these things were so familiar to him.

When he spoke of the *Digitaria* his voice was very low, as was only fitting in reference to a forbidden grain connected with the intimate matters of women's life. The connection, he explained, went a long way back, in time and space alike. It dated from the time spent by the eight ancestors in heaven after their transformation into Water Spirits. In heaven the eight new Nummo had to live apart from one another. But the first ancestor, who later became the smith, used to visit the third, the ancestor of aristocratic people. They thus transgressed the prohibition and, becoming impure in consequence, had to separate themselves from the others. To enable them to live, however, God gave them the eight seeds, including the *Digitaria*.

It was then that the first ancestor solemnly declared before all the others that he would never eat this small plant; instead he gave it to his friend the third ancestor. One day, however, having eaten all the other seven, he was forced to beg for the food he had despised. In spite of the expostulations of the third ancestor, who reminded him of his solemn pledge, he persisted in eating the grain about which he had spoken evil.

He asked his friend to say nothing of all this, and the two of them swore to keep faith and to support one another about the *fonio*, and they prayed God to kill the one who broke his oath. But the others suspected what had happened; and, considering that a Nummo, even if impure, ought not to break his word, they were ashamed of him for eating the grain, and put their prohibition on it.

'But why was it put in the granary which came down to earth?'

'It was there for the evil word. It *was* the evil word.'

The baneful element had to have a place in the new world-system. Ogotemmêli meant that, since the evil word had been uttered more than once, it could not cease to exist or be left out of the world-order; and nothing could better represent it than the *Digitaria*, concerning which the first ancestor had given the pledge by which he bound himself, and had sworn his false oath.

It was the symbol of the evil word that charms a woman and prevents her conceiving; which unwinds the coils of the good word round her womb and coils itself there in their place. It was the symbol of menstrual blood, sign of the temporary barrenness which these bad coils induce.

This is why the *Digitaria* was put in the eighth compartment of the granary, which has the rank of the Word and corresponds to the gall-bladder in the body.

But it should be understood that the seed also preserved its beneficent power, the good word which God put into it when he created it. In the same way the gall-bladder is good because it plays a part in the normal functioning of the body, but its contents are baneful when they are excessive.

Another point to be noted was that the rank of the compartment in which the *Digitaria* was put was that of the womb of the 'chest' type, which engenders perfect twins. The best and

the worst were therefore in the same place, and of the same rank. It was right that they should be found together, and that they could be dissociated by the same action—the nocturnal threshing—which attracts the good and wards off evil.

The climax to which this subtlety of thought was tending, and the logical development it was to follow, were yet to be seen.

The grain being there in the universe, it had to be used. Furthermore, it had to be used in the very function assigned to it in the matter of procreation. Thus the cultivation and especially the threshing of *Digitaria* were organized.

At the sound of the trumpets calling them together, all the young men and girls of the quarter are aroused. No one may be absent under penalty of a heavy fine payable to the head of the elders' age-set. The hour of sunset is chosen, partly because all the villagers will then have returned from work outside, and none of those liable for the threshing will be able to shirk it.

The boys start first and go to the scene of activity, where they begin to thresh the stacked crop with their sticks. Standing in a circle, their arms rise and fall in a rhythm of three beats, one third of the group threshing at each beat, so that the sound is like the hoof beats of a galloping horse. As they work they chant verses, some of which recall the obscene songs chanted during the day by men and women reaping together. From time to time a couple of the boys step out to let one of the girls who have arrived on the scene enter the circle.

The songs and the beating of the stalks have the same object.

'Threshing the grain,' said Ogotemmêli, 'is savagely beating the force, that is, the words, which it contains; the good words which they have from their creation, come out and mingle with the chanting. The songs thus form a network of sound, in which the beneficent force, the good words extracted by the blows, is caught. The songs are strengthened by it, and will thereby become more apt to coil their fertilizing spirals round the womb, particularly as the meaning of the words is clear and the references to sex are frequent.'

This network of sound receives the beneficent force emanating from the grain, and the girls and boys carry it to the village, thrilling to the sound of the trumpets which, from afar, announce their coming to the men and women who have

stayed at home. The good force of the grain comes out and follows the words and songs of the threshers.

The heavy blows of the flails, the songs and the trumpet-calls all work together for the same end, the production of children. Though they are sounds of the night, they have the same good effect on the womb as words spoken by day.

But the European had found what looked to him like a gap in the ordered unfolding of these visible and invisible proceedings. The qualification 'though they are sounds of the night' had not escaped him, and he took the first opportunity to ask slyly, 'Was it not forbidden at ordinary times, except for certain games or rituals, to beat the ground, shout, sing or make noises of any kind by night?'

'Usually,' said Ogotemmêli, 'beating the ground is forbidden; anyone who does so is fined, and the fine is used to buy a victim which is sacrificed on the foundation altar of the village. For this altar sanctifies the ground on which it stands, and the blood of the sacrifice restores to the soil the force which it has lost because of the blows. But the blows which the young men give are not ordinary blows.'

He was silent for a moment. He thought he had heard footsteps stopping in the street. When he spoke again, it was in a very low voice.

'Threshing *fonio*,' he said, 'is like a man cutting the throat of a victim on an altar.'

The European listened holding his breath.

'It is a sacrificial act.'

But how did the blood come into it? By what twisting of symbolism was it possible to arrive at this comparison?

'The eighth seed,' said Ogotemmêli, 'is the symbol of bile and of menstrual blood.'

He repeated the explanation he had given at the beginning of the conversation. The seed in the eighth compartment (gall-bladder) of the celestial granary contained both good and evil words. All that was good in it was extracted and mingled with the songs; what was evil stayed in it and fell to the ground with the grain under the blows of the flails like blood dripping from a victim. Just as in a sacrifice there was a separation of the spiritual principles of the victim, so the songs caught the good quality, while the scattered grains retained the evil principle,

the menstrual blood representing the debt due to the earth.

'The threshing of the grain,' he said, 'is like a woman giving her blood to the earth to drink.'

So that the symbolic sacrifice of the *Digitaria* beaten to death had two aspects: in the first place it was paying the fine due for the blows of the flails by night; secondly, it was paying to the earth the original blood-debt of women.

This secondary effect was moreover complementary to the fertilizing action of the good words extracted from the grain. Since the songs, pregnant with these good words, were putting the women in a position to conceive, that is to say, to cease from menstruating, it was necessary to complete the symbolic action by paying the blood debt to the earth beforehand.

Thus the women, during the threshing of the grain, were bathed in an atmosphere appropriate to generation, and all the young men and girls, the hope of the community, had to take their part in this work and those songs, from which they themselves drew strength for future love-making. The fine which they would have had to pay for shirking was intended to punish, not so much the loss of their labour as their failure to profit by the communal revivification of the forces of generation.

TWENTY-FOURTH DAY

The Dual Soul and Circumcision

THE harvest had long been over. The men had beaten down one by one the head-high stalks, had reaped the ears or bunches of grain and allowed the stalks, freed from their burden, to spring up straight again. There was nothing in the fields now but tall yellowing canes. In huge trusses carried on men's heads and in stacks piled on the backs of diminutive donkeys, which they completely swallowed up, the harvested crops had found their way along the streets of the village brushing against the mud walls as they went, to be deposited in heaps in the courtyards and swell the dung-heaps.

There had been a short period, now at the end, when the long dry canes were stripped by naked children, who then ran round the villages brandishing great spears, with leaves fluttering in the wind like pennons. They formed groups of five or six and rounded up the dogs, driving them into blind alleys where they proceeded to beat them, with the result that for a good week afterwards any dog made off, scraping the walls as he went, at the first sight of the smallest child.

These games had now ceased for lack of spears. Trodden underfoot by men and sheep, the broken bits had joined the courtyard dung-heaps. The children meanwhile had taken to a new game of watching for the premature fall of the baobab fruits.

'The uncircumcised,' said Koguem, 'think of nothing but disorder and nuisance.'

The thing was quite simple for him, but for Ogotemmêli the state of childhood was more complex. One realized, as one listened to him, the untiring solicitude of adults for the young, and the feelings of both men and women in presence of what certain sociologists have been pleased to call 'the barbarian invasion', which, by means of new-born children, submerges society every year.

Children are in a sense outside the group. They have their own life, their own paths, their own possessions, their collections of beetles and of grasshoppers with their wings broken by way of precaution. They know the value of a straw, a pebble, a water-lily stalk, a reed. They are naked and unashamed. They are indifferent to danger, but terrified by trifles. They also display a mysterious inclination for death.

'Nothing in them is rigid,' said Ogotemmêli, and he explained at great length that this, like everything else, dated back to the original Creation. 'In order that everything should be well,' he said, 'twin-births should be the rule.'

The source of all disorder was the loneliness of the jackal, God's first-born. Unquestionably the jackal was bad, because his loneliness drove him to his mother. Because of this, in order to avoid loneliness, the Nummo at each child-birth prays to God for the birth of twins. But the Nummo's prayers are not always answered, and that is why he has given two souls to every child at birth.

It had always seemed surprising to the European that the word for 'soul'—to use the traditional European term—was a repetition of a single word, *kinndou-kinndou*, which should really be translated 'soul-soul'.

The Nummo then creates two twin souls for a single being. He is present at its birth in the inner chamber of the big house between the four supporting posts. The woman sits on a low seat or on an upturned mortar; two older women help her. The child is delivered on the ground, which he must touch with his four limbs.

The Nummo has previously drawn on the ground the outlines of two souls shown in human form. The first outline is female, and the second male. As the new-born child touches the outlines, the two souls take possession of him. His body is one: but the spiritual part of him is two.

As to the origin of these souls, and the limitless source on which the Nummo must draw for these endless gifts, Ogotemmêli had no explanation to offer.

The infant then arrives in the world endowed with two principles of different sexes, and in theory belongs as much to one as to the other; his personal sex is undifferentiated. In practice society recognizes in him by anticipation the sex

which he has in appearance. Symbolically, however, his spiritual androgyny is still present.

The mother, after delivery, remains secluded for four (five-day) weeks. She then goes out in the village with the new-born child on her back, and for three weeks she carries in her hand an arrow, if it is a boy, or a knife, if it is a girl, apparently for protection against visible or invisible dangers. Note that these two periods of four and three weeks are the female and the male numbers respectively.

During the first four weeks the woman who has given birth to a girl spins cotton. This is a representation of the chief work which the future woman she has borne will be doing.

The woman who has given birth to a boy also spins, but not so much. The idea is simply to show the fellowship of the male weaver and the female spinner.

The feminine spindle at work indoors and the masculine arrow displayed in the streets by the mother of a son are both intended to demonstrate the celestial origin of humanity.

'When a girl is born,' said Ogotemmêli, 'the mother takes her spindle in her hand as a reminder that the granary which came down from heaven was attached to a spindle planted in the sky. The thread she winds is that which was unrolled in the descent.

'As for the mother of a boy, the arrow she carries in her hand is the arrow which the smith held to defend himself on his journey through space. But the two things have the same meaning, for the smith's arrows were pointed spindles, and the one he shot into the granary became the axis, of which the granary itself was the huge-spindle-whorl.'

Thus the actions and objects which surround a birth recall the reorganization of the world; they signify the integration of the new-born child into the system revealed by the smith and by the seventh Nummo. They are a manifestation of human nature, which is made for work.

'But what about twin-births?' said the European.

This far-reaching question demanded a lengthy reply, which Ogotemmêli reserved for another occasion. Later he would deal with the fundamental cult of twins.

The European gathered, however, that when twins were born, each was given two souls, and the same customs were

observed as in the case of single births; but there was one important difference: though the period of seclusion was the same, the period of the mother's going out 'armed' was extended to four weeks, making eight weeks in all before she resumed normal life.

Equipped with its two souls, the child follows its destiny, but during its early years its personality shows signs of instability. In so far as the child retains the prepuce or the clitoris—characteristics of the sex opposite to its own apparent sex—its masculinity and femininity are equally potent. It is not right, therefore, to compare an uncircumcised boy to a woman: he is, like an unexcised girl, both male and female. If this uncertainty as to his sex were to continue, he would never have any inclination for procreation.

The clitoris of the girl is in fact a symbolic twin, a male makeshift with which she cannot reproduce herself, and which, on the contrary, will prevent her from mating with a man. Just as God saw the earth's organ rise against him, so a man who tried to mate with an unexcised woman would be frustrated by opposition from an organ claiming to be his equal.

Nor can the individual act normally under the double influence of the two principles: it is essential that one of the two should decisively take first place. The child cannot behave like a responsible being, nor can he be treated as such until he has been circumcised.

He cannot, for example, be given his full title, or establish a cult, or take the remedies which the healers give against disease, or use amulets. All these things indeed presuppose the traffic of forces too violent for a being whose soul is not yet stabilized. But the duality of the individual is not the only cause of his instability; God having made him of dust, man has contracted a debt to the earth, which he must pay in blood. He has to offer himself as a sacrifice on the earth from which he was made: the shedding of blood in circumcision, said the blind man, is like the offering of a victim on the altar, and it is the earth that drinks the blood.

Till this account is settled, the soul is not stable, the individual does not truly possess it. From birth the child is, as it were, attached to the earth by a link called 'The thread of God', which grows from the prepuce or clitoris and enters the soil.

This link is established at the moment when the new-born child touches the ground; it is a link of blood. It moves with the child and enters the soil at his feet; at circumcision it is severed.

'Who then is the earth?'

Ogotemmêli did not give a direct answer.

'Blood is shed,' he said, 'in order to return to the earth what has been lent. But it is not the earth only that receives its due. The Nummo comes to drink the blood and he calls Lébé, who follows him and also comes to drink. But the sacrifice is not offered to them; it is made for the earth and for everything that is of the earth, including therefore the first pair made by God.'

'But the Nummo? And Lébé?'

'The place where the old man was (that is to say, the grave of Lébé), the soil from which God formed Man, Lébé rising from the dead in the earth—all these three things are one.'

The principle which Ogotemmêli was proclaiming was the unity of the universe. The tomb of resurrection was earth: man is earth: the old man raised from the dead was of earth, and it was into the earth that he was thrust alive. Lastly, the one who raised him from the dead, himself dead and buried beneath the smithy, came to life again in the earth.

'But why wound man in his sexual organ?'

'Because in the prepuce or the clitoris resides the soul which must depart; also, because it is by means of the sexual organ that the foetus originates.'

In the womb, he explained, the nucleus of life is a sex-organ, to which a head becomes attached, the body developing afterwards. The sexual organ is the high altar of man's foundation. Thus God does for every being what he did at the first creation; he erects the 'altar' of man just as the founder of a village erects a foundation altar for the village.

But it is not only the body that is of earth. Some say that God formed souls like bodies, and it is on the ground that the outline of the soul is drawn at birth. It seems also that the idea of a debt to be paid is associated with the notion of an inauspicious force taken up by the individual together with his earthly condition. This element has to be got rid of at the end of childhood, and sent back to the place whence it came.

There are, therefore, a number of different reasons for the practices of circumcision and excision: the need to rid the

child of an evil force; the need for him to pay a blood-debt, and to pay it once and for all in terms of sex; to these may be added the feeling that, for the sake of fellowship, a man, like a woman, should suffer in his sex.

Preparations for the operation begin from the time of the child's birth and, as it is a question of stabilizing the soul, the family altars are used to keep it as near as possible to the child.

In the eighth week after the birth, the arrow which the mother of a boy carried is put on the altar of the nuclear family. The father cuts the throat of a victim with the words: 'Oh God! Receive this blood and bring forth from it the fortune of my son!'

From this time on the souls of the ancestors, who have come to the altar to drink, help the child to be spiritually assimilated into the family, and impart to him a portion of their strength by infusing it into the victim's liver, which the child is given to taste.

On the day before the circumcision, prayer is again offered before the altar for the stabilization of the soul; and at the moment when the prepuce is cut, the male soul transfers itself to the altar, and remains there during the whole period of seclusion. When the child again approaches the altar after the wound has healed, another victim is sacrificed for him, and he eats the liver; at this moment his soul returns to him.

The first effect, therefore, of circumcision is an outrush of spiritual force; on the one hand the severed prepuce, seat of the female soul, is transformed invisibly into the lizard called 'Sun'. The child is thus freed from the element of femininity. On the other hand his male soul, like that of a victim, leaves his body and takes up its abode in the family altar. Throughout the period of seclusion, which the circumcised boy has to undergo, he is without any element of spirituality, and that which he is to receive again waits meanwhile with the dead. The circumcised boy is himself as one who is dead.

'When the circumcised boy recovers his soul from the family altar, is he completely rid of the female soul, which has departed with the lizard?'

'No!' said Ogotemmêli. 'He still has its shadow, which is like a diminished female soul and which he shares with the lizard. The shadow is stupid, whereas the soul is intelligent.'

Once more the Dogon speculative philosophy revealed itself as a series of actions and compensating reactions side by side.

'The "Sun" lizard,' continued Ogotemmêli, 'is the symbol of the female prepuce surrounding the male penis. Its short tail resembles the penis. It is red in colour, which is why it hides from the light, so as not to be compared with it.' This lizard, in fact, lives in the earth, and is seldom to be seen.

'The lizard,' he said, 'is female; but the back of its body is like a penis. It is a prepuce, but is also like a penis with the prepuce drawn back. Surrounded by this female called "Sun" and round and red like that luminary, which is itself female, the penis ends by acquiring femininity.'

'What is the meaning of the sistrum made of pieces of calabash, which the circumcised person wears during the period of seclusion?'

The sistrum is made of a stick or wand, on which are threaded circular slices of calabash, symbol of femininity, with jagged edges. Children shake them to scare away evil spirits and women.

'The stick of the sistrum,' said Ogotemmêli, 'is the sex organ without the prepuce. The rounds of calabash, in number equal to the number of circumcised boys, represent the prepuces of the group. The boy shakes the sistrum with one hand; in the other hand he holds a walking-stick decorated with a helix of eight coils cut in the bark. The stick is the Water Spirit, who guides his footsteps: the helix is a reminder of the spiral coiled and uncoiled round the sun.'

So the child holds in his hands femininity, water, and light.

TWENTY-FIFTH DAY

Personal Altars

THE camp was infested by animals. At night unknown marauders stirred forgotten dishes, overthrew gates, and fled at the appearance of shadows larger than their own. It might well be that these disturbances were not due to any ordinary animals; but nothing could be done about it. In addition there were internal troubles, the remedy for which was known but never applied.

'If you have been given a cock as a present,' grumbled the European, 'eat it the same day! Or cover it up with a mat with a weight on top! Otherwise it will wake you at four o'clock in the morning.'

Every night for a week past, a cock with a particularly piercing crow had triumphantly defied all obstacles and, long before dawn, would flap its wings outside the walls and fences, with which it was surrounded every evening.

'It is worse,' said the European, 'than Doneyrou's ram.'

The ram, a present from Doneyrou, the Canton Chief, was a tempestuous character. When loosed in the courtyard, he had made straight for the wall of the enclosure, regardless of the rest of the world; then he backed a few paces in a straight line and, with one bound, launched himself in a relentless charge. Taking advantage of a projection in the mud wall, he had cleared it, not as a horse jumps, but like a panther. He had then disappeared, followed by two men shouting and waving their arms and a mob of children who asked for nothing better.

There could be no question of following up this whirlwind. It was not till the evening, the time when all nature subsides into peace, that the fleece and horns appeared again at the end of a rope.

'First he ate the millet at Bâ Biguilou, which is cultivated by the Hogon's future successor. Then he tried Ogo Digou, which

belongs to the Hogon himself. He ate the millet. Then he went into Dodyou Oreil, and went straight to Ongnonlou's place, and worried and killed a lamb. He has terrorized Dodyou Oreil all day. Here he is!'

It might have been supposed that the animal would be cut in pieces then and there, but nothing of the sort happened. Human inertia continued to let him out again each morning with the same clamour of shouts and yells.

There had also been minor incidents caused by frogs. There was one who hid in a shoe and another in a soap-dish, who showed themselves in response to a beckoning finger.

There were certain recesses where it was necessary to walk carefully and without a sound so that a couple of field-mice, as small as a thumb, could make their nest in the pocket of a coat. While they were away, the bits of grass and thread could be removed to a sock hanging up on the same spot; but soon afterwards they were back again in the coat-pocket.

'Field-mice,' said Ogotemmêli on being informed of these incidents, 'like clothing. They also make nests in saddle-bags and hanging pots.'

He knew all about their habits and their avoidances, as he did about all birds and animals wild or tame. He brought to light an unknown world, which he was very ready to talk about, having been a hunter for many years.

The Nazarene would have liked to follow him into this world of the bush, where each animal and plant has its part to play, its fears and its passions. But time pressed; it was necessary to follow the main lines of the Ogotemmêlian philosophy, and leave for subsequent enquiries the development of institutions.

In the weather-worn niches in the façade of the house there were placed, among a few wretched objects, clods of earth heaped on flat stones. In some of these a small cup-shaped hollow had been made; others had iron hooks or small pieces of forked or notched wood stuck in them. They were the furniture of the personal altars of Ogotemmêli's family. Their number showed that he had had many children, and that, contrary to the usual custom, he had not destroyed their things when they were dead.

Ogotemmêli had often mentioned these personal altars, and the European was well acquainted with them; each individual

has two; the altar of the skull and the altar of the body. The former is made by the father a few days before the boy leaves for the circumcision enclosure. The moulded clod is placed against the boy's head and is consecrated by a libation of millet-gruel while the following prayer is said:

The child is going into the bush,
Altar, receive your water and wood!
Let not the good power depart with the blood!
Let the evil power depart!

The altar is then sprinkled with the blood of a cock or hen, whose throat is cut for the occasion. The liver and heart are taken from the birds and grilled; a portion is put aside and thrown on the clod of earth, while the rest is eaten by the boy.

In the case of a girl, the altar of the head is set up by the father in his own house, when the girl leaves it to go and live with her husband.

The altar of the body is made of a clod of earth with which are mixed parings of nails, eye-lashes, hair, and a few drops of blood taken from the initiate. The father generally consecrates it before the other altar, when the body of the boy needs strengthening as a result of his experiences, or when the girl at puberty is marriageable.

At first sight these two altars constitute a sort of external reserve of personality, on which the individual can draw, and which can be increased by sacrifices and libations. For the ordinary Dogon, sacrifice on his altar of the head is tantamount to sacrificing on his own head, the seat of thought and volition and the most important part of his body.

'When the head is well,' the saying goes, 'the rest is all right.'

Accordingly the Dogon frequently sacrifice on these altars at regular intervals corresponding in part to the religious cycle of the community, but also when the occasion requires it. Illness, defilement caused by transgressing a prohibition, loss of strength, for example by procreation, are all counteracted by the life-giving flow released at the altars by the sprinkling of blood which, incidentally, benefits the sacrificer who, in a sense, communicates with himself by eating the victim he sacrifices.

But this arrangement, which is accepted by the ordinary Dogon, was incomprehensible to the European. How could one

offer a sacrifice to oneself? If one detached a part of oneself and made an altar of it, the sacrifice did not attract force of any kind. There was, of course, the force of the victim; but a meal of roast fowl would have the same effect, and would as surely increase the strength of the sacrificer.

Accordingly he decided to ask Ogotemmêli the question which usually arose in this kind of enquiry:

'Who comes to drink the blood of a sacrifice offered on altars of the head or the body?'

This question, which seemed harmless enough, had been the most difficult question to frame in the whole of his ethnological career. For it is necessary to consider carefully the form of a question if it is to yield the information desired. It was in fact such a simple question that no one had ever thought of asking it.

The first time he had asked this question, it had simply put his informant to flight; he was a timid man, terrified of evoking the invisible. Later it had been more successful, and the investigator was able to fling it like a firebrand into the jumble of reticences, falsehoods, and concealments presented to him by his informants. This question produced only two responses: flight or the truth.

For Ogotemmêli, the willing instructor of a European, the question was a perfectly natural one.

'When a victim's throat is cut on a personal altar,' he said, 'there are two who come to drink the blood—the first man created by God and Lébé.'

He went on to say that in a sense the first man and the dead and risen Lébé were one and the same person. But the European intended to plumb the meaning of this subtlety later. 'Why,' he asked, 'is one the head and the other the body?'

'When a victim is sacrificed on an altar of the head,' was the answer, 'it is the force of the first man's skull and of Lébé's skull which passes back up the blood and enters the liver. If the sacrifice is offered on an altar of the body, it is the force of the first man's body and of Lébé's body which fills the liver eaten by the sacrificer.'

Then the two altars were set up in the name of the first man and of Lébé, and not only in the name of the beneficiary.

'What,' said the European, 'is the formula uttered at the consecration?'

'In making the altar of the head,' said Ogotemmêli, 'and in touching the child's forehead with it, the father asks for the old man's help.'

'What old man?'

'The first man created, and also Lébé.'

Ogotemmêli repeated his assertion as to the identity of the two, and quoted the words of the consecration formula: 'Ho! Skull of the old man, come and help!'

For the altar of the body the rite was similar, but the appeal was no longer addressed to the skull:

'Ho! Old man's body, come and help!'

The European's question had been completely answered. But he was only one step nearer to enlightenment. Why the separation of skull and body? Why these personal altars, when the great public altars regularly received at the prescribed dates the libations and blood sacrifices of the community?

'When these altars are modelled,' said Ogotemmêli, 'the story of Lébé is recalled.'

He meant the resurrection of Lébé and his being ejected by the seventh Nummo in the form of the outline of stones.

The altar of the head is made separately from the altar of the body, because in the grave of the old man one stone was found in the place of the skull, and the eight stones and the other smaller ones in the place of the skeleton.

The stone in the place of the head was separate from the others and ranked as No. 9, which is the number of chieftainship; and so the altar of the head is made separately. Copper is added to it also to recall the Nummo's excretion after swallowing the old man.

But there was another complication. Stone No. 9, which the Nummo had cast up in the place of the skull, had had a special destiny of its own. It had become the emblem of the function of the Hogon, priest of the cult of Lébé. Symbolically, therefore, the altar of the head could represent Lébé. But the stones of the joints, which had outlined the body of the risen Lébé, also had their own destiny. They had become emblems of the functions of the priests of the Binu.

'The altar of the head is Lébé,' said Ogotemmêli, 'and the altar of the body represents the Binu.'

So in this cult of self-help, every man had within his reach

and for his private use a religious system of Lébé and the Binu, representing in miniature the world-system thrown up in the tomb of the primal field. He had, in short, a representation of the tomb itself in the form of the two clods of earth heaped on flat stones. Without upsetting the social system, or disturbing the serenity of the great altars erected in the sanctuaries, he could take action to protect his own modest interests, manipulate beneficent forces in private, and promote the working of

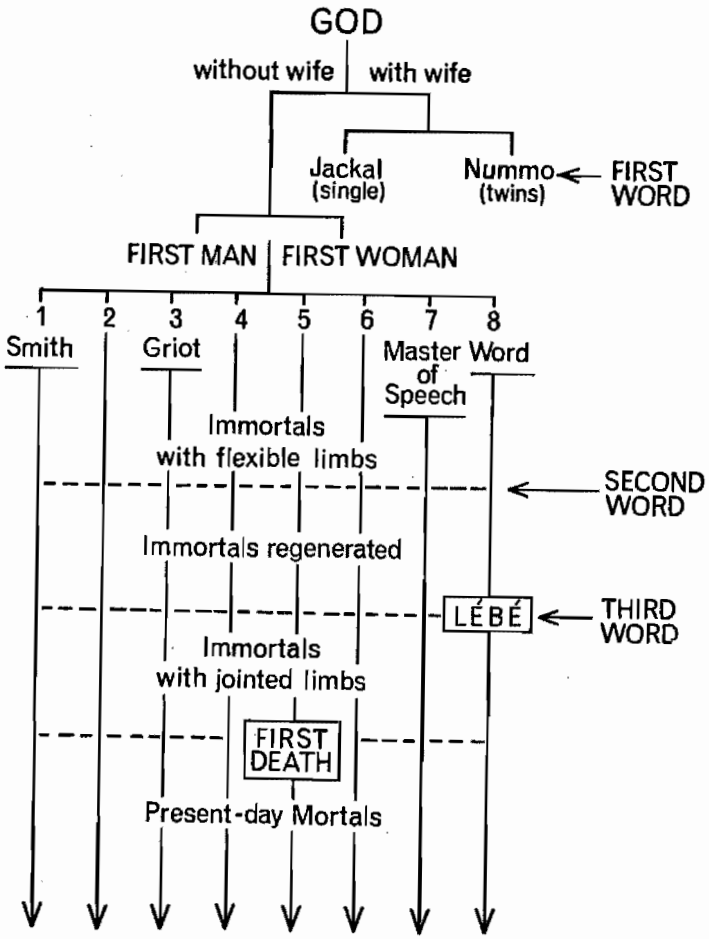


FIG. 10. Genealogy of the Dogon people

the cosmos, all with his feet in the dung-heap of his own court-yard.

But there was even more to it than this. In the light of certain allusions made in earlier conversations, the Nazarene could understand why the person concerned introduced nails and hairs into the composition of his altars, and why he touched one of them with his forehead. If the altar of the head represented the skull of the first man, of Lébé, and of the man of today, and if the altar of the body represented the bodies of all three, that must mean that one identical nature belonged to the first created man, the first dead man restored to life, and the man of the present day. That was why an altar dedicated to the first two contained the nails, eye-lashes and hair of the third. When the sacrificer consumed the victim immolated on a part of himself, he was communicating, in religious reality, with the first human work of God. He was communicating also with the ancestor restored to life as a celestial power, whose body had provided the design of the new order of things. In other words, he was assimilating the life-force of both, and thereby, in his private life and on his own behalf, ensuring the course of this world's destiny.

Thus, it was possible to see how, in the authoritative and detailed Dogon economy, the whole is present in every part, how the great national cults can be fragmented into particles fine as dust the individual pieties, each of which, by the play of symbols, embraced the whole immensity of the ordered world of men.

TWENTY-SIXTH DAY

Appearance of Death

DEATH had not yet figured in the conversations with Ogotemmêli. All the mythical events relating to the revelation of the three reorganizing Words had taken place while men were still immortal. The death of Lébé, the death of the seventh Nummo had been no more than artifices of Divine Providence; they wore the appearance of death only, and the double resurrection had restored the normal course of things.

For many years past the team of Europeans had known the myths which tell of the entry of Death into the world and the operation of institutions which had had to meet that tragic development. But there was still much that was obscure in the information they had gathered.

The European knew that all events were linked together in the unfolding of universal history, and that the physical end of man existed in germ from the beginning; it was implicit in the fibres out of which the Water Spirit had made a skirt for his mother, the earth.

One notable myth concerned the adventures of the fibres throughout the world. Reddened by the menstrual blood which flowed after the incestuous union of the earth with her son the jackal, they were put to dry on the anthill. The red colour was so bright that a passer-by seeing them exclaimed:

'Is it the sun? Is it fire? What an astonishing thing!'

A voice from the anthill replied:

'It is not the sun, it is not fire, it is something new.'

Time passed, and the fibres were stolen and put to human use. A woman got hold of them, put them on, spread terror all around her, and reigned as a queen, thanks to this striking adornment which no one had ever seen before. In the end the men took them from her, dressed themselves in the royal garment and prohibited its use by women, with a few

exceptions. All the young men danced wearing red fibres, and the women had to content themselves with admiring them.

But the possession of these stolen goods, acquired by force, carried with it its own penalty; those who had robbed the woman had concealed their exploit from the oldest man, thus breaking the tradition of respect and submission due to their natural Chief. The old man, having reached the term of his human life, had, like the ancients, been changed into a Nummo Spirit; but, in accordance with the rule, he had not gone up to heaven and had continued his earthly life in the form of a great serpent. One day when the young men had dressed themselves in their fibres, which they kept hidden in caves, and were on their way to the village, the serpent met them and barred the way. Angry at having been flouted, he violently reproached them, speaking in the Dogon language so that they could understand; and this was the cause of his death. For, since he no longer possessed human form, the language of which was the third revealed Word, he ought to have used the language proper to spirits, into whose world he had come, that is to say, the first Word. By speaking to the men in language that was familiar to them, he was transgressing a prohibition, and cutting himself off from the superhuman world, in which he was now an impure element, and so could no longer live there. It was equally impossible for him to return to the world of men. Accordingly he died there and then.

His death was therefore the result of infringing a prohibition, itself caused by the breaking of a rule. This was something universally recognized; all religions ascribe the loss of immortality to a sin involving a breach of order. But, for the Dogon, how exactly had the disaster come about? What happened to the forces embodied in the serpent-ancestor? What had taken their place?

'The fibres worn by the young men were dry,' said Ogotemmêli.

The old man's explanations often began with an enigmatic remark, which was the starting point for a logical development from known principles.

'They were the symbol of the fibres reddened by the blood that followed the earth's incest, which had been put on the anthill to dry in the sun. But they were also the symbol of the

fibres moistened at the beginning by the Nummo, which refresh the wombs of women. It was wrong therefore to expose them to heat and light, for they should always be moist to protect the genitalia and encourage procreation.'

He emphasized the need for moisture.

'Damp fibres are refreshing; they ought not to dry. Dry fibres make a woman dry—that is to say, barren.'

The European wondered where the old man's argument was leading, and how he would arrive at the problem of Death.

'Nowadays,' the old man went on, 'whenever a man puts on a fibre skirt to dance in a public place, he moistens it with a little water before tying it round him, saying as he does so: "The long words of men!" This was intended to show that an ancient saying of the ancestors was being followed and a very old custom observed.

'Putting water on the dance-skirt is good for women: it is like moistening their genitalia to help them bear children.'

Where men were concerned the practice had further significance; they were not merely demonstrating an essential condition of procreation.

'When men wear the fibre skirts, it is as if they were dressing up as women, for this dress represents the female sexual parts; furthermore, when dressed like this they represent, not women in general, but pregnant women; it is as if they were moist with the moisture of the female sexual organ.'

Ogotemmêli seemed to attach some importance to convincing the European of the need for moisture.

'When put in the sun, the fibres became hot and dry. They were thought to be the sun or fire. They no longer contained water, for the sun had drunk it all up. But they still had a certain amount of force, thirsty and ready to attract and absorb moisture.'

They represented, so to say, absence of life and desire for life. But they were impure because of their colour which was due to menstrual blood, and no doubt they could not fail to absorb impurity, the force released by the infringement of prohibitions.

'When the old man-serpent abused the young men, the fibres drank in his words; they drank in the breath which came to them and because of them, for they were the occasion of the reprimand.'

What little force remained in the fibres was a small quantity of water, that is to say, of the Nummo.

'As there was a little water left, the Nummo drank the force of the old man. He drank the old man's blood. This force, this blood, came with the old man's words which passed from his mouth into the fibres.'

This was how the serpent died, dried by the fibres and drunk by the Nummo.

Just as the earth's moisture is drunk by the sun, so that of the old man was absorbed by the dance-skirts. It was as if the moisture of the words had been breathed in by the sun from the fibres.

The serpent lay across the path dead. The young men were frightened and fled to the village, from which they returned with the elders. It was decided to take the carcase to a cave, and to wrap it in the fibres which had been the cause of its death. But this was only an apparent solution, though valid for appearances; it did not regulate the invisible. The soul of the old man left the dead body, taking with it what remained of its strength. As putrefaction proceeded, the spiritual principles liberated sought an abode. They found it in the person of a pregnant woman who, for some obscure reason, was wearing a red skirt like those in which the body of the serpent was wrapped. The woman gave birth to a child, who was red like the fibres and spotted like the reptile, and did not become normal until he had been dedicated to the ancestor who had vanished as a result of human disobedience.

The dedication took place in the course of a long period of seclusion which the adolescent child underwent. For the ceremony a great log of wood was cut to the shape of a reptile and painted the colours of the dead serpent, and to this the spiritual principles, for which the child could no longer provide a home, were attracted by a suitable sacrifice. The child himself was attached to the cult which the community instituted in honour of the ancestor.

These events and actions produced great consequences. The European pondered long over them, while Ogotemmêli was absorbed in the serious business of taking tobacco.

With the death of the ancestor, prelude to the death of men, came the obligation laid on the living to provide a habitation

for the souls and liberated forces of all who came to die. They also had to find among themselves a child to be responsible for the cult that was established in every case. The world of the dead was now to be organized in all its complexity. It was to lay a heavy burden on the living; it gave the first impulse to art, through the carving of wooden images representing the dead person, and later of animal masks, for animals also perished, killed by the hands of men; it gave rise to personal anxieties by reason of the increasingly intricate network of rules and prohibitions in which everyone was involved. It might be said that the series of errors and offences which had resulted in death had introduced a new order of things, in which the individual, and no longer simply the group, had a part to play. While the general responsibilities common to human nature remained, those offences, in which might be recognized the first notions of sin, imposed on mankind the isolation of the individual, caused endless divisions in society, and reduced to the measure of each man's capacity the burden of expiation or of maintaining the new order.

It was no part of the European's intentions to discuss again in detail the numerous rituals, attitudes, and representations arising from man's loss of immortality. The institutions relating to the dead were well known; but in every case the question of origin arose, and only a man like Ogotemmêli could throw light on that.

One of these institutions demanded attention on account of its widespread occurrence and imposing ceremonial. This was a festival celebrated every sixty years by the entire population, and which, from year to year over a long period, affected in turn every part of the Dogon country. This itinerant ritual, which was called Sigui, started from the Yugo region.

The whole area of cliffs and plateau, from north-east to south-west, participated. It was the occasion of long days of dancing and ritual performances. The collection of the foodstuffs consumed demanded months of effort. Every family in the territory whose turn it was to demonstrate, lived for a long period beforehand in a state of feverish anxiety.

Two essential features of the festival are the shaping of a long wooden serpent out of a single tree-trunk—one of those brought back by the European for the Musées de France

measured ten metres—and the drinking of millet beer, the drinkers sitting on a special kind of seat called 'mask-seats', which are not used on any other occasion.

The meaning of the shaped log was clear. It was intended to provide a new resting-place for the spiritual principles of the first dead man, which were still present in the world of men. The wood of the first 'Great Mask' cut by the ancients was of course worn out, and the man appointed to care for it was dead. These two developments threatened the peace of the human race. The spirit of the ancestor needed another home, and his cult required a new initiate. A child had therefore been chosen from among the descendants of the one who had been born with the mark of the dead ancestor. The new child was initiated, together with a number of companions, in the cave where the Great Mask had been put. He was dedicated, by a blood-sacrifice, to the new log, which, to the accompaniment of suitable rites and prayers, had replaced the old one.

The same procedure had been followed every sixty years; and in old villages might be seen, ranged at the back of caves, the tall poles of the past sixty-year periods, the more recent ones still bearing traces of colour, while the older ones were falling into decay and crumbled into dust at a touch.

But, if the periodic carving of the mask and consecration of new initiates could be explained, it was not so with the beer-drinking, in which all the males of the district participated, ranked according to age and sitting on seats of an unusual shape. The actual drinking no doubt had a mystical meaning; it was a general communion, shared by the new Great Mask, dripping with libations, and the whole male population, from the wizened elder to the infant born that very day. The whole community was consecrated to the mask and thereby assumed responsibility both for the expiation of the offence against the ancestor and for the cult of the new home for his spirit.

On the other hand, there had never been any explanation of the meaning of the 'mask-seat', a sort of short crutch in the form of a Y, with the two branches wide apart, often nearly horizontal, thinned down and notched at the edges. The communion was not valid unless the communicant was sitting on this seat, which had been previously consecrated by a special libation.

'The mask-seat,' said Ogotemmêli, 'represents the Water Spirit.'

Once again it was necessary to go back into the remote mythical past.

Before his transformation into a Nummo the ancestor who was the first to undergo death, had had a long-standing dispute with a man of his own age-class about precedence. Each wished to take precedence of the other, and each claimed to be the stronger.

Both belonged to the fifth family, which is now settled at Yugo. When the time came for their transformation they had still not been reconciled and, after being transformed into serpents, they renewed the quarrel, each crying in the language of the Spirits 'It is I who am the stronger!' Eventually, after a struggle, the first serpent killed the other and ate him.

It was at that time that the incident with the young men took place, and the serpent died in a state of defilement. The enemy he had swallowed, and who was only apparently dead, now came out of the body of the victor. As, however, he had been in contact with the carcase and had risen from a dead boy, he too perished from the contagion. But his death could not be compared to that of the other. His conqueror had died impure; he himself died without being defiled, but merely from contagion, as was subsequently to be the case with the majority of men. His skeleton was picked up, rough-cast and made into an altar. A copy of it can be seen, said Ogotemmêli, beyond the Samtigou field near the new village of Go.

The European knew this high red landmark, on which years before he had seen an animal spread-eagled, sacrificed, opened and stripped by birds of prey. For months he had tried to find some way of breaking through the wall of silence erected by the Sangabinou family, the guardians of the mystery. Disconnected scraps of irrelevant information had been the sole reward of his persistence. The Sangabinou elders, bristling and showing their teeth, or turning their backs and shutting their eyes, had closed their ranks in defence of their celebrated altar with its coating of coagulated blood.

The Sangabinou in this part of the country were a minority group of the Aru tribe. They claimed to be the oldest members of it, which was in fact the truth. For centuries they had owned

the village of Go, which however they had abandoned for some decades in order to build a new village on the site. They showed with pride a heap of stones, not far from their council shelter, which they said was the oldest altar in the country and had been erected by the Tellem, the former inhabitants who had been peacefully edged out by the Dogon.

'This altar,' said Ogotemmêli, 'comes to them from Yugo, where there is the original altar built in the olden time.'

It was like a tomb. Highly important as it was for the whole Dogon people, it was nevertheless entrusted to a single family. But there was another object symbolizing the ancestor, an effigy of which belonged to participants in the Sigui festival. This was an iron stake, to the top of which a small tongue, like a slice of melon with blunt points, was attached at its centre point.

'The stake,' said Ogotemmêli, 'is the lower part of the Nummo's body in his reptilian form. The flat iron cross-piece represents his arms slightly raised. The head is missing.'

'But did not the ancestor die in the form of a serpent?'

'Yes! Both the enemy ancestors died in the form of serpents. But that was their visible form. Their real form was the invisible form of Nummo Spirits.'

'If they both had the same invisible form, why shape a log of wood for the first and a mask-seat for the second?'

'The first died defiled through having infringed the linguistic taboo. So he was represented in the earthly form of a serpent. The other only died by contagion. Moreover it was he who took precedence over the other, because he was the older. Consequently he is nearer than the first to the celestial form of Nummo; and so in the iron stake he has been given the form of a Nummo without a head.'

'But what about his head?'

'It was not forged because the stake is a seat, and one does not sit on the head of an old man. All wooden seats are made after the pattern of the iron one.'

'Why this form of seat?'

'When a man drinks the Sigui beer sitting on the seat, he is the old man himself. It is as if the ancestor was there. The seat is the body, and the man sitting on it is the head of the dead Nummo. Each is a resurrection of the old man.'

Ogotemmêli seemed tired; he had caught cold the previous night having slept on the rock without a covering. From time to time his voice was indistinct. But he continued:

'The wife of the ancestor of the seat was the same woman who discovered the red fibres. That is another reason why this ancestor was more important than the other. At the end of her earthly life this woman too transformed herself into a Nummo Spirit like all the notable old men. Her symbol is the calabash which every man takes with him during the Sigui Festival, and from which he drinks his beer.'

So, at the celebration of this recurrent ritual, the drinkers, who danced the serpentine movement of the Spirits, were honouring in the new great log the ancestor who had been victorious in the quarrel. They brandished in their hands the wooden seat and the calabash—the calabash-woman, in which they were to drink the life-giving liquor, and the ancestor of the seat, whose head they represented. In their representation of the two dead ancestors they were miming their resurrection.

Returning by the path between the two Ogols, the Nazarene passed in front of the baobab, in whose branches the Great Mask had been set up during the Sigui Festival. He walked across the open spaces where the dancing and the communion drinking had brought the whole male population together. He was lost in thought as he went.

He had long since recognized the significance of this great peripatetic ritual, celebrated by each region in turn. But he had only now discovered the symbolism of the mask-seat that suddenly illuminated the whole of a religious system, poised between life and death and built upon the constant interaction between one and the other.

On the side of life there had been an alliance, an intimate union between two beings, one heavenly and one human, in which one fed on the other. Both had risen from an apparent death and, one by means of the other, distinct in essence but merged one with the other, had shown forth a new world-order. Today both inspired a cult of life and appeared in material form on the sanctuaries; the one, eaten in the form of a man and regurgitated as a figure outlined in stones, could be seen as the sinuous serpent modelled in the sun-dried mud of façades,

living and drinking the blood and gruel of sacrifices. He wa
Lébé, the shining one, gliding through the lanes by nigh
intent on his task of spiritual support.

The other, as an anvil, its two arms forming a cross and
head pointing to heaven, crowned the pediments; he als
lived and caught in his curved embrace the fertilizing rains. H
was nearer to heaven than the one who had been eaten as
human body.

On the side of death there had been the combat between tw
spirits of the same family, in which one had eaten the othe
One, victorious in the struggle, had died in a state of impurit
and had been represented in his serpent form by a great woode
pole, shaped afresh every sixty years. The other, being of mo
heavenly form, had emerged alive from the maw of his co
queror, only to die at once. He was represented in the sam
form as the iron crook on the pediments of the sanctuaries o
life, with a body and two arms but no head. This head wa
represented every sixty years by man himself drinking the bee
of the cult of the dead.

In the world of the dead lay an answer to the world of th
living.

TWENTY-SEVENTH DAY

The Cult of the Dead
Fermented Liquors
The Living Dead

EVERY market-day drunken men reeled along the streets and grunted meaningless phrases over the walls. Most of them were elderly men, and no one took exception to their behaviour or to their remarks. On the contrary they seemed to be regarded with a certain respect not unmixed with apprehension.

When asked, the Dogon replied that it was unseemly for young people to drink too much millet beer, but that there was no objection to grown-up people, and especially the old, coming home drunk from the market or from family drinking-parties. In any case no one ever abused a man who was under the influence of drink, even when he used rude words, which was frequently the case.

Observing signs of amusement on the faces of the bystanders, the European was moved to ask what the drunkards were saying.

'What do people say when they have drunk too much beer?' was the answer, 'why, they say: "The dead are dying of thirst".'

That seemed like a joke. On the other hand, it was not easy to see why the remark should have been regarded as a great insult if it had been made by someone who was sober.

But in fact the matter concerned nothing less than the cult of the ancestors and the attitude to it of the drinkers of alcoholic drinks.

There was, besides, much to be said about the drink itself. In rituals it was reserved for things connected with the dead, 'things', as they were called, 'of the bush'. Ancestors on the other hand, being regarded as living beings, were given blood

and millet-gruel. Altars were never deliberately sprinkled with beer.

'If the altars were given beer,' said Ogotemmêli, 'the ancestors would get drunk, for they are living persons. It can only be given to altars dedicated to "Impures", who are living dead.'

This regulation implied far-reaching explanations and Ogotemmêli supplied them all. The European, accustomed as he was to the old man's logic, the rigid ordering of his argument and his scrupulous distinctions, could not help being astonished at the closely-knit system of thought displayed before him every day.

But he wanted to know the underlying meaning of the drunkards' insulting words: 'The dead are dying of thirst'.

He knew that a man's soul often leaves him long before his death, and returns only at the critical moment to stay in the dead man's house during the period of mourning, which is ended by a funeral rite that causes the soul to depart, thereby releasing the family and the community from the prohibitions imposed on them. Great quantities of food and drink are provided, and masks are made. Generally speaking, the scale of the ritual depends on the age and standing of the deceased. The relatives are expected to offer the mourners provisions in proportion to the number of mourning ceremonies of the same kind that the dead man had celebrated.

The most important part of the ceremony is a masked dance on the flat roof of the dead man's house. On the small rectangle of earth, which symbolizes the heavenly places, the whole series of masks, representing the world of animals and men, social functions, crafts, and neighbouring peoples, draws the soul of the dead man into the pattern of its action and leads it away beyond the domain of earth.

Some days later other rites sever the last bonds of the deceased who, from being one of the dead, now passes into the category of ancestors as soon as the child whom he has designated as the inheritor of his life-force has set up the altar-pot, from which he will henceforth come to drink.

All these meticulously regulated ceremonies are designed to put an end to the unstable situation of the dead man who, as

defunctus in the literal sense of the word, has ceased to function, has done with life, and is now wandering uncertainly in the unknown. It is to the advantage of the community to carry out these rituals within the prescribed periods in order to ensure peace and religious order, but it does not always do so; in fact families have to incur heavy expenses in organizing the end of mourning.

'Families always wait,' said Ogotemmêli, 'till there are several dead, before they celebrate the end of mourning and set up the altar-pots.'

In this way the expense is shared, but as a result there may be an increasing number of unsatisfied dead, whose condition is unstable, and who linger in the world of the living uncertain and mistrustful.

'When left like this in suspense,' said Ogotemmêli, 'the dead lose patience and cause disorder in the villages.'

By 'disorder' he meant a state of moral insecurity in the families concerned which hindered the normal course of life.

'The Dogon,' he went on, 'is much concerned about this matter of the erection of altars.'

He is torn between his desire to satisfy the dead, and the need to extricate himself as best he can from the difficulties caused by the funeral expenses.

But the annoyance caused by this dilemma was not enough to explain either the individual or the general uneasiness. Among the Dogon, personal feelings in matters of religion are almost always the result of external factors. The first point to establish was the reason for this latent discontent on the part of the unstable dead.

'The dead,' said Ogotemmêli, 'are impure from the fact of their death.'

There was, so to speak, an explosion of the individual's spiritual forces at death. The soul was separated from the life-force, whose will and consciousness it was; the vital force itself was split up. It was in fact a composite entity, made up of portions of the forces of its genitors, a 'god-father' ancestor, and various ancestors of the group and the clan. During its life-time it had been sustained by sacrifices offered on the altars dedicated to these different personages. While forming a coherent whole, and thus permitting action on the part of the body that

housed it, the life-force, in virtue of its multiple origin, continued to be bound to all those from whom it was derived.

One effect of death was to disperse the vital force and return its component part to the altars from which they had come. In a sense it was this dislocation of force, this stripping of the soul, that constituted the impurity of death. But it must be admitted that the word 'impurity' was unsuitable, inaccurate, and misleading in that connection; there was, however, no other.

Accordingly the soul, being in this condition of anxiety and confusion, sought to recover its balance and collect its scattered forces, so as to regain that 'purity' which characterizes life as opposed to death, to recover life, in fact.

'Being impure,' said Ogotemmêli, 'the dead create disorder everywhere.'

But this disorder is simply a warning addressed to the living, for these disturbed souls are not seeking vengeance but appealing to men to regularize the position of the departed. Being impure and temporarily possessed by death, the departed raise the alarm by means of something which, in all rituals, is reserved for the dead—millet beer.

During the period of mourning, before its cult has been established, the homeless wandering soul seeks to slake its thirst in the fermenting beer that the relatives are preparing for secular or religious purposes. Wherever smoke and steam rise up from the great vats filled with water and millet, there the souls gather.

They alight on the edge of the brewing vat and impregnate the fermenting liquor with what little force they still possess. This force, mingling with the millet and water, gives the liquor its intoxicating property, and is assimilated with the beer by the drinker; it is strong enough to disturb him, though not to the extent of making him impure. There is, as it were, a struggle between it and the drinker's own force.

The ferment of disorder introduced into the beer by the dead, excites the drinker, but his own force resists it and finally rejects what is impure. He casts out the disturbing element by means of words, disordered but effective.

'The drinker,' said Ogotemmêli, 'returns the impurity to those who put it in the beer, but also, and especially, to those

who are guilty of keeping the departed waiting too long without altars.'

The words find their way over walls and through doors till they reach the people responsible for the delay. The men staggering in the streets may stutter meaninglessly, sing, or shout insults; but their words are heard by all, and some will certainly have an end of mourning ritual to perform or a funeral account to pay. Even if the words of the drunkards are uttered indistinctly, they are clearly understood by all those careless people whose granaries are not full enough to start the rites and by all those poor people whose efforts are in vain.

The dead are dying of thirst!

When the family conscience is heavily burdened in this matter of delay, every illness and every unfortunate incident is interpreted as a second warning, and an urgent one, from those who are kept waiting. People who fall ill, people whose cattle die, go to consult diviners; and the diviners tell them to end their mourning, and to set up the jars from which the dead will come to drink.

The very fact of establishing their cult means that the dead will receive regular succour from their own people, and from the moment of the first offering they will gather together their forces and draw to themselves all the parts dispersed by death. From impure dead they will become living ancestors.

'Then drunkenness has its uses?'

'The words the drunkards speak move people to set up altars, and that gives satisfaction to the dead.'

'Then it is a good thing to drink too much beer?'

'For the old, drunkenness is a duty; it seems like disorder, but it helps to restore order.'

The Living Dead

But this institution of fermented liquor and religious intoxication was not held to be sufficient to ensure that the duties owed to the dead were kept in mind by the living. Another institution, that of the 'impure', the living dead, provided for the constant observance of the rule.

After the body of the first dead man had been carried into the cave, a copy had been made of it by shaping a big serpent

in wood—the 'Great Mask'—and the child designated by the departed had been consecrated as its guardian, together with a number of his companions.

Since a cult had thus been established and a new dwelling-place provided for him, the dead man, though in a state of impurity when he transgressed the prohibition, had now become a living ancestor. Even though he presided over the cult of the dead, his fate had been a normal one. But this impure condition had a decisive effect on the young initiates, who had themselves acquired the same quality. The fact that, in course of time, the condition of the Great Mask had changed, did not alter in any way the position of the children; they were to remain for the rest of their lives 'impure', or, in a sense, dead persons.

'These initiates,' said Ogotemmêli, 'are by nature the same as the ancestor of the Great Mask, but whereas he became alive as soon as an altar was set up for him, they remained "impure" because they were consecrated in the presence of the dead man while he was still "impure".'

When they died they became the 'godfathers' of other children, and so today every family has a large number of 'impure' members, who are exempt from most of the prohibitions imposed on other men, who are called 'living'. They play an essential part in all cults, but they have one permanent function, which devolves on them in virtue of their nature itself. They are also substitutes for the first dead man as he was when he had not yet been given an altar. These 'impure' persons and the 'impure' dead man who became the Great Mask are all one. They are also substitutes for the dead who have no altars. So much so that any good done to them benefits the departed, and, in particular, their participation at sacrifices feeds all those dead persons who are wandering about in search of food. When the 'impure' eat the flesh and drink the beer of sacrifices, it is as if the dead who have no altars were eating and drinking. The 'impure' are therefore like dead persons who are permanently fed in order that they may leave the villages in peace.

'But that is an illusion,' said Ogotemmêli.

He meant that it was not enough to feed and slake the thirst of the 'impure'. It was essential ultimately to provide actual altars for those who were no more and who were suffering from

their unstable condition. They must be given cults and promoted to the rank of ancestors.

'What happens to the "impure" when they die?'

'They are like everyone else. When the family sets up an altar, they become ancestors.'

So these men, going about their several occupations, complaining of the price of meat in the market, toiling in the fields, just like anyone else, were really dead and, when they drank, were drinking for the dead.

They only became alive when they became ancestors and when their bodies were mouldering in the grave.

TWENTY-EIGHTH DAY

Dancing

More than once in the course of the conversations Ogotemmêli had spoken of dancing. In various rituals, dancing, with or without masks, was often the central liturgical action. In the funerary cult particularly, both at the burial and at the ending of the period of mourning, it was the supremely significant gesture.

The origin of the ritual dance went back to the first days of the world, when the incest of the earth, changed into an ant, had given the jackal possession of the fibre skirt and made him the enemy of God.

'Clothed in the skirt,' said Ogotemmêli, 'the jackal went on to the roof of his father's house, believing him to be dead.'

The father of the jackal was God; and, God being temporarily asleep, his son, who was also his rival, thought he was dead. Prefiguring one of the essential actions of the funerary rites which men were later to institute, the animal went up on to his father's terrace to mourn for him.

Dressed as he was in the fibres taken from his mother, the jackal danced and as he danced, he spoke, for the fibres were full of moisture and words. They had in them the first Word revealed by the Nummo to the earth, and it was this water and this Word which made the animal speak.

God's son spoke his dance. His steps left traces in the dust of the terrace which indicated the meaning of his Word.

'In his dance,' said Ogotemmêli, 'he left three tracks lengthwise and three crosswise, representing God's Roof, the inside of his house, and the recess where the altar of the dead is placed. He planted little pieces of wood, placed stones and traced signs.

'The son of God in celebrating the memory of his father, whom he believed to be dead, acted, spoke, and traced out the

world and its future. He spoke the first Word, and he laid bare the future of the world. In his anger he revealed the secrets of God.

'For he honoured his father and flouted him. He had taken his mother's fibres, which were full of the Word that contained the designs of the celestial powers.'

The terrace where the jackal danced was the first divining table. Later men copied it in the sand round about the villages.

The reference was to the rectangles of smoothed sand, on which diviners write their questions, and the jackals lured by bait come by night and write the answers.

So the first attested dance had been a dance of divination; it had told in the dust the secrets of the Word contained in the fibres worn by the dancer. It was also a dance of death, for it was to honour and flout his father, whom he believed to be dead, that the jackal had invented it.

Ages passed. Men had appeared on the scene, and the revelation of the third Word had moved heaven and earth. Ogotemmêli had already told how, to the rhythm of the anvil and bellows of the smithy, the seventh Nummo had risen from the dead, how he stood erect on his serpent's tail and how, stretching out and folding back his arms, he had passed through the underworld like a swimmer.

This resurrection dance had led the master of Speech to the tomb of the ancestor who represented the Word. The end was a swallowing followed by a rhythmic vomiting, which ejected into the tomb the outline of the new world-order.

All these marvels had taken place in the primal field, where the celestial granary had descended, and in which the smithy had been set up to the north of it. This scene, these sounds, this movement and action were to be reproduced in the life of men, and to be enriched by new meanings and new movements.

The smith, inventor of the first rhythm of resurrection, found other rhythms corresponding to new dance-figures. Anvil and bellows were combined in this work, but they were soon symbolically represented in the basic concord of instruments: when they had been revealed by the seventh Nummo, drums replaced the bellows, iron hand-bells the anvil, and drumsticks the hammer. At first only smiths beat the drums; but gradually others took their place.

'Beating the drum,' said Ogotemmêli, 'is the same as blowing the bellows, which is a symbol of the sun.'

The sun-drum, like the sun itself, throws out heat and loud-sounding steamy vapour on the dancers. The dancers are warmed in their armpits, which breathe like the nose. The heat enters the bile and spreads from there over the whole body. It is to encourage its action that the spectators cry: 'Hotter! Hotter! Hotter!' The heat is also the speech of the ancestors revealed by the drum. The sweat which flows from the armpits and the body is the ancestors' words overflowing.

Thus inflamed, the masked dancers with their girdles of red fibres become fragments of the sun. Certain movements imitate those of the sun. The *sommo* dance is the nearest copy, and the *gôna* dance is the next closest. When the tall mask called the 'Storeyed House', which symbolizes the family house, the covering of the dead and the warp of the loom, turns on a horizontal line, it is the round sun itself which is seen.

The wearer of this mask also performs another mime in which he kneels, facing towards the east, lowers his pole in front of him, then raises it and lowers it behind him towards the west, as if the head were broken. The lowering and raising of the pole represent the sun's daily course from east to west: the man is the copper spiral which causes its motion. But this was an elaboration of the original figures, which were simpler.

'It was the seventh Nummo,' said Ogotemmêli, 'who taught men to dance.'

He had begun by repeating his first rhythmic movement in the underworld. He danced with the top half of his body, standing upright on his serpent's tail. At first men danced on one spot, rotating on themselves or imitating swimming motions, but these movements were exhausting. Gradually they began to move their legs, imitating the slow walk of the chameleon, who has all the Nummo's colours, that is to say, the colours of the rainbow. Then the movements became more rapid. The *gôna* figure recalls the Nummo's vomiting in the tomb; dancing is a relief, like vomiting. Later men took to leaping, raising one leg and then the other. The leg stretched out, while the body was lifted in the air, represented the tail of the serpent on which the Nummo stood erect.

To get to the dance-floor, the dancers run in Indian file forming a serpentine line with broken segments.

'The zigzag line,' Ogotemmêli explained, 'represents the line of the Nummo, that is to say, the line of a river flowing full.'

Dances first took place, he said, on the primal field in front of the smithy, which provided the music for them. The primal field was the first main square. Nowadays the dance-floor is the main square of the village, situated on the north with the smithy at the edge of it.

So the team of dancers, the orchestra, and the setting all reproduce the scene and the actors of the original dance. To recall the mingled ringing sound of the iron and the muffled breathing of the bellows, small bells are attached to the drums; and when the drumstick, a symbol of the hammer, smites and skins, the roll and reverberation of the drums recalls the noise and clamour of the mythical smithy. The beating of drums is the bellows and anvil quickening and striking the 'fragments of sun' that dance.

And the team of dancers, the society of masks, are a picture of the whole world, for all men, all activities, all crafts, all ages, all foreigners, all animals, can be represented in masks or woven into hoods. The masked dancers are the world; and, when they dance in a public place, they are dancing the progress of the world and the world-order.

Thus the whole complex of dancers, orchestra, and the place where they dance constitutes a picture of the smithy beating out the rhythm of the movement of the universe.

'But the spectacle on the main square,' said Ogotemmêli, 'is transitory.'

He was anxious nevertheless to find points in its favour.

'It shows,' he said, 'the world-order in colour and in movement.'

Had the European seen that, he asked, in the ceremonies for the end of mourning?

'Yes!' replied the European. 'I saw the ceremonies for Monsé, the hunter who died on October 20th fifteen years ago; and I have seen many such ceremonies since then.'

He remembered unforgettable scenes in the squares and on the terraces of funerary huts. He recalled the procession of 150 masked dancers of the two Ogols which had materialized out

of the quivering mirage of the sandstone flats and been swallowed up in the dust of the tracks across the fields, most of them girdled with scarlet fibres which parted to reveal shining black or straw-coloured fibres underneath. The men had false black breasts on their chests or strings of cowries conspicuously white. Their faces were hidden under plaited hoods, some of which had a short fawn-coloured plume or a red tuft in the Roman fashion at the top. They represented the young people, smiths, Fulani, Samo, leather-workers, drummers, Moors, ritual thieves, hunters. Others wore masks of carved wood painted in the three basic colours, red, white and black, representing the equine antelope, the deer tribe, foraging birds, 'bush wing-waggers' with high Lorraine crosses, and lastly the long poles known as the 'Storeyed House'.

All held green branches in their hands as tokens of their own freshness. For months these men had laboured in thickets and the cracks of the rocks. They had started out armed only with their knives and hatchets. They had cut, crushed, steeped and woven fibres, bark and stems. They had pounded pigments and applied them with brushes of asses' hair. They had jested about the red colour of their skirts, with which their hands were stained, likening it to the menstrual blood of women. Their peasants' clothing, in which they had started, had been torn by thorns and frayed by use; and now they were returning, a brilliant spectacle in the dun-coloured bush, helmed and visored with the head-dresses and faces of the world of the dead, and girt with the scarlet skirt, symbol of the sun.

On the main square of Lower Ogol they converged in small files, all similarly adorned, with fly-whisks or coloured basket-work in their hands, dancing their special dance-figures or joining in the general dance to the rhythm of the drums and the iron bells, in clouds of dust, encouraged by songs in the common tongue and orations in the sacred language, such as:

Shed tears for my dead father!
The water is falling, falling from my eyes!

On the terrace of the dead man's house, to which they mounted by notches cut in tree-trunks to serve as a ladder, they stamped the ground in the narrow space, their red and black

figures interweaving, while in the street the widow with bare breasts and uplifted arms, chanted with streaming eyes:

The column of ants has got up on the roof!
The column of ants has destroyed the house!
Has got up on the roof!
It is the ants which have destroyed the father's house!

The chant recalled, in veiled allusion, the dance of the jackal son of God, dressed in the fibres he had taken from his mother, the Earth, transformed into an ant, when he traced on the mythical terrace the first divination table.

The scene on the main square depicted, according to Ogotemmêli, the order of the universe in colour and in movement. On the terrace the masked dancers, like the jackal, had traced the future of the world.

But these movements and colours were ephemeral; some more lasting representation was needed to depict the universe in operation.

'On the front of the Binu sanctuaries,' said Ogotemmêli, 'you find white paintings of the sun and the moon, the stars, men and animals and material objects. These pictures last. They serve to keep the world in being continually. For these pictures also portray the structure of the life of man. White and motionless, they correspond to the movement and colour which enliven the main square and the terrace of the dead man's house.'

TWENTY-NINTH DAY

The Cult of Fire

THE cult of the dead was not the only occasion on which the Dogon celebrated mythical events symbolically. There was a mysterious cult, in which masks played a part, which the European had never been able to explain.

Here and there in the fields of the plateau or in the scree, may be seen, planted on suitable sites at ground level or on rocks overlooking areas of cultivation, blackened logs of wood roughly hewn into the likeness of animals' heads with wide open jaws. Some look like monstrous cocks buried up to their necks, their beaks open above the corn; others are like long, distorted dogs, baring their teeth in a menacing fashion.

According to popular belief anyone who steals from a field or a tree protected by one of these black logs will sooner or later be struck by lightning. These objects originated more particularly in a sanctuary in a cave in Dyamini, served by a priest of whom nothing was known.

Ogotemmêli had mentioned these logs when he was describing the descent of the celestial granary through space; as punishment for the theft by the smith of a fragment of the sun, the Great Nummo Pair had hurled thunderbolts at the granary.

'During the descent,' said Ogotemmêli, 'the Nummo hurled two thunderbolts from heaven, the female Nummo first and then the male, and this accelerated the fall of the granary so that the sudden shock of its impact with the earth broke the smith's arms and legs.'

The bolts fell one after the other beside the bellows in which was the fragment of the sun. The smith extinguished the fire with water from his leather bottle, and found two blackened logs shaped like open jaws. The male log was called *Anakyé*, and the female log *Badu*.

But there was another reason for the thunderbolts. As the descent to earth had been organized by the eight Nummo ancestors, the two Great Nummo sons of God wanted to be present at the cults which were going to be established.

'*Anakyé* and *Badu* are symbols of the two Spirits. The smith entrusted the cult to the family of the fourth ancestor. Other families joined in afterwards.'

'But why the logs shaped like jaws?'

'The *Badu's* mouth recalls that of the robber's crook in which the smith had picked up the fragment of the sun.'

Ogotemmêli paused in his account.

'You should ask Aninyou,' he said, 'grandfather of the priest of *Anakyé*. He knows all about these things.'

The European had already questioned Aninyou, a reticent old man of Upper Ogol, and it was after that enquiry that he had decided to get Ogotemmêli to talk about it. He made no reply to the suggestion, and the old man continued as if talking to himself:

'The smith went stealing with his robber's crook. It was in the mouth of this stick that fire began. That was the smith's gift to the world. That,' he added, 'is why the institution of ritual theft was started.'

Ritual thieves were to be found all over the scree and on the plateau. In Sanga every family head was a ritual thief, and a ritual crook was to be seen hung up in a smoky corner of the big house. It was a piece of wood curved into a crook and ending in a wide open mouth; in the curved part was a pair of pointed ears. Along the length of the stick like a mane ran a line of chevrons. It suggested a graceful stylized horse's head.

This object was a reproduction of the stick with which the smith effected his theft; and a family head who was too old to visit the villages on the occasion of ritual expeditions, delegated his powers to a younger man. The latter, with his colleagues, was instructed to conduct raids on small livestock, which were then eaten in common according to prescribed conditions.

The striking thing about this institution was that it operated only on the death of a member of this sort of council. The party of delegates at once went into action and set out for the neighbouring villages in search of unguarded or imperfectly guarded beasts. When a goat was captured, it was brought to the

funerary hut, and its throat was cut there on the roof, in which a hole was made opening on to the room in which the dead body lay. A millet-stalk placed on the breast of the corpse led up to the opening and directed the blood which flowed from the victim's cut throat. By this channel part of the life-force of the deceased family-head went back again into the robber's crook, which had been placed against the hole. The stick was then brought to the big family house near the altars of the ancestors, and became the property of the dead man's successor.

This seemed in the nature of a ritual of restoration; in fact, as Ogotemmêli said:

'When anyone becomes a family-head, he receives, among other things, a portion of the life-force derived from the robber's crook near the altars. This crook recalls the one with which the celestial fire was stolen; but that which is of greatest worth is, ultimately, the smith himself, whom the crook represents.'

In all family altars the smith, seventh Nummo and eldest of the eight sons of the first human pair, is present. He gives his force to the new family-head who, at his death, gives it back through the intermediary of the crook. The family-head, during his tenure of office, is therefore, among other things, a representative of the Nummo smith, the thief of fire.

In every village the band of ritual thieves should strictly consist of five, the number of fingers on the thief's hand; but in practice this number is always exceeded, and there are as many thieves as there are families.

The reason for this institution, according to Ogotemmêli, was to commemorate the smith's action in stealing fire at the risk of his life in order to give it to men. Instead of fire we now steal sheep and poultry.

'The robber's crook,' he said, 'is like a hyena, which eats the meat all raw and red. This meat recalls the stolen embers of the sun.' Crooks with red jaws are sometimes painted on the façades of sanctuaries to represent the burning and the taking of bleeding meat. The line of chevrons along the handle of the crook is the path by which the smith fled from heaven.

From this institution there developed a method of suppressing thieving based on the two avenging claps of thunder, by which the first thief was assailed. The thunderbolts materialized in the form of two logs of wood shaped like the robber's crook; they

were indeed of the very same shape as the guilty object. They were put in the care of two priests, who made a number of replicas, which they distributed to their relatives, to keep pilferers from the fields and trees. For there was no longer any need to steal embers from hearths, as the celestial smith had done.

The logs were like dead fires, but were still capable of drawing down thunder on guilty persons. The same function was performed by red masks made of bark of the *Lannea acida*, which also represented the dead fires of the thunderbolts which the smith had parried.

In his oblong hood into which his head fitted as a stalk of maize fits into its case of leaves, the masked man passing through the orchards spread terror among the women and children.

There were two sanctuaries in Sanga for these extinct fires, one for the *Badu* fire to the west of Dyamini, and one for the male fire *Anakyê* on the eastern edge of the Guendoumman quarter of Upper Ogol.

The *Badu* sanctuary was built at the entrance to a large cave, much of which was occupied by Binu buildings. It was surrounded by a small enclosure of dry stones, in which was a pile of blackened logs. The building itself was a cube of dried mud too small to hold a man, and on its walls were displayed lines of red and white chevrons.

Anakyê's temple, on the other hand, was in the open air flush with the shining rock sloping to the dip between the two Ogols. It consisted of a cylinder three cubits in diameter and as many in height covered by a flat roof. The door, hermetically sealed, was never opened in the presence of the European: nor was that of the *Badu* sanctuary.

He had, however, learnt from a reliable source that the altar inside each of these buildings had two small cups on it sunk in the earthen mortar, and it was on these that the priest poured offerings to the thundering pair of celestial Nummo.

It was there too that all the protecting logs were brought each year after the harvest to receive new force from a rite, the essential part of which was a representation of the theft of fire.

In Dyamini, as in the Ogols, two masks represented the male and female fires; a man played the part of the smith and

brandished a torch, pursued by the two fires. In Dyamini the action took place among the rocks between the cave and a small hollow of earth covered with dry grass, which the man set on fire as he fled, to recall how the fire of the celestial granary, after its descent, spread over the earth.

In the Ogols, a race was arranged between the *Anakyé* sanctuary and a point on the border of Lower Ogol. The route thus ran through the field between the two villages in the hollow where the baobabs were.

The man with the torch started from the sanctuary, and ran down the slope through the stubble-fields, shaking his brand and scattering a shower of sparks and embers. For the smith in heaven dropped some of his fire as he ran, picked it up with his crook, and continued to run, losing it and picking it up again.

On reaching the border of Lower Ogol the runner turned and ran back to the sanctuary, from which he at once started out again. This performance was repeated three times, and all the time the two masks pursued the fugitive brandishing a knife. They symbolized the two thunderbolts launched by the Nummo against the guilty smith, and they never caught up with the torch-bearer till, at the end of the third course, he regained the sanctuary. He had by then made the complete circuit three times brandishing his torch all the while.

'These three courses,' said Ogotemmêli, 'recall the flight of the smith and his search for a way into the celestial granary, where he could hide the embers.' For in this ritual the circular *Anakyé* sanctuary represented the celestial granary.

The pursuit ended when a smith scanned the rock and beat upon it with the iron of his anvil. And the live fire, pursued by the two dead fires, gave life again to the hearths of this world as well as to the blackened logs which protect the crops and the fruit of the trees.

THIRTIETH DAY

Twins and Trade

'I GOT nothing,' said Apourali with a broad smile. 'I haven't been out of the village; I hadn't the time. And you?'

'I got thirty francs,' said Ambara. 'From my mother's family in Mendêli—thirty francs!'

'*I* went to Dyamini,' said Koguem, 'to my mother's family, she is a Dandoulou. As soon as I got there, I said: "The cow has had two calves!" I got 400 cowries and 110 francs.'

For the last three months a considerable number of Dogon had been in a state of excitement on account of the twin calves of Mendêli. The event had taken place in September, and the news had spread rapidly from village to village all over the plateau and the scree. The prodigy was of deep concern to everybody, old and young, all who could talk or simply say: 'The cow has had two calves!'

For this birth had started an extraordinary movement of the population. Everyone able to walk and speak went to visit his mother's family to bring the news and receive a present in cash. In the past only women were asked for a gift, and they gave it in cowries. Today all the members of a family combine for the purpose, and usually give money. Old men, who could not get about, contented themselves with visiting their married women relatives in the village or waylaying them on their way to market.

But, by being related to a uterine lineage, one is equally a uterine relative of someone else, so that, ultimately, the money received after long toiling along the roads, is given back to others who come to bring the same news.

'One gives what one has received,' it is said, 'and, as one has had expenses on the way, the net result is a loss. As for those who do not stir themselves, they lose because they have to give without receiving. However it all makes money circulate.'

Accordingly because of the twin calves crowds thronged the

roads, getting and spending, not so much in honour of the calves as to celebrate the fact of a twin-birth, the cult of which extends all over Africa.

Most of the conversations with Ogotemmêli had indeed turned largely on twins and on the need for duality and the doubling of individual lives. The eight original ancestors were really eight pairs.

'The four men and four women,' said the old man, 'in their lower, that is, their sexual parts, were eight pairs. The four males were man and woman, but with the man dominant; in the four females the woman was dominant. They mated with themselves: each female part of each pair became pregnant and produced children.'

But after this generation, human beings were usually born single. Dogon religion and Dogon philosophy both expressed a haunting sense of the original loss of twin-ness. The heavenly Powers themselves were dual, and in their earthly manifestations they constantly intervened in pairs. Lébé and the seventh Nummo were a living couple; the ancestors of the Great Mask and of the mask-seat were a dead couple. It might even be supposed—though no Dogon had ever uttered such a blasphemy—that the first misfortune in the universal course of things was the oneness of God.

Actually the birth of twins is a notable event. It recalls the fabulous past, when all beings came into existence in twos, symbols of the balance between the human and the divine. It repeats the child-birth of the first woman and the transformation of her clitoris into a scorpion. The scorpion with his eight feet is a symbol of two new-born infants with their sum of eight arms and legs. He is also their protector: no one dares touch them for fear of his sting.

A twin-birth initiates a series of practices and rites of an exceptional character. It is not till eight weeks after the event—eight is the number of twins—that the mother emerges from her seclusion. At the first-fruits festival which follows, the children are shaved by adult twins, and the relatives put special jars on the family altar; for from their earliest days these children will be the objects of a cult forming part of the cult of the family's ancestors.

This cult seemed to show that some special quality was attributed to the ancestry of twins. It was a popular belief that their mother had been 'touched' during pregnancy by a Spirit—it would never be called a Nummo, for that was too dangerous a name, too much for a human mouth to utter. The children of such a mother would therefore be essentially different from other children.

But all this was common knowledge, and the European had no desire to discuss all the different forms of ritual celebrated in such cases. Earlier enquiries had established all the details that could be desired, and he was anxious to find out what Ogotemmêli had to say about something which seemed to him to be highly significant—namely the special earthenware reserved for twins. These objects have a peculiar shape: each consists of two shallow round cups, five to six centimetres in diameter, joined together at the edge like a wide open oyster-shell. There was something of this sort in the celestial granary, at the top of the pyramid of superimposed jars placed at the point of intersection of the lower interior partitions. It covered the small container which held toilet perfumes and which formed the lid of the pot of oil, symbol of the foetus, which itself was set on top of the large jar symbolizing the womb. In this position it was placed in a context of generation: it was an invocation to creation by pairs, of which it was also a symbol.

'The two cups joined side by side,' said Ogotemmêli, 'are, like twins, of the same shape and size.'

On the day when the children are shaved, the father procures four double cups, which he places on the family altar, and two small trapezium-shaped pieces of leather, on each of which eight cowries are sewn. These objects are consecrated by a blood sacrifice of eight fowls, and are then made into pendants, which the children wear round their necks as a sign of their quality. The earthenware cups receive regular offerings from the relatives, and later from the twins themselves.

'The double cup,' said Ogotemmêli, 'is the symbol of twins—the same shape, same size, same words; and, just as the cups are equal to one another, so the twins are interchangeable, and therefore,' he added, 'trade began with twins.'

He dwelt on the notion of equality, from which (he said) the

idea of exchange was derived. Twins have the right, the identical word; they have the same value, they are the same thing. Likewise the man who sells and the man who buys are the same thing: they are twins. And from the action of exchange between persons he passed to a consideration of the things exchanged.

'Trade,' he said, 'selling and buying different kinds of things, is exchanging twins.'

He meant that the things exchanged must be of the same value and exactly equivalent to one another, whether the exchange took the form of barter or a cash transaction.

'The twins who invented trade,' he went on, 'belonged to the sixth family; they were the first to be born after the descent of the granary containing the world-order. It was their father who found in the grave of Lébé the cowries that were to be used in trading.'

The shells had been placed where the dead man's fingers had been.

'The seventh Nummo,' said the old man, 'put the cowries in the place of the hands because men count with their fingers. He put eight for each hand, because when men first began trading they counted in eights.'

Ogotemmêli had his own ideas about calculation. The Dogon in fact did use the decimal system, because from the beginning they had counted on their fingers, but the basis of their reckoning had been the number eight and this number recurred in what they called in French *la centaine*, which for them meant eighty. Eighty was the limit of reckoning, after which a new series began. Nowadays there could be ten such series, so that the European 1,000 corresponded to the Dogon 800.

But Ogotemmêli believed that in the beginning men counted by eights—the number of cowries on each hand, that they had used their ten fingers to arrive at eighty, but that the number eight appeared again in order to produce 640 ($8 \times 10 \times 8$). 'Six hundred and forty,' he said, 'is the end of the reckoning.'

According to him, 640 covenant-stones had been thrown up by the seventh Nummo to make the outline in the grave of Lébé. So the cowries that the father of the first twins found in the ground when harvesting millet after the second sowing, were a foreshadowing of commerce. But in the very earliest

days cowries were not the medium of exchange; on the contrary men began by bartering strips of cloth for animals or objects. Cloth was their money. The unit was a span-long strip twice eighty threads wide. A sheep was worth eight cubits of three handsbreadths each; a small measure of millet was worth one cubit. Later the value of things was fixed in cowries by the seventh Nummo, the master of Speech: a fowl was worth three times eighty cowries, a goat or a sheep three times 800 cowries, an ass forty times 800, a horse eighty times 800, an ox a hundred and twenty times 800.

At first, however, there was a shortage of cowries; the thirty-two shells found in the place of Lébé's hands and feet had been given to the twins born soon after the discovery. Of these, eight had been used by each twin as decoration for the leather pendants which showed their quality. That left eight for each of them.

According to a different account these cowries had first been exchanged with other men for poultry at the rate of four cowries for a bird. Then the fowls multiplied and the cowries, which were living things, also multiplied in the hands of their owners.

For the first exchange the twins took up their position on an anthill. One sold and the other bought. They took the ant as witness of the transaction. It is said also that the first exchange was between cowries and strips of cloth.

It was, therefore, in the presence of the earth's genitalia and of the ant, avatar of the earth, that the first commercial transaction took place. But the objects traded were alive: the cowries were live shells, and the cloth was full of words.

'The seventh Nummo,' said Ogotemmêli, 'had stipulated that the objects to be exchanged should be placed facing one another and the words effecting the exchange spoken before them. It was as if the objects spoke through the mouths of their owners and heard each other on the subject of their own exchange.'

The old man's voice was loud. He sat up straight in the embrasure, not sunk in on himself, as he usually was when the conversation turned on religious subjects.

'That was to make sure,' he said, 'that the objects agreed to it.'

Evidently an important point!

The chief factor, he explained, in an exchange or sale is the spoken word, the words exchanged between the two parties, the discussion of the price. It is as if the cloth and the cowries were speaking. The goods come to an agreement with one another through the mouths of men.

For there is a harmony between the life-force of the object and that of its owner. The life-force of cowries comes to them from Lébé, of whom they are an emanation, and the life-force of Lébé is bestowed on men; so also the weaver who sells a strip of cloth introduces his own life-force when he enfolds in it the Word of the ancestors. This is the case with any object made by man: a little of his life-force passes into the work of his hands and the mere fact of possession introduces into the material object forces that, in a sense, represent the owner.

If anyone has borrowed something which he cannot return, its force, which is the force of its owner, makes difficulties for the borrower.

In the case of purchase or exchange, the owner's force, having received compensation, can do nothing against the possessor. It would even seem that the two forces concerned change places, each taking the place of the other, which averts all danger from the new owner.

Ogotemmêli brought the conversation to a close with an enigmatic sentence:

'To have cowries,' he said, 'is to have words.'

THIRTY-FIRST DAY

Twins and Trade (continued)

In the empty market-place where the Nazarene had gone in order to check some of his material, there was a tall stone fixed in a crack and bedded in with chips of sandstone. Before continuing his enquiry into trade, he had been getting information about this altar, known as the Market Lébé, whose custodian was one Allêguê of Barna. Conversations with this personage had not proceeded altogether smoothly, and one of his memoranda bore the note 'Allêguê is an arrant liar like all the Barna people'.

Allêguê wore the usual breeches fastened below the knee, a voluminous coat with sleeves, open at the sides, and a cap with two points hanging down over his cheeks. In the evening light the brown material was indistinguishable from the mud wall of the house where the conversation was taking place. Nothing could be seen of his face but a row of teeth, or of his body except the light-coloured palms of his hands when he opened them to emphasize his assertions.

Allêguê had at first maintained that the stone of the altar had risen of itself on the site 'without anyone knowing who had sent it there'. He thought this information would satisfy the European's curiosity. He added, however, that the same miracle had occurred at Bongo in Lower Sanga, but had not been a success.

'Bongo also had a market with an altar,' he said, 'but business there was bad, and in the end the two stones were joined together in the market near Barna.'

Allêguê would have liked to dilate at length on the obscure procedures, privileges, and organization attendant on the union of these two stones of mysterious origin. It was understood, of course, that the smaller of the two belonged to Bongo, that Barna's rights were much more extensive, and that the

elders of Lower Sanga were not such fools as to suppose that they had the slightest chance of prevailing in the matter.

These orations, which sometimes led up to matters of importance, were interrupted by a single question on the part of the European:

'When a victim's throat is cut on the Market Lébé, who comes to drink the blood?'

This was enough to plunge Allêguê into profound reflection, and there the matter ended.

But the European had learnt enough to provide a clue to the observations of Ogotemmêli, which went on from the last phrase of the previous day: 'To have cowries is to have words.'

At the beginning cowries were exchanged for strips of woven fabric, that is to say, for the Word of the ancestors, and especially that of the seventh ancestor, the master of Speech. These cowries came from Lébé, himself offspring of the eighth ancestor, whose number was that of the Word.

The cowries then had made their appearance under the sign of the Word; they themselves were words in so far as they indicated figures, and were thus a form of language. They were means of expression, and perhaps in the first dawn of human relations, they served, on the same footing as spoken words, for exchanging ideas. There may perhaps have reached the Dogon, through those who introduced them, an echo of the use of cowries in distant lands.

Speaking of this obscure period, Ogotemmêli said: 'Originally cowries were used for exchanging words as well as for the exchange of goods. A man who had no cowries was unable to speak or could not speak as much as the others.'

It was not possible to enter more deeply into this ancient wisdom, which had grown threadbare and meaningless with the words in which it had been handed down, but was still real and living behind the blind eyes of Ogotemmêli.

Cowries, being the Word, had to circulate like speech among men, and Ogotemmêli repeated in this connection what he had already said about sacrifice:

'The Word is for all. Therefore it is necessary to exchange—to give and to receive.'

He took up once more the image of the strip of cotton taking shape on the loom, the warp representing the desert lands and

the woof being the Word, the light, and the moisture that entered into them.

'The Nummo said that, when someone offers cowries for goods, the vendor dies if he refuses them. That was to compel him to exchange. Just as the strip of stuff gets longer and longer in the process of weaving, and cultivation spreads under the tool of the cultivator, so cowries ought to circulate.'

The force of this law is inherent in the cowries themselves, and it acts equally on the goods and on man. The whiteness of the cowries catches a man's eye and tempts him. Their force enters into him and stimulates his desire to trade.

The purpose of the pendants with the eight cowrie shells stitched on them, which twins wore on their chests, was, no doubt, to give visible expression to the constant appeal of commerce; and, conversely, this association of twins with trade and money makes them eminently successful traders.

They have in fact the reputation of being more successful than any others in whatever business they undertake, and people are often reluctant to trade with them owing to the belief that they have all the advantages on their side from the start.

'If you go to Mopti to sell your onions in company with a twin, you may be sure the purchasers will prefer his onions even if they are not so good as yours. His heap of money grows faster than yours does, and if your business is bad that is because your cowries have gone to him.'

Nobody doubted that the property of twins multiplied much faster than that of other people, and the reason was simple.

'They offer on their altar with its eight cups a sacrifice which ordinary people cannot offer. They say to the eight ancestors: "Here is your victim! Thank-you for yesterday! Do the same with the rest tomorrow!"'

As soon as twins are three or four years old, their parents buy them cattle with the cowries which have been given to their mother by their maternal aunts, and with these cattle oil of *Lannea acida* is obtained. With this oil drawn from the Nummo's tree they are anointed all over so as to display the permanent moisture required to ensure increase—so much so that the cattle which are associated with the oil, multiply themselves.

'No one takes any special care of these beasts; they fatten

themselves and reproduce their kind, while other beasts are exposed to danger.'

This tendency to succeed influences the neighbours. Before going to market the mother of twins presents herself at their altar and petitions the eight ancestors for protection and good fortune. 'Ancestor twins,' she says, 'come and guide me! Go before me!'

Being aware of this practice, very few women will run the risk of following such a mother along the roads leading to the market. Most women avoid her and take bypaths, being convinced that she will take advantage of all the good openings.

This privilege attaching to twin-births is also expressed by the free supplement which every vendor is expected to give to a purchaser who is a twin. This supplement is of little value nowadays; but originally it was much more: the vendor had to give double the amount of goods for the same price.

Similarly, when a twin is given a present, it has to be given in two equal parts, otherwise he would not accept it.

As a result of these customs and practices, a twin, so far as commercial matters are concerned, is regarded as exercising a dangerous power of attracting wealth. Nevertheless, no one would refuse to do business with him and, on the contrary, everyone is willing to give him presents.

'People give to twins,' said Ogotemmêli, 'in order to acquire something of their luck, and because they think that they will receive more than they gave.'

Thus, at the ceremony of the setting up of their altars, twins receive presents of cowries from all their relatives on the mother's and the father's side, who thereby secure for themselves some contact with good fortune. In the courtyard of the father's house the large family blanket, with its black and white squares, in which the dead are wrapped, is spread out on mats. The mother and the daughter who is helping her take their places on it, each holding one of the twins. To the tune known as the 'Chieftainship' played by a drummer all the relatives walk past and deposit their offerings in two heaps, the one on the right being for the mother and the one on the left for her husband.

Everyone gives something to both sides, but a larger portion to the blood relation.

The two heaps must be of equal size, because they symbolize

a buyer on the right and a vendor on the left. The pall for the dead, on which they are placed, is also the symbol of trade, for the twins who started the first exchanges sat on it, and it is made of black and white squares in equal numbers. A merchant who wears such a blanket will be prosperous in his business affairs.

But, though it is connected with trade, the blanket is not money. It is the most general form of wealth, and is not meant to circulate. The worst disgrace a family could suffer would be the sale of this treasured possession; and a man who did not own such an article would borrow one secretly for his departed ones, so as not to let it be thought that the family-group lacked one.

Unlike cowries, whose law is mobility, the covering is stable and immobile. It is, as it were, the end and object of family economy, the ultimate stage in the acquisition of wealth; and at funerals a family will proudly spread its coverlets over the façade of the house, thus displaying its inalienable possession.

The mother is therefore seated on the family's capital when she displays her two children and presides over the symbolic commercial transaction in which two heaps of money balance one another exactly.

She is seated on the symbol of cultivated land, with its multiple squares when, after her own exceptional act of fecundity, she presides at the proliferation of cowries. And the solemn ceremony proceeds in the same way even if one of the twins is not there. A twin is never said to be dead, but to have taken leave, to have flown.

In such a case the mother only is present with the surviving twin. If both die, the festival is celebrated for the child born next after them, who is held to be linked with the twins who came before him.

'He is as it were the remnant of the twins,' said Ogotemmêli. 'He is called the "ashes of a man".'

For it is important to record the evidence of twin-ness restored, and to spread through the whole group the benefit, even if only ephemeral, of the primordial state.

After having been the centre of the multiplication of cowries, the children, thoroughly permeated by the atmosphere of trade and abundance, are carried to the market about midday,

the hour when the market-place is full and the noise at its height.

'The confused noise of people's voices is the voice of the Water Spirits in human form come to do their shopping.'

This is the hour when beautiful girls, whom nobody knows, pass through the busy groups of buyers and sellers and disappear without trace. This is the hour when the Nummo cast their skins and, without anyone realizing what is happening, appear in the baskets of the merchants in the form of home-grown tomatoes.

At this auspicious moment the twins are exhibited to the crowd and to the invisible ones. In front of the market altar the family group halts for the consecration of the children to Lébé and the eight ancestors.

'To the Market Lébé we entrust these twins. May he protect and guide them on their way!'

The relatives then carry them three times round the market-place, thus enclosing groups of people from all over the country within the beneficent area where the circulation of money and goods is proceeding most vigorously.

The central point of this area is the stone altar set up to that Lébé, whose skeleton outline cast up by the Nummo is formed of the eight ancestors, the eight paired ancestors, the patrons of twins. It is they who drink the blood of sacrifices, and with them come the dead twins of all time, including the first twins, the inventors of trade. With them come also the supreme Nummo Pair, who never took fleshly form.

It is under the permanent sign of twin-ness that men have established their centres of trade and commerce.

THIRTY-SECOND DAY

The Signs of the Zodiac

In the course of those days occupied by conversations with Ogotemmêli and by a hundred other labours, and also during the nights when he considered and arranged his material, the European had been thinking, dimly at first but later more and more clearly, of certain cosmological details which, considered as a whole, caused him some surprise.

The role assigned to twins had not astonished him; he had already encountered several examples of the cult of twin-births in African countries. The ram with the calabash-sun on its head, alternating with a bull similarly equipped, had first excited his curiosity. Rams with spheres on their heads carved on the rocks of North Africa had already caused much ink to flow; some said they came from Egypt, others said it was the other way round. Many had identified the circle between the horns with the sun. All these speculations, which never got beyond the stage of hypotheses, were now suddenly illuminated by new light coming from regions whose contribution to the problem could not have been foreseen.

Up to now the Nazarene had been facing questions of long standing. The story of the scorpion, the result of excision, perplexed him: it was quite out of the ordinary. Twins! Ram! Bull! Scorpion! He thought of the Zodiac. But he kept this idea to himself. He hoped that the system might emerge naturally, of itself, from the conversations on the threshold where the Master sat.

Every day he wondered what revelations would come from the old man bowed down in the embrasure outlined against the dark background. Each day brought fresh food for thought, deeper satisfactions than he had ever known in all his career as an investigator. In the whole complex pattern the idea of the Zodiac was only one item among a thousand, but there was

something exciting about it. Had the Africans their own coherent explanation of the symbol of the Zodiac, whereas the Mediterranean peoples had only the most childish notions about it? One could not seriously suppose that the peoples of antiquity actually saw in the sky a scorpion, twins and fishes, and that the position of the stars required twelve magical signs, in which a virgin was placed next to a pair of scales and a crab to a lion.

Twins! Ram! Bull! Scorpion! One day it occurred to the European to wonder whether the twelve signs were not to be found in the celestial granary which the smith had brought down along the rainbow. The granary was connected with the stellar system. It was itself composed of sky, moon and sun, and each of its stairways was associated with a cardinal point and a group of stars.

The twins appeared there, because the smith ancestor was dual, and because, moreover, he represented the male, and the granary the female element, with arms and legs raised supporting the sky.

The ram and the bull occupied the steps on the south side; the scorpion was underneath the floor, which represented the sun. As for the animal called *nay*, which means 'Sun', it was not a crab but a special sort of lizard. He had a place next to the scorpion.

The lion had a good place on the western stairway at the ninth step, which is the number of chieftainship. Ogotemmêli always insisted that the lion was gemelliparous, that is to say, it had not lost the primordial advantage: nor had the scorpion.

The virgin was there only in the form of the female-calabash on the head of the ram or the bull. It was also noteworthy that the unicorn, often included in this sign, had a curious counterpart in the ram, whose second sex organ grew between his horns and fertilized the virgin-calabash.

For a long time the scales seemed to the European to be lacking. According to all local reports, this article was a recent addition to Dogon economy; there was no trace of it in the granary. But the study of twins had provided a ray of light: the double cup with equal values, representing two interchangeable values, was a symbol of the scales. Its place was in the centre of the granary on the pile of jars.

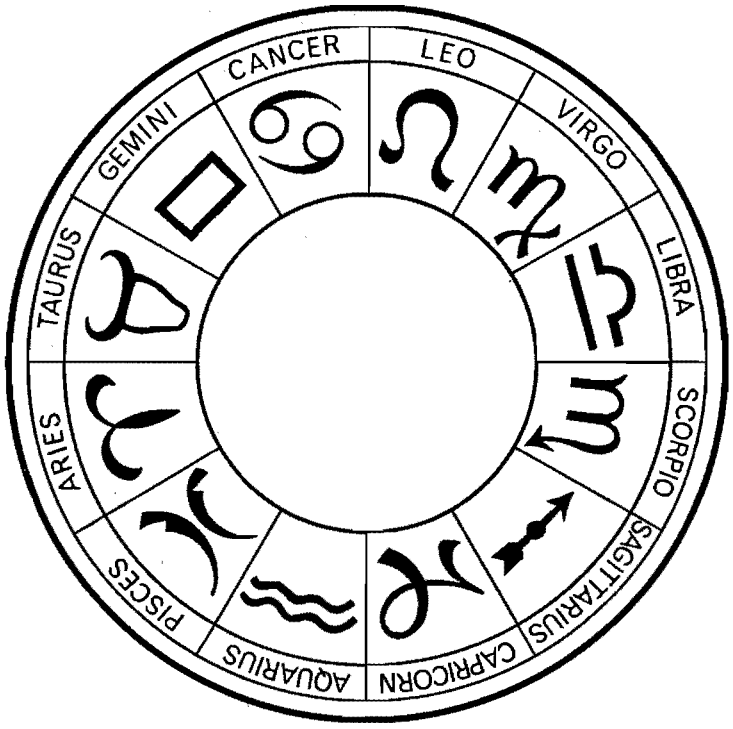


FIG. 11. Signs of the Zodiac

The archer was clearly evident; the smith, who stole the sun, shot his arrows not only in self-defence, but also to provide for his descent. He shot one arrow into the vault of the sky and another at the roof of the granary.

Capricorn or the goat might possibly be represented by the goat of the southern stairway; but this was not very satisfactory, particularly as the goat of the Zodiac often has a fish's tail.

Aquarius, the water-carrier, was in the thread unrolled from the vast spindle formed by the granary. It unrolled itself in a spiral, which was compared by Ogotemmêli to a zigzag line.

As for the fishes, they were there, hanging from the navel of their twins, men and women on the northern stairway.

It seemed therefore to the European that, without presenting a considered system of the Zodiac, the cosmology and metaphysic of the Dogon provided at least a possible place for most of its signs. This place was certainly to be seen in the world-system brought down from heaven under the aegis of the smith, but it was more clearly visible in Dogon institutions.

On this last day with his instructor, when he was to give a general recapitulation, the European hoped to get a bearing on this question.

He had come to the conclusion that the symbolism of the Zodiac was an expression of two fundamental principles—the principle of water, the essence of all being, and the principle of twin-ness.

These two principles were linked to one another from the earliest times; the Nummo Pair, Water Spirits and the first successful children of God's work, were formed from water. God's seed, made of water, after a first failure resulting in a unique and consequently incomplete being, had produced this heavenly pair destined to be the directors of the world.

'Except the Nummo Pair,' said Ogotemmêli, 'no one can reorganize the world.'

The part played by twins had been a highly significant feature of the conversations, and had made possible the analysis of a number of institutions. But, to revert to the Zodiac, the European had tried to explain the square or rectangular figure by which the sign *Gemini* (the twins) is commonly represented. This quadrilateral figure, he thought, probably expressed the quadruple personality of the Pair, each of whose elements has from birth two souls. The number 4 is moreover the number of femininity, that is, of fertility. Ogotemmêli had often said that the ideal pair was composed of two females and consequently had the sign 8, the same as the creative Word.

But, if the twins were water, was water dual?

It was noteworthy that the emblem of *Aquarius* (the water-carrier of the Zodiac) was generally double, whereas the Dogon frequently represent water by a single zigzag line. On the façades of sanctuaries, on weavers' blocks, on wooden vessels, on masks, on robbers' crooks, on the doors of granaries, it was nearly always single. It is also single in the dance called

'chevron path', as also in the woof of fabrics, where it symbolizes the line of motion of water and the Word.

But its deeper meaning was shown on certain sanctuaries and on masks: it separated and at the same time united two areas often depicted in different colours; in it two rows of teeth fitted together. But it was above all in the primordial action of the weaver that its secret was revealed. It was the union of right and left perpetually balanced, perpetually moving forward on the warp.

The symbolism could be carried further; the zigzag line of the woof, symbolizing the movement of moisture in uncultivated regions, led up to the strip of equal black and white squares; eight strips went to form the covering for the dead; and it was on such a covering that the twins had inaugurated trade, in which merchandise is exchanged in equal quantities, as the black and white squares are equal in number and in size.

Twin-ness and water are therefore linked both in their nature and in their symbols, *Gemini* and *Aquarius*.

Enlightened by these last recapitulations, the European turned his attention to the various images and institutions which provided a key to the Mediterranean system of the Zodiac; and even though, oddly enough, the system as such was unknown to the Dogon, he found, in most of the signs, expressions of the two great principles on which Dogon thought was largely based.

The ram, avatar of the male great Nummo, has as head-dress a calabash-sun, avatar of the female great Nummo. The plume on his head is the (male) moon and, in virtue of his fleece of copper, he is also an emanation of the sun. He is therefore, in fact, a pair, and it might even be said that symbolically he displays his duality at least twice: he has two male sex-organs, and he is female twice over in respect of the solar sphere which forms his head-dress and the fleece which enfolds him.

He is also supremely the emitter of water and seed, inasmuch as he not only fertilizes the female principle between his horns, but also urinates rain on the world. His fleece is of copper, and therefore water; and beneath his tail, which ends in a serpent's head, projects an ear of millet; thus he is the moisture of vegetation.

Though he is no longer shown in full on the façades of sanctuaries, he is at least present on the pediments in the form of the double crook of his horns, on which the rain-clouds are caught.

The bull, his double, may be explained in the same way. As for the goat, she is an avatar of the Water Spirit in his ill-omened activities. The fish-tail of *Capricorn* is perhaps to be explained by the fact that the animal is always shown in water.

The counterpart of the crab is the lizard of the kind called 'Sun', avatar of the prepuce, seat of the female soul, which is the twin of the man whose birth, apparently, was single, whereas the lizard itself is dual. Its short tail is like its head and symbolizes the male penis, while its whole body is an avatar of the female prepuce. It may be pointed out in this connection that the Zodiac sign of *Cancer* (the crab) is a pair of figures shown head to tail, which would suit a lizard of the kind described. The lizard is moreover the associate of the scorpion, the male twin of the woman. The scorpion, who is believed to be dual, is the protector of twins, and his eight claws symbolize their eight arms and legs. He is connected with water in two ways: his sting absorbed the waters of the first woman's child-birth, and he is, like the lizard, an avatar of a moist sex-organ.

The lion, like the scorpion, is believed to be gemelliparous. His place is on the ninth step of the western stairway of the world-system, because he symbolizes chieftainship, the number of which is 9. Chieftainship is entrusted to Lébé, the dispenser of rain and director of vegetation.

The virgin is incorporated in the ram in the form of the calabash-sun. The emblem of the zodiacal *Virgo* (virgin) is a sort of letter 'm' with a stroke through the last leg of the letter, which may be compared with the emblem of the scorpion, whose last leg often ends in a point. The first of these emblems would represent the excised virgin, and the second the result of the excision, the animal armed with its sting representing the excised organ.

The double cup, which suggests the two pans of the scales, is the symbol of interchangeable twins; its purpose is to catch the blood and water of libations and sacrifices.

Sagittarius (the archer) is recalled by the smith armed with his bow and standing erect on the celestial granary, which is also his female twin with her four members lifted like a sort of framework supporting the sky. He is connected with water, because he is a Nummo, and because he extinguished the fires launched against him with water from his leather bottle.

The corresponding sign of the Zodiac, the arrow with a ball in the middle of the shaft, is no doubt the spindle piercing the spindle-whorl. The arrows shot by the smith into the sky and into the granary were spindles; to the one shot into the vault of heaven was attached the thread of the descent, which unrolled from the spindle planted in the roof of the granary. The granary itself was an enormous spindle-whorl, which had served as a targe for the arrow.

The *Pisces* (fishes) of the Zodiac, twins connected by a streamer or a duct coming out of their mouths, also symbolize water. They appear on the north stairway of the celestial granary, attached to the Bozo. Fish and men are twins, and the Bozo is himself of water, being the first fisherman of the Niger and the master of the river. The Bozo maintain what is called a 'joking relationship' with the Dogon who traditionally refer to them as 'fish that walk on land'.

It would seem, therefore, that the Zodiac of the Mediterranean peoples could be explained from the point of view of Dogon cosmology and metaphysic. But the European had no illusions about how such an argument was likely to be received by recognized specialists in academic circles. True, there were encouraging exceptions, brilliant minds which, though concerned mainly with classical studies, would regard remote civilizations with sympathy and surprise; enlightened amateurs, drawn to the African because of his art, and bold thinkers interested in speculations of an unusual character, seized eagerly on these problems. But they were lost in the crowd.

Has it not been established once for all that the African has nothing to give, no contribution to make, that he cannot even reflect ancient forms of the world's thought? Has he not always been relegated to the level of a slave? 'Consider the carvings of the great civilizations of antiquity! Where do the Negroes figure in these? Why, in their proper place, among the lesser races! What influence do you attribute to them?'

To which the answer is:

'It is not a question for the moment of influence exercised, but of influence received and preserved.'

But the discussion is futile. One is lucky to meet nothing worse than sovereign contempt embracing alike the investigator and the object of his study. Unconscious hatred is a common phenomenon.

Thinking of this deliberate failure to understand, this refusal to recognize, the European, in the presence of the courteous blind man, whom he was to leave on the following day, experienced a feeling of shame. He would have liked to show his respect for this man who, deprived of sight, spoke words which, as he himself said, were light. He would have liked to apologize for all the contempt and all the ignorance of Europe and America.

But the serenity of Ogotemmêli in his courtyard, among the lengthening shadows of the granaries, was far removed from the world of Europe and from men's remorse.

He was already grieving for his friend's departure, for his journey into the air in what he called an 'alpilani'. He would have liked to know its dangers, so that in thought he might share them with the Nazarene who had passed the hours with him on the straw in his house. He urged him to be careful, as he would have done to one of his own people going out to work in the fields.

'When we go out to the fields,' he said, 'we meet with thorns and serpents and damaging winds.'

A young chicken clucked beside him; he pushed it away with a movement of his hand. Then he drew himself up to his full height in his rags, and gave the evening greeting.

THIRTY-THIRD DAY

Farewell to Ogotemmêli

THE sun rose on the last working day; at this hour tomorrow the camp would be deserted. The European did not pay his usual morning visit to Ogotemmêli; he was occupied with the final preparations for departure and his last contacts with the local people.

The results achieved by the research team had exceeded all their hopes. The linguistic documentation, patiently accumulated in the course of conversations, journeys on horseback, and lengthy interrogations, revealed a rich language, with innumerable subtleties of expression and a clearly defined structure. The minutest activities of the Water Spirits were described in clear and picturesque terms. Distinctive forms of speech could be recognized in different districts, and in each district villages could be classified according to flexibility of phrasing and subtlety of vocabulary. Within the villages each quarter made fun of the accent and dialectal peculiarities of its neighbour, and a family, or even one man in a family, would be regarded as the arbiter of correct speech.

The young European woman in charge of linguistic research, by-passing informants who were considered authoritative, had discovered that Ogotemmêli was recognized as having the purest speech of the people of Upper Sanga, compared with whom the men of Lower Sanga were regarded as boorish peasants.

Investigation into territorial and family organization, agricultural rituals and the cult of the ancestors, had shed new light on a number of problems.

Incidentally the study of the Bambara had brought to light unexpected cosmologies and metaphysics. There too Water and the Word were the foundation of spiritual and religious life. There too coherent myths provided a key to institutions and

customs; and there were many indications that, beneath the various ritual forms and patterns of behaviour characteristic of the African peoples of these regions, lay hidden the main features of one religion and one conception of the organization of the world and the nature of man. In every respect the expedition marked a turning-point in African studies. The results it had achieved were the reward of fifteen years of research, doggedly pursued, each stage developing harmoniously from the last, till the keystone of the whole system now appeared after a delay of six years caused by the war.

The European went over this balance-sheet again as, in the late afternoon, he made his way by the usual route to Ogotemmêli's house.

On the previous day he had given him a cock, bought for a good price, for a concluding sacrifice, to which all the foreigners were invited. With a sad heart he presented himself for the last time before the little door, which banged like a gong. Crossing the threshold he found himself in the courtyard, which seemed to be in a state of alarm. Ogotemmêli was sitting on the hollow stone, where the fowls used to come to drink. He was rating someone offstage, but not violently. His wife was standing on a mortar and looking over the wall between the two granaries into the Hogon's courtyard. His brother was also looking out on the north side, watching the animals on their way to and from the main square.

'The cock has flown!' said a voice.

This serious development dominated the farewells. The European was not sorry; it gave a certain light relief to the painful occasion. When one leaves a Dogon, how can one tell when one will see him again? Men's lives in this country hang on such a slender thread.

Ogotemmêli was on his stone, hands on his knees and face looking down. In a low voice he told his brother to take another fowl. The Europeans were standing in a line along the wall beyond which was the street. No tactless person was looking through the embrasure or any other gap in the mud wall. It was known that there was a sacrifice at Ogotemmêli's, and the passers-by averted their gaze out of deference for their neighbour's religion.

On the woodwork of an old door lying flat on the ground

were placed bands of dark leather and two oblong black objects. They were no doubt part of the hunter's altar which Ogotemmêli had inherited from his father, and which derived, by successive additions of earth, from the primordial altar, which had been the grave of the ancestor who invented hunting.

Ogotemmêli had told the stranger all about this altar, but it was difficult to ask for further information about these objects, which he now saw for the first time. Already the old man was handing his brother the knife with which to cut the throat of the emaciated grey fowl that was taking the place of the fine cock.

That would not worry the invisible. Blood is always blood, and a life is a life, whether it is the blood and the life of a scraggy fowl or a man or a fat bull. It was vexatious only for the humans concerned, because the flight of the victim made it impossible to honour the stranger as he deserved.

Ogotemmêli offered prayer. He called the heavens to witness; he made resounding channels ready for the flow of grace. He paid his debt to the Powers of Water, of whom he had perhaps spoken too freely to the stranger from the northern lands. He asked for a happy issue to the long homeward journey that the stranger was about to undertake. He turned his face to the north, to the land where the Europeans were said to live. It was a propitious hour, the hour when the shadows move upwards in the courtyards and outline the smallest recesses of the roofs, and when the sun, its force abated, drinks the blood on the altars less quickly than the thirsty souls.

Now the sacrificer, having sprinkled the objects with blood, had thrown the victim on the ground. It agonized in the surrounding silence. It was the end. All were thinking of the death of the grey fowl sacrificed in lieu of a better victim, but valid as are all deaths.

Ogotemmêli's brother quietly opened the door of the big house. Over the familiar threshold, where the old man used to sit every morning, he stretched out his hand into the darkness to the cage from which the sacrificial cock had escaped. He remained there for a moment or two as though to perpetuate in the eyes of the Europeans, in that solemn hour, the first causes, the supreme reasons, for the inferior quality of the sacrifice. He pointed to the worm-eaten basket, the prototype of which

had served in mythical antiquity as a model for the world-system.

September 1947

This book, finished in June 1947, presents the essential elements of Dogon doctrine. The author had intended it also to be a testimony to his first contact with Ogotemmêli; and it was to have been followed by a series of other works, the material for which would have been provided by further conversations. But it could not be.

At the beginning of this month the author received from Sanga a letter dated August 10th, of which the following are the essential passages:

'This will astonish, and will greatly grieve, you. . . . It is that he whom you found to be the most devoted, the frankest and the most sincere of men, as well as one of the most learned in Dogon customs, your old Ogotemmêli, has fallen into the eternal sleep.

'He died on Tuesday 29 July 1947 at about 2 p.m. It was market day in Sanga. Before his death our millet was beginning to suffer from a slight drought; but on that very day, before his funeral, there was a moderate shower, which saved the crops. You can imagine why. It was because he had a 'rain-stone,' which you must know well.

'Do not any longer expect to see him again! May his name be immortalized in your works!'

This death is a serious loss to humane studies. Not that the blind old man was the only one to know the doctrine of his people! Other Dogon notables possess its main principles, and other initiates continue to study them; but he was one of those who best understood the interest and the value of European research.

He has perhaps left behind him living words, which will enable others to renew the thread of revelations. His ascendancy was such that it may be others will wish to follow his example.

But, however that may be, there will never be anyone with the noble gait, the deep voice, the sad and luminous features of Ogotemmêli, the great hunter, of Lower Ogol.

Fig. 12 TABLE OF CORRESPONDENCES

Numbers / Quality	1 Smith	2 Leather-Worker	3 Griot	4	5	6	7 Master of Speech	8 Word
Sex	male	male	male	male	female	female	female	female
	odd	even	odd	even	odd	even	odd	even
Position	right	left	right	left	right	left	right	left
Bodies	below	below	above	above	below	below	above	above
	lower		upper	upper	lower	lower	upper	
Limbs	above	above	above	above	below	below	below	below
Granary	below	below	below	below	above	above	above	above
	right	right	left	left	right	right	left	left
	in front	behind	behind	in front	in front	behind	behind	in front
	N.W.	S.W.	S.E.	N.E.	N.W.	S.W.	S.E.	N.E.
Living beings	men and wild animals, vegetation	wild animals, vegetation, domestic animals	animals, birds	birds, men	men and wild animals, vegetation	wild animals, vegetation, domestic animals	domestic animals, birds	birds, men
Constellations	Pleiades and Long Tail	Long Tail and Orion	Orion and Venus	Venus and Pleiades	Pleiades and Long Tail	Long Tail and Orion	Orion and Venus	Venus and Pleiades
Organs	stomach	gizzard	heart	little liver	spleen	intestines	great liver	bladder
Grains	little millet	white millet	shadow millet	female millet	bean	sorrel	rice	*Digitaria*
Colours	yellow	red and white	red	whitish	bronze	black	rose	green and white
Drums	kounyou	armpit (small)	armpit	small	medium	calabash	drum	big
Form of drum	woman's breast	man and woman	man and woman	little men	lion	parturient woman	iguana	cow
Language	Toro 1	Toro 2	Mendeli	Sanga	Toro 3	Bamba	Ireli	lingua franca
Wind instruments	mirliton	kan-horn	kan tolo horn	kan koulou horn	?	?	?	?
Form of wind instruments	Spirits	ass	ox	gazelle	?	?	?	?
Sex	penis (big)	penis (lizard's head)	penis (long)	?	womb (Pobu)	womb (antelope's foot)	womb (split)	womb (breast)
Form of sex	clapper	spear-shaped			egg-shaped	triangular	shuttle	trapezoidal
Fingers	second	fore-finger	thumb	third	little	thumb	fore-finger	second
Council House	N.W.	W.	S.W.	S.E.	E.	N.E.	N.	S.
(pillars)	left	left	left	right	right	right	centre	centre
	front	middle	back	back	middle	front	front	back
Regions	Daga	Ende	Mendeli	Sanga	Yanda	Bamba	Ireli	all regions
Technical (crafts and arts, etc.)	smithy, pottery, joining	tanning	poetry, song	dance?	sculpture, painting, death	trade	weaving, music, dress, language	agriculture

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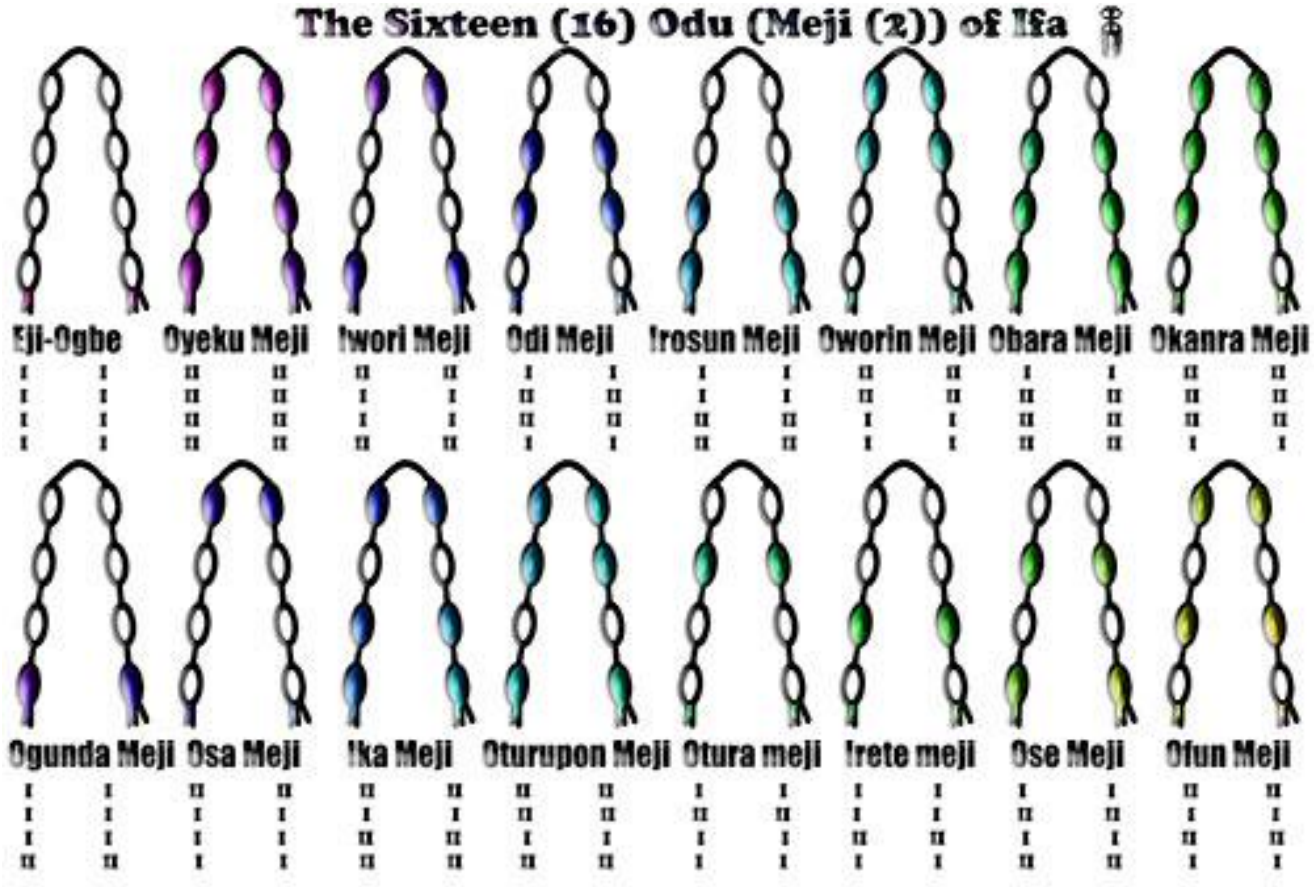
Olalekan Lanre Adebayo

There are 256 known Odu Ifa[1] out of which the first 16 are known as the primordial Odu (Oju odu[2]). The remaining 240 Odus are the results of various combination of the first 16 Odu[3].

The Odu Ifa is similar to the computer binary coding system of 0 and 1. Ifa is coded within the 256 Odu(s) or corpus. Each of the 256 Odu ifa has many verses which are presented in the form of parables [4]. An Ifa ardent is expected to know minimum of four verses from each of the 256 odus.



[5]

[1] https://en.wikipedia.org/wiki/If%C3%A1

[2] https://oyekuofun.org/odu-ifa/

[3] http://www.reunionblackfamily.com/apps/blog/show/7134366-ifa-the-true-religion-of-yorubas-sixteen-is-the-number-of-cosmos-

[4] https://www.researchgate.net/publication/259962837_A_Comparative_Study_of_Ifa_Divination_and_Computer_Science

[5] http://ancientblackhistory.blogspot.de/2016/06/ifa-divination-computer-science-256-odus.html

The Odùs of Ifá are patterns of binary code with closed and opened nodules representing all of the energies contained in the Calabash of Existence (Igba Iwa)[6]. This Igba iwa is also known as the cosmos or the Universe.

All the possible circumstances and situations of humans on planet earth are represented by the energies within the Calabash of Existence (Igba Iwa). Human situations come in two main forms: misfortune and blessing. These situations can be found in various formats within the "Igba Iwa". The Odùs are the oracles of the Yorùbá divination systems of Ifá, Obi, and Merindinlogun[7].

The work of a Babalawo or Iyanifa is to employ the knowledge of the energies within the "Igba Iwa" to proffer solution(s) to an individual's problem. The energies in the Calabash of Existence reveal the destiny of human being and how they can improve their lives experience through tweaking or fine-tuning of their Ori(s) (destiny).

The 256 Odus are the blueprints of all the probable human circumstances in the universe. Each of the 256 Odus as a chapter has minimum of 800 esoteric verses[8] with accompanied ebos(rituals), oguns (medicine), and sacrifices.

The 256 Odus are herein presented in the subsequent pages of this E-book (Introduction to the 256 Odu Ifa).

[6] http://www.reunionblackfamily.com/apps/blog/show/7134366-ifa-the-true-religion-of-yorubas-sixteen-is-the-number-of-cosmos-
[7] https://oyekuofun.org/odu-ifa/
[8] https://ich.unesco.org/en/RL/ifa-divination-system-00146

I I I I I I I I	II II II II II II II II	II II I I I I II II	I I II II II II I I
1 Ogbe Meji Ejiogbe	2 Oyeku Meji Ejioyeku	3 Iwori Meji Ejiiwori	4 Odi Meji Ejiodi
I I I I II II II II	II II II II I I I I	I I II II II II II II	II II II II II II I I
5 Irosun Meji Ejiirosun	6 Owonrin Meji Ejiowonrin	7 Obara Meji Ejiobara	8 Okanran Meji Ejiokanran
I I I I I I II II	II II I I I I I I	II II I I II II II II	II II II II I I II II
9 Ogunda Meji Ejiogunda	10 Osa Meji Ejiosa	11 Ika Meji Ejiika	12 Oturupon Meji Ejiologbon

I I II II I I I I	I I I I II II I I	I I II II I I II II	II II I I II II I I
13 Otura Meji Ejiotura	**14 Irete Meji Ejiirete**	**15 Ose Meji Ejiose**	**16 Ofun Meji Ejiorangun** **(Eepa!)**
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62 Odi Ogbe Idingbere	63 Odi Oyeku Odioyeku	64 Odi Iwori Odiwori	65 Odi Irosun Idinosun
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66 Odi Owonrin Odiwonrin	67 Odi Obara Odibara	68 Odi Okanran Odikanran	69 Odi Ogunda Odigunda

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77 Irosun Ogbe *	**78 Irosun Oyeku Irosunoyeku**	**79 Irosun Iwori Irosunawoye**	**80 Irosun Odi Irosunodi**

II I II I I II I II	I I II I II II II II	II I II I II II I II	I I I I I II II II
81 Irosun Owonrin Irosunowonrin	**82 Irosun Obara Irosunobara**	**83 Irosun Okanran Irosunokere**	**84 Irosun Ogunda Irosunogunda**
II I I I I II I II	II I I I II II II II	II I II I I II II II	I I II I I II I II
85 Irosun Osa Irosunosa	**86 Irosun Ika Irosunka**	**87 Irosun Oturupon Irosunturupon**	**88 Irosun Otura Irosunfakolade**
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107 Obara Ogbe Obaraogbe	108 Obara Oyeku Obaraoyeku	109 Obara Iwori Obaraikosi	110 Obara Odi Obaraodi
I I I II II II II II	II I II II I II I II	II I II II II II I II	I I I II I II II II
111 Obara Irosun Obarairosun	112ObaraOwonrin Obaraowonrin	113ObaraOkanran Obaraokanran	114 ObaraOgunda Obaraeguntan

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115 Obara Osa Obaraosa	116 Obara Ika Obaraika	117Obara Oturupon Obaraoturupon	118 Obara Otura Obaraotura
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119 Obara Irete Obarairete	120 Obara Ose Obaraose	121 Obara Ofun Obaraofun	
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122 Okanran Ogbe Okanranogbe	123Okanran Oyeku Okanranoyeku	124 Okanran Iwori Okanraniwori	125 Okanran Odi Okanranodi

I II I II II II II I	II II II II I II I I	I II II II II II II I	I II I II I II II I
126 Okanran Irosun Okanranirosun	127 Okanran-Owonrin Okanranowonrin	128 Okanran Obara Okanranobara	129Okanran-Ogunda Okanranogunda
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130 Okanran Osa Okanranosa	131 Okanran Ika Okanranika	132 Okanran-Oturupon Okanranoturupon	133 Okanran Otura Okanranotura Okanranalase
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141 Ogunda Irosun Ogundairosun	142 Ogunda-Owonrin Ogundaowonrin	143 Ogunda Obara Ogundaobara	144 Ogunda-Okanran Ogundaokanran

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145 Ogunda Osa Ogundaosa	146 Ogunda Ika Ogundaika	147 Ogunda-Oturupon Ogundaoturupon	148 Ogunda Otura Ogundaotura
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175 Ika Ogunda Ikaogunda	176 Ika Osa Ikaosa	177 Ika Oturupon Ikaoturupon	178 Ika Otura Ikaotura

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190 Oturupon-Ogunda Oturuponogunda	191 Oturupon Osa Oturuponosa	192 Oturupon Ika Oturuponika	193 Oturupon Otura Oturuponotura
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227 Ose Ogbe Oseogbe	228 Ose Oyeku Oseoyeku	229 Ose Iwori Oseiwori Oseonise	230 Ose Odi Oseodi

I I I II II I II II	II I II II I I I II	I I II II II I II II	II I II II II I I II
231 Ose Irosun Oseirosun	232 Ose Owonrin Oseowonrin	233 Ose Obara Oseobara	234 Ose Okanran Oseokanran
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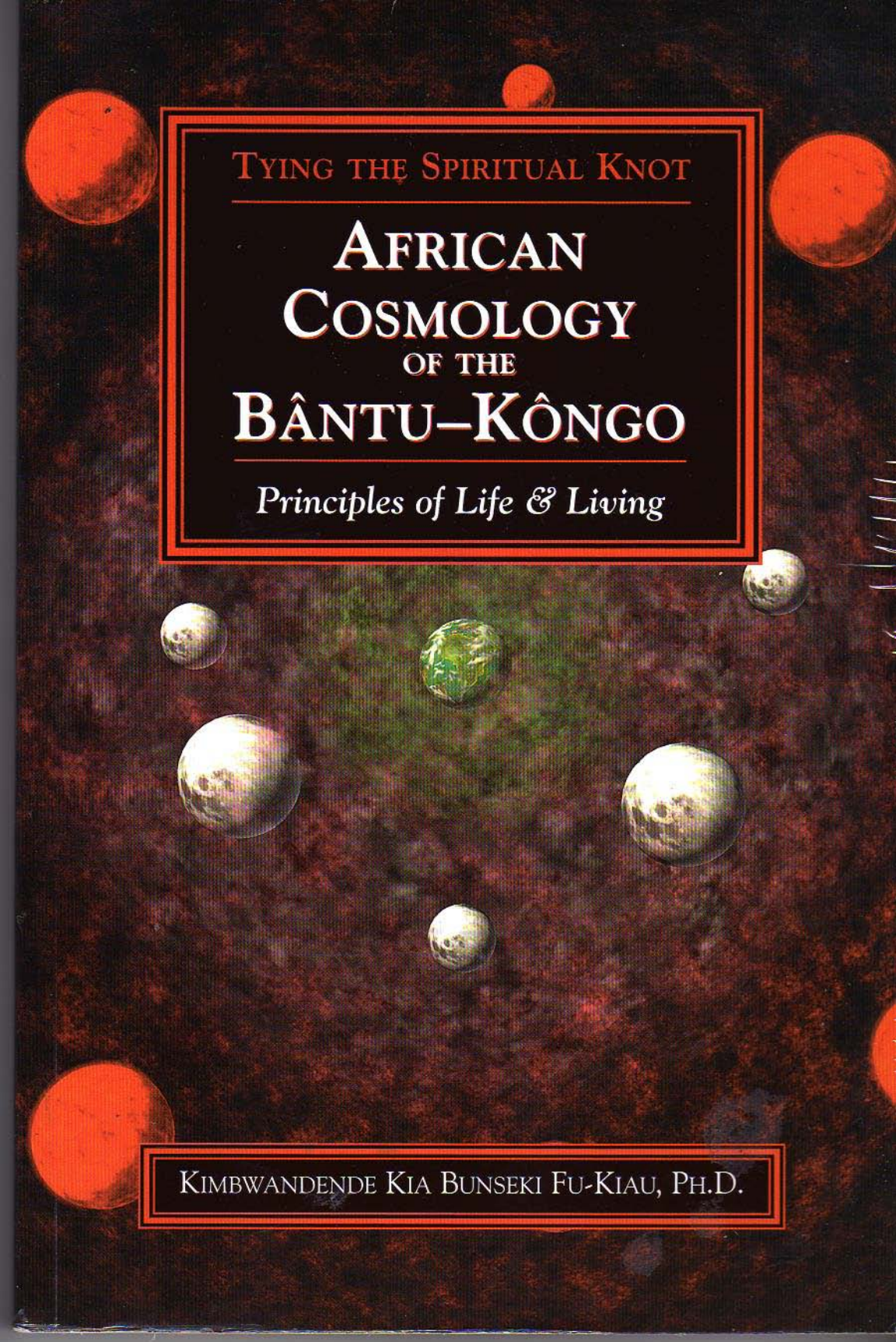
242 Ofun Ogbe Ofunogbe	**243 Ofun Oyeku Ofunoyeku Ofuntena**	**244 Ofun Iwori Ofuniwori Ofunigando**	**245 Ofun Odi Ofunodi**
I II I I II II II I	II II II I I II I I	I II II I II II II I	II II II I II II I I
246 Ofun Irosun Ofunirosun	**247 Ofun Owonrin Ofunowonrin Ofunsanyan**	**248 Ofun Obara Ofunobara**	**249 Ofun Okanran Ofunokanran Ofinranekun**
I II I I I II II I	II II I I I II I I	II II I I II II II I	II II II I I II II I
250 Ofun Ogunda Ofunogunda Ofuneko	**251 Ofun Osa Ofunosa**	**252 Ofun Ika Ofunika**	**253 Ofun Oturupon Ofunoturupon**

I II II I I II I I	I II I I II II I I	I II II I I II II I	
254 Ofun Otura Ofunotura Ofuntopola	**255 Ofun Irete Ofunrete**	**256 Ofun Ose Ofunse**	

HOMETOWNS OF ODÙ IFÁ

Ejiogbe – Ode Otun
Oyeku Meji – Ode Apa
Iwori Meji – Ilu Igodo
Odi Meji – Ode Eju
Irosun Meji – Ode Idere
Owonrin Meji – Ode Owon, Ode Ifon
Obara Meji – Ode Iwo, Ode Ikole
Okanran Meji – Ode Itile
Ogunda Meji – Ilu Oko
Osa Meji – Ilu Ota, Igbonna, Ikirun
Ika Meji – Ode Ika, Ode Ebute
Oturupon Meji – Ile Igbon, Ode Ikoolo
Otura Meji – Ode Ipapo
Irete Meji – Ode Emere
Ose Meji – Ode Ibadan
Ofun Meji (Eepa!) – Ode Ila


TYING THE SPIRITUAL KNOT
AFRICAN COSMOLOGY OF THE BÂNTU–KÔNGO
Principles of Life & Living
KIMBWANDENDE KIA BUNSEKI FU-KIAU, PH.D.

TYING THE SPIRITUAL KNOT

African Cosmology OF THE Bântu–Kôngo

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Principles of Life & Living

KIMBWANDENDE KIA BUNSEKI FU-KIAU, PH.D.

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Kimbwandende Kia Bunseki Fu-Kiau

African Cosmology of the Bântu–Kôngo, Tying the Spiritual Knot Principles of Life and Living

ISBN: 1-890157-28-7

1. African (Bântu Kôngo) Religion, Spirituality
2. African (Bântu Kôngo) Religion, Cosmology
3. African (Bântu Kôngo) Religion, Philosophy

Printed in Canada.

Diâdi nza-Kôngo kandongila: Mono i kadi kia dingo-dingo (kwènda-vutukisa) kinzungidila ye didi dia ngolo zanzîngila. Ngiena, kadi yateka kala ye kalulula ye ngina vutuka kala ye kalulula.

Here is what the Kongolese Cosmology taught me: I am going-and-coming-back-being around the center of vital forces. I am because I was and re-was before, and that I will be and re-be again.

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Introduction to the First Edition

Malèmbe!

This work was written for my seminar discussions at Yale University in 1980. I also wanted it to be a book for everybody which is why I decided to call it *The African Book Without Title.*

If either a lawyer, an anthropologist, a philosopher, an educator, a politician, a linguist, a diplomat, a therapist or an ordinary man can find in this work anything that may be useful to their field, then let them call the book the way they want it to be called in order to fit it into their field.

Africans, including those of African descent, must love the study of their languages if they wish to talk honestly about themselves and about what they are, for all systems' codes of their society are coded (tied) in these languages [makolo mamo ma bimpa bia kimvuka kiâu makângwa mu ndînga zôzo]. These languages should be studied and used as languages of instruction in order to prove their scientific capacity [lèndo kiâu kianzâyila].

To study language is the most important process of learning the art of coding and decoding social systems of human society in the world [kinkete kia kânga ye kutula makolo ma fu bia kimvuka kia mûntu mu nza]. Learning is an accumulative process of coding and decoding cultures, there-

fore, it is necessary to study the language that expresses those cultures—[longuka i nzila yangyumbikila ku nsia n'kîngu wa nkângulu ye nkutudulu a makolo manzâyila ma mûntu]. One also has to learn, the art of tying/coding [kinkete kia kânga] in order to understand the opposite side of that art, how to untie/decode [bwè mu kutula]; only one who understands the codes of their social and conceptual systems can decode them for the outside world. This Kôngo proverb/principle does state: A community's knots/codes are decoded by its members; variant Systems' codes are only decoded by their members [Makolo makânga kânda kutula mwisikânda, variant Makolo makânga kimpa, kutula kimpa/mwisikimpa].

Africanists and all African wisdom lovers, likewise, must be interested in the study of African languages in order to avoid yesterday's biased blunders. How can someone be a true Africanist if he/she is not able to speak a single African language? How could he/she represent a system he/she dares not truly taste and feel? To awakening Africans, such scholars are very dangerous for Africa because they negatively lead the most dangerous exploitation of man by man, the intellectual exploitation. They impose themselves upon others by interpreting negatively other people's ideas, i.e., what they call "their raw materials/their original work." Moreover those ideas are badly understood since they were harvested in a hurry, and all kinds of cultural misrepresentation and fantasies occur in the process of "filling in the blanks."

Food tastes good only if one can taste and feel the mind and heart of the person who cooked it. This applies

to cultures as well. A systematic understanding therefore is possible only if one can taste and feel the radiation beauty [n'nièzi a minienie] of the language that generates that culture.

A work, a teaching, a gift, a laugh or an explanation from a violent and bloody mind has a great impact on its consumer. We are what we consume, learn, hear, see and feel. We feel waves/vibrations and radiations [minika ye minienie] because we ourselves produce waves/vibrations and radiations. We are sensitive to heat, cold, and electricity, [tiya, kiôzi ye ngolo za n'cezi/sula] only because we ourselves as organisms produce heat, cold, and electricity.

The American statesman who said that USA citizens must study foreign languages for national security was not mistaken. One has to agree that our present conceptual way of coding and decoding (tying and untying) social and systematic codes of alien cultures is the cause of insecurity and tensions in the world today. A person, by the negative labels one sticks on other people, blinds and sinks oneself.

The African Book Without Title shows how strong and deep-rooted the concept of coding and decoding [kânga ye kutula makolo] was and still is throughout life in the African concepts. For those interested in the study of African thoughts and systems, we also recommend the reading of *Ku Nènga* and *Makuku Matatu*.

K. Kia Bunseki Fu-Kiau
J.P., Cambridge, 1980

A Few Words to the Second Edition

Twenty-one years ago this study was printed to serve as a stepping ground to my class discussions at Yale University. Since its publication, many outside of the classroom wanted to have a copy of *African Book Without Title*, but it was not available. Friends asked to review the materials and expand the book for a new edition. This was not possible because each time I tried to do so I continued to push the work off to the next day. Meanwhile demands and requests for the book accumulated. Finally, I decided to review the materials of the study for a second edition, which we are happy to present to you now under a new title *African Cosmology of the Bantu–Kongo: Principles of Life and Living.*

Is there any difference in form and content between this edition and the first? My answer to that question will be yes, indeed. Its content was revised and expanded where it was possible. This expansion includes a brief description of the Bântu-Kôngo concept of mapping the universe [kayèngele/luyalungunu] and a new chapter on the "Vee", one of the most secret aspects of the Bântu teaching among the Kôngo people.

By reviewing and expanding the old edition, we only had one desire in mind, to see many people walk into this new edition, not only with their fingers and eyes, but with both their

minds and hearts and take it as one of the basic tools to understanding the "scientific" structures of the development of old, African traditional scholarship and its ancient schools.

African Cosmology of the Bantu–Kongo is not a collection of some data for some academic exercise which, usually, consists of transferring bones from one graveyard to another. It is a mound of raw materials that require sharp tools and trained minds to work with for individual, societal, and/or academic interests. One has to see it and accept it as a small, but not unimportant piece being added upon our universal, accumulative experience of knowing. Its completion was not simple. Behind its present form stands many close and distant collaborators of whom I will not hesitate to mention, some with all my gratitude: Danny Dawson who pushed so hard to see this book revised and expanded for a second edition. His advice and support were immeasurable. Franklin Stevenson, who skillfully illustrated this edition. Robert Marriott, Lisa Jones and Sarah Khan were essential to the editing process. And last but not least, Catheryn Vatuone, who volunteered not only to read, but edit and type the revised work, Anthony Ferreira and my publishers Roger and Rudolph Francis, Athelia Henrietta Press, Publishing in the Name of Orunmila.

Finally, my profound gratitude to all my masters, dead and alive, who knew how to open my eyes to this rich, traditional African "scholarship" that still flourishes in the wilderness of the minds of the African living libraries.

K. Kia Bunseki Fu-Kiau
Boston, June, 1998/2000

TYING THE SPIRITUAL KNOT

African Cosmology OF THE Bântu–Kôngo

Principles of Life & Living

1

KÔNGO COSMOLOGY IN GRAPHICS

The following graphics about Kôngo concepts of their world are excerpts based on my book *N'kôngo ye nza yakun'zungidila/Le Mukôngo et le Monde qui L'Entourait* (ONRD, Kin 1969) and on my unpublished manuscripts *Ku Nènga: Verité Sur les Grandes Initiations en Afrique Centrale* (1973, pp. 300), and *Makuku Matatu: Les Fondements Culturels Kôngo* (1978, pp. 450). A summary understanding of these concepts, graphically, is of great help in order to comprehend the main ideas to be discussed in this work: *African Cosmology of the Kongo Bantu.* In this book I discuss certain concepts such as that of law and crime which link living communities to their ancestors, the spiritualized beings. For an African Mûntu, the dead are not dead: they are beings living just beyond the wall waiting for their probable return to the community [ku nseke], to the physical world.

A straight line/skyline [n'lônga - lukôngolo] or a line with an empty circle [mbûngi], in its middle is, among the Bântu-Kôngo, the symbol of emptiness, a world without visible life. That is the emptiness [mbûngi, mwâsi, mpâmpa]. The world in its beginning was empty; it was an mbûngi, an empty thing, a cavity, without visible life. There

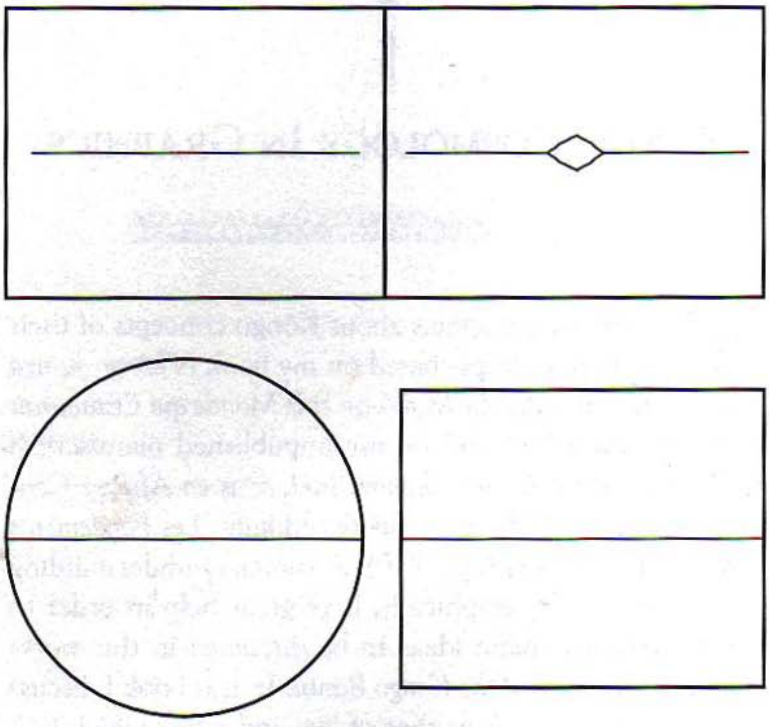


Figure 1.

are, in the empty mbôngi, active forces that can blow up [Mu mbûngi yampâmba mwena ngolo zilènda kubuka kadi zena môyo]. Where there is emptiness and nothingness, act other unknown forces, invisible of course [Kwena mwâsi ye mpâmba kweti sala ngolo zankaka zazîmbwa].

Man's life is surrounded by diverse forces and waves which govern it like in an mbungi [Luzîngu lwa mûntu i zîngu kia mbûngi kiazûngwa kwa ngolo ye minika mia mpila mu mpila miyâlanga kio].

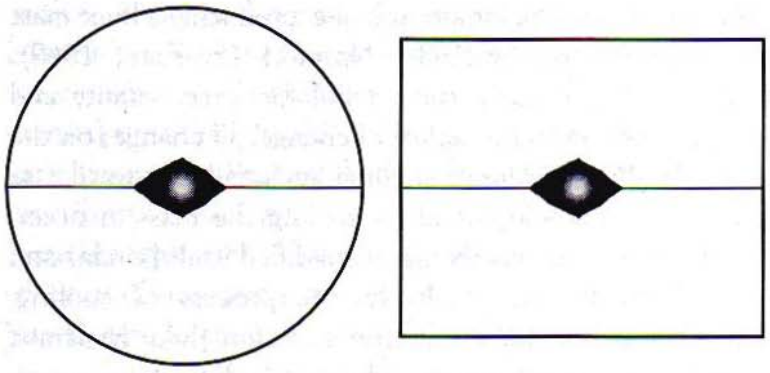


Figure 2.

A fire-force complete by itself, kalûnga, emerged within the mbûngi, the emptiness/nothingness and became the source of life [môyo wawo mu nza] on earth. That is, the kalûnga, complete force by itself, fired up the mbûngi and overran (dominated) it [kalûnga walûnga/kwîka mbûngi ye lungila yo].

The heated force of kalûnga blew up and down as a huge

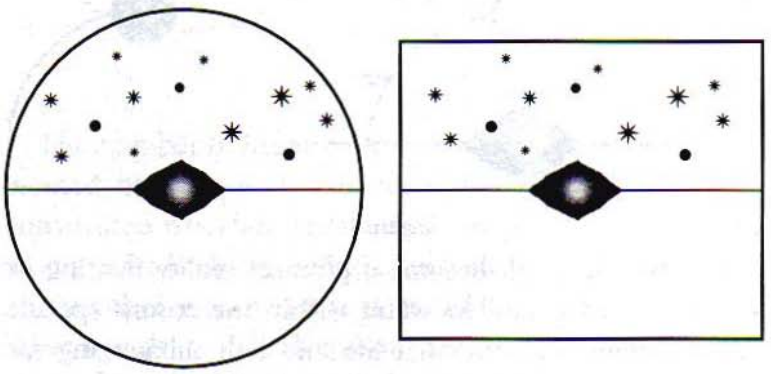


Figure 3.

storm of projectiles, kimbwandènde, producing a huge mass in fusion- [luku lwalâmba Nzâmbi] (Fu-Kiau, 1969). Kalûnga then became the symbol for force, vitality and more, a process and principle of change, all changes on the earth [Kalûnga walûnga mbûngi ye lungila yo wayika se n'kîngu wa nsobolo]. And by cooling the mass in fusion [zenge-zenge/ladi diambangazi] solidified itself [kînda] and gave birth to the earth. In the process of cooling, [mvodolo/nghodolo] the matter in fusion [luku lwalâmba Nzâmbi] produced water, [luku lwasânda] whose rivers, mountains, etc., are the results (Fu-Kiau, 1969).

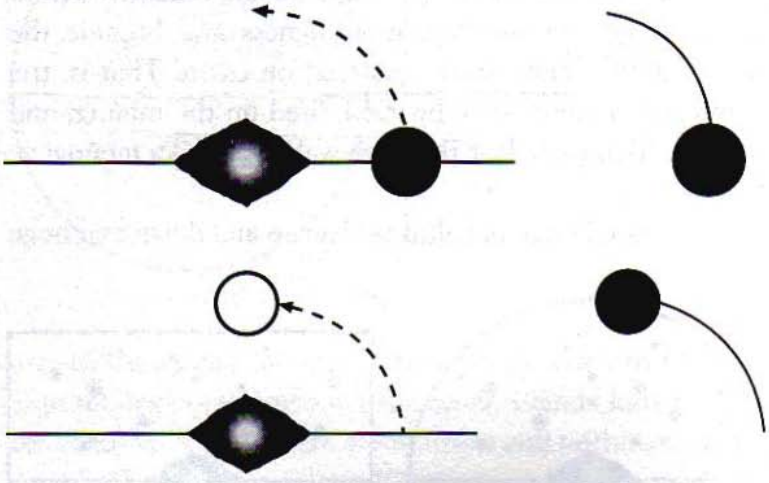


Figure 4.

The world, [nza], became a physical reality floating in kalûnga (in the endless water within the cosmic space); half emerging for terrestrial life and half submerging for submarine life and the spiritual world. The kalûnga, also meaning ocean, is a door and a wall between those two

worlds. Kalûnga became also the idea of immensity, [sènsele/wayawa] that one cannot measure; an exit and entrance, source and origin of life, potentialities [n'kînguzâmbi] the principle god-of-change, the force that continually generates. Because kalûnga was the complete life, everything in touch with the earth shared that life, and became life after itself. That life appeared on the earth under all kinds of sizes and forms: plants, insects, animals, rocks, human beings, etc. (see in Kindoki, 1970).

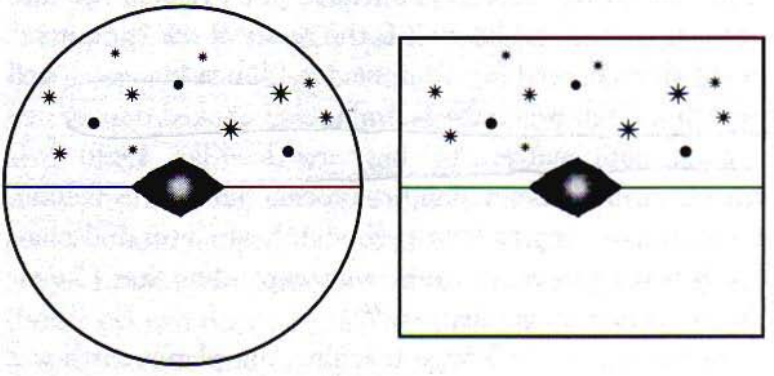


Figure 5.

The number of infinite mass in fusion particles that remained hanging in the upper space [mu luyalungunu] constituted what are known in human languages as sun, moon, stars [ntângu, ngônda, mbwetete] which are in realities other worlds. Man is called to live in certain of those worlds, too (Fu-Kiau, in Môyo, 1969). Kalûnga, the principle-god-of change, is a force in motion, and because of that our earth and everything in it is in perpetual mo-

tion. Man himself is an "object" [ma] in motion for he is an around-path-goer [n'zûngi a nzila], in his upper and lower world (Fu-Kiau, 1969). I would like to digress here to give you a brief Bântu-Kôngo concept of mapping the universe according to their teaching. An important step to help you understand more clearly some of the concepts described in this book.

Mapping the Universe

For the Bântu people, the Kôngo in particular, the universe as we see and know it is the result of the "primitive" event that occured *in* and *around* it [dûnga kiantete] well known as luku lwalâmba Nzâmbi, God cooked dough, i.e., the magmatic matters, the big bang (Fu-Kiau, 1969). It is the result of an expanding fire process that leaves behind, through a cooling process [nghodolo], satellites and planets. It is the process of the cosmic, expanding fires [dingo-dingo dia mpiâya yayalanga].

According to the Kôngo teaching, our planet earth was the starting point of this fire [mpiâya yâyi,center/didi] in our solar system [kûndu kièto, nza, i kènko dia ntônono a mpiâya yâyi mu fu kia ntângu]. On the ground of this old Bântu teaching, the universe can be mapped [tendu-munwa/yalwa] in three main layers or zones [nyalu/zûnga], depending if it is in green, gray or red state.

a) **Green or breathing planet**
[nza yankûnzu/yavûmuna].

Green or breathing planets are living planets because they have completed the four great formation stages of the

Kôngo cosmogram known as dikenga dia Kôngo (Fu-Kiau, 1969, 1980, 1991). The key word to these planets is greenness [bunkûnzu], the vitality giving nature.

Green planets, like our own planet earth, can be thought of as the oldest planets to solar systems. The earth, for example, can be seen for the Bântu people as the oldest planet of the solar system. Green planets occupy the center [didi] of systems in our expanding universe.

The expanding creative fire-energy that departed from the first event [dûnga kiantete] or the big bang [kimbwandènde], was not an experimental explosion from a laboratory say the Bântu-Kôngo. It was a natural (call it divine) imperative order to bring a transformation process into being throughout the universe and into all its planets until their full maturity, i.e. be able to breathe and give/carry life [vûmuna ye vâna/tambikisa môyo]. To our present "knowledge", our planet, the earth, is the only planet known that has so far fulfilled this order: It is green (breathes) and does not only give life, but is able to sustain it up to now as well.

b) **Gray planets** [nza yavèmba].

Gray planets are planets "without" life yet. They are without life yet because these planets are still in their cooling [ghola] process stage, eventually heading towards their second, third, and fourth stage of dikenga dia Kôngo, Kôngo cosmogram's greatest stages as described by my works (1969, 1986, 1991). The moon [ngônda] and the planet mars [n'kasi a ngônda], which means "wife of the moon", are of this stage.

Planets in this group occupy the second layer of the map,

immediately after the green planets' layer. The key word in this zone [lubata] is grayness/dust [vèmba/fundu-fundu], but also dryness [yuma]. These planets are naked, dry and covered with dust. Gray planets are without life as we know it, i.e., they are without plants, animals, and of course, without human beings. The Bântu-Kôngo teaching suggests that if left alone, these planets will eventually complete the four stages of planet transformation process which is based on the Kôngo cosmogram, i.e., see the rise of plants, animals and beings like humans share life on them.

c) **Red/hot planets** [nza ya mbengelele].

Red or hot planets are actually burning planets. They are still matters in fusion without a clearly defined shape or form [zenge-zenge diatiya kôndwa mbèlo yasukuswa]. They are at their primitive or "first" stage of planetary formation process, their big bang stage [kimbwandènde]. These planets form the actual last frontier of a system, such as our own. Beyond these frontiers are infinite dark fields to be invaded by the future firing process [dingo-dingo] of expanding systems.

The key words in this zone [lubata] are extreme heat [mbengelele], and greatest temperature [mbangazi]. Here everything is matter in fusion and gas [zenge-zenge ye kaudi]. The red planets without form cannot avoid the dingo-dingo process of the four greatest stages of planetary transformation process of the dikenga, the cosmogram mentioned earlier. They will solidify through the cooling process, then eventually complete all other stages until the cosmogram [dikenga] of each planet is made whole to bear life. Until then, planets in this zone [lubata], because of the

intensity of movements, will always continue to collide and shoot in the space [bulana ye tûmba mikala]. The following illustration shows the Bântu-Kôngo mapping concept of the universe [ngyalumun'a nkwal'a luyalungunu] Each circle represents the boundary between planets' zone layers.

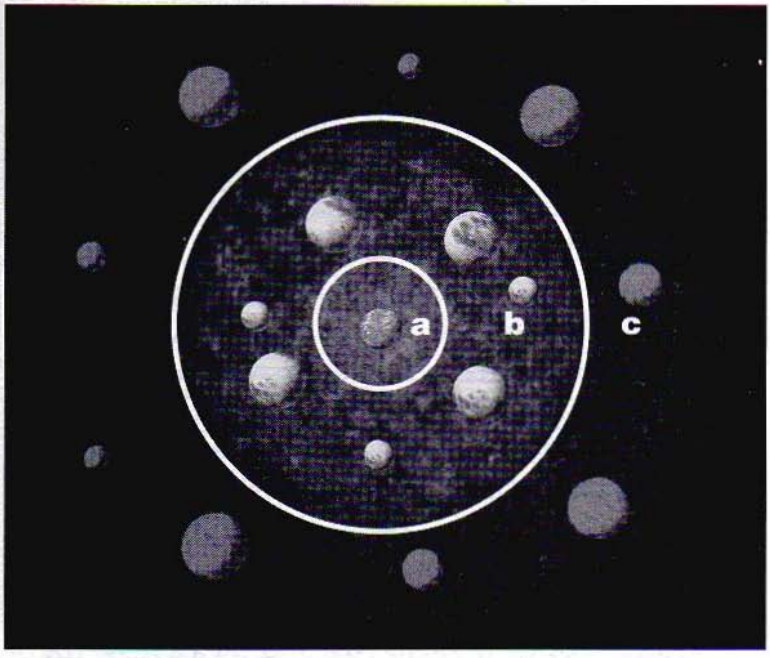


Figure 6.

After this short and brief description of the Bântu-Kôngo traditional scholarship on mapping the universe, let's return to the sun's apparent movements around our own planet and its impact or significance in the Kôngo system of thought.

Man is a second sun rising and setting around the earth.

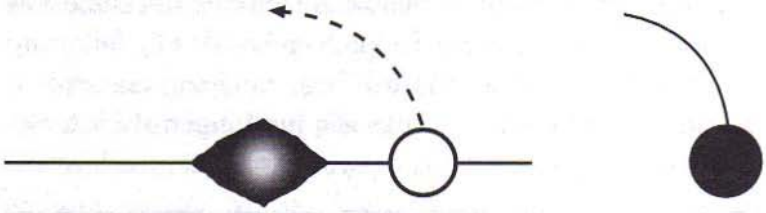


Figure 7.

He has to rise as the sun does in order to Kala, to be, to become, to light fire. The Kala and kalazima concept itself is associated with blackness and is used as a symbol of emergence of life, the physical world [ku nseke]. The ngûnza, spiritual man, is associated with the forces behind this concept and this process. Kala is the strongest will of mûntu's existence as we meet it in his daily expressions:

- Kala/ba mûntu—be a human being, a helpful being
- Kala/ba n'kisi a kânda—be the community's medicine
- Kala/ba nkasi a kânda—be a leader of the community
- Kala/ba ngânga—be a specialist, a true knower, a master, a doer
- Kala/ba n'kîngu a kânda—be the principle of the community
- Kala/ba kimpa mu bimpa—be a system within systems
- Kala/ba dièla mu bimpa bia mûntu—be wise and sensible to human systems
- Kala/ba kala, i sa vo n'zimi ye n'kwîki—be alive, be a (coal-fighter), i.e. extinguisher and lighter
- Kala/ba mfumu ye ngânga—be a leader and specialist

- Kala/ba lembanzau kia kânda—be the strongest of the community
- Kala/ba n'kôngo ye n'konguludi a kânda—be a Mukôngo and judge of his community

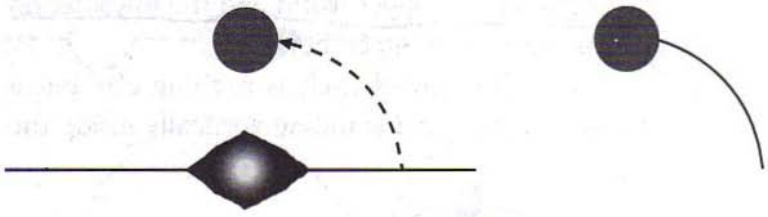


Figure 8.

Kula, to grow in the way of making one's own history [kikulu] to develop, to mature until reaching the position of leadership and be able to exercise it. Being in the king or leader's place is to be in the position of authority and power. The kala, by the process of growth and maturation, becomes tukula, the red or redness, which is the symbol of mature leadership within the community; it is also the step of the man of deeds [n'kwa-mâvanga]. The collective maturation, its leadership, through the process of collective growth, allows for social and community development. The step Kala-Tukula segment, representing the present time, is the positive one in the upper world, ku nseke, the physically living world.

The tukula position occupies the center of the cone of power and leadership [sudi kia lèndo], which I may also call

the "V of life." To grow, to mature [kula] is to be ready to enter into this powerful zone of the V of life. It is very important to understand also that to enter the V of life zone is to stand vertically [telama lwîmba-ngânga]inside the V of life [V kia zîngu]. To stand vertically, like a master [ngânga] between the earth and the sky [va kati kwa n'toto ye zulu] and between the upper world and the lower world [va kati dia ku nseke ye ku mpèmbe].

The Egyptian ankh symbol itself is nothing else but a symbol of a master [ngânga] standing vertically inside the

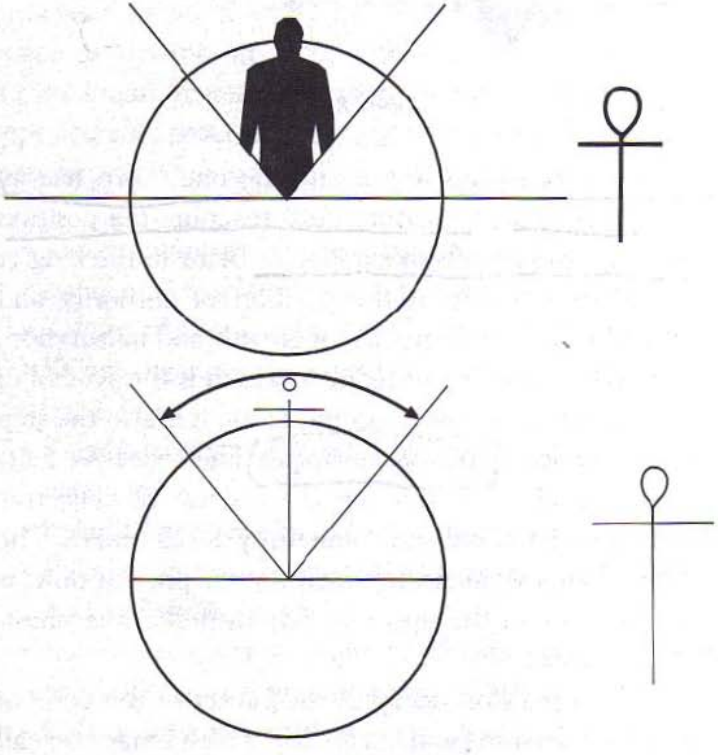


Figure 9.

"V" of his community life, as a priest and a leader. The fate of societies, institutions, and social systems all depend on how people of a given society enter this zone.

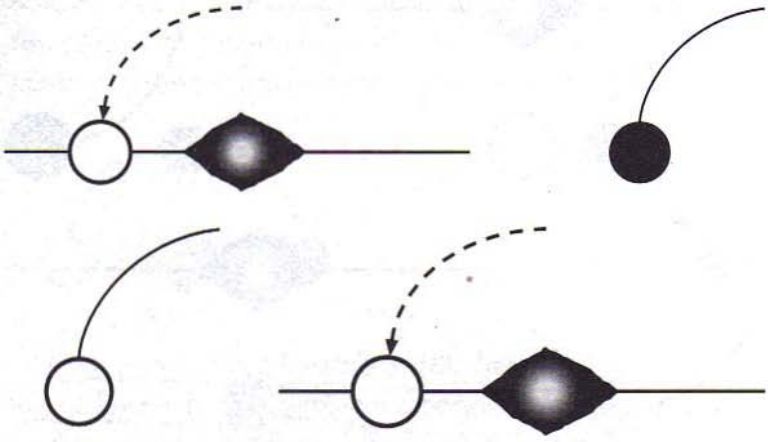


Figure 10.

Mûntu ukulanga uvânganga kikulu ye kota mu n'lônga wa Bakulu bateka kula. Mûntu wakuya kavânganga kikulu ko; ukotanga mu n'lônga wa bakuya, n'kuyu, i bakulu bambi.—A man that grows up is in the process of making history, and he enters the rank of the ancestors, those well minded people who grew up before him. On the contrary, a man that does not grow up, the one who deviates and is not well minded, is not in the process of making history; he enters the rank of the [n'kuyu] bad ancestors, while living, the deviators, the regressive and "stunted" ancestors.

These ancestors are those individuals who were not able to "telama lwîmba-nganga", to live inside their most aspired V of life zone, the V3. They passed this zone of power, creativity, inventions, and mastery in all aspects of life in a

state of blindness. They were asleep, stunted ancestors [Bakulu bakuya].

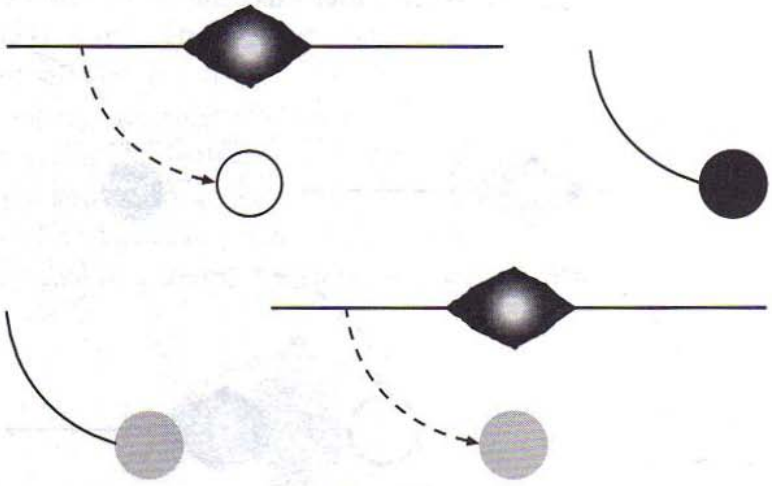


Figure 11.

Lândila tâmbi kia tukula, i bôbo bimvuka ye zinsi, mûntu fwiti kulumuka ku mpèmba. Nkulumukunu ku mpémba i kota mu n'soko wa nsobolo kana vo yakula evo yakuya—After his tukula step, man must descend into the deepest world. This is the same for communities, societies, and nations. The descent at ku mpèmba is to enter, positively or negatively, the process of change. Luvèmba, white chalk, is the symbol used at this step. Luvèmba also means negative elements (toxins) accumulated by a person during his life which leads to the physical death of all living beings. This process is associated with the ngânga, specialist or healer. The life/death struggle is experienced here. The step tukula-luvèmba in the upper world [ku nseke] is a negative one; it represents the future. This step is also the step symbolizing

the process by which former leaders [sîmbi bia nsi] pass over their leadership to the younger generation, very often by initiation [ghândisa biyînga mu kubayekudila kingânga ye kimbuta]. It is the principle of receiving and releasing or the process of life and living [I n'kîngu wa tâmbula ye tambikisa evo dingo-dingo dia luzîngu] (Fu-Kiau, 1966).

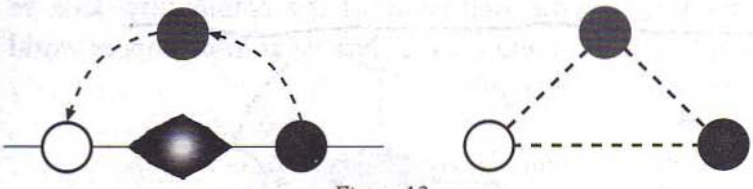


Figure 12.

This world, the physical world, has three basic forces whose leadership is the balance between them. This upper-world is widely known in Kôngo traditional symbolizing system as makuku matatu, three firestones, from the Kôngo well known proverbial theory—Makuku matatu matedimina kînzu kia Ne-Kôngo. The three firestones which uphold the social Kôngo structural motor, kînzu. The social structural organization of Kôngo society is shaped and patterned by three basic forces:

1. All growing social forces among zingûnza, heroic youth, future community members, in their kala step.
2. All positive capacities of present leaders and their leadership, n'twâdisi/sîmbi ye kintwâdisi kiâu.
3. The experience of specialists and their specialities, nkuma za bangânga ye kingânga kiâu.

Notice here, that in traditional Kôngo society, to become

a specialist, was something required of all its members, and was an expression of professional requirement in social life. In Kôngo society, "Everyone is a free individual and a doer/specialist," Muna Kôngo mfumu na mfumu, ngânga na ngânga. A Mukôngo was accepted as such, as an Ngânga in his community if he only could be a doer of something for the well-being of the community; kala ye salu, to have a "métier". This Nza ya ku nseke upper world is based in the real life:

> Sun movement: the rising and setting of the sun.
> Cycle of human life: birth, growth and death.
> Fireplace [zikwa], with its three firestones.
> Divinitory calabash in upper world with its three differently colored ingredents, dîngu.

According to the author Batshikama, also a Mukôngo, makuku matatu, the three Kôngo mother provinces which only date from the 13th century to the present time is not to be linked to the Bântu-Kôngo world view. Batshikama's concept of makuku matatu is incorrect. Makuku Matatu, which means the three firestones, is linked with the Kôngo worldview, through its presence in Kôngo cosmogram. The three firestones, or the physical world, [kala, tukula and luvèmba] are opposite of the spiritual world, Ku Mpèmba. This theory dates back to the beginning of the Kôngo language and culture. The concept of makuku matatu (machua among the Baluba) as a symbol of the upper world, is widespread among the Bântu populations, and yet, there too, it does not have any connection with the erro-

neous idea of the Batshikama notion stated in his "Voici les Jagaz" (p. 179). The Kôngo ignore Batshikama's theory of makuku matatu because it presents the notion of recent, pre-colonial three mother provinces without connecting their basic and symbolic meaning with the social structural forces of the three firestones.

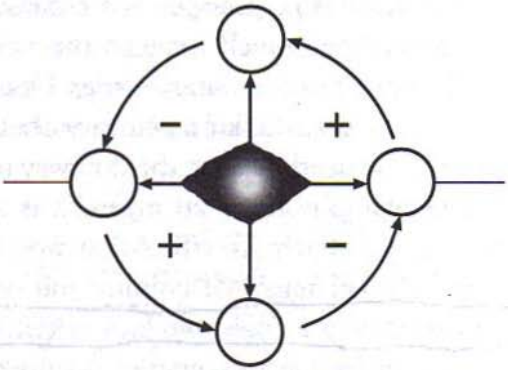


Figure 13.

After crossing the kalûnga line, the doorway towards ku mpêmba, the lowest world, the dead, i.e., the transformed body, grows up too in order to reach the position of musoni, (of sona, i.e., to mark on, to symbol, to engrave) and become a true knower of what is marked on one's own mind and body.

The position of musoni is associated with the notion of ndoki, the knower of man's principles and systems of n'kîngu ye bimpa higher levels, the kindoki or science of higher knowledge. The manipulation of these n'kîngu and bimpa principles and systems permitted, say the Kôngo, to assist the ndoki to become a winged person, a flier. An ndoki was publicly affirmed to have "flown from here to

Kinkènge and from there to Boma" during a public confession (Diantèzilza, 1970).

Musoni represents the color yellow, which is believed to be associated with knowledge. In an initiatic ceremony leading to the deepest things, an initiator ngânga will begin his rite by saying Ntete mpèmba mbo' musoni kalânda. In the ceremony of the descent of passage, first comes luvèmba, then musoni, the yellow, which reminds the ngânga that things should be done in their natural order. One does not go beyond this deepest world, ku mpèmba without passing through luvèmba, the death barrier, the doorway towards it.

The step luvèmba-musoni at ku mpèmba is a positive one; it is the period of birth-growth of that world, a penetration through the accumulated cultural roll of the past time in order to regenerate one's own life's potentialities for a possible return of that ngolo, energy, ku nseke, in the physical world.

After accumulation of all spiritual, moral, intellectual or genetic potentialities at ku mpèmba, when passing through

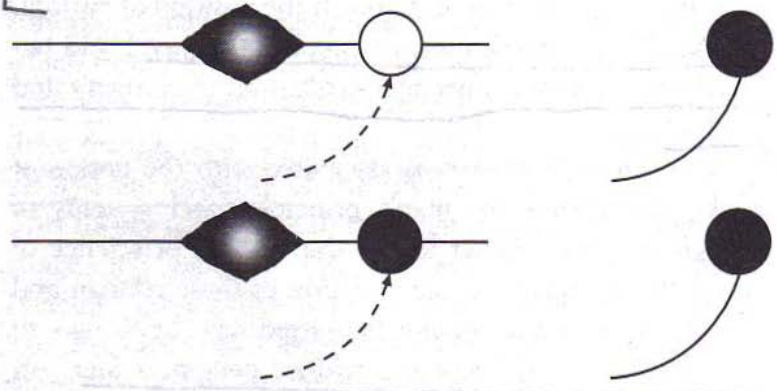


Figure 14.

the step of musoni, the Kôngo cosmology tells us, the dual soul-mind mpève-ngîndu is ready to reincarnate (rebirth or re-re . . . birth) in order to rise again in the upper world [kala diâka ku nseke]. This is demonstrated in a continuum of rebirth after rebirth, meaning incarnation after incarnation. The body of ku mpèmba has then to change (die) in order to be acceptable by an upper world's physical body. The step musoni-kala in the spiritual world is a negative one because it represents the departing step of all descending forces/energies of the lower world.

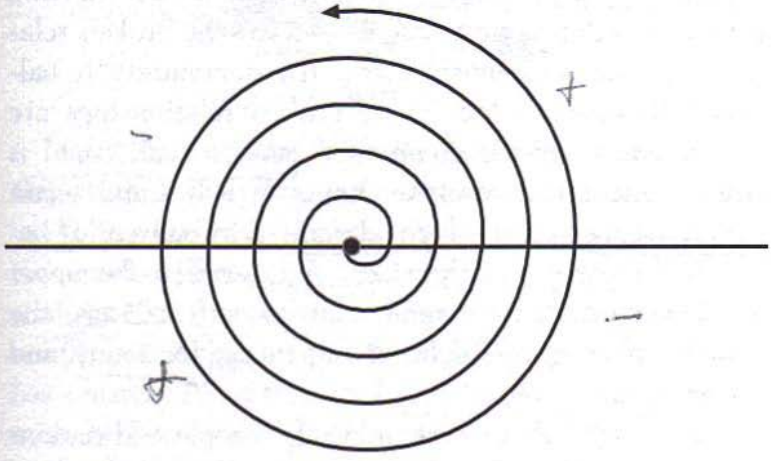


Figure 15.

A human being's life is a continuous process of transformation, a going around and around, Mûntu ye zîngu kiândi i madièdie ye n'zûngi a nzila. The human being is kala-zima-kala, a living-dying-living-being. A being of continuous motion through four stages of balance between a vertical force and a horizontal force. The horizontal force is fundamental,

gabriel oyibo speaks about this

because it is the key to open or to close, to enter or exit the diurnal world, nza a mwîni, ya ku nseke or the nocturnal world, nza ya mpîmpa, ya ku mpèmba and vice versa. The vertical force, the dangerous and dominant one, is secondary in the balance required for community life [kinenga kia kimvuka], its religious relations.

It is the horizontality plane [lufulu lwabwa/lufulu lwa kilukôngolo] that binds all community relationships between its members: its true religion [lukangudulu]. When these relationships are weakened or broken, the community leadership calls for a reconciliation meeting [mu kangulula] to tie again, to *re-ligar;* the broken relationships are reestablished and the community is balanced [kinenga]. Once these broken relationships are reestablished and the community bio-spiritual "rope" is strengthened, the whole community will stand again lwîmba-ngânga on the vertical plane [kintombayulu] between the earth and the skies, and between the upper and lower world, to communicate to both kalûnga, the completely complete higher living energy [Nzâmbi], and the ancestors [Bakulu].

The Kôngo believe that individual people and nations have rolls of life [tuzîngu] in the form of tapes that hold (imprint) records of all their deeds. Because of these rolls hidden in their beings, their past can be revealed, i.e., read like a book [zingumunwa]. On the day of "judgment", the sacred teaching of the Kôngo philosophy- says that each will see his roll of life [luzîngu] unfold and speak loudly before the universe and its "great judge."

Figure 16.

Man's life attention, ku nseke, is centered on the n'kisi (N) which is the central and most important element in that world. It is the force-element that has the power to "kînsa", root-word of n'kisi, meaning to take care, to cure, to heal, to guide by all means even by ceremony. The n'kisi takes care of human beings in all his aspects of life in the world because he has a material body that needs care by n'kisi (medicine). Because he lives in a world surrounded by matadi (M), minerals, bimbenina (B), plants, and bulu (b), animals, his n'kisi (N) must be made of compounds from M-B-b.

In the spiritual world the kundu, kindoki, is the central and most important element in this unfathomable world. This element is made up by the experience based on bibulu (b) including human being, the sîmbi (s) i.e., ancestral experience, and on mpève(m), i.e., soul-mind experience. In this

case kundu or kindoki is the lived and accumulated knowledge. This lived accumulated experience-knowledge may be positive or negative for the social life in the community depending on the kind of leadership it has. Because of its double faces, one positive and another negative, it became kundu-man is a liar [kundu n'kwa-mikalu]. One cannot tell about himself what he is, says a Kôngo proverb.—Kundu is alike to properties; no one agrees to be rich [Kundu kimvwâma, ka kitambudulwanga ko]. The fact of not agreeing to one's own wealth does not mean that wealth is totally bad. Kindoki, nzailu likewise, is one among the equivalent terms of science in kikôngo language, and as to every knowledge it has its positive side as well as its negative one. Kindoki, Nzailu and Bumpitu are synonymous terms, but the last is more proper in lieu of chemistry than in lieu of science.

Nothing in the daily life of Kôngo society is outside of

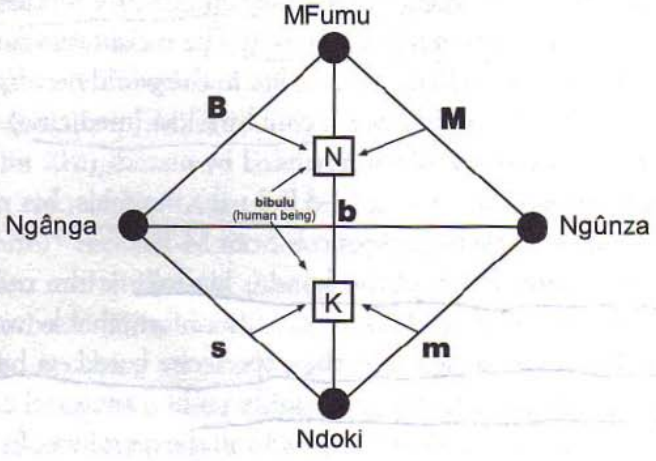


Figure 17.

its cosmological practices. The marriage pattern itself, one of the most important social institutions, symbolizes a basic cosmological pattern where vertical and horizontal forces are keys to that most important institution. Notice the position of each element allied to marriage lôngo. Lôngo itself occupies the position of center (didi), the source of radiation of life. The marriage, in other words, for the Bântu-Kôngo, is a physically living symbol of alliance(s) between, at least, two communities. Therefore, divorce is not an issue of individuals, but of communities involved in the marriage. There is no such thing as "love" in the beginning of a marriage. Love is a process of mutual growth of partners-symbols of communities' alliances. For the Bakôngo, no matter what happens among partners in the lôngo, that lôngo will be held alive as long as alliances between the communities involved remains on good

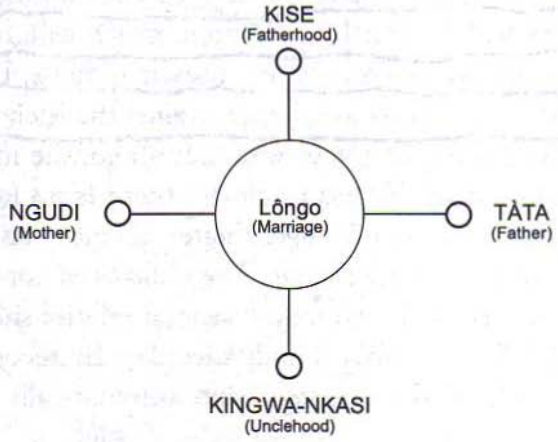
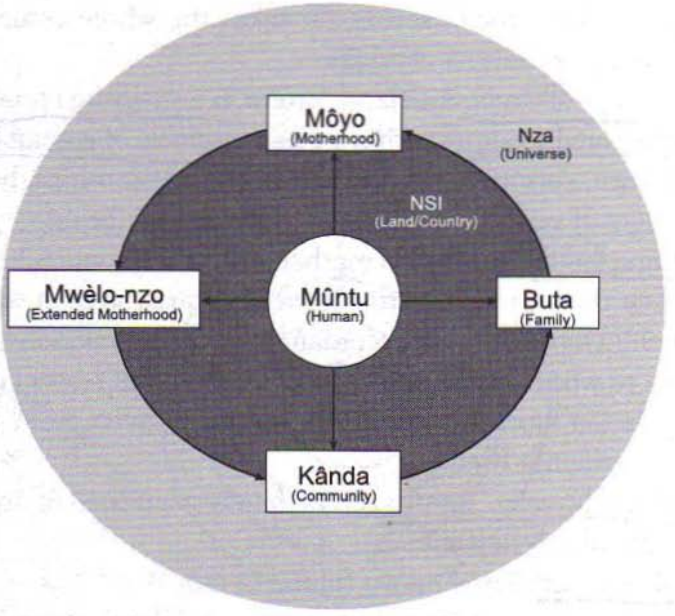


Figure 17b.

terms. These communities will do their best in order to maintain alive the lôngo.

The marriage, first of all, is a social "deal" for the great interest of the community and its members. It is through family buta, that social forces are transmitted such as norms, values, ideals, etc. Without accord of those forces, it is almost impossible among the Kôngo that individuals legally, according to the traditions, form a family buta, no matter how much they love each other. A "buta" formed outside of that accord is always seen socially as "illegal", a social deviation to the part of partners, for lôngo is more than the union of two individuals. Since the children to be born/ engendered by the partners in their lôngo should serve the community, it is important that, that same community or communities have a word to say at the moment the will of lôngo formation appears, i.e., it should be prepared to accept them in recognizing first of all the union of the parents, and this, publicly within the communities, otherwise they will give birth to children, which will, because of social and psychological crisis they may have, become bad leaders or dictators as revenge against the society.

Moreover, all social forces watch at lôngo, the indissoluble institution (in Kôngo tradition, there is no legal aspect of lôngo-divorce). Lôngo creates alliances and neutralizes conflicts among parties. The child does not belong to parents, it is a collective, and societal relationship, says a proverb [Wabuta mbâwu ândi kayetila]. By recognizing the lôngo as legal, the society accepts automatically the responsibility to raise all offspring's of such a "lôngo"


Môyo
(Motherhood)
Nza
(Universe)
NSI
(Land/Country)
Mwèlo-nzo
(Extended Motherhood)
Mûntu
(Human)
Buta
(Family)
Kânda
(Community)

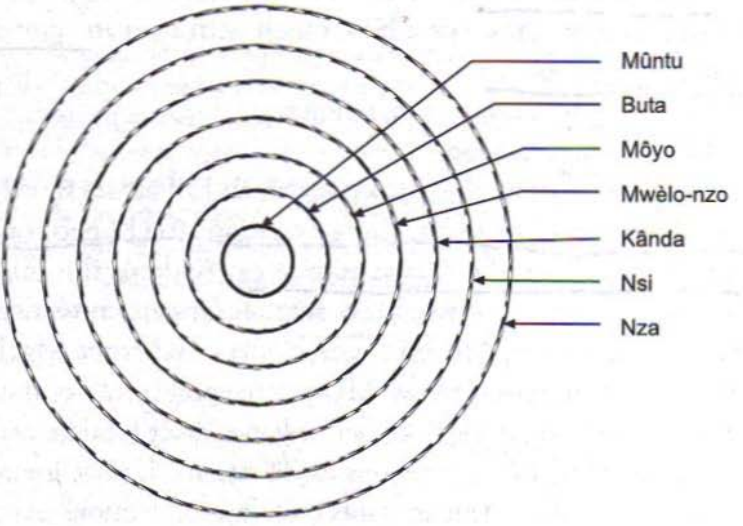

Mûntu
Buta
Môyo
Mwèlo-nzo
Kânda
Nsi
Nza

Figure 18.

whereby the African saying, "It takes the whole community/village to raise a child."

N'kângi-dikânda, the clan's pattern, is a structured totality of structured totalities within a great ensemble of ensembles.

Mûntu, person: set of concrete social relationships, he is a system of systems, the pattern of patterns in being.

Buta, family: father and mother with or without children of their own. In Black African society a man/woman without child has always, in accordance to kinship relationship, those to whom he/she is father/mother with all respect due to a father/mother throughout all social layers from the buta to the nza itself.

Môyo literally, womb: set of family members of one's grandmother's descent.

Mwèlo-nzo: set of miôyo (plural of môyo)

Kânda: community, set of mièlo-nzo (plural of mwèlo-nzo); an ethnic group or a bio-branch with its own "praise name", ndumbudulu.

Nsi (n'toto): land, region, country

Nza: world, universe.

This last concept, the clan's pattern, and all others shortly described above are among those expressing the Kôngo concept of the world, the Kôngo cosmology. Without this brief summary, I thought it would be difficult for certain readers to comprehend the African concept of law and crime which will now be discussed below. Many conceptual parts of that African traditional legal aspect will be easily understood thanks to some of the previous explanations. I, now, invite you to read that African aspect of law and crime even though it is not done by a specialist in legal matters.

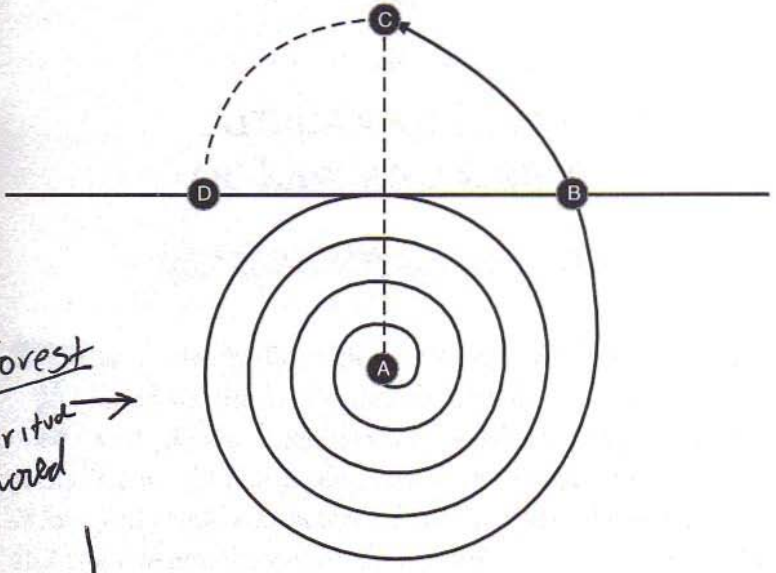


Figure 19.

A - Nkata ku mfinda i ntângu a bakulu ye sîmbi - The spiral bale (coil) in the forest (spiritual world) represents the past, i.e., ancestors and genius' time [Ntângu yankulu/tându kiankulu (A)].

B - The sun rising segment (BC) represents the present time whose the "n'tinu" (sîmbi) is "n'kam'a ntângu", the dam of time.

C - The sun setting segment (CD) represents the future, i.e. the time after the king (n'tinu) or a djin (sîmbi) and his leadership. A forecast of what one will be, an "n'kulu" (ancestor) or an "n'kuyu" (ghost, bad ancestor,), on the eyes of the society once one is gone "ku mpèmba" (died).

N'kangi - dikanda

2

African Concept of Law and Crime

This study on the African concept of law and crime is based on the Bântu people who live in the center of west Africa, specifically the Bântu-Kôngo. In this analysis I would like to emphasize the traditional concepts of law and crime still practiced by the Bântu-Kôngo people and their neighbors rather than what has been recorded by some European travelers. These Europeans wrote about the culture of the people of this area, including the Bântu-Kôngo, without knowing, even superficially, any African language, man's most important instrument of cultural communication and of social learning patterns and behavior.

One of the most crucial African problems, which leads to anarchy within many African governments today, and therefore cannot be neglected, is the African people's total ignorance of their own traditional concept of law and crime. This ignorance confronts modern African leaders with a dilemma, a certain impossibility of choice. Because they do not have a full understanding of either western or African patterns of law, they cannot totally opt for either system.

With the adoption of the imported legal systems by new African nations, everything since then has turned upside down. Considering what one sees and lives in today's Africa, colonial atrocities are not any more viewed as such. For many outsiders who have witnessed African humanism and its strong wonderful neighborhood among people, verbally and documentary these outsiders tell us that Africa, in many of its parts, is in the wrong hands of "foolish" leaders. African leaders, with few exceptions, are considered foolish men [bimpûmbulu, lauki ye m'bundumuni mia nsi], because they act outside of African traditional legal aspects of leadership. African people themselves agree that the great majority of their political leaders are good for nothing.These leaders could have been excellent governors during the colonial epoch to serve their masters sufficiently. But, by and large, we should recognize one competence: They are very successful about the matter of the competition around colleagues' ladies, a competition that gave birth to what is known in certain African countries as "second-bureauism,"[1] the key to most antagonism in today's Africa; antagonisms which are not very often political or ideological.

[1] Second-bureauism: secret polygamy of elites and bourgeois in certain African countries. A second-bureau is, in those countries, not a second office, but a lady very often officially hired by a governmental or an administrative authority not essentially to play a governmental role in public life, but in the eyes of the hiring side, to serve as a means by which the authority intends to accomplish certain of its secret plans and intentions against certain individuals it considers as its foes.

Unfortunately, African people do not want to try to see through African legal and conceptual framework what is happening now to African leaders. There should be, they say, something wrong going on here. Well, a Kôngo philosophical principle and its variants will enlighten us on the issue. In considering the physical and mental health of a leader, the true leader for a people, the Kôngo people say: Community-chief/leader does not get mental disease [Mfumu-dikânda kalaukanga ko], except otherwise, according to the three variants of the precited principle on the health of a leader:

> Variant No 1: "Mfumu-dikânda kalauka milongi katundidi"—a societal leader becomes foolish if he bypasses his people's advice.
>
> Variant No 2: "Mfumu-dikânda kalauka bilesi katundidi"—a community leader becomes foolish if he usurps his people's prerogatives.
>
> Variant No 3: "Mfumu-dikânda kalauka yèmba katûmbudi"—a community leader becomes mentally sick if he intends to destroy the public's fundamental institutions, such as yèmba.

The Kôngo principle of political philosophy cited here tells us that a leader does not suffer any ailment due to his functions be it physical or mental during his mandate if he shares his power, his authority with the people through their elected delegates. On the contrary, according to these three variants of the principle, if he considers himself the

law, the people, the synonym of institution, and the state then he may become the object of all kinds of troubles: Overworking or brain-fag, incapacity, nervousness, uncontrolled desire to stay in power, even if unable. Instead of being a leader who listens to the people, he becomes a leader that speaks, matokula, i.e., a leader that imposes on the people his own will contrary to the African traditional concept of a leader's conduct in public affairs. The leader has ears, he does not have a mouth ["Mfumu matu; kavwa n'nwa ko"]. Many African leaders, as well as intellectuals, continue to underestimate their own people by the single fact that those populations do not speak western languages, the "languages of science" as they say. For them, says the imperialistic anthropology of some fifteen years ago, those populations still have "archaic mentalities". That is a grave accusation.[2] For many leaders, African languages are the poorest ones in the world. They cannot, by any proof, accept that certain among our languages are by far richer than the languages of today's leading technology. With the English word COME "framed" by diverse prepositions, the Kongolese (Kikôngo) demonstrates the richness of African languages, languages considered by many as unable to transmit knowledge:

Come	Kwîza, lwâka, pala, vaikisa, lumina
Come (down)	Kulumuka, kôka
Come (out)	Vaika; lènda

2. See Th. Obenga in his *La Cuvette Congolaise*, pg. 73.

Come (in)	Kota, fiolumuka
Come (up)	Tômbuka, maka: sônga
Come (on)	Vova, tatamana; bwè kwândi
Come (back)	Vutuka; vutukila
Come (about)	Lwâka; zûngana, bwa
Come (across)	Bwâna; sabuka, luta
Come (along)	Nûnga; tatamana, bûndana, wîzana, zolana
Come (after)	Lânda, vîngana
Come (around)	Sîngisa, tambudila, siâmisa
Come (at)	Lwâka, tûla; bwîla
Come (between)	Vâmbisa, pwaka, zènga, kambakana
Come (out with)	Zâyisa, tèngula, samuna
Come (against)	Bulana, ta sâkuba, kondama, bûtana
Come (apart)	Mwângana, kukivâmbula, tatuka, tîna
Come (away)	Nânguka, lônduka
Come (before)	Tèkila, twâma, vita
Come (by)	Viôkila, lutila, yôkila
Come (over)	Bwîla, tâna, kwîza
Come (together)	Kutakana, yônzama, tôtana, bûndana
Come (under)	Tambudila, yâlwa

I sometimes ask myself for whom African, even the world's intellectuals and scholars do make fun of? I grew up in a village of at least 1,000 inhabitants (before it knew the rural exodus). There was not a single policeman, the jail was unknown, no secret agent, i.e., a people's watchdog. It did not have a bureau of investigation, no sentry to watch

on people's goods. In daytime that village was practically and in its entirety empty without a single person to take care of unlocked doors. Strangers were always welcome. Everybody felt responsible to everybody else in the community and its neighborhood. When a community member suffered, it was the community as a whole that suffered. Until age 25, it was very nice to live in that community, literally a community without problems. Such communities still exist in many parts of the world which are known as "developing regions" where the imperialistic arms race did not yet trouble the peace. But take any modern African city (center of imported civilization) where we find thousands of policemen, security services, schools with their many hundreds of "civilizing" teachers, all kinds of counsellors, all kinds of knowledge unknown in rural milieus, and do not talk about warranted jobs! Could you imagine or tell how many corruptions, fights, insults, falsifications, discriminations, kidnappings, and crimes are made every single day by our leaders and intellectuals in such cities? Any of those cities are as alike as any city in the world. And my question remains, where is that Kimûntu (the state of being human), that we should be?

Africa is suffering now because it has chosen and adopted a law that has less to do with humanity, a law that emphasizes more the life of the disliked, undemocratic, and unpopular leaders and for the no-soul-minded-objects. The weight is so great upon African leaders' shoulders that it is impossible for them to think coherently, and consciously about their national responsibilities. Africa, under such a leadership with such a law, will be good for nothing. Our

world needs a new order. Such an order is only possible with a new law in newly born countries. A law that should neutralize present world antagonisms. Africa may greatly contribute in building such an order if it chooses a law that sees man's value and needs first rather than his destruction. African people should unite and strongly stand on their own feet at this time where even the most democratic countries become undemocratic; a time where peace-keeping countries become dictator supporter countries; a time where human rights observers become human slaughter encouragers. African salvation will not come either from the East or from the West; it is entirely an African affair. Our world is frightened about anything because we are entirely dumped in an ocean of human blood and no one can breathe. I hope this study, in its perspective of traditional African law and crime, will be of interest to lawmakers and improve their understanding of these African concepts, especially those related to land and to social structure.

The study is not itself a comparative study of western and African concepts of law and crime, but a description of traditional African legal concepts among the Kôngo, one of the most important zones of the African culture. The elements of law described here could, in the future, serve as sources of information for a comparative study of law and crime. These concepts are important because they reflect the larger society and cultural history. Because of its alliance with western imperialist-capitalist masters, the present African leadership is developing legal systems on western grounds which lack a clear understanding of African cultural traditions in terms of law; traditions which should

give rise to authentic and original African constitutions [tusikudukusu, pl. of Lusikudukusu].

It is almost impossible these days to avoid western even eastern influence on African legislature. But the tendency towards westernization or easternization of African legislature raises serious questions: Will western or eastern institutions imported into Africa fit into the cultural "tribal/ethnic" bases? Will not these bases be in perpetual conflict? Will not the replacement of traditional African laws based on taboo by western or other based laws cause some kind of social imbalance on African fundamental concepts and values? Is not the traditional taboo, collectivist or communalist African system the best system for African development? These are some important questions I would like to discuss, not as a specialist in the matter, but as an African who has been nourished by the daily life experience of this systematic African way of living for more than forty years in my African Kôngo community. Not in cities, but in the countryside where the real African life is met, and where most critical African problems are lived, and above all, where languages and cosmologies that generate all African thought and philosophy are still alive.

Most of today's African leaders, in their daily demagogic political speeches recognize that their countries do suffer from one mortal disease whose cure must be immediate. A disease that has become a keyword in all political, economic and philosophical debates in all societal levels worldwide: the question of exploitation. But what is very strange and imperceptible to any human mind is that these same leaders ignore the fact that they are, at the moment,

the key-leaders of those African countries where exploitation persists at a faster rate than what was known during the colonial epoch. This exploitation has reached the highest point of national ruin. No one cares about real social and community needs; no one cares about what will be the national next day; no one cares about our positive old ways of thinking and of taking care of our fellow human beings; no one cares about our norms and values; no one cares . . . and so on and so forth, except planning who may be able to shoot at Kele-Kele-dia-Nsi, my opponent; digging for causes and reasons to eliminate anyone attacking insane political behaviors. What means are necessary to stop a particular region or ethnic group progressing in this country. That is the way of thinking and of acting, not of all African ordinary people, but of most of today's leaders of Africa; leaders that do nothing more than killing, hanging, corrupting and increasing the illness among us: the exploitation. It is certain that everybody agrees that as long as this disease remains in its present form, all of Africa will continue following the path of underdevelopment, i.e., of economic slavery. Its populations, the African people, be they Black or White, will remain ill-fed, ill-housed, ill-educated, ill-clothed, and perpetually victims of outside systems, ideologies, values and laws.

No, Africa needs a change because its' populations need it and not because someone else wants it for them. It belongs, first, to every African leader to have the deepest understanding of all of our regional cultures that symbolize ourselves if we hope for a true, real, and profound change in Africa, the first continent of mankind.

An African leader who considers as tribalism our national diversities commits a national crime because, by doing so, he himself denies the existence of the nation itself. Are not ethnic diversities that made USA, Russia and China, great nations! Ethnicity is not a disease, it is, in its diversity, a national pride. Nations are forests—"Nsi mfînda" says a Kôngo proverb. A forest of one type of trees is not a forest, it is a "n'dima" (orchard) no matter how large it is, for a forest is always an ensemble in diversity. Our national cultural, linguistic, artistic, and economic diversities are also our national pride on which our national African Constitutions should be based. These ideas are discussed, especially those based on Kôngo culture, a Bântu ethnic group in the center of west Africa. Let's now briefly talk about this cultural zone and its historical background.

Historical Background of the Kôngo Cultural Zone

Certain parts of Ex-Belgian Africa, as well as certain others of the Angolan Popular Republic and that of the Congo Popular Republic were constitutional parts of the Ancient Kingdom of the Kôngo that was destroyed by the Portugese and its allies in 1482. The Berlin Geographical Conference in 1884–85 divided this Kingdom into three imperialistic zones: One part, part of the present Angola, went to the Lusitanian imperio-dictatorial system; the second, part of the present Congo, to the imperialistic system of France, and the third, part of the present, undemocratic Democratic Republic of Congo, was made the private property of Leopold II, the King of Belgium.

Unable to develop his private property, this rich territory within what the colonists called the "dark continent" (a point of view that opposes that of the ancient Greeks who knew that Africa was the source of their scientific progress). Leopold II gave up the Congo at the consent of the Belgian people in 1908. The Congo of Leopold II then became the Belgian Congo. Since then the Congo entered a period during which its important traditional institutions were sys-

tematically destroyed. Boko, the most popular and most important school was destroyed; social and political institutions were prohibited. Kânda, the structural base of the African community life as well as its organizational patterns were disorganized. "Those who were people became apes," says a popular folk song which shows how colonial tortures transformed African people. We were people, but by exploitation we are made apes, working in corvee [Twabèdi kwèto bântu twayikidi bankewa; salanga! o kiniemo!].

The word Salongo, in lingala, is a deformation of kikôngo, "salanga", which had in that case negative connotations during the colonial epoch. It signified dictatorship, wicked authority, forced work, exploitation, and many other similar meanings. Today, it is a political motto, pure and empty pretension of certain African governments used to lead their countries if not to the first, to the second or to the third position of economic development, but never to the fourth one.

African authorities, because of their lack of collaboration with their well informed countrymen and scholars, tend to reverse the national historical truth. This is the case of Salongo in Mobutu's "Zaire", and many other cases. Salongo was a popular folk song among civilians as well as among militarymen. This folk song was the strongest popular song criticizing and insulting the Belgian colonial authority in Congo. This song is a veritable monument of attack against colonialism, the leopoldian one in particular, in central Africa during the time of what is known as "Effort de Guerre" (war effort). I produce here the lingala version of the song after corporal Bandi-Makaya, a veteran of

WWI(1914–1918), one of our best informants about our national oral history collected by our efforts at Luyalungunu lwa Kûmba-nsi Institute.

Salongo
E e e
Salongo
Alinga mosala
Biso tokoma bakoko na bino
Kosalela bino
Mosala ya mbongo
Lokola ebende (machine)

Salongo
E-e-e
Salongo
Alinga mosala
Biso tokuma baumbu na bino
Kotekisa biso
Na Saki ya mungwa
Lokola mosolo

Salongo
E e e, etc.
Biso tokoma banyama na bino
Kokengela bino
Na porte ya ndako
Lokola bapaya

Salongo
Biso tokoma bangamba na bino
Komemaka bino

(Na) Mapeka na biso
Lukula ba mpunda

Mondele mobomaka biso
Lokola ba niama zamba
Likolo mabele
Bakoko batikila biso
Salongo

Opposition against colonialism and exploitation led the country to fight for and win its freedom in 1960. The people's main goal at that time was to build the country upon traditional positive cultural values of all our regions' particularities. Values deeply rooted in our social organizations, in our traditional unwritten legislatures, the fu-kia-nsi, the national socio-structural systems.

Social Organization

The Kôngo society, as well as most African societies were and still are, communalistic, i.e., each community self-determines the social, political, economic organization and leadership. "The Kôngo had a king up until the time of colonization, but his position was decidedly titular" and the same author continues "The mode of production established a minimum dependence between different community segments and there was no private ownership of the means of production." (Kajsa, 1972:3)

Each local community or Vata, which is relatively independant, has two or more Belo. Each belo has two or more

Mièlo-nzo (sing Mwèlo-nzo/mwèlonzo). The Mwèlonzo is divided into Miôyo (singular Môyo). The Môyo is also termed as Buta. The Buta is the smallest but most important institution in Kôngo social and organizational structure. It is here that basic family education is carried out: language, parenthood relationships, a general knowledge concerning local plants as an introduction to popular medicine, community or ethnic history (law, migrations, ancestors), etc. Each of these divisions is a social and political entity which meets to discuss or to regulate community problems under the leadership of the wisest and strongest of the group.

The most important and powerful institution within the community, vata, is the Belo. The Belo is symbolized by its public house where social, political, economic and organizational issues are discussed before being discussed by the community assembly. This public house is called Boko [mbôngi, yèmba, lusânga, kiôto], a word that literally means "house without rooms", i.e., a house in which privacy has no room. I give here certain proverbs related to that basically very important Kôngo social institution, the BOKO:

1) "Boko wabokudisa nkuni mu vata." It is the boko that orders the collection of firewood in the village (to make a fire circle for a public hearing).

2) "Vata dikôndo mbôngi diafwa." A village without a boko is dead. A society without institutions where public freedom is warranted is straight to its fall.

3) "Boko wabokula mâmbu." It is the boko that breaks (cuts) the affairs in the community. All decisions in the community are public agreements made in public at ku boko, the public house.

4) "Boko wabôka mu vata . . ." It is the boko that calls for meetings in the village. Boko, the entire community, decries a state of emergency in the community.

5) "Mbila boko ni bèto kulu," the call of boko belongs to all of us. Public institutions are public; individuals cannot make them private affairs. The public call makes us all stand.

6) "Mbôngi wabônga mâmbu," variant "Mbôngi wabôkila mâmbu." It is the mbôngi that takes care, investigates, all affairs in the political, economic, social, and diplomatic matters, in order to discuss them publicly in the view and the hearing of all community members. Community alone can do what is best for its members.

7) "Lusânga wasangumuna mâmbu." It is the boko that raises problems and issues of all orders, be they of yesterday, today, or the future. The community alone is aware of the problems of its members. The Boko/mbôngi can undertake any project for the welfare of its members.

8) "Lusânga didi dia kimvuka." The lusanga/boko is the center, think tank of community activities

(mvemono). Outside of this "didi dia kimvuka," man's activities are sterile.

9) "Yèmba wayembamana mâmbu ma kânda." It is the boko that covers community affairs. The community covers more than what one can say.

10) "N'samu katoma ku kiôto; kabîya ku kiôto." All solutions are possible at ku boko. Conflicts are not discussed outside of the community institutions.

11) "Kiôto kiôko kia kânda kalâmbanga." It is the boko that cooks community inhalation. The community healing meal is made at the boko. The boko is the healer of community diseases, problems of all orders.

The short list of these Kôngo proverbs shows how the Boko is an important social institution among the Bântu-Kôngo, where only public and community affairs are discussed. To speak about private affairs in this public institution, yèmba, is a public crime. One does not plot inside Kôngo public institutions. It is interesting to notice here that the external part of a house, veranda, among the Kôngo is called yèmba, i.e., the public part of the house. This part is for public use, to sit, work, gather, take shelter or even sleep under it. The owner of the house has no right against those acts. Another very interesting Kôngo proverb/principle says "What you think belongs to you, but what you say belongs to the public," [Ma ku nsia n'-tima, mâku; matèle, ma ku mbazi.]. Inside you are you;

outside you are not. You are only a tiny part of a huge and coherent body, the community within the universal totality.

The community council of elders [mfûndu a mbuta za vata] meets in the boko. Their duties are to review and discuss all questions related to the community life and submit their proposals to the community assembly of honored elders [fôngo dia mfumu ye ngânga za vata]. Members of the community council are sent to the community assembly. The boko is also the center, didi, of cultural information. It is here that research or study on social problems is done. It is here also that new members in the community, visitors, make their first step toward integration in the community. All personal and political alliances are made in the boko in public view and by public accord. All decisions made ku boko have "force de loi" (force of the law).

When the community assembly [fôngo dia vata] meets, delegations from other communities are free to participate in the assembly in the interest of their own communities. Here each belo, as a delegation, carefully handles all pertinent questions concerning the community life.

In any assembly, the community delegations can discuss all issues pertaining to community except the three issues of community/clan, land, taboo (Kânda, N'toto, Kîna). The community land is untouchable, it is considered taboo [kîna or n'lôngo] because it belongs first to the eternal community roots, the ancestors, (the real living gods) as well as to the people in the living community. Traditionally every assembly must start with alternatively repeated mottoes called "bikûmu" (Fu-Kiau 1973):

Kûmbisi: Kîna kia n'toto!
Kûmbi: Kîna kia nsi
Kûmbisi: Kîna kia nsi!
Kûmbi: Kîna kia n'kângu!
Kûmbisi: Kîna kia n'kângu!
Kûmbi: Ndefi tûka mu bakulu!
Kûmbisi: E n'singa-dikânda!
Kûmbi: Nînga ka tabuka ko!

Leader: The land taboo!
Audience: Country's taboo!
Leader: Country's taboo!
Audience: People's taboo!
Leader: People's taboo!
Audience: Infallible oath!
Leader: What about the community's bio-string!
Audience: It must be strengthened, not be cut down (weakened)!

These very powerful dialectical aphorisms and chants are used by the Bântu-Kôngo when publically dealing with serious situations menacing a structurally fundamental, social organization or institution, such as boko or a public good such as land. Such "Kûmu", dialectic aphorisms, are considered to be public legal oaths, and at the same time, become social taboos, i.e., as Balikci states, "The first automatic defense mechanism against uncontrollable and unpredictable dangers" (Balikci, 1970:223). Defense mechanism values of N'singa-dikânda's accumulate by the community in the course of time. The n'singa-dikânda is the moral, social,

spiritual, cultural, and physical link between community members, but also between them and their ancestors, the eternal root not only of life, but also of the law. The n'singa-dikânda is the biological string that links all community members, dead or alive, to both ends of the rope.

Through its community council and community assembly, the Kôngo society makes its laws and trains its youth for national and community defense. Because the army had to serve the community's interest, it was the responsibility of all people to educate their young men and women. "In the Kôngo there was no real standing army. Soldiers were recruited by general mobilization" (Kajsa, 1978:79). The army in the old Kôngo was by and for all people. The main mission of such a populist army was to kick all enemies out of the ancestral taboo lands. The defense of the land was and still is the cornerstone of oral and unwritten legislation. One who knows the Kôngo land holding system, knows its social organization, and therefore its concept of law and crime in the past as well as the present.

The Ancestral Land

One of the essential characteriestics of the Kôngo system of property is its inalienability. There is no valuable condition that could change this inalienability of the ancestral land. "Land was not a commodity to be bought and sold. Land was inalienable in the traditional system. Each domain was owned by a certain matrilineage which could indeed grant the use of a part of its area to a relative or even foreign matrilineage, but this did not mean that it gave up its land rights." (Kajsa, 1978,

p 71). In their fu-kia-nsi, the unwritten law, the traditional land system, the Kôngo say to sell community land is to carry a mortal yoke[Wateka n'toto wa kânda neti ngôroro/vangu]. Malengreau also wrote about this same concept of the inalienability of the land among other Bântu people of the Congo basin. He says that the African communalistic concept of society was based on a very strong law, that of "the indivisisbility and the inalienability of the land" (cited by Muller, 1956:13). Whoever does not have access to land is dead; no matter how rich he/she is.

Contrary to what is happening in the Modern African puppet states, with a few exceptions among the more progressive countries, "The chief of the community is not the landlord, but only a manager of the interests of the community of which he is the head, (Muller, 1956). That is why it was almost impossible to corrupt a true African societal leader as the Kôngo will say the community leader is uncorrubtible for he knows kinswèkila, corruption, is a pitfall to the community and to the country, Mfumu-dikânda katâmbulanga kinswèkila ko, n'tâmbu kwa kânda ye nsi]. Today, kinswèkila (embezzlement) has becine currrent money among leaders in Africa. When Africans talk about what oral traditions say about land ownership, most scholars, bought by capitalist-imperialist companies and corporations, often reply that they do not trust unrecorded traditions; they totally ignore what their friends, other fellow scholars, have recorded about the African concept of land ownership. There are many documents by western writers and reporters on African oral traditions related to the issue of land ownership. Most of them point out the upholding of

this concept throughout most African societies and communities as one Africanist scholar writes, "The clan possesses lands in title of occupation and of use, i.e., to live on it and for it. The right of occupation and the right of use belong, not to the chief of the clan but to the entire collectivity" (DeCleene, 1946:25).

Capitalist-imperialist forces did not understand the African concept of the land holding. European colonial exploitation introduced the theory of "vacant land" in Africa ignoring totally, as Malengreau (cited in Muller, 1956:10) states that "The territory is the property of the community . . . vacant territory does not exist." The uncultivated lands left in the natural process of refertilization according to the African traditional rotary system were seen by Europeans as wasted and vacant lands. The African rotary system was instituted in order to avoid the impoverishment of the soil in a continent, such as Africa, with a very harsh and drastic climate. Without knowing the reason for what they saw and believed as a precarious abandonment of the land, they seized it because they had firearms and made it "vacant." Due to the possession of arms and agressive technology, the colonization ordered the expropriation and relocation of native communities. They declared all of what was believed to be vacant land the state's land, i.e., the property of European settlers, the colonialists. It was by this process that the illegal and minority govenments of Southern Africa seized the lands they occupy today, where they built the most inhumane governmental system that man has experienced since the beginning of time: the western, Christian, apartheid system (in Zimbabwe and in Azania).

The Congo Free State, freed from western penetration through an ordinance on July 1, 1885, gave the mining company of UMHK (Mining Union of Higher Katanga) an area larger than half the size of Belgium. Many other domains and concessions were also freely distributed to other allies of imperialism (Kajsa, 1972:73). Lemarchande states the same view "Thousands of acres were given to missionaries, private companies and settlers." (Lemarchande, 1964:11). Only good and fertile land was expropriated. Land was also automatically expropriated at any time once a mineral was found on it. This expropriation of good, fertile, and rich soil, between 1910 to 1930, became the principal cause of malnutrition, disease, the increase of the death rate, and a rural exodus. The transfer of African community land to capitalistic and private ownership was the key to the destruction of the traditional African institutions of law and justice. This same factor became, since 1950 to the present, the main cause of struggle on the African continent, the struggle to free taboo ancestral land from the hands of corporations and their allies.

The existing legislature in Africa cannot free the African people because that legislature is sterile and alienated from its true cultural and environmental milieu. It is not rooted within the people's culture. As Yabila says "The law becomes sterile when one separates it from its milieu" (Yabila, 1974:78). Its primary goal is to defend existing and future adventurists' properties and interests in African land, the people's land which is a taboo ancestral land. There needs to be a radical change in this legislature today because "The law is not only a science, a set of

techniques of analysis, but a vehicle of culture" (Yabila, 1974:79). That law, in order to be take root in African society and serve as a cultural vehicle, must rise from within the people's culture. The law must speak the same language spoken by the people and be written in that language. All modern African constitutions and laws are written in foreign languages—the fact that they are written in languages unknown by the majority of the African populations, is already depriving the African masses of one of their most important rights, that of knowing their law. To understand the law fairly, exactly and completely is a human right. African laws are not, in that case, written for the African people, they are written for those who are interested in exploiting Africa and its people in order to facilitate their tasks, that of underdeveloping Africa.

In certain countries only 1% of the entire population could read and understand the official language in which laws are written (Fu-Kiau, 1969a:12). In many African countries, documents, newspapers, and books related to governmental activities often are not allowed to be sold in the country. They are kept in secrecy from the citizens, but exploitative companies and corporations have all rights of access to them. This fact shows and proves that most African governments work as agencies of foreign governments.

Changes in matter of law are almost impossible in Africa because of the state of African parliaments existing there today "The parliament as it is . . . retards the application of vital decisions and does not play its role of guardian of the public interest" (Young, 1965:355).

African parliaments cannot function with efficacity for the people's well being because of the external influences which always try to "buy" all sons of the continent who are supposed to be responsible for it. This situation has gotten worse for the case of Zaire since the withdrawal of the UN army forces in 1963. The removal of the international forces from the Congo (Zaire) gave way to a new situation: Neo-colonization and its intensification. The country found itself in a situation where it could find no solution to its problems. As Young says "There are no doubt solutions, but no one among them leads automatically to success because in all circumstances the external influence became again more and more important since the retreat of the UN forces (Young, 1965:356). As such, internal struggles will continue in Africa until change in the interest of the masses occurs.

The African masses fight today because their present leaders continue to follow the path of a very negative capitalism, which is not their way of life. This capitalism results in crimes against innocent and peaceful people by preventing them access to their ancestral tabooed land and the joy of liberty; the liberty of political participation. The African masses see the behavior of their leaders as a public crime. They will be judged as well as their supporters.

Crime

One talks about "committing a crime" in western judiciary language. But in most African cultures, and that of the Kôngo in particular, one says "Nata n'kanu," bearing

a crime. One must discuss the contrast between these two concepts in order to more easily understand the African concept of crime. This distinction is basically linguistico-cultural. Understanding "les-jeux-des-mots", wordgames, is very important in any study of two or more distinct cultures. A wordgame is a key word to intellectual or scientific understanding. In English one "feels a pain"; in Kongolese (Kikôngo), one "sees a pain," [mona mpasi]. When an Englishman "smokes a cigarette," a Mukôngo will "drink a cigarette" [nwa saka/nsûnga]. In English one "smells a certain perfume," the Mukôngo will "hear it" [wa nsûnga]. When western school defines man as "an intelligent animal, an imperial animal" or as a "toolmaker," as do the non-initiated African scholars, the westernized, i.e., the "kiyînga" in the African way of thinking; the "Ngânga," the intitated African man in the African way of thinking, who is a specialist of perceiving the world's things, will, himself prefer to say that the human being is a system of systems [Mûntu i kimpa kia bimpa]. He is also variably called "n'kîngu a n'kîngu"—a principle of princples, i.e., the pattern of patterns. Because "mûntu," the human being, is the key system of systems, he is able as such to produce materially and technologically other mechanical systems[1]. For the Bântu, in accordance to the concept expressed in the Kôngo language, man is not an animal, nor is he comparable to one, "mûntu," the human being has the dual [mwèla-ngîndu]

1. For more information about Bântu-Kôngo thought, read the forth coming book by Fu-Kiau, Makuku Matatu.

soul-mind that distinguishes him from the rest of the things of nature[2] [ma-bia-nsemono].

When the physical body dies, says a Mûntu, the dual [mwèla-ngindu] of that being remains within the community or out of it. The dual of the being [Mwèla-ngîndu], continues to act and to talk to and among the community's members as well as to the world's community, through dreams and visions, waves, radiations, and through monumental acts: the biological, material, intellectual and spiritual treasures accumulated in scrolls [ku mpèmba], the past, i.e., the perpetual bank of the generating/driving forces of life. (See figure 17). There is no end in the dingo-dingo process, the perpetual going-and-coming-back of life as well as in the Mûntu's [mwèla-ngîndu]. Life is a continuum through many stages (as discussed in Makuku Matatu). For the Bântu, there is no death and no resurrection; for them life is a continual proces of change. An animal's life [zîngu kia bulu/môyo a bulu] does not have the dual [mwèla-ngîndu] soul-mind. It does not follow the process because the animal is not a system of systems [kimpa kia bimpa]: it's not a vertical being, it is a prostrated being. Animals are horizontal beings, they move and act instinctually. The mûntu, human being, is a V-H-being [kadi kiatelama lwîmbangânga va lukôngolo]. He stands vertically on his feet first, he thinks and reasons before moving horizontally to meet the challenges of life and of the world.

These differences in feeling, thinking and perceiving are

2. The translation of Mûntu as a person or human being is more accurate than the word "man," which has its equivalents as "bakala, mobali, jend" in certain Bântu languages.

Figure 20.

similar to the concepts of social and structural organization. Outside of the expressions "drink tobacco" [nwa saka], pull tobacco [benda fûmu], suck tobacco [wèla nsûnga], and [tompisa fumu] smoke or fire tobacco, it is almost impossible to find in English the correct conceptual meaning a Mukôngo gives to the term smoke in his or her tongue. This tells us how impossible it is to impose a new system that cannot possibly fit on a people who already have their own system of thought. In the west one believes that he/she is born with his knowing power (IQ). The African individual who is intitiated to principles of life and living will say no. Knowledge (IQ) is not in us. Knowledge is outside of us. The only thing we have in us is the power to shelve the information or data in us and reproduce it at will. One cannot dance with ease in a borrowed wrap (N'lele ansômpa ka utominanga makinu ko). It is wrong for one system to try to manipulate or impose one's way of thinking upon other systems. Such an attempt only worsens the world's relationships, a confirmation of the total lack of know how in the area of, knotting (coding) and unknotting (decoding) in one's own life [kânga ye kutula mu luzîngu]. But let us go back to the concept of crime.

In the western concept, the individual seems to be responsible for his crime. He is either conscious or unconscious of it; it is only committed by him. The western expression "to commit a crime" does not seem to have any historic or cultural implication. But in the case of the Kôngo, the expression, to bear a crime [nata n'kanu], there are cultural, linguistic, social, environmental, and genetic/biologic roots. The individual, before committing any crime, carries a certain set of learned criminal concepts, images, expressions, symbols, discussions, words, habits, and facts upon diverse social scenes. In other words, for the Bântu, a crime is the result of an internal psychological state carried by an individual since his childhood, mainly accumulated during the period of growth when the child acquires social patterns. That state is given to him by his social, cultural, physical, and systematic environment within which he is bathed by negative as well as positive waves/radiations [minika/minienie].

Crimes are not individual acts. They are, in many cases, earlier social creations which do not appear until later, at the moment they are committed by an individual who only is the symptomatic furuncle of the criminal radiations accumulated within the society.

Crimes are found within social and cultural patterns; in the food and in the way a society eats that food; in its taboos; in its language, and the vocabulary used to communicate concepts, ideas, and values; in the way alien cultures are interpreted, and in the way social, cultural and ideological discrepancies are understood.

Before he goes to initiation [ku kânga, ku kôngo or ku

lônde] (Africa) or to school (other societies), the child learns such concepts as steal, kill, lie, sin, rich, poor, minority, foreign, mine, yours, illogical people, reserved for green people only, etc. It is through this kind of socialization that the concept of crime is transmitted to members of a particular cultural system. Societies as well as systems prepare their own foes and their own underminers. Crimes are foes and underminers of societies and systems. They are the conduct of societies and systems. The repetition of a criminal act shows how bad a system is. Crime, for the Bântu-Kôngo, is a learned behavior, and it is possible to eradicate it from human society.

To teach young men any word that has a negative connotation for the community is regarded as injecting criminal roots within the community. The African people and the Kôngo in particular, believe that the reason for committing a crime is relative to the crime and social or cultural system in which he lives. In other words, a social system either favors or does not favor crime. In pouring war-like toys in our communities, children are engaged in the easiest process of learning how to commit crimes. In other words, the war-like toys' industry has industrialized crimes within human society.

When a crime is committed, judgment should not only be passed on to the criminal, but also on to the entire community in which the crime found its roots. A community in which a man or a woman poisons his or her spouse would have trouble finding new alliances with other communities, and one will say to such a community: Be aware that that community gives poison by all means [kânda diôdio ndîkila

bavânanga]. As a consequence, nobody will shake hands anymore with someone from that community; nobody will politically deal with such a community; nobody will seek water in such a community; nobody will dream to marry in such a community no matter how beautiful the youngsters are in that community; and nobody will seek a good friend in that community. Such a social behavior among the Kôngo tells how the crime is not seen as an individual act, but as a social one. If the poison used was developed within the community for other reasons other than killing, the community, its holders of the community [sîmbi bia kimvuka], will develop a strong social and legal ethic about the use of that poison.

In a society in which people believe in the concept of bearing crimes before possibly committing them, punishment is first considered communal before being an individual matter, and as a consequence the elders discipline on the young is very important.

The Kôngo society is a good example of a society whose entire social structure is basically a taboo system. The most important taboos are those related to the land, goods from that land, and all matter related to the community name. As such, most of what are considered crimes are related to the issue of land, the source of all goods for the survival of life.

a) Crimes concerning the land

We have already said above that the right of land ownership belongs only to the community. No one in the community could claim private ownership to any position of the land. To own or sell land is considered one of the most serious crimes that an individual may commit, crimes for

which he may not be forgiven by community members. Land, because it is an inviolable taboo, should remain in the service of all community members.

During his lifetime a community member has the right to harvest his fields and fruit trees, but after his death, the land and all property on that land, i.e., fruit trees, houses, industries, farms, etc. go back to community ownership. This kind of property inherited by the community, according to the basic concept and taboo of the inalienability of the land, is called fwa-dia-kânda. The fwa-dia-kânda is an accumulated heritage that enforces community control of land and all properties related to it. These properties constitute the basic sources of kânda's common-wealth [mvwîlu a kânda] also called kimvwâma kia kânda or mayudukwa ma kânda used to solve kânda's diverse problems [lânda n'samu mia nsi ye mia kânda] or to assist community members in time of need.

b) Individual wealth is an abominable crime

Individual wealth of all kinds above the accepted standard of necessary goods, is considered a crime. One says that this kind of wealth could not be accumulated without exploiting [wuka/yiba] other members of the community. In that case, the wealth itself is called kimvwâma kia muyeke, wealth that betrays, yekula, the community and its members. The owner of such excessive properties was often killed or hoodooed [lokwa]. African communities believe strongly that the individual accumulation of property has always had negative effects on the traditional social structure and on policy-making institutions.

The traditional social system of the Kôngo does not permit rich people to lead national or community institutions because a proverb says a rich man never talks or fights for other people's interest unless it is to further his own interests. [Mvwâma nsusu; kanwâna, mâki mândi katânini]. That is why traditionally, wealth does not play a role in either the social ranking system or alliance making among the Bântu (Muller, 1956:8). This situation is changing today because the same rich individuals have the power to buy guns which give them not only more power, but the license to kill whoever they declare as dangerous. Firing squads are increasing throughout the African continent, not of criminals, but of innocent individuals who are challenging corrupt practices of politicians.

c) To misrepresent his kimvuka is a political crime

A Kôngo proverb says politics is a community matter; the individual does not make community policies, for individual policy was unknown since the time of the ancestors [Kinzônzi kia kânda; kia kingenga bakulu (ka) basîsa kio ko]. The individual does not make community policies says another Kôngo proverb one mouth is an empty calabash [N'nwa mosi tutu]. Kôngo traditional thought explains clearly that all people develop and direct community policies. Individuals do not make policy even though they are allowed to represent the community by delegation. An individual who is going to represent the community policy is publicly tested before being sent on any diplomatic mission. If he fails by misrepresenting the community he is buried alive in a public place, generally in the market place, zându (Munzele, 1965).

To misrepresent the people or the community insists Mbuta Munzele in his marvelous book on Kôngo traditions, is to compromise the future of the community. In order to show the seriousness of such a political crime, in accordance to the law, the criminal was buried alive publicly in the market place. Before his burial, the criminal made a public statement of his crime, gave advice to future representatives of the community policy and diplomacy, and thereafter he was thrown alive in a burial hole. Mbuta Munzele clearly tells us that his diplomatic mission [kintumwa kia maghûbi /kinimalônde] was one of the most dangerous functions. Failure in such a mission led straight to a cruel and inevitable death.

Political and diplomatic missions were akin to deification for those who knew how to handle the people's responsbility. Coming back from an important and successful mission for my community, a sîmbi kia nsi, literally, holder of the country's equilibrium, a wise man took my hands, spit on them, and said: "If you season the policy of people and the community correctly, you are deified" [Watwîsa mûngwa ye nûngu mu kinzôzi kia n'kângu ye kânda, zâmbusu]. This Kôngo proverb shows us that only obedience to the people's will makes people heroes and gods and not otherwise for the red carpet is not requested, it is earned [nkwâl'a luzitu ka yilômbwanga ko].

Because of the embodiment of this concept of others before oneself, the Bântu's daily expression tends to eliminate the subjective and egoistic use of "I" when dealing with important social issues. They prefer to build their thought on "ancestral" basis, i.e., historic and taboo basis, the accumu-

lated knowledge and experience: the ancestors in their experience have said or the past says [Bakulu bata ngana] or [Bambuta bata ngana]; according to ancestors' law [Ngana yata bambuta]; the spiritual holders of the country have said [Sîmbi bia nsi vo]; accordingly to the unwritten law, the traditional constitutions [Lândila fu-kia-nis]; Country's practices, norms, values, patterns, and systems do not say it [Kisinsi ka kitèle bo ko], etc. All these expressions are judiciary, legal and sententious expressions mainly used in public statements, or to fit ones own thought within the framework of social patterns and values, but also to avoid culpability before the law and public condemnation of selfishness. There is no creation outside of people. Pretended individual creation, according to Kôngo thought, is a lie and a social crime: creations are collective works, because they are people's accumulated thoughts [Mpângulu mayîndu mantotikisa]. In other words, they germinate from collective ideas. Notice here that the period in which proverbs were created [tându kiatewa ngana], is a broad historical period that transpires before colonization; a period in which the African Mûntu was able to think and create freely. There is a huge split between that period and the present time in Africa. The present Africa "swims" within a period without "ngana," (principles, theories, concepts or systems), this is a period of the oppressed man, i.e., the man without a brain, a brainwashed man. This is the suffering Africa, because it goes against, autocritique and collective dialectics [ntungasani ye kinzônzi], its own concepts.

For the Bântu, and the Kôngo in particular, it is a crime to own property that is worth more than the standard wealth of

ordinary members of the community. Such property could not be obtained by honest means without taking the path of exploiting the community and its members [wuka kimvuka ye bièla biândi]. Here is a widespread aphorism that community members sing (cite) before a meeting that deals with serious social, political, economic or criminal issues within the community (excerpt from Makuku Matutu).

Mu kânda
Within the community
Ka mukadi mputu
There is no room for poverty
Mu kânda
Within the community
Ka mukadi mvwâma
There is no room for ill obtained wealth
Mu kânda
Within the community
Ka mukadi mpofo
There is no room for blindness
Mu kânda
Within the community
Ka mukadi mfumu
There is no room for "order-giver"
Ka mukadi n'nânga
There is no room for slaves
Babo mfumu na mfumu
All are masters, and only masters
Babo ngânga na ngânga
All specialists, and only specialists

Mu kânda
Within the community
Bilesi
Young generations
Mu kânda
Within the community
Mwâna mfumu
Ancestors' sons
Mu kânda
Within the community
Busi/nsâng'a kânda
A sister, the community shoot
Mu kânda
Within the community
Nkasi a kânda
A brother, the future leader

Mu kânda
Within the community
Kinenga ye dedede
Equilibrium and equality
Mu kânda
Within the community
Kingenga/kimpambudi mwânana
There is no room for separatism/privacy
Mu kânda
Within the community
Sèkila kumosi
All sleep at once
Mu kânda
Within the community

Sikamana kumosi
All wake up at once
Mu kânda
Within the community
Mbèni ku mbazi
Enemies stand out

This very poetic and political aphorism of folk teaching demonstrates how the dialectical philosophy of "primitive" African collectivism is rooted among African societies in general, and among the Bântu in particular. African collectivism practised among the Bântu-Kôngo rejects poverty as well as private ownership of property such as land, industries, means of production, etc. Such properties should only be owned and controlled by the community. The attention in this community is more centered on man as part of a body, the community, [kânda/mumvuka]. As such, that part must obey the community law, and not the contrary of that n'kîngu, principle. The Kôngo concept of wealth and kânda does not mean that the Kôngo reject the practical money value; they, of course, do need money within the community to serve its members, not to oppress them, for they say—When you engender offspring, you must also engender the material goods to secure their life [Wabuta, buta na mbôngo].

Debate Process

According to Kôngo: social, political, economic, and judiciary matters must be discussed publicly. This concept is confirmed by the frequent use of two proverbs: There is no

privacy in affairs [Kingenga kia mâmbu kwanâna], and for want of going alone, the river is curved [Nto wayenda bukaka wakôndama]. All problems related to man within this context are social, economic, and political. And all social, economic, and political problems are problems of the peoples' interest; they should be discussed publicly to instruct both idiot and intelligent individuals [Mazoba ye bandwènga balwèngila mo].

The existence of public courts [Mbasi-a-n'kanu or fundusulu] among the Bântu exemplifies how community life was more important than that of a particular individual despite the material wealth he has, "Wealth does not play a role in the social ranking system, or in alliance making." (Muller, 1956:8). Human and communal values are more important than all the property a rich man may possess.

When conflict occurs within the community, the eldest of elder leaders calls for a public hearing/meeting with a general delay of one to two weeks if the issue does not need an immediate solution (the Kôngo traditional week had four days). He may urge that the meeting take place sooner, if it is a serious situation. This meeting always takes place beneath the shadow of a tree under which the court of judgment [Kiânzala kia mfundusulu] is arranged. Under this tree experts investigate the issue at hand, its ramifications, and its effects on the community life. The debate is carried on dialectically through diverse songs, slogans, proverbs, aphorisms, calls and responses followed by comments. The accused is seated within the circle and any community member is allowed to ask this person questions. The main goal of this procedural investigation is to under-

stand social problems and conflicts through the accused and therefore try to find a remedy to cure him as well as the entire community [nzila mu lâmba kiôko/kiôto kia kânda].

When the discussion of the case is over, two commissions [mfûndu] are set up. The first, a commision of decision [mfûndu za luzèngo], and the second, a commission of social reintegration [mfûndu za lutambudulu or mfûndu za bindôkila]. The first commission is established specially to take judicial measure fitting the case, e.g., death in case of extreme violation of communal law and taboo. This commission is only composed of men and women considered as outstanding dialecticians/judges [Zônzi biakafu-kafu], and whose names are chosen because of their interest in the total defense of the community and the inalienability of the ancestral land.

The second commission [mfûndu za lutambudulu] or the reintegration ritual commission is more ethical than the judiciary one. Its mission is to find out means and a process by which social balance will be reestablished and its law reinforced. But also, in the case of small infractions, to establish a ritual process by which the guilty or the deviant will be reintegrated in the community life by the ritual of forgiveness [Yambudila] (Fu-Kiau, 1969:68–70) or, in the case of a criminal, how he will be healed or punished.

Each commission gives, orally and in detail, a complete report to the public. It is up to the public to accept or to reject the commission's proposed decision. In case of public rejection, the case is left, very often, in the hands of the elders and the decision made by these men and women is

rarely rejected. It is said to be very frightening anytime the womens' side favors a strong decision.

Elders, in the Kôngo judiciary structure, form the highest body of justice, the court, [mbasi-a-n'kanu]; in other words, judiciary institutions in the Kôngo system are communal and independant. The king's duties were more diplomatic, martial, and monetary rather than internal administration, "Each community was a real state within the kingdom" (Fu-Kiau 1973).

The Kôngo concept of law and crime as described here is not well known by the outside world, even by those who were their oppressors, the former colonial masters. This ignorance is due to two main factors: (1) The ethnocentrism of the western world as built upon the colonial phenomenon which is seen as "The domination of a native majority by a minority of foreigners in the name of racial and cultural superiority" (Balandier, cited in William, 1972:8). This notion of racial and cultural superiority prevented the colonialists from objectively seeing the cultural values of the colonized. (2) Colonial masters had a different goal in Africa contrary to the one often stated as the "Mission of civilization." Their goal was and still is the exploitation of natural wealth or resources in order to further their own economy back home. "There is no development here, but only commercial exploitation of natural wealth" (William, 1972:10), and he continues "To sum up, all aspects of the . . . venture were subordinated to purely economic consideration. The educational system produced the skilled and semi-skilled workers needed for the exploitation of the Congo, while missionary organiza-

tions installed in these same workers a morality based on order and authority. Because of these goals conlonialism-imperialism did all in its power to destroy African cultures and traditions (what it continues through present African leaders) in order to deepen its racist and exploitative philosophy that left the heritage problems faced in Africa today. Fortunately they were not able to destroy the African "vibrating rolls/knots" of the period of thinkers [tându kiatewa ngana] which are accumulated "ku mpèmba, the perpetual bank of driving forces of life.

Yet Africa is in conflict today because of these artificial structures established by artificial African law, a law that is against the will of the African people. Africa struggles because it seeks to cut itself away from all the exploitative chains it is tied to. All investments, properties, concessions, etc. granted today in Africa under the present artificial law, are not secure for African systematic way of organization [Kimpa kia kisinsi] will not tolerate such departures from our kisinsi, the African way of life organization, and because these proprietorships support present inhumane regimes throughout Africa. Sooner or later Africa will uncover, through cultural driving forces, its taboo principles, the law of the inalienability of the ancestral land, etc. Whatever capitalism or communism may do in Africa by corrupting its leaders, Africa will never adopt any of these systems because none of them, in all their betterment, could fit well in Africa. The African future will be built on its own norms and values that are deep-rooted in its own systems, which are unfortunately unknown by the great majority of its leaders, our African Kisinsi. Since this system

is not discussed scholarly elsewhere, it seems important to me, before ending this chapter, to describe shortly what makes the main difference between this system and other systems, i.e., capitalism and socialism/communism [Kinyudiki/Kimayudukwa ye Kimumvuka/Kikintwâdi].

Capitalism, on a national level, is a system whereby the work of the majority of people produce the wealth for a few individuals who are owners of means of production. On an international level, capitalism is a system by which the world's developing countries provide the work and raw materials, to make the wealthy minority gain. In other words, the slavery of man by man is the basic source of capitalism and its expansion in the world. This capitalistic view is different from the communistic one. Communism, on the contrary, is a system that tries to control in the name of the state the wealth and the land of a given country pretending equality among its citizens. These two systems, capitalism and communism/socialism are, by all means, in the African view equally imperialistic systems. These two systems are the cause of the world's insecurity because of their superficial antagonism. Because of the lack of their mutual understanding they are destructors of international institutions, and above all, they are killers of the world's order and its leaders. They are indeed "oiseaux de même plumage" (birds of the same feather) whatever their tensions are. Neither system lives without their hand on the gun because they only own by the art of killing.

Contrary to capitalism and communism/socialism, the African "Kisinsi" is different. What the Bântu-Kôngo, Luba, Mongo, Nyarwanda, Zulu, etc., constitute in their

daily life is a system [kimpa/fu] whereby the land, source of happiness and blessing to all terrestrial life, belongs not to individuals, landlords, or to a state, as it respectively exists in the case of capitalistic and communalistic systems, but to the essential fundamental community, kânda, and all its members, be they poor, rich, scholars, idiots, young or elder. They all have full access to that inalienable land. As a Kôngo proverb says, "Community land is our life" [N'toto wa kânda ni môyo èto].

The Kisinsi is a system by which the chief is a symbol, the mâmbu, (literally words, affairs, policy) belong to the people of the community (society) in its entirety. In the African system, Kisinsi, the individual is never a land belonging to heirs. The right to heritage belongs to the community only. The African Kisinsi is explicit here by the Kôngo society, that it is a system where leadership is a moving force [Kimfumu ma kiantûmba] held through the "stooling" process [mu ntûmbulu] under the control of all social forces throughout their political, philosophical, religious, and productive relationships in all locative levels, conceptually and cosmologically generated here (see figures 6 through 17) from Kala, emerging life level and its growth towards leadership, to Tukula, present authorities' level and its leadership; from Tukula, through Luvèmba, the step for greatest change and for abandonment of all negative accumulated elements within the system, to Musoni, the social jinn, [sîmbi bia nsi], the step for regeneration of forces, potentialities, and vitality needed to reshape and rebuild the system, i.e. the rebirth of the process, or the dingo-dingo, the constant back and forth flow of energy of change. On the

basis of these cosmological ideas, the concept of dictatorship is impossible in the African Kôngo-Kisinsi discussed here through its cosmological ideas.

The Kôngo-Kisinsi is a conceptual system which is aware of Mwisikânda, the human community members, rather than about outsiders' interests [n'luta mia banzènza]. Kisinsi, a strong and fundamental African system that would build a strong Kisafelika, is not a chauvinistic system of philosophy. The Kisinsi is a huge tree which strongly emphasizes first, a positively peaceful and fraternal neighborhood among all its branches: On Kisafelika and Bisafelika, strong neighborhood in continental states and their inhabitants; on Kisinsi, strong neighborhood within the national diversities; on Kisikânda, strong neighborhood in the ethnic groups and communities; on Kisizûnga, strong neighborhood in local communities; on Kisivata, strong neighborhood in the village's subdivisions such as belo, mwèlonzo, môyo and buta[3]. The Kisinsi deals with all mûntu, human beings, as part of the human race and its community survival.

The Kisinsi is a system of philosophy fundamentally based on tolerance. The Kisinsi punishes with care and

3. The particle "kisi" is a prefix meaning norms, values, beliefs, system belonging to. Don't confuse this prefix with the prefix "ki" preceding proper nouns which means tongue of or doctrine set up by, philosophy of, e.g. Kikôngo (language of Kôngo people, Bakôngo); Kiswahili (language of Waswahili); Kisokrate (doctrine, theory or philosophy of Sokrate: Socratism); Kikimbangu (doctrine set up by Kimbangu:Kimbanguism, 1921); Kilenine (doctrine and theory of or about Lenine: Leninism); Kiklisto (Christism, not Christianism); Kibaklisto (christianism).

love; it regulates social conflicts in the ways of love and autocraticism [zola ye ntungasani]. As a member of Kisinsi, a Mwisinsi does not arm himself against another mûntu, because he himself is a mûntu, a being under the control of the dual soul-mind. He wants to see in all freedom other soul-minds develop in other bodies as in one's self in order to live [zînga, i.e., tâmbula ye tambikisa] receiving and passing on. Because systems do not have the dual [mwèla-ngîndu] by themselves, they become worse when led by leaders whose soul-mind development is under the lowest level of human value understanding. The Kisinsi, as kimpa/system in bad hands, becomes a killer and does kill.

Mûntu, the soul-mind-object [ma kia mwèla ye nitu], should not kill other soul-mind-objects as a respect to himself and to his bumûntu (mindfulness). When a mûntu, in whatever intention, kills another mûntu, he looses his state of inner human being [mbèlo a kimûntu], i.e., that of the soul-mind-object. He identifies himself with an animal, the no-soul-mind-object. Then he loses his verticality [kintombayulu], the power to think before making any decision, to yield for horizontality [kilukôngolo], the power to act instinctively as do all prostrated beings.

The act of killing soul-mind-objects is the strongest factor that reveals not only the weakness of a leader, but also his complex of inferiority and all kinds of psychological problems it may reveal. This is, in short, the main ideas that explain the Kisinsi upon which the African concept of law and crime discussed in this chapter find their roots. It is upon this sytem that Africa is going to build its future with its doors largely open not only to its "best friends", if they

do exist, but to all its enemies, because they are well known, for they are constituted as human beings, i.e., naturally, rightly and legally co-owners of our planetary land.

African leaders must see today's world policy differently in order to understand carefully from the bottom of their hearts the role that Africa should play in the future of the human beings that we all are, for the peace of this world. African leaders should deeply understand that the continent they are leading today has a special mission. A mission that should develop a new order which will save humanity and this world. As a Negro Slave, Hollis Read, wrote more than a century ago, "Africa has been reserved for the development of a higher order of civilization."[4] Such an order and responsibility will never be conceived by the awakening of Africa if its leaders continue to follow the path of present world tensions based on ideological antagonisms, and, moreover, if African leaders found African nations upon personal prestige, corruption, human torture, inconceivable expenditures, meaningless projects rather than seeking solutions to real, social problems posed throughout the continent among its inhabitants: Housing, nutrition, water, disease, education, transportation, poverty, rural exodus, and agricultural development.

I think it is a social crime for any African authority "paying" himself, say $5,000 monthly in a country with an economic system where more than 90% of the citizens, because of the poor national planning policy, live with less than $100 for the entire year. Today's African leaders do

4. H. Read, 1864: *The Nego Problem Solved*, p. 25.

not seem to be paid. They go as many times as they want to the national bank and "load" trunks of their cars with any amount of money they desire. For them every weekday is a payday. It is a universal shame for foreign governments to support such policies, whatever be their interests, in such corrupted, undemocratic and bankrupted nations. The fall of such governments will weigh more on their supporters rather than on the supported individuals themselves.

To Africans of all ages it is about time to rethink what the Kôngo ancestors aphorismically said once "Don't allow the exploitation to repeat itself" [Nkutu a zèngi fwânda lumbu kimosi].

Proverbs Used Within the Community About the Community

Ngana zitewanga mu kânda mu diâmbu dia kânda

When the African in general, and the Kongolese [N'kôngo] in particular, uses the expression "bambuta bata ngana" or "ngana yata bambuta/kingana kiata bambuta" literally proverbs/theories said by ancestors - he refers, according to the context to a philosophical, social, dialectical, theoretical, legal or judiciary statement. In that case bambuta bata ngana may explicitly refer to one among the following explanations:

According to the unwritten law of our society
Accordingly to the law
Accordingly to the custom

According to the ancient theory
Conformity to the law
Conformity to the social patterns, norms and values
In accordance to the well known cases
Conformity to our principles
The law says
In accordance to the exigencies of the system
Let's consult the law
Our concept of the law tells us that
Legally that means . . .
Legally speaking . . .
Judiciary speaking . . .
The law says
The law is . . . etc.

The proverb is one among the most important sources that best explain the African Mûntu and his thought. In debates, in ceremonies, in judgments, in joy as well as in misery, proverbs are freqeuntly used to reprimand, to criticize, to compare, to segregate, to encourage, to punish, and to heal. They are used to teach, to explain and to thoroughly code and decode [kânga ye kutula].

For African people, proverbs constitute a special language. Sometimes, for many, proverbs are considered both a secret and a sacred language in their communication where the expression—"talk in proverbial language" [zônzila mu bingana], an expression used within the community to prevent the leak of very fundamental principles of the society, i.e., to prevent the outsider from auditing the debate to have access to any basic systematic concepts of the structural organization of the society, especially it's se-

vuvamu lwa nsi ye kânda]. Could our intellectuals pretend to maintain that our communities' members are safe, secure, happy and well fed today? Maybe they do in their intellectual way, but I cannot say so. Besides, no generation in any society can claim superiority upon the former one. Learning and progress (civilization) are both building block processes. One does not exist without the other.

Regardless of our rejection of what we should really be, sooner or later, our nonsense intellectual realizations within our communities will be destroyed unless they are rooted on our social system [fu-kia-nsi], be they social, economical, political, philosophical, etc. The study of our languages may enable us to understand the systems, what they were, in case they were destroyed by the aggressor. Proverbs are one of the best ways that our concepts are well coded and thoroughly kept. Proverb study is a very rich and broad field that all African thought and wisdom lovers, linguists, philosophers, and all knowledge lovers should investigate. Proverbs for one main reason, in any African context, are regarded as the warehouse of the ancient African wisdom. They are very meaningful by themselves, and paramount in historical, philosophical, legal, religious and theoretical information about African schools of human knowledge. African youths and modern scholars must dig deeply for that knowledge if they wish to develop new theories about the development of modern Africa according to its realities. It is not a degradation to our young scholars if they do have some time to spend at our griots' feet to be "fed" by the past experience [nkuma], our cultural heritage [fwa dia lusânsu lwèto].

The young African "scholars" must agree that one's assimilated education is sometimes very meaningless within the context of African realities. Aware of this situation, it is advisable that one seeks, after one's studies abroad, contact with village sages to learn about their opinions for "The true leaders of opinion are not always the stereotyped well-educated, professional individuals active in official or voluntary work (M. Kochen, 1976:18)."

In a small area, Maniânga, in Lower-Congo, students of Luyalungunu lwa Kûmba-nsi Institute collected more than 1,500 proverbs and proper nouns in a short time. No one could convince those young people that African people did not have logical systems as it is always charged by certain biased groups. For them, thinkers such as Socrates, Plato, etc., existed only in the West. Africa did, as it does today, have its own "masters of thought" because their ideas remain with us: proverbs, legends, tales, myths, etc., even though their names are not known, because names are not very important in the African concept in the process of art creation. No one creates alone.

The proverbs below are excerpted from the unpublished *Dictionary of Nouns and Proverbs Kôngo*, [Dîngu kia Nkûmbu ye Ngana Zêto], collected under our direction (1964–73). This short list shows us how strong the concept of kânda (both a biological and social community) is among the Bântu people in particular and among African people in general.

The Kongolese word "kânda" has always been translated within western literature of Africa, in the anthropological point of view, as "clan", a word which has a negative con-

notation. This is not the way it is seen and understood by ourselves. As such, to be clear, the concept of community as it can be seen and understood in the African world does not exist in developed countries of the west. In those countries, from the African point of view, the word "community" is a meaningless word, empty of its meaning: Do you have any problem with foes, don't you believe it, if the police do not come as soon as possible, you may be killed on the street by that group and no one from your pretended community will dare to come out of his house to save your life. Their concept of law says so: "Don't involve yourself in somebody's elses affairs; that is his business." And this is the concept of law that the modern African is involved in, that is why our continent is swimming in blood.

Now let's examine these few proverbs, i.e., Kôngo thoughts related to the concept of "kânda", community; thoughts which are frequently repeated within the community about the community:

1) **Kânda mukûtu, variant Kânda mutu.**
The community/society did exist before you; the community leads everything, for it is the head. What is good for the community is good for its members. Everybody is a social product. One accepts the community as it is, not as one wants it to be.

2) **Kânda wakândula bièla bia kânda.**
The community massages its members' organs. The community solves community problems.

3) **Kânda wakânda mâmbu.**
The community leadership prevents problems and conflicts within the community. It is the responsibility of the community to create laws for its members.

4) **Vo zèyi kânda, zèyi Nzâmbi.**
If you know the community you know God. God is only visible through our attitude vis-a-vis our neighbors. Our existence creates God's existence.

5) **Nzâmbi mu kânda (kena).**
God (exists) in the community. The natural principle of change transmits itself perpetually in us through the community continuum.

6) **Untèla n'kîngu miankulu (mia kânda) kidi yazâya miampa, variant Wata diampa teka ta diankulu.**
Tell me the old principles/theories in order to understand the new ones. All educational process is gradual. Don't reverse the historical truth. History accumulates itself. One can only build on old materials. Natural laws are irreversible. To be born, one has first to be conceived. Before laughter there is funny hearing.

7) **Mbôngo a kânda ka mbôngo âku ko.**
The community's goods are not your goods. Public wealth is not private wealth. Don't put your hand upon public goods (wealth).

8) **Mu kânda, babo longa ye longwa.**
Within the community everybody has the right to

teach and to be taught. Education is a matter of reciprocity. True knowledge is acquired through sharing.

9) **N'kîngu mia kânda n'kîngu mia nsi.**
Principles (theories) of the community are also national principles. What belongs to the community belongs to the nation. What is private to a group is public to all groups. Individual productions contribute to community wealth.

10) **Kânda ka ditûngwanga va lwèka lwa fu kia nsi ko.**
The community, as well as the nation, is not built outside of its social system. A society is its concepts, be they political, philosophical, social or economical.

11) **Kânda n'landa: bankaka kwènda; bankaka kwîza,** ***variant***
Kânda ngongo: bankaka kwènda; bakaka kwîza.
The community is a channel: people go (die), people come (are born). The community renews perpetually its members and its principles accordingly to its [fu] systems, conforming to the natural laws, that of birth and death, the theory of [makwènda-makwîza], what goes will come back, the perpetual process of change through [dingo-dingo], the constant back and forth flow of [ngolo zanzîngila] living energy.

12) **Kutômbi didi dia minika mia kânda vo kwena mu kânda ko.**

Don't seek for the center of social waves if you don't belong within the community and its sytem. Do not force open somebody else's system's door when it is not open to you. The study of a system is possible only if it opens itself.

13) **Dia ye nwa, walambalala; bwatûngulwa bwâla kuzèyi bo ko.**
Eat, drink, and then sleep for you ignore how the village was built. Just watch and see, don't be involved in fundamental social issues of cultural and systematic discrepancies.

14) **Kutômbi didi dia (ngolo za) zûnga ko kwidi zûngwa (cfrl 2).**
Don't seek to know the regional center of driving forces for fear of being confined by these forces.

15) **Sîmbi bia nsi (bia kânda) mu kilômbo binikukinanga.**
Societal leaders move and act through masses. A true leader mingles in the crowd. A leader that stands aloof to his people is a puppet.

16) **Kânda diakuta Nzûndu, nkio[5] diawunuka, ukitèle Zûndu. Nga zêyi diswasâni diena va kati kwa Nzûndu ye Zûndu e ?**
The community named you Nzûndu,[6] you thought

5. Nkio', shortening of nkiôngono.

6. Nzûndu; anvil—symbol of productivity within the community. Name given to a child wherein the community hopes that his birth will revive its stagnant economy.

it was mistaken itself; you call yourself Zûndu[7]. Can you tell the existing difference between Nzûndu and Zûndu?

This proverb contains a very simple, but basic philosophical truth about proper noun meaning among the African people, the self, i.e., a) to be what one is, and b) to try to realize what the community (society) expects from you in accordance to the label (name) you bear. If the community wants you to be "Community-Anvil" [Nzûndu-a-kânda], be that community "Anvil" and don't make yourself a "Frog-Within-The-Community" [zûndu-mu-kânda], i.e. a "Drunkard-Within-The-Community." (For more information read our Makuku Matatu, Chapter 2).

17) **Nga nzènza mûntu katûnga fu kia bwâla?**
Could a strange person build a favorable social system of a village that is not his own? Community members only, of a given society, are able to do what a stranger cannot do for its safety as well as for its human well-being. No one can do better for you than yourself.

7. Zûndu; by fault of eliminating the "N" from the above name, the name becomes Zûndu (frog); for the Kôngo, Zûndu is the symbol of drunkard, but also of habitual drunkeness. In suppressing certain letters, mainly "n" and "m" from their names, many intellectuals in present Africa bear names with a vulgar meaning or simply meaningless names, as in the case of the name Zûndu.

18) **Wampâna nsèngo, kunkâmbi kwè ngâtu bwè isadila yo ko.**
If you give me a hoe don't tell me where or how I should use it. Don't stifle my field of activities and my normal development by pretended assistance.

19) **Kânda diazûngulwa lusunga lwa kimfumu-dikânda luzîmbale.**
When the community leadership looses its direction, the community is oppressed. There is only the leadership and its direction that should be blamed in any social, economic or political crises. One spits only at the leader.

20) **Ka ngw'ândi ko, kânda dian'kitula kinsevanseva ye luntoyo.**
It is the community that made him/her a habitual smiler and a talkative individual, not his/her mother. Community members are born simple, nice, and good, but they become what the community wants them to be/become. The human being is a social product; he is what he eats, learns, hears, sees, feels, and lives. The actual behavior of a human being is a learned behavior. Very often one's nature is oppressed by the society.

21) **Kânda kându: ka kilôswa; ka kisâmbu.**
The community is a taboo: never can one throw it away, and never can one worship it. No one can be otherwise than what one is. Societies, like human beings, have their own identities/ personalities, be they open or hidden.

22) **Kânda diansânsa, kânda isânsa.**
The community took care of me; I will take care of that community. Community life is a process of receiving and transmitting/passing on. [tâmbula ye tambikisa] Teach a child completely and thoroughly about what you are as a community and your teaching will go on completely and thoroughly. Life and living is a seedling process.

23) **Kiasôla kânda ko; kânda diansôla.**
I did not choose my community (society/race); it is the community that chose me by giving birth to me/by bringing me where I am. The community has responsibilities to me as I have responsibilities vis-a-vis to it. Discrimination is a disease.

24) **Kânda diasâla nsâng'a n'kènto ka ditûmbukanga ko.**
As long as there is a female "shoot" within the community, it cannot be annihilated. The presence of a female in the community is the symbol of continuity of life in that community, and on the contrary, her absence is the symbol of its end. The feminine is life (God) in and around us.

25) **Kânda diamôyo dîmbu yèmba.**
The common and public house is the symbol of an alive community. The yèmba/boko is the point of centralization and decentralization of forces as well as of activities within the community. Its animation is a sign of vitality within the community. Well seated institutions are key to social, economical, political, and philosophical stability of

nations; they are, not only nations' hearts, but also their brains.

26) **Kânda nkasa ye nome/niosi.**
The community is at the same time poison and honey. The community is very sticky to its members. It is hard, even hostile to live within, but it is however the best place to "stick on" [nama], i.e., to live and to belong to.

27) **Kânda i (mbûndani a) bafwa ye bamôyo.**
The community is the union of the ancestors and of the living people. The community is an accumulation of the living unity of the physical and spiritual elements.

28) **Mu kânda ka mwena nzaku (za n'toto) ko.**
There are no boundaries of land within the community land. The freedom of land use by all community members is warranted within the community. There is no privacy on land issues; its ownership is public for no one came in this world with a piece of land in his/her hand. Therefore it cannot be sold, bought or alienated.

29) **Wasînga kânda ukisîngidi.**
If you curse the community you curse yourself. It is uneasy for one to blame or condemn one's community. Avoid the attack of the community against you.

30) **Wakatuka mu n'kîngu mia fu kia kânda kitukidi mapeka ye wûngani.**

If you do leave the principles of the community system, you become an errant and a deviant. The loss of one's own rights of belonging to a community (society/nation) is maybe more harmful than an imprisonment for life.

31) **Kânda diafûka nza yifûkidi.**
If the concept of community is annihilated/ destroyed, the world is destroyed. If principles, concepts, norms and values that make world communities alive are violated, weakened or completely destroyed, the human being will easily destroy his world.

32) **Yimbu mu kânda sînsu kia mfwîlu a kânda.**
The poison within the community is a symptom of community/social destruction. Deadly weapons in man's community not only are a symbol of the disorganization of the society which possess them, but more importantly they are a symptom of its own destruction, and of the approaching end of man's world.

33) **Dièla dia kânda m'bikudi.**
The wisdom of the community prophesizes. The community sees farther than an individual can. Anyone who learns to see through the community's eyes (wisdom) is a very bright person.

34) **Kala n'lôngi a kânda mbo' wazâya mayenda mu kânda.**

Be a community teacher/leader in order to know what goes on within the community. The real wisdom of a society and its very basic needs are only known by those who mingle within the reality of people's daily lives in that society.

35) **Kânda kabelanga nzènza ko.**
The community is not hostile to a stranger. The community welcomes all human beings as long as they do not dare to interfere with its basic social practices/principles.

36) **Kubungi kûmu kia kânda mu kinzènza kiâku ko.**
Do not try to destroy the reputation of the community/society while wearing, somewhere else, the label of "being a stranger." Your misconduct, elsewhere, has direct or indirect impact on your community/society as well as on yourself.

37) **Mvita makânda mawûbi ulèndanga zo.**
The quarrels (wars) between communities/societies are solved by diplomatic encounters. The diplomacy [kimawûbi] is the leading key to peace.

38) **Ku kânda dia mbadio mpaka (ntantani) ze' ko; nga ziswèmi mu dia diâku zazèyi?**
There are lots of conflicts within the "So's" community; do you realize how many there are within yours? Tend to your affairs and let others preoccupy themselves with theirs. Try to learn thoroughly what is going on in your own society before probing other societies.

39) **Lumbu-ki bisikânda, mbazi bakulu ba kânda, variant Lumbu-ki lesi bia kânda, mbazi bakulu mu kânda.**

Today we are community members; tomorrow we will be the ancestors of the community. What we do and think today prepares us for what will be the community's assessment tomorrow. If we are today, simple individuals within the community, we may tomorrow be deified (spiritualized), i.e. be considered as the source of driving forces and radiations within the living community, and this in accordance with our attitude vis-a-vis to that community during our physical lifetime [ku nseke]. Any seed can give life to a big tree.

40) **Mu kânda kikânda, bukânda, kinkwèzi, kimwânambuta, kisikânda, kikûndi, kinzâyani. Ka mwena kimpala ko.**

Within the community there are all alliances:community righteousness, marriage alliances, affiliation, friendship, relationship; there is no antagonism. It is pleasant to live within a community, for in the community, in the African concept, indeed your pain and pleasure are shared, your joys doubled, even tripled. The community, your community as well as my community, is your place of joy, love and life.

41) **Mwîsi wa mbôngi a kânda wubote ke lusekeseke lwa nim'a lônde ko.**

Better the smoke from the community's public house rather than warmth from beyond our bound-

aries. Social conflicts within the community are less harmful than an exile.

42) **Kânda diakôndwa n'toto, bilesi bilaukidi/bimwângane.**
If the community lacks the land, the door for survival, its members will disperse. The community land, its availability to all members, is the symbol of security and of togetherness within the community. A community leader as well as a national one must know that community/national land is the first property of the society that should be protected, even at the price of blood. A leader that sells or alienates the land of the community/society is a murderer, because he prevents the community/society from having access to its first source of all possibilities for survival.

43) **Dûnga mu kânda ka (biena) kinkuma ko.**
Events within the community are not a rarity. Human community always has problems to confront. Life within the community is a perpetual debate. To be a community member is to be ready to confront problems.

44) **N'samu mia kânda miale' bulungi, variant N'samu mia kânda ka mivwîdi bulungi ko: mia ndo ka ndo.**
Community issues (affairs) do not have anniversaries; they happen anytime. Anything at anytime may happen within the community. With regard to anniversaries, they belong to seasons, plants, and to living beings. Any community member as well as any

community leader must be aware about the "kôndwa-kwa-bulungi" principle in community affairs.

45) **Wazangisa Kimvwâma zîmbisi n'swa ye nièn zi mu kânda.**
In worshipping one's own wealth one looses rights and social enjoyment of his/her community. Mûntu, the human being, is fundamentally a social being and, as such, his assumed private rights are very meaningless before the social and collective rights. A shared wealth procures more internal happiness.

46) **Makani ma kânda, mwâna mu ntûnda; ka mate-wanga nkûmbu ko.**
Community plans/projects, are an infant in their mother's womb, they are without name. Social driving forces, their sources, are fundamentally unknown. If the name of your plan/project explicitly tells you what you want to do, don't tell it to your enemy, and the best way to keep it secret is to knot it = code it [kânga yo kolo].

47) **Kolo diakânga ngânga, kutula ngânga, variant Kolo diakanga mwisikânda, mwisikânda kutula dio or Kolo diakânga mwisikânda, kutula mwisikânda.**
A code (knot) from a specialist should be decoded by a specialist (of the system=kimpa, fu). What is fundamentally systematic can only be easily understood within the system. Our present knowledge in ways of coding and decoding cultural codes of alien cultures is the cornerstone in human antagonism in the world today.

48) **Mfumu-dikânda n'tu a mbwa watôndila makome.**
The community leader is a dog's head; everybody knocks upon it. One only spits at the leader. A true leader is an object of critics.

49) **Kwena sîmbi kia kânda, kwena didi dia kânda.**
Where there is the community djinn (leadership), there is the center of the community. Societies like people have their hearts.

50) **Kisikânda, vo ka butukila ko (mu) bukwângi.**
If not by birth, one becomes a member of the community by refuge (adoption/exile). All means are available to integrate a society.

51) **Kânda, kându kia kânda ye nsi.**
The community is a taboo for the community and for the nation. National pride is made by men of deeds, members of national communities. There are not two different laws in one nation: one for the poor and the other for the rich or one for the village and another for the city.

52) **Bându dia kânda nsâng'a mûntu ye n'toto.**
The initial community capital (bându, from bânda, to start) is its human resources and the land. Life would be impossible within the community without land and without valid people in it. The community must pay a particular attention to its youth as well as to its land, the fundamental capitals of a society.

53) **Mbôngi nkat'a kânda ye nsi.**

The public house of the community is the seating of the community as well as of the nation. Community unity finds its foundation from "boko", the public house/institution. Societies as well as people, have their rolls of life; these rolls, nzingu/nkata, are rolled and unrolled within social and public institutions.

54) **Mbûngi a kânda va kati kwa nsi ye yulu.**
The center (cavity) of the community is located between the above and below world. The reality of the cultural heritage of a community, i.e., its knowledge, is the experience of that deepest knowledge found between the spiritualized ancestors and the physically living thinkers within the community.

Africa was invaded in all its regions by travellers, missionaries, newsmen, pilots, peacemakers, apartheid-minded-individuals, and today, by "bought-men", the mercenaries, with the main goal, in accordance to what one tells us, to understand and to civilize its people. The mission of civilization having "accomplished" her "noble" mission, which was a total failure, African people were still known as people without logic, people without systems, people without concepts, the primitive people, unlawful societies, etc. And one may ask what is wrong with social science scholars and their academic world? How long should we continue to lie? Proverbs related to the community, and our comments on them prove the contrary of what has always been said and taught about African people. They tell us how lawful, philosophical, systematic and practical

African people were in their own world. Should not one be astonished by African wisdom, should one undertake a more or less complete study of that African wisdom hidden in proverbs, the old way of theorizing among people of oral literature? One must understand that a proverb, for African people and those with a basically oral literature, is not seen and understood in the way the western world sees and understands it. For us, because of the lack of material to write on in the past, proverbs are principles, theories, warehouses of knowledge, booklets, taped information, and, above all, they have "force de loi", force of law, in judiciary circumstances. A court without *proverbs* (translated here as judiciary referential legal documents) belongs to the dead [Mbasi-a-n'kanu yakôndwa bingana ya bafwa], says an unwritten Kôngo constitutional legal passage/proverb.

Hearing Is Seeing, and Seing Is Reacting/Feeling

Wa i mona, ye mona i sunsumuka

Life is fundamentally a process of perpetual and mutual communication; and to communicate is to emit and to receive waves and radiations [minika ye minienie]. This process of, receiving and releasing or passing on [tâmbula ye tambikisa] is the key to human being's game of survival. A person is perpertually bathed by radiations' weight, [zitu kia minienie]. The weight [zitu/demo] of radiations may have a negative as well as a positive impact on any tiny being, for example a person who represents

the most vibrating "kolo" (knot) of relationships. The following expressions are very common among the Bântu, in general, and among the Kôngo, in particular, which prove to us the antiquity of these concepts in the African continent; Our businesses are waved/shaken; our health is waved/shaken; what we possess is waved/shaken; the communities are waved/shaken: Where are these (negative) waves coming from [Salu bièto bieti nikunwa; mavîmpi nikunwa; bituvwîdi nikunwa; makânda nikunwa: Kwè kutûkanga minika miâmi]?

For the Bântu, a person lives and moves within an ocean of waves/radiations. One is sensitive or immune to them. To be sensitive to waves is to be able to react negatively or positively to those waves/forces. But to be immune to surrounding waves/forces, is to be less reactive to them or not at all. These differences account for varying degrees in the process of knowing/learning among individuals.

A sickness may be caused by waves/radiations sent or emitted by a strange body within a given milieu. Although the subject has already been discussed otherwise in Kindoki and Makuku Matatu, we repeat this discussion here to help those who may not have the chance to read my previous works. The following picture will be very helpful.

When a vibrating knot [kolo] of relationships, i.e. a living being M, is in communication with a visible source of waves, VSW, in a radius [n'nienie] of audibility AB on the line of the waves' extent direction, AC, one knows that little or no attention is paid to the importance of the waves/vibrations. Images and voice/sound alone are the important factors of this communication. On the other

hand, images and voices/sounds alone can disturb such a communication. Remark that the intensity of the voice/sound [zu/n'nîngu] diminishes as one becomes oblivious to all directions (upwards, downwards, backwards, or sideways) from VSW. If the voice from VSW cannot be heard outside the circle of audibility [lukôngolo lwangwîla] formed by the radius AB, we then say that the point B is the point where the "voiced-wave-message" becomes a voiceless-waved-message". Beyond this point voices become less important, i.e., waves/vibrations and images invade the B-C field of communication.

These waves and images can be disturbed by other waves and images. This disturbance, like what happened to the disturbed voices, may confuse the original message. This is why it is very often difficult for the invisible destination ID, e.g., the dreamer, located in any point in the field of communication BC within waves' strata [nyalu/ngwèngwe a minika], 7-0, to understand the communication.

In a crowded place, it is easy for someone to be confused about one's own name when called by someone else standing at VSW. This may happen because of the existence of other voices/forces are the disturbing agents throughout the field of communication A-B in its diverse points of waves' strata [ngwèngwe za minika] 13-8. One has to be told by somebody else that "you are called." This teller [sunsumuni/te] was able to hear the calling voice/vibrations from the VSW, because he was more aware and more sensitive to that voice hearing is seeing, and seeing is reacting/feeling [Wa i mona, ye mona i sunsumuka]. There is a fundamental relationship between hearing, seeing and

feeling/reacting [wa, mona ye sunsumuka]. Feeling is understanding. The Bântu do not "feel" pain, unless they "see" them [mona mpasi] as we have said in our second chapter. To have one's senses in a perfect state of health is to have the key to the basic process of accumulating knowledge. One who does not have one's senses in that state is said to be, at a certain level, a mentally "disabled" person, i.e., a being scored under the level of knowing [tûlwa/kiâtwa ku nsia tèzo kia zâya/nzailu].

What was said above reveals the pattern in the process of natural voiceless communications throughout, waves/radiations and dreams [minika/miniemie ye ndozi] as we discussed the issue in Makuku Matatu.

A dream [ndozi] is a voiceless communication. It is at the same time a means and a message. This message can be audible, pictorial and scenic. It has an origin [tûku], a channel [ngongo/n'landa], with or without an addressee receptor [tâmbudi]. The origin/source of the message can be natural, spiritual or supernatural. Before becoming a dream [ndozi], this communication was a "wireless" communication from its source (say the point VSW within the waves' strata 13), to the point at which it becomes a dream (i.e., any point within the field of communication B-C). Such a communication is voiceless from any point outside of the wave stratum circle B through the field of communication B-C to the wave stratum circle C. Certain waved communications are voiceless from their origin, say VSW, to C, i.e., to the endless [sènsele]. The communication passes through two main fields A-B and B-C, before becoming a dream at the point where the dreamer stands, say at the point C.

In the first field, A-B, this communication was principally a "voiced-pictorial-waved-message" [n'samu-wangwa-wambona-wanikunwa]. In this same field, other positive or negative "voiced-pictorial-waved-messages" are able to disturb the first one. These disturbing messages, i.e., the unwanted ones, can be under diverse forms: noise, call, event, scream, picture, a motion/movement, a laugh, etc.

On the contrary, in the second field, B-C, the communication becomes principally a "vibrated-pictorial-voiceless-message" [n'samu-wanikunwa-wambona-wadikama]. While running through this field, the waved message can also be disturbed by other waved and unwanted messages. In other words, this message becomes entangled with all kinds of symbols and images, and is said to be "sticky" [n'samu weka lunama]. These sticky and unwanted messages add to the true and original message/communication different symbolic forms which are very often bizarre and frightening: sinking in water or in volcanic lava; burying oneself; lizards, being surrounded by red-hot-lava, and all kinds of nightmares. These symbolic images cover deeply and entirely the true meaning of the dream. One then has to undergo the process of removing or of discarding all those false symbols and their unwanted meanings added to the dream's message in order to discover the true symbol of that dream and its meaning to the dreamer or to his community. This elimination process is to dig up the garbage or rubbish [sâta mfuti].

Because the dreamer cannot always understand the message contained in his dream, he needs help just as in the case of the person who could not hear the call of his name only with the aid of an intermediary who was sensitive enough to

understand the call. In the case of the process of explaining dreams, this helper is called dream-interpreter [m'bângudi-a-ndozi]. The dream can be a reflection of diurnal activities, a repetition of past activities, or a projection of one's own activities and imagination in the future. But, most importantly, it can be a warning about a future or imminent event: good or bad news. A dream-interpreter [M'bângudi-a-ndozi], is a person whose sensitivity to and awareness of waves, symbols and their meanings are very high. There is a lot to learn through the dream state [ndozi], about people and their health, about societies and their organizations, about science, the past, the present and the future of humanity and the world. But only a few people can understand them. The scholar as well as the common man, very often, are unable to see what is true or false in a dream, the waved-sticky-message [n'samu-wa-lunama-wanikunwa].

The Bântu/Kôngo concept of dream [ndozi], is the direct application of their theory about radiation. This theory is very popular in African daily expressions, but ignored by African intellectuals as well as by African wisdom lovers. In accordance with this theory [lôngi diâdi], it is the waves/radiations that shake/wave societies, nations and communities [i minika/minienie minikunânga bimvuka, zinsi ye makânda]. In other words, it is the waves/radiations [minika/minienie], which are very often the cause of accidents, sicknesses, fatigue, tensions, changes, etc., (see Kindoki). Radiations of a strange body within a given milieu, as well as words, may have a catastrophic impact upon that environment.

It is 1939. I was 5 years old. A man of the true name Ma-

tidi-Mukôdia, in the village of Kûmbi, came into the picture (était à la page). This man, after the loss of many of his family members, underwent a psychological crisis. Without the knowledge of the other inhabitants of the village, he went to buy strong baneful "knots" (sachets) of an n'kisi [mafutu ma n'kisi wambi] and he interred them, at night, throughout the entire village and in all its exits [mafula]. Three weeks after this undercover operation the entire village was shaken/waved by strange ailments [vata diadio dianikunwa kwa mpila vûnga bianzènza] People screamed and murmured: where are these waves coming from that shake/wave the village? [Bântu bakwâya ye vunguta: Kwè kweti tûkanga minika mieti nikuna vata?]

Because of this social imbalance, locale elders called for an urgent debate/meeting in order to "nail/hammer the issue" and "knot it" in nkôndi, the "problem-nailing-recorder-object," [sîmbi bia vata biavwândisa bântu mu koma binko ye kânga/loka nkôndi/mfûna] i.e., send defensive waves/radiations through the village via the air and the earth in order to "attack" the source of those negative radiations and the wrong-doer at their center (See figure 21).

A few days after the ritual ceremony of tying the "vibrating knot" of social self-defense, Matidi-Mukôdia lost his equilibrium and became seriously sick. The village council sat again to discuss the issue and interview the dying sickman. Matidi accepted his guilt and explained what he did. It was a Sunday. Matidi-Mukôdia asked the crowd to follow him in order to unearth all the negative vibrating knots [mafutu/makolo ma minika miambi] he had interred in the village, which were the source of the nega-

tive waves [minika miambi] that shook the whole village. We all went after him to see, with our own eyes, the n'kisi that waved/shook the community of the village. After the operation had been unearthed the negative waves disappeared from the village [minika miambi miavila mu vata].

Superstition? Hallucination? Magic manipulation? Unscientific-related issue? I cannot tell. One sole thing I know, it happened and I was among the witnesses on the spot.

When a Mûntu, in general, and a Mukôngo, in particular, says our bodies are being shaken/waved [nitu zèto zeti nikunwa bèni] or our community is being ghastly shaken/waved again and again [kânda dièto dieti nikunwa ye nikunwa] or we are in a waving/vibrating period [mu tându kia ndikununu/ndikutusunu twena], he is referring to that theory of waves/radiations which can positively or negatively bathe and shake/wave bodies, nations, governments and communities/socieities, be they developing or advanced. Likewise when a, deep-going person, psychiatrist, seer [m'fièdi/ngûnza], says people are murmuring about you [bântu beti kwènda niungutanga mu ngeye] or you are followed by bad luck [n'loko weti kulândanga], he is referring to that theory [lôngi]. These waves may have good or bad consequences upon people, nations and social organizations [Minika miâmi milènda tûkisa lèmina diambi evo diambote mu bântu, zinsi ye mu bimvuka]. Three cases are meanwhile possible in this process of communication by natural or supernatural waves/radiations:

1. The human being, receiver [tâmbudi], i.e., dreamer, can receive and understand thoroughly the waved

message [n'samu wanikunwa/tubwa] and take then his precautions. The receptibility, like the audibility, depends not only on the perfectibility (health) and sensibility of the senses, but also on the distance and obstacles met in the field of communication [yînza dia ntambukusulu/dia minika].

2. He can only receive and understand a part of the waved message, whereby a certain anxiety and doubt comes to the dreamer/receiver in accordance with what I dreamed, I doubt if people in my village community are fine [Kizèyi ko keti ku vata mbote kwâu bena].

3. He may not receive the message at all. In this case he is totally ignorant of it, whereupon baneful, disastrous and unforeseen consequences may affect his daily life.

Because of this, the Mûntu will, for a dream, consult the m'fièdi, deep-heart-going-person, dream-interpreter [m'bângudi-a-ndozi], soothsayer [m'moni-a-mâmbu], seer-through-life-rolls [n'zingumuni-a-mâmbu]. He may also decide to discuss the situation in a community council, with a wise friend, or if such be the case, "kângisa mio, i.e., minika", literally tie/knot them, i.e., code them into a vibrating knot that could produce defensive radiations/waves in order to avoid undesirable or disastrous consequences within the community.

It is using both mental and natural laser power [Lèndo kiampîtila]. And man continues to dream old as well as new dreams in the same way his great-great-great-grandparents dreamt.

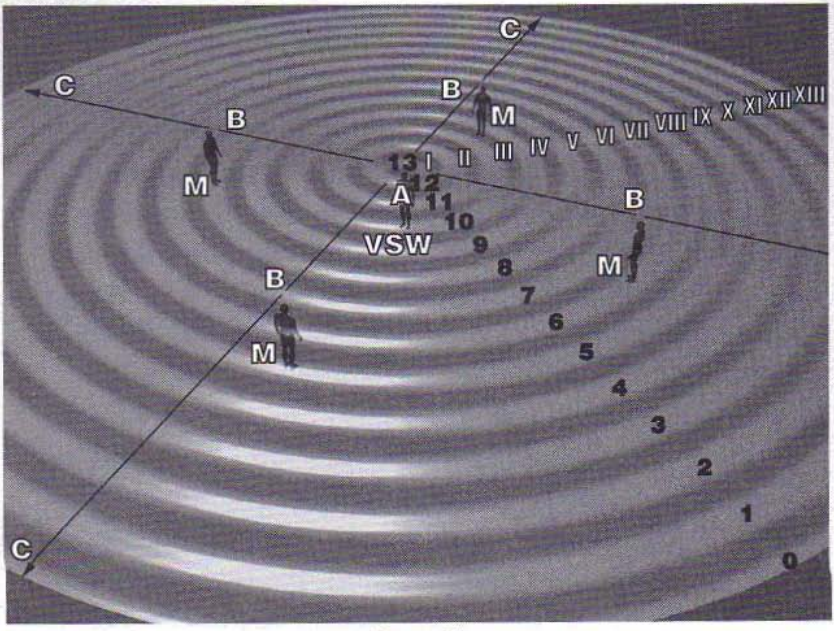


Figure 21.

A: Center/source of emission [didi/nto a ntubulu/ndikusunu]

B: *Radius' end of field of audibility [nsuk'a n'nienie wa yînza dia ngwîlu]*

BC: *Endless field of the reception of voiceless waves [sènsele/ yînza diakôndwa nsuka dia ntambudulu a minika miadingalala]*

M: *Receptor of voiced/audible message [tâmbudi kia n'samu wawâkana]*

AC: *Line direction of waves' extent [n'lông'a lusunga lwa mbwangununu a minika*

VSW: *Visible source of waves. Human being's voice in circle A [Tûku kia-monika kia* Minika, TAM- *Zu dia mûntu mu kindiongololo A].*

I-XIII: *Roman figures indicate different distances in the fields of reception. Figure I indicates the shortest distance from the VSW, and XIII indicates the longest distance. [Sono bia Lôma bieti sônga nswâsani a tatuka kwenamu bèndo bia ntambudulu. Dîmbu I kieti sônga tini kilutidi nkufi ye kilutidi finama ye TAM (VSW) ye dîmbu XIII, tini kilutidi nda ye kilutidi tatuka ye TAM].*

13-0: *Arabic figures indicate frequencies of waves emitted, their amount. The figure O indicates the field of communication as yet untouched by emitted waves. The figure 1 indicates the first layer of waves emitted by the VSW, and the number 13 the last layer of waves sent from VSW [Sono bia kialabia bieti songa ndikit'a minika mitubulu, ntalu âu. Dîmbu O kieti sônga yînza dilèm-bolo lwâkwa kwa minika mitubulu. Dîmbu 1 kieti sônga nyalu yantete ya minika mitubulu kwa TAM ye, ntalu/nomba 13 yeti sônga nyalu yaz-imunina/yansuka ya minika mitubulu kwa TAM].*

Is That Magic?

Ket'i Muyeke?

When one fundamentally understands an African language and the symbolic cultural concepts generated by that language, one must wonder where technological direction the African traditional concept of knowing [zâya] is heading. Can we today, with our present system of coding and decoding cultural concepts, be able to unearth that yet unknown dimension?

Lèmba-dia-Kânda, literally "The Soother-of-the-Community", was the unique sister of Baniunguta-Kwâu, literally "Let-Them-Murmur", and the unique sister of the community [kânda]. Unexpectedly Lèmba-dia-Kânda was kidnapped on her way to the field. She was badly beaten and left for dead by her unknown kidnapper. The community in its entirety was shocked by this unhuman treatment.

Baniunguta-Kwâu, Lèmba-dia-Kanda's brother, took the initiative to see, the specialist-owner of the televisor-pot [ngânga-sènso] in order to get revenge on his sister. "The initiative is positive," agreed the whole community.

"We want to know who the kidnapper was of the community's unique sister," the only question asked of the ngânga-sènso. You will, right now, see the proof about the kidnapper of the unique community sister," [Si lwamona kimansuna] responded the ngânga. The ngânga put his sènso in the middle of the circle; he then put in some clear water and medicines [maza malônga ye bikôla]. He asked the

elder of the community and the kidnapped sister to wash their hands within the sènso, the televisor-pot[8].

After this ritual, the ngânga-sènso covered his sènso with a piece of red cloth. He then talked to himself in a very strange language and, pointing to the elder of the community said uncover "the televisor-pot" [Yabula sènso]. Surprisingly, everybody could see the unknown kidnapper within the plate (pot) beating the unique community sister. "What do you want?" [Bwâbu nki luzolele], said the ngânga "Do what you usually do" [Sa bu usânga], "Break the needle; kill him" [tabula ntûmbu] responded the community members.

The ngânga took the knife appropriated for the practice and knocked it on the head of the kidnapper whose shadow was radiating within the sènso. At once the clear water was transformed (changed) into blood., the enemy of the community is unmistakably hit [N'tântu wa kânda utèlo].

Is that magic [ket'i muyeke] or just unthinkable discourses of the so called "primitive" and "illogical" people by

8. Sènsa: To appear (from far away), coming to visibility, to approach, to reveal itself.
Sènsinsa: To make appear or visible, to bring to visibility, to make closer, to develop (picture).
Sènsisi: The one that manipulates or uses the sènso/sensosolo. Developer (photo).
Sènso: Appearance, visibility, screen, televisor-pot, movie, television set.
Sensosolo: Instrument and product to make appear (photo), binoculars. Synonym of sènso.

the specialists of the understanding of man? Or a precursor of the yet unknown field whose ground is already laid in Africa? This is one of the "knowing" aspects aborted by colonization everywhere in the world.

The African concept of knowing [zâya], about waves [minika], still is fundamentally unearthed; it does have a different direction within a different dimension; maybe it is unfelt because it is unknown by specialists of the current well known concept of knowing/knowledge [zâya/nzailu].

Figure 22.

If a Mukôngo, in particular, and a Mûntu in general, sits down for awhile on one side of his/her path, he will make sure before leaving that he picked up [bônga bèndo] his electronic radiated shadow [kîni kia minika/minienie kisîdi va bèndo] left on the spot where he was sitting: To pick up one's own radiated shadow left on the seated spot [bônga bèndo/kîni, variant bônga kîni kia minienie mia bèndo], for fear of being manipulated by one's own enemy in case this

enemy possesses delicate knowledge about [kîni kia bèndo], the electronically radiated shadow (sensibility) upon things we touch or sit down on.

Do not such concepts reflect a high level of thinking about electronics and advanced concepts in technology? Are not concepts and ideas, be they mythical, utopian or magic, precede all inventions? Would our present world's main concept of knowing [zâya] change when this concept fully comes to its visibility or understanding [mbwèno yâyi bu yina sènsa va mpènza]? I cannot tell because I don't know, but one thing is true people will be curious about it. Then we will see if this concept will not stop, for the sake of world peace, the appearance of the world's unwanted leaders' faces from the TV screen [sènso] because of their undemocratic, dictatorial and "mandateless" regimes.

Figure 23.

IV

THE "V": BASIS OF ALL REALITIES

In 1964, at the age of 30, I was introduced to one of the most important, secret, and sacred teaching of Kôngo; a Bântu speaking ethnic group in the center of West Africa, along the shores of the Atlantic Ocean. Here the word Bantu should be understood as an anthropological term. As such, one has to see and understand it as a complex house with tens, if not hundreds or rooms. Each of these rooms will be seen, understood, and taken as an ethnic group such as that of the Kôngo people.

These teachings of Kôngo were offered at the Lèmba Institute in Maniânga, the Lower-Congo where I was born. This institute was one of five main institutes that existed in the ancient Kôngo kingdom prior to the Colonial Era. The four others were Kimpasi, Kinkîmba, Bwèlo and Kikûmbi. The last, Kikûmbi Institute, was specialized to focus on womanhood and all its related issues. All teachings in these institutes were Bântu people teachings, i.e., related to the complexity of the "Bântu house" as they were disseminated within "Kôngo room."

Because of their secrecy, sacredness, as well as their mystic nature, only initiated individuals were allowed to enter

these institutions. The exception is Kikûmbi that requires one major condition for any female candidate to enter: The condition to enter the womanhood institution is to "be of age." This means to have had one's first menstruation [yikama or kala ku mbôngo]. It is at this stage that a female candidate of Bântu culture in the Kôngo area is introduced to the secrecy and sacredness of the first "V", in both its biological aspects to life and living in the "inner environment" of any life to be [Fu-Kiau, 1991]. The Kîkumbi was the only institution that disseminated not only the secrecy and sacredness of the first "V" to its candidtaes, but its mystic meaning as well!

To illustrate to these candidates that the teachings were highly powerful, secret and sacred, all candidates were painted with the tukula (red), the symbol of both danger and death, maturity and leadership. The symbolic painting of candidates in red [tukula] was fundamental to convey the essence of the teaching to all. This prevented these teachings from being violated by those who offer the first environment, the inner environment, to any living being to be born. Here we are talking about what I call the reverse "Vee", as it will be discussed.

Because of their closed door policy to the non-initiated [biyînga], colonial powers decreed these institutions as dangerous to the survival of colonization. Consequently, these institutions were destroyed without taking into consideration their social, cultural, educational, spiritual or moral values. Many of their unyielding leading masters [ngudia-ngânga] were executed or jailed for life. The remaining masters took these institutions underground for

hundreds of years for fear of reprisal from both the colonial and religious powers.

It is at the feet of some of these underground masters that I learned not only about the "V" (the basis of all realities), but the foundation of the Bântu people system of thought as well, their cosmologies. No one can truly understand the "Vee" without any basic knowledge upon Bântu world view, or their cosmologies. Our own work, as would later write two American scholars, is the first on the subject: "This study is the first in any language to reveal the system of popular Kôngo religion, its cosmology" [McGaffey et. al. 1974].

Understanding the world view of a people is the cornerstone for understanding their culture. If the Bântu cosmology was only revealed to the outside world by 1966, a few years after the liberation of most Bântu people area, then one can also say that the Bântu world is yet not truly understood by the outside world—neither culturally, artistically, nor philosophically. Therefore, western literature of Africa prior to this date must contain many fantasies which must be dismissed if one is willing to contribute to the process of "Building African scholarship in Africa and Diaspora."[1] Superficial scholarship anywhere in the world is very dangerous in terms of human relationships. It is always better to remain quiet than to utter wrong statements about other cultures (come to haunt you). Many of the world's tensions today are the results of such wrong statements.

1. Fu-Kiau, 1997: Title of a lecture given at Iowa State University.

It is not easy for outsiders to access the cultural core of a given people unless one is guided by a local native master. This is the case of the "Vee" here. This Kôngo "V" was never talked or written about because it is an integral part of the Kôngo cosmology; a world view that was never revealed before 1966 by local masters. Now we are able to talk about and discuss it openly as it was understood and disseminated in ancient institutions of the Bântu world.

The "Vee", what is it? One may promptly ask.

Because this subject is exciting and vital to life, I have lectured on this subject many times since I have been living in the States; both privately and publicly, in colleges, universities, museums, cultural centers, and in jails as well. Everything, including individual and collective life depends upon it. National security itself, of any country, is subject to it. And yet, it remains a secret to the great majority because they are not aware of it. The "V" is one of the most important keys in understanding life on the planet earth, and in the cosmic bodies (planets) as well (if life exists there too). It is, in some way, life itself (as we "try" to know it). Everything is a "V" because the beginning itself, or the big bang, exploded in the form of the "V". Because it is the bridging "wire" between thinking-matter the human [mûntu], and the world of unthinking-matter (the world and source of "ungrasped" ideas and images). The "Vee" is the basis of all inspirational realities such as great ideas, images, illustrations, inventions of all orders (including works of art), wars and conceptions, both biological and ideological as well. It is the process [dingo-dingo] to all changes, social and institutional; natural and unnatural, seen and unseen.

To talk about the "V" is to talk about realities, whether they are biological, inspirational or ideological, material or immaterial. They all pop into our minds in forms of the Vee (beam span of the Vee) inside us at the Musoni zone of the Kôngo cosmology. We seek for ideas and images through "the open beam of the Vee" inside our mind and on the contrary we focus details and specificities under reverse beam of the "Vee". This "V" is not a religion nor an academic exercise which may consist of transferring bones from one graveyard to another. It is one of the most secret keys of life and living.

Cosmically, the Vee teaches with all simplicity the formation process [dingo-dingo] of the universe and its bodies or planets [Fu-Kiau, 1994] while biologically, it explains the formation as well as the developmental process of life through all its stages; conception, birth, maturity, and death. With the Vee one can ideologically understand social systems: their rise and their fall (Fu-Kiau, 1980).

The "Vee" has a standing ground, the untouchable "dark matter" that consitutes the "printing dark room" of realities. From this dark room, pictures and ideas become realities in human minds which channel them into transformation processes that lead them to tangible realities. "Vee" is the core to all circles inside which "Vee" stands. These "Vees" are individual or collective, material or immaterial, biological or ideological. Inside the community circle's "Vee" stands the master [ngânga], teacher, priest, as a power figure. This power figure, the leader/priest [ngânga], who stands powerfully at the center of the community issues [mâmbu], became the Egyptian ankh or symbol of life.

Of course, among the Bântu people, an ngânga stands "vertically," and powerfully inside the community "Vee" [telama lwîmbangânga mu kânda], as the symbol of active life in the community.

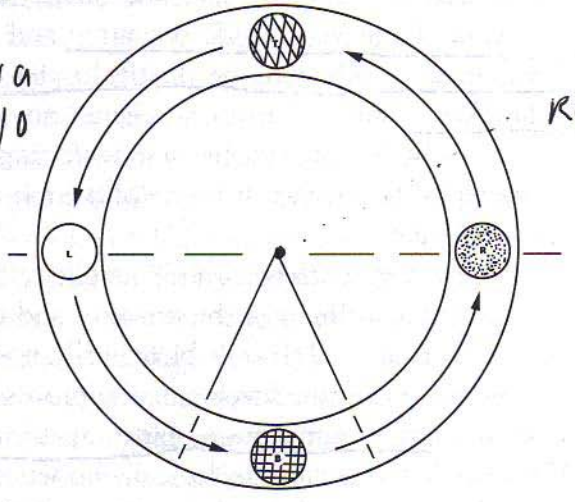


Figure 24.

From inside the "Vee" the human being [mûntu] comes to be [kala], and within the Vee he extinguishes [zima] as living energy. Therefore, the Vee in reality, is a living pyramid in constant motion, which follows the path of life and passes the four main points of demarcation of the cosmogram [dikenga], which in turn is symbolized by the flame of life inside the community circle. The closer one is to the center of this flame, whose "Vee" is the symbol, the healthier and more powerful one is. On the contrary, the more distant one is from this center, the weaker and less powerful one becomes. **(See figure 19).**

African people in Africa and Diaspora have lost their closeness to the center of the community cultural "Vee". The Bântu-Kôngo philosophy, whose "Vee" is only one of its most important aspects, teaches that the human being [mûntu plural bântu] is both a living-energy-being (spiritual being) and a physical being (matter). It can be said a "V-H being", i.e., he is a being [kadi/be] that stands vertically, i.e., he thinks-reasons-ponders, before he walks and acts to meet horizontally the challenges of the instinctive world; this is the horizontal world, which is the main ground to all learnings.

Walking horizontally is a process and a motion with one intention, which is going to learn from one's environment, the circle, for "knowledge is not in us; it is outside of us." We are only shelving machines, living computers, with the power to collect and shelve the information for future use, at will.[2] Horizontal motion [kilukôngolo], is especially a cognitive process [dingo-dingo dianzâyila]. Without this cognitive motion, the human being [mûntu] becomes powerless in his own environments, both inner and outer.

On the "V-H" ground, vertical-horizontal [Kintombayulu-Kilukôngolo], the human being [mûntu] has two planes for his motion/movement. On the horizontal plane he can move in four directions: forwards, backwards, leftwards and rightwards. Motions towards these four directions are for learning, i.e., collecting information (data)

2. Fu-Kiau: Lecture at the Carribean Cultural Center, N.Y. 1988; Harvard Univsity in Blk. Studies Dept. 1992; ASA Conference Pittsburg 1995.

to be shelved in his bank, the mind. But thanks to the vertical plane, he can walk into three more directions, of which one is critical to both his health and self-healing. The vertical plane allows him to walk downwards, upwards and for "perfect" health, true self-knowing and self-healing, walk innerwards.

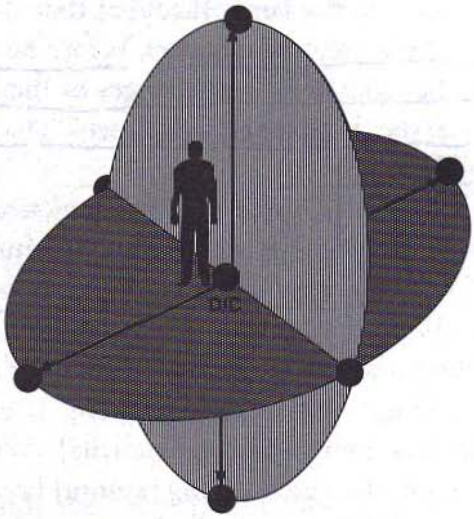


Figure 25.

The Bântu people, in their teaching, believe that the human being suffers mostly because of his lack of knowing how to walk towards this 7th direction, the innerwards direction. Their own words put it so perfectly well: Kani ka bwè, kana ku lumoso-ku lubakala-ku n'twâla-ku nima-mu zulu evo mu nsi ukwènda, vutukisa va didi i yând. (No matter what, you may walk leftwards, rightwards, forwards, backwards, upwards or downwards, you must come back to the core/center).

The human being is nothing unless he discovers how to walk towards the 7th direction, the center [didi], the inner world which represents the essence of his being [bukadi bwândi/bukadi bwa mbèlo ândi]. As such, one has to discover, or rediscover, this walk towards the 7th direction, not only for the sake of health and self-healing, but because it empowers one for self-knowing as well. It allows us to truly become "thinking-acting-beings" [kadi-biyîndulanga-mu-vânga], i.e., doers [vângi] because we are masters [ngânga] to ourselves.

But when the core of a body is oppressed, destroyed, polluted, corrupted, or raped, be it biological, societal, institutional or national, the body that envelops it is itself dead. The path that leads towards it, the 7th direction, is also wiped out. People become helpless. They lose their self-healing power and their order-giver-stimulus.

In this situation the body cannot be healed unless the "primitive" state of the core is restored. To do so is a process of cleansing its core, i.e., "depolluting" it. In other words it is learning the techniques of the curative "garbology" [kinzûdi kiandiakisina] which is a process of digging out the junk that prevents access to the core of the inner power.

The walk on the path towards the 7th direction is the key to all healings. To help one walk on this path is not only to empower him/her, but it is to restore him/her as a whole. It is to restore the self-healing power and turn on again the order-giver-stimulus.

The "Vee", teaches the Bântu-Kôngo philosophy, is both expandable and shrinkable. Through initiation [Ghânda/ Vânda, one learns how to widen

the difference between nganga
is when both knocking at your door ... "

[Vôngisa/zibula] one's "V", the door of insight [vitu di-ambwèna]. If learning [longuka] is the process through which we widen our doors of insight, our individual as well as our collective "Vees", we narrow or destory them and ourselves at once through abuses such as drugs, mental imprisonment, food, profanity and ignorance

According to these teachings, which the Kôngo consider the first instructions and key principals [n'kîngu mi-angudi] to life, one has to focus on four main or essential "Vees". Each of the main "Vees" correspond to one specific point of demarcation on the Kôngo cosmogram [dikenga dia Kôngo] and its symbolic colour. These points of demarcation are: Musoni (yellow demarcation point), Kala (black demarcation point), Tukula (red demarcation point) and Luvèmba (white demarcation point). Furthermore, these points of demarcation, in Bântu-Kôngo thought, are the four greatest "suns" of all formation processes of change. The first (Musoni sun) is the sun of the "go order" [lutumu lwa mvangumunu] to all beginnings; the second (Kala sun) is the sun of all births; the third (Tukula sun) is the sun of maturity, leadership and creativity; the fourth (Luvemba sun) is the sun of the last and greatest change of all, death (Fu-Kiau, 1980).

Now that we have a clear idea about the Bântu-Kôngo cosmogram, its points of demarcation and its "suns" as well, let me present you a brief description of each one of the four main "Vees".

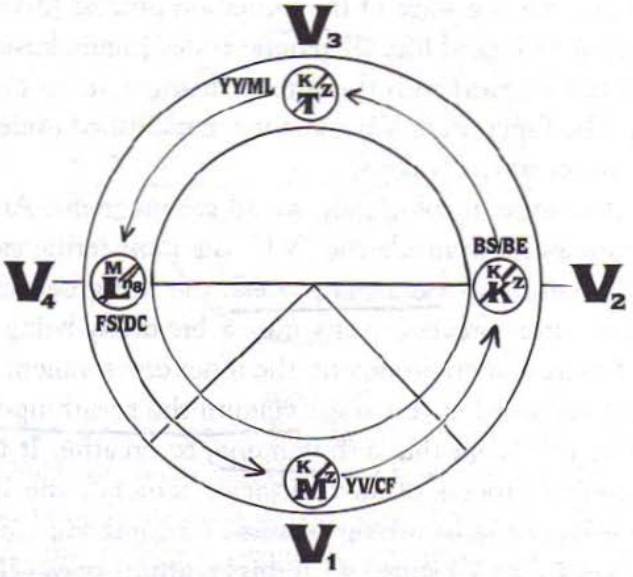


Figure 26.

1. The first, V1, is called Vângama, especially at the initiaion spot/institution [Kânga or Kôngo]. It is the formation process stage of life or Musoni stage. **(See figure 26a).**

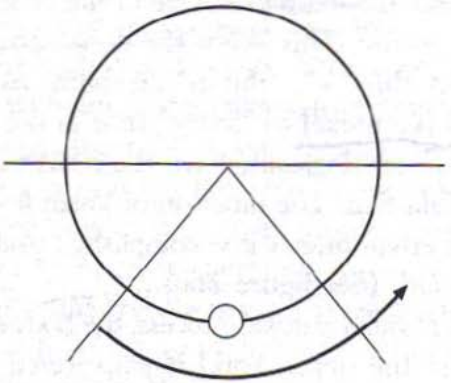


Figure 26a.

Kongo / root / initiation spot

At this starting stage of the formation process [mvangumunu] of biological life, all genetic codes [tambukusu] are imprinted [sonwa] into the future "living sun" to be, the child. The function of Vângama is accomplished under the conception action [yakwa].

In this sense, ideologically, we all get pregnant. And all pregnancies begin inside the "V1", the most fertile garden of all. During this vângama process, the being[be/kadi] in the formation process, turns into a breathing-being [vûmuni] in its first environment, the inner environment. The second key word in this stage vûmuni the breathing-being finds its root from the verb vûmuna, to breathe. It is the functioning process of all biological "motors", the heart. Formation of the breathing process "vângama mu vûmuna is the key to the V1 stage. With this breathing power [lèndo mu vûmuna] the inner development itself of the being to be [kadi/be] begins to accelerate in order to expand itself and its environment as well.

2. The second, "V2", is known as Vaika. It is the "V" that represents the existence stage of life or kala stage; to be, to exist, to rise. This Vee is the door into the physical world. Under this "V", "things" are born, rise up to the upper world [ku nseke] as "living" suns in the community, biologically or ideologically, have their birth at this stage under the Kala Sun. The function of Vaika from the inner to the outer environment is accomplished under the birth action [butuka]. **(See figure 26b)**.

During the "vaika-butuka" process, the body of the "living sun" rising in the upper world is empowered with a new sound-making energy. The new being [kadi kiampa] becomes

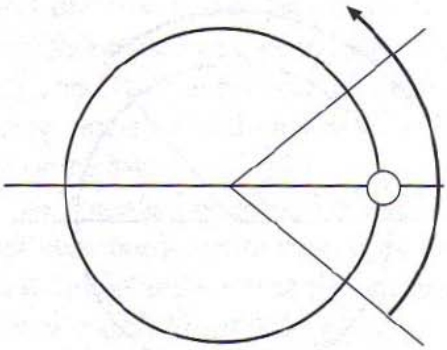


Figure 26b.

a speaking being [vovi]. This second key word to the V2, speaking being [vovi], finds its root from the verb "vova", to speak. Vova, to speak, is to code and decode, for the outside world, the universe, what is genetically coded/printed [sonwa] inside one's inner darkroom. It is not only to feed the ears of the world, but to fill with our waves (expressed energies) the cosmic voids. It is to hear and to be heard.

The butuka-vova is the process through which orders are given, received or rejected. Vova, speaking, gives us the mastery of being and/or of becoming. This second "Vee" is also known as the healing and cursing Vee; reviving and killing Vee [Vova sakumuni ye sîngi/fûmpudi ye fûmbudi]. It is the Vee that teaches about the power of words in and around us in life: Mâmbu makela, words are bullets, says a Kôngo saying.

3. The third "Vee", V3, is called Vânga, derived from the archaic word "ghânga" to perform, to do. This Vee, the most crucial in life, represents the stage of creativity and great deeds or tukula stage of the root verb kula, to mature, to master. **(See figure 26c)**.

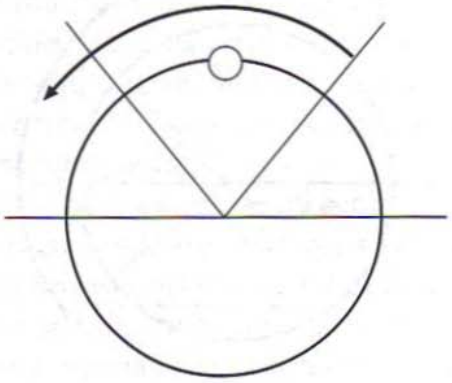


Figure 26c.

It is the symbol of the stage that is the most aspired to in the physical world. Inventions, great works of art, etc., are accomplished while one is passing through this zone of life. At this point one becomes an "ngânga", a master, a doer, a specialist in the community of doers. "Muna Kôngo: Vo kughânga ko, kudia ko"—In Kôngo society, if you don't do, you don't eat.[3] The Vânga function is accomplished by the kula, grow action, i.e., learning to "stand vertically" [telama lwîmbangânga] inside one's "V".

This Vee, the third, is a reversed pyramid. It occupies the position of verticality [kintombayulu], the direction of gods, power and leadership. People, institutions, societies and nations as well, enter and exist in this zone successfully, only if they stand on their own feet. One enters and stands up inside this Vee to become a doer/master [ngânga], to oneself first before becoming an ngânga to the community.

3. One cannot share or enjoy the community wealth unless he/she participates to accumulate it.

This Vee and the zone it occupies is the scale to all: our words, deeds, thoughts, movements, projects, meals, relationships, etc., and their impact on our health as individuals, institutions, societies and nations as well are weighed on the scale of the Vee.

To stand "well" inside this scaling Vee is to be able not only to master our lives, but to better know ourselves and our relationship positions with the rest of the universe as a whole.

4. The last or fourth Vee, V4, is Vûnda. This "V" represents the stage of the greatest change of all changes, death. This stage is known as Luvèmba stage. Under this stage one goes naturally or unnaturally into the process of dying or Vûnda, i.e., to rest, to extinguish, leave the physical world, to re-enter the world of living energy, which is the spiritual world, the ancestors' world. It is going in vacations [Kwènda ku mvûndulu]. In the process, one becomes either an n'kuyu, which means an ugly, imature, stunted [kuya] ancestor, or, the spiritually deified ancestor [mukulu/n'kulu]. The Vûnda function is completed under the fwa, die, action **(See figure 26d)**.

The "Vee" is not only a human experience, it is found everywhere in nature as well as in the universe. It is the most primitive form that emerged from the depth of the first matter, "the dark matter" [ndobe/piu], which is the "printing room" of all realities, not only visible and invisible, but material and immaterial as well. A "printing room" for realities that were and realities to come. It is the printing room inside where all great ideas, images and forms emerge to be impregnated in our minds. Thereafter, we create them as realities.

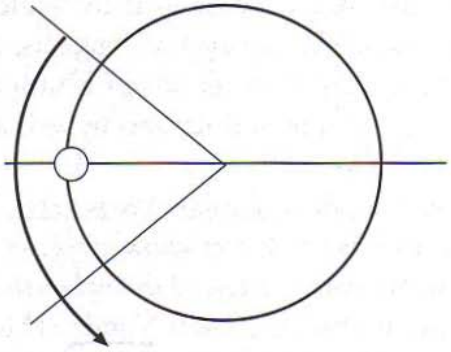


Figure 26d.

The "Vee" is a living energy ["V" i lêndo kiavûmuna] and, as such, it is the basis [fuma/sînsi] of the reproductive web of life [dingo-dingo diantûngila lukosi lwa môyo]. Under the "Vee" we greet our friends and loved ones. It is under these "meeting Vees" that love, lust and infatuation become a part of the human experience. It is also under these "meeting Vees" that friendships, partnerships and all kinds of relationshps are created among people, communities, institutions and nations as well.

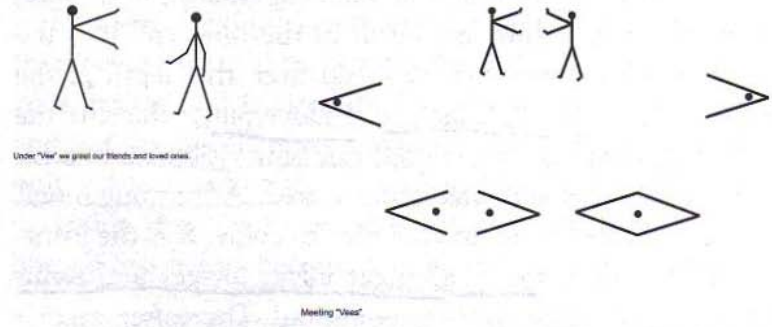


Figure 27.

When two "Vees" of opposite but attractive energies meet, they form a new body, a pattern in the form of a diamond, within which emerges a strong core of vitality [kimôyo], the seed of breath [vûmunu]. From this core-energy [didi dia ngolo], new lives, new products, new works of art and new organizations are born. In other words, these diamond-like cores can reproduce other "Vees" which at their turn meet other "Vees". It is the natural law of procreation, speech/language, creativity, motion, etc. A circle is an ensemble of many "Vees" in motion **[See figure 27a]**.

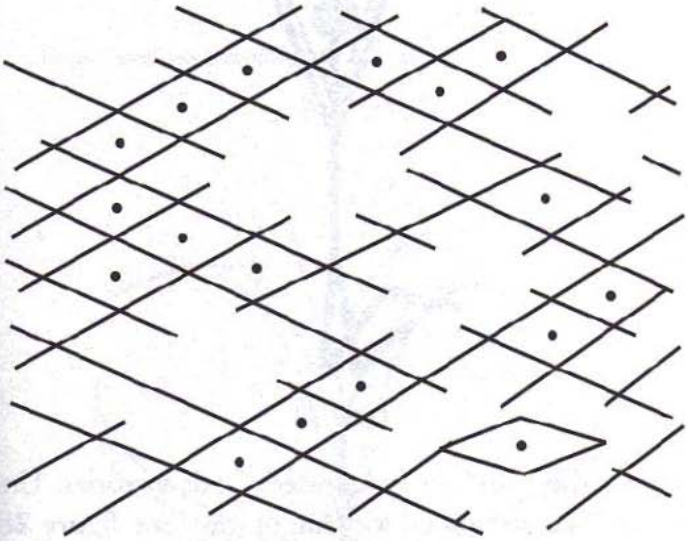


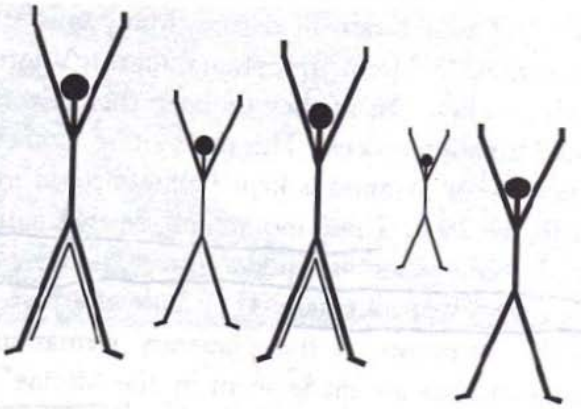
Figure 27a.

This diamond-like pattern, very common in Bântu industry of art and weaving, is a focus on life [môyo], its reproductive web, and its value among the Bântu people in particular, and among all African people in general. Velvets

woven on the ground of this pattern became didactical tools used to teach the formation process of societies; these patterns are taught to the communities, the families and *extended families. Western scholars of the African industry* of art and weaving (visual art) were unable to explain these African iconographs. Their lack of knowledge about the Bântu world view, their cosmologies, and their vital concept of the "Vee" discussed here did not prepare them.

Figure 28.

Under the "Vee" we acknowledge our victories. Under the "Vee" we scream up for pain or joy. **(See figure 28a).** Under the "V" we see what we see inside the field of our sight. Under the Vee's light we dig up into our past memories. Under the beam of the Vee emerging from the the dark matter *[piu] that makes the creative vision possible, we re-*discover lost details in our memories.



Under "Vee" we scream out for pain or joy.

Figure 28a.

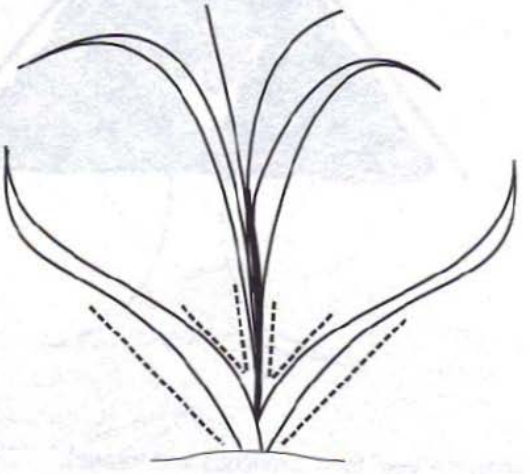
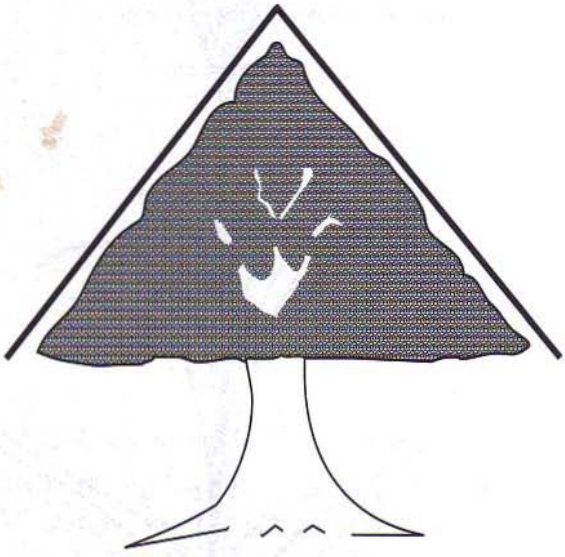


Figure 29.

The "V" is not rare in nature. Many grasses grow up keeping their "V" form. Trees maintain this V form in their branch ramifications as they do keep their reverse "V" in foliage formation process. This most secret form of "V", the reverse Vee or pyramid is kept by most world mountains. **(See figure 29a)**. These mountains are true natural "dark rooms" inside which are hidden forces, powers, medicines and mysteries of all times. They hide the first and most powerful witnesses of the planetary formation process. These witnesses are made silent by the "divine" presense, the agent of all formation processes.



Trees keep the"Vee" form (branches and foliage).

Figure 29a.

Figure 30.

Thanks also to the Vee form of their bodies, birds, fish and animals can move fast in their given environment. Flowers themselves, the beauties of nature, are living "Vees". **(See figure 31a)**. Last, but not least, rivers themselves, from their sources, are also "Vees" flowing and serpenting in our forests and valleys.

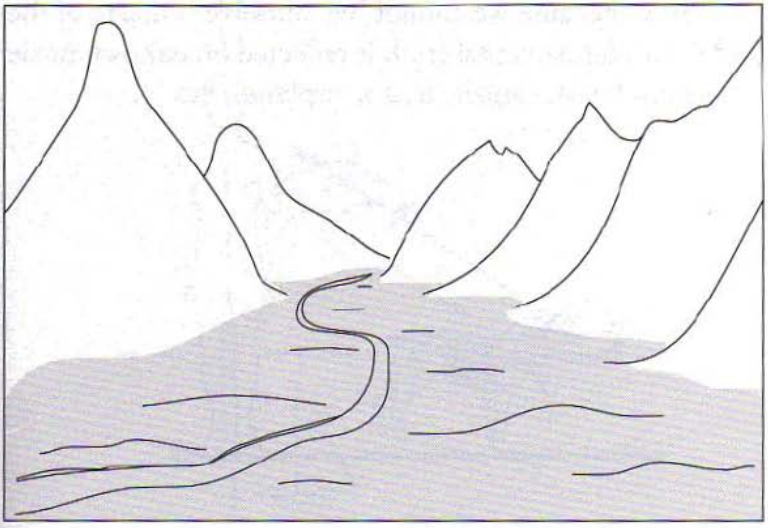
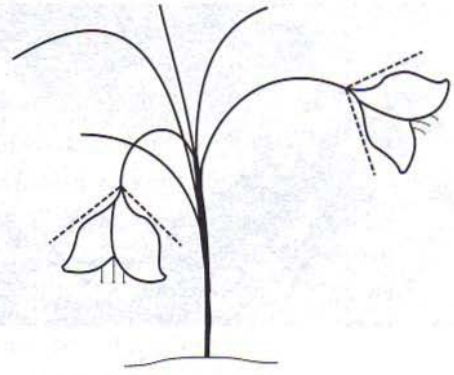


Figure 31.



Flowers, the beauties of nature, themselves are living "Vees".

Figure 31a.

Have we not asked why our own best machines run or fly faster? Because they are, of course, made in forms of the "V". Also, because we cannot live ourselves outside of the "Vee", this fundamental truth is reflected on our own made machines, boats, canoes, trains, airplanes, etc.

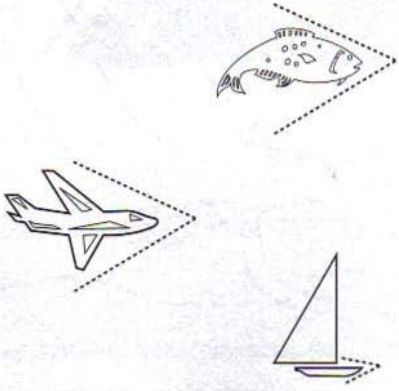


Figure 32.

The "Vee" is life and all its realities. It is the center of all existence. It is the chaos of all chaos. *It is the center of balance [kinenga] for the human being* [mûntu], his health and that of his community as well. It is the key to all aspects of simple life. It is the binding force to all: earth, plants, animals, birds, insects, reptiles and human beings as one by natural law. It is the Vee that differentiates human beings [mûntu] from the beast. The [mûntu] is fundamentally a "vertical being". He thinks and he is spiritual. Some people deny being spiritual, but I am afraid if they are not more spiritual than those who say they are. The beast, on the contrary, is a "horizontal being," a prostrated being that acts instinctively. Mûntu, by his behavior, can fall to the level of animals; but the animal cannot rise to the level of the vertically thinking being, the mûntu.

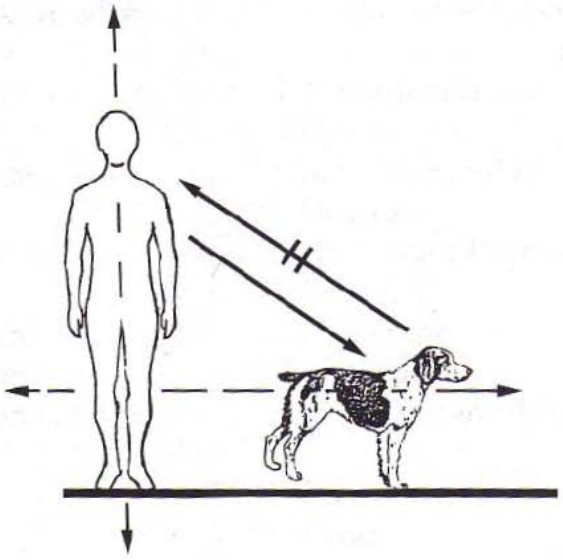


Figure 33.

Understanding the personal, collective, and cosmic "Vees" is a process of opening doors to new horizons which can allow one to see and accept things both seen and unseen, the way they are and not as one would like them to be. This is a spiritual channel through which a human can understand all his past, present and future masters [sîmbi], political or spiritual leaders, as humans first, then spiritual leaders. It is understanding that the KALA and ZIMA, the ON and OFF, the yin and yang, are not separate conceptual entities/realities; they both are a token of two sides in one process of motion and change. [Dingo-dingo dia minika ye nsobolo].

ANNEX

I. NDOZI—DREAMS

Bakwèndanga	Those who are departing
Ndozi	Dreams
Bèto	Ourselves
Ndozi	Dreams
Bakwîzanga	Those who are entering
Ndozi	Dreams
Ndozi	Dreams
Ndozi	Dreams
Ndozi ye ndozi	Dreams and dreams

Bakulu	The ancestors
Ndozi	Dreams
Bangânga	Initiated/specialists
Ndozi	Dreams
Biyînga	Non-initiated/laymen
Ndozi	Dreams
Ndozi	Dreams
Ndozi	Dreams
Ndozi ye ndozi	Dreams and dreams

Zuzi	Before yesterday
Ndozi	Dreams
Zôno	Yesterday

Ndozi	Dreams
Lumbu-ki	Today
Ndozi	Dreams
Mbazi	Tomorrow
Ndozi	Dreams
Ndozi	Dreams
Ndozi	Dreams
Ndozi ye ndozi	Dreams and dreams
Ndozi kaka	Always dreams
Kwakônsono	Everywhere
Bônso nkûmbu	Like name
Yeti lânda mûntu	Accompanying the owner
Bônso budîmbu	Like the glue
Lumbu biabio	All days
Mu luzîngu	In life
Ndozi	Dreams
Ndozi	Dreams
Ndozi ye ndozi	Dreams and dreams
Bâna	Kids
Ndozi	Dreams
Bambuta	Elders
Ndozi	Dreams
Mazoba	Idiots
Ndozi	Dreams
Bandwènga mpe	Scholars, too
Ndozi	Dreams
Ndozi	Dreams
Ndozi	Dreams
Ndozi ye ndozi	Dreams and dreams

Nga zèyi	Do you understand?
Makutèlanga ndozi	What dreams tell you
Mu diâmbu dia kânda diâku	Concerning your community
Mu diâmbu dia nsi âku	Concerning your country
Ndozi	Dreams
Ndozi	Dreams
Ndozi ye ndozi	Dreams and dreams
Mono vo	And I'm telling you
Lôtwa	Dream
Ye zâya maulôtwanga	And understand what you dream
Wavangikisa mo	For their realization
Mu kânda diâku	Within your community
Mu nsi âku	In your country
Lôtwa	Dream
Lôtwa	Dream
Lôtwa ye lôtwa	Dream and dream

II. KU NSEKE

Luzîngu ku nseke i:
Longwa ye longila
Tâmbula ye tambikisa
Zolwa ye zola
Tûmbwa ye tûmba
Katula ye katulwa
Dila ye dilwa
Mu soba...

IN THE PHYSICAL WORLD

Life in the physical world is:
To be taught and to teach
To receive and to give
To love and be loved
To be crowned and to crown
To dethrone and to be dethroned
To bury and to be buried
For change...

Smallest among thousands of works about Africa,
but I send you,
go, *African Cosmology of the Kongo-Bantu,*
talk about yourself to others
and be, a spark in the bush!
[kele-kele ku futa].

The author

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About the Author

DR. FU-KIAU BUNSEKI is one of the most distinguished and insightful scholars of African culture. Born in Manianga, Congo, he was educated in both Western and African systems of thought.

He is initiated into three major traditional "secret societies", Lemba, Khimba and Kimpasi. These "secret societies" are in reality indigenous educational institutions. Lemba, is of particular relevance because it is the foundation for numerous african based religions and practices in the Americas, including Palo Mayombe in Cuba, Vodou Petro in Haiti, and Candomble Angola in Brazil; brought about through the transport of Central Africa's indigenous people to the new world during the slave trade.

While teaching in the city of Kinshasa, Dr. Fu-Kiau decided to return to his home, Manianga located in the countryside. There, he founded Luyalungunu Lwa Kumba-Nsi Institute, a pioneering education center dedicated to exploring and documenting traditional Kongo culture. His research and development work at the Institute laid bare the african philosophy of ancient Bantu educational institutions, which has had a significant. effect on major western scholars including Drs. Robert F. Thompson, John M. Janzen and Wyatt MacGaffey. Essentially, the cultural philosophy espoused by President Mobutu of Zaire on which he firmly established his national programme of Authenticite was based on the works of Fu-Kiau.

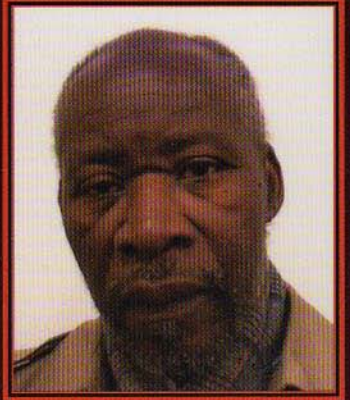
Fu-Kiau came to the United States to continue his education, and to educate Americans, particularly African Americans, about the complexity and depth of African philosophy. Since his arrival. he has done precisely that by means of various lectures and presentations. He has published numerous books and articles including *Kongo Cosmology, Kumina: A Kongo-based Tradition in the New World, Kindezi: The Kongo Art of Babysitting,* and *Self-Healing Power and Therapy, Old Teachings from Africa.* He Currently resides in Boston where he works as Director of Library Services at the Suffolk County House of Correction, and as Visiting Lecturer at the Tufts University Department of Anthropology and Sociology. He has also instituted two unique courses at the Suffolk County House of Correction: The Jail That Changed My Life and The African World and Culture. These courses are currently being turned into manuscripts for publication.

Dr. Fu-Kiau's academic background includes degrees in the areas of Cultural Anthropology (B.A.), School Administration (M.Ed.), Library Science (M.S.), and Education and Community Development (Ph.D.). An insightful scholar with a profound knowledge of Central African philosophy and Traditions, he is also a serious and committed educator with a wealth of experience, both in Africa and the United States. Dr. Fu-Kiau is a person of character, dedicated to the betterment of human-kind through traditional African ideas and means.

Life is fundamentally a process of perpetual and mutual communication; and to communicate is to emit and to receive waves and radiations *(minika ye minienie)*. This process of, receiving and releasing or passing them on *(tambula ye tambikisa)* is the key to human beings game of survival. A person is perpetually bathed by radiations' weight, (zitu *kia minienie)*. The weight *(zitu/demo)* of radiations may have a negative as well as positive impact on any tiny being, for example a person who represents the most vibrating: "kolo" (knot) of relationships.

The following expressions are very common among the Bantu, in general, and among the Kongo in particular, which prove to us the antiquity of these concepts in the African continent; Our businesses are waved/shaken; our health is waved/shaken; what we possess is waved/shaken; the communities are waved/shaken: Where are these (negative) waves coming from *(Salu bieto bieti nikunwa; mavimpi nikunwa; biltuvwidi nikunwa; makanda nikunwa: Kwe kutukanga minika miami)?*

For the Bantu, a person lives and moves within an ocean of waves/radiations. One is sensitive or immune to them. To be sensitive to waves is to be able to react negatively or positively to those waves/forces. But to be immune to surrounding waves/forces, is to be less reactive to them or not at all. These differences account for varying degrees in the process of knowing/learning among individuals.



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The Kebra Nagast and the Syriac Apocalypse of Pseudo-Methodius: A Miaphysite Eschatological Tradition

By Mauricio Lapchik Minski

Jerusalem

08.2016

Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

Psalm 68:31

Introduction

The most important turning point of the research on the Ethiopian national epic, namely the *Kebra Nagast*, was the discovery regarding the connection between this central work and the Syriac *Apocalypse of Pseudo-Methodius*, written at the end of the seventh century.[1] The *Apocalypse of Pseudo-Methodius* was an early Christian response to Islam and to the Arab conquest, which reflects the significant impact of the Arab invasion. The Apocalypse, which partly relies on Psalm 68:31, affirms that the Byzantine King, rather than the Ethiopian King, will assume the role of the eschatological savior of the Christendom. The *Pseudo-Methodius* was promptly translated into Greek, and from Greek into Latin, soon after its circulation in the Syriac Christian world at the end of the seventh century.[2] In this paper, I will analyze and describe the relation between the Ethiopian national epic and this Syriac Apocalypse, following Shahid's approach which dates the *Kebra Nagast* as a sixth century work, originally composed in Coptic. In addition, I will discuss the influence and status of the image of the "Ethiopian Negus" (the Ethiopic word for "King") for the Syriac Christianity of the seventh century, and his significance in the Miaphysite context, by analyzing the cumbersome intentions of the *Pseudo-Methodius'* author.

[1] Piovanelli, "The Apocryphal Legitimation of a 'Solomonic' Dynasty in the Kebra Nagast – A Reaprissal," *Aethiopica - International Journal of Ethiopian and Eritrean Studies*. 16(1), 2013,p. 13.
[2] Michael P. Penn, *When Christians First Met Muslims: A Sourcebook of the Earliest Syriac Writings on Islam* (Oakland: University of California Press, 2015), p. 108.

The Development of Ethiopian Christianity During the Sixth **Century**

The development and expansion of Ethiopian Christianity was considerably heightened during the fifth century, almost a century after King Ezana's "legendary" conversion.[3] At that moment, the brand new Axumite Christian Church still had certain shortcomings. E.Cerrulli argues that Ezana's conversion to Christianity was extremely fragile, and his acceptance of the new religion was constantly challenged by the conservative faction within the Kingdom.[4] In addition, Taddesse Tamrat, one of the most prominent Ethiopian historians, argues that Greek was apparently the major language of the Church, due to the lack of books in Ethiopic language. Therefore, most of the clergy may have been of foreign origin.[5] However, the strengthening and establishment of the Axumite Church coincides with the advent of groups of Syrian missionaries, – the *Sadqan* and the *Nine Saints* – owing to the persecutions that followed the Council of Chalcedon,[6] who established several monasteries around Axum and the northern province of Tigray.[7] It is extremely likely that after the arrival of the Nine Saints, Ethiopia was won for the anti-Chalchedonian movement.[8] Their advent strengthened the close linkage of Ethiopia with the main anti-Chalcedonian streams in the 5th century, which witnessed the rise of the Miaphysite movement. As part of this movement, the Ethiopian Orthodox Church remained independent from the influence of the Roman Empire and Hellenistic thought. Notwithstanding this fact, the Hellenistic influence notoriously came through the Holy See of St. Mark, namely the Coptic Church.

Ephraim Isaac, the renowned Ethiopian scholar, highlights the work performed by these holy men, which includes the translation of the bible from the Greek into Ge'ez, including, for example, the books of Enoch and Jubilees. The Nine Saints also translated homilies of the church

[3] According to traditional historical sources, the introduction of Christianity as the official religion of the state was caused by the result of evangelical activity from outside the country in conjunction with the desire of the Axumite King, Ezana, around 350 C.E. Some years later, the Kingdom of Axum adopted Christianity as its official creed. See Ephraim Isaac, *The Ethiopian Orthodox Tawahido Church* (New Jersey, The Red Sea Press, 2013), pp. 18-21; Sergew Hable Selassie, *Ancient and Medieval Ethiopian History to 1270* (Addis Ababa: Haile Selassie I University Press, 1972), pp. 89-121; Tadesse Tamrat, *Church and State in Ethiopia: 1270-1527* (Oxford: Clarendon Press, 1972), pp. 21-25.
[4] Enrico Cerulli, *Storia della Letteratura Etiopica* (Milano: Nuova Accademia Editrice, 1961), pp. 20-21.
[5] Tamrat, *Church and State in Ethiopia*, p. 23.
[6] Cerulli, *Storia Della Letteratura Etiopica*, pp. 23-24.
[7] Isaac, *The Ethiopian Orthodox Tawahido Church*, p. 21.
[8] Aloys Grillmeier and Theresia Hainthaler, *Christ in Christian Tradition: Volume II* (London: Mowbray, 1996), p. 303.

fathers and dogmatic treatises from Syriac into Ge'ez. As regards the monastic movement, E. Isaac argues that 'Headed by Abba Za-Mikael Aregawi Manfasawi, a disciple of the Coptic abbot Pachomius, the monks founded monasteries throughout Ethiopia. […] these monks and other saints flocked into Ethiopia in the fifth and sixth century, contributing to the monastic tradition, which is still strong in the Ethiopian Church'[9] The faithful and devout work of these holy men, brought the Church into the interior of the country, facilitating the teaching of the Christian religion among the local people, serving as permanent centers of Christian learning. In this regard, Cosmas Indicopleustes, the sixth century Egyptian monk, explicitly attests that with the onset of the century, "there is no limit to the number of churches with bishops and very large communities of Christian people, as well as many martyrs, and monks also living as hermits [that can be seen in] Ethiopia and Axum, and in all the country about it."[10]

Following the successful mission of the Nine Saints, Aloys Grillmeier suggests that "the Axumites were already so strong as Christians that they could appear as the powerful protector of Christianity in the southern lands of the opposite side of the Red Sea and were able to assert themselves for some time."[11] In this context, it is crucial to proceed with the analysis of the "apocalyptic" role given to the Ethiopian Negus within the *Kebra Nagast,* the Ethiopian national epic and the most important literary expression of the Ethiopian Christianity.

Dating the *Kebra Nagast*

The *Kebra Nagast* or *The Glory of the Kings* is an essential and indispensable book for understanding the Ethiopian Christian tradition. According to the testimony of Sir Ernest Wallis Budge, King John of Ethiopia wrote to Lord Granville in 1872: "There is a book called "Kivera Negust" which contains the Law of the whole of Ethiopia, and the names of the Shums [i.e. Chiefs], and Churches, and Provinces are in this book. I pray you find out who got this book and send it to me, for in my country my people will not obey my orders without it."[12] In addition, the Spanish Jesuit missionary, Pedro Paez, described this book as a "very old book that is kept in the

[9] Ephraim Isaac, *The Ethiopian Orthodox Tawahido Church*, p. 21.
[10] Cosmas Indicopleustes, *The Christian Topography of Cosmas, an Egyptian Monk* (Cambridge: Cambridge University Press, 2010), p. 120.
[11] Grillmeier and Hainthaler, *Christ in Christian Tradition*, pp. 303-304.
[12] Ernest Wallis Budge, *The Queen of Sheba and Her Only Son Menyelek: Kebra Nagast* (Ontario: Ethiopian Series Cambridge Publications, 2000), p. vii.

Church at Axum…" in order to reveal the myth of origin of the Ethiopian Solomonic Dynasty.[13] Such was – and still is – the fame and the importance of this book, not only for the kings, but also for the Ethiopian people.

This work consists of a great compilation of several legends and traditions, some of them historical and some of an exclusively folkloristic character, influenced by the Old Testament and Rabbinic writings but also by Egyptian, Arabian, Syrian and Ethiopian sources.[14] The literary reflection of the Jewish penetration to be found in the *Kebra Nagast* can be explicitly compared with the Qur'an, as John Pawlikowski proposes, by pointing out "the Semitic potpourri that characterizes the Qur'an, with its numerous Hebraic, Aramaic-Syriac and Ethiopic loan words, often in hybrid disguises, suggests that a complex process of religious syncretism was at work."[15] We can summarize the fundamental pillars upon which the *Kebra Nagast* was written in the following manner: 1. the kings of Ethiopia were descended from King Salomon of Israel and therefore from the House of David. 2. The Ark of the Covenant was taken by the son of the Queen of Sheba and King Salomon, i.e. Menelik I, and brought from Jerusalem to Axum. 3. The God of Israel transferred his house from Jerusalem to Axum, then the ecclesiastical and political capital of Ethiopia.[16] Therefore, it can thus be stated that the *Kebra Nagast* is not only a literary work, but is the core of Ethiopian national and religious feelings and expressions and probably the most genuine expression of Ethiopian Christianity.[17]

Apparently, there is a broad consensus among the scholars on who was in charge of the compilation and translation of the *Kebra Nagast*, as well as on the date of the *Kebra Nagast*'s composition.[18] The author of the work is supposed to be Yeshak from Axum, a passionate and patriotic ecclesiastic who compiled this work between 1314 and 1322, during the first years of Amda Seyon reign, namely *Pillar of Sion*,[19] who came into power after the non-solomonic

[13] Isabel Boavida, Hervé Pennec & Manuel Joao Ramos, *Pedro Paez's History of Ethiopia: Vol. I & II* (London: Ashgate, 2011), p. 83.
[14] Budge, *Kebra Nagast* p. viii.
[15] John T. Pawlikowski, "The Judaic Spirit of the Ethiopian Orthodox Church: A Case Study in Religion Acculturation," *Journal of Religion in Africa* 4(3), 1971, p. 185.
[16] Budge, *Kebra Nagast*, p. vi.
[17] Edward Ullendorff, *The Ethiopians: An Introduction to Country and People* (London: Oxford University Press, 1960), p. 144.
[18] Cerulli, *Storia Della Letteratura Etiopica*, pp. 45, 46; Isaac, *The Ethiopian Orthodox Tawahido Church*, pp. 244, 245.
[19] George W. B. Huntingford, *The Glorious Victories of Amda Sion: King of Ethiopia* (Oxford: Clarendon Press, 1965), p. 5.

Zagwe rule. Yeshak of Axum supported the kingdom of the Endarta region – South eastern Tigray –. The governor of this region, Yakiba Egzí, attempted to rebel against Emperor Amda Seyon. This ruler is regarded by E. Ullendorff, as 'one of the most outstanding Ethiopian kings of any age and a singular figure dominating the horn of Africa in the fourteenth century.'[20] Piovanelli admits that the powerful governor of the Endarta region was probably an extremely ambitious ruler,[21] but such cynical considerations regarding the volatile political situation should not prevent us from recognizing the basic fact expressed by D. Hubard: 'The *Kebra Nagast* was written to justify the claims of the so-called Solomonic dynasty founded by Yekunno Amlak over against those of the Zagwe family who had held sway for well over a century.'[22] This fact is supposedly supported by the *Kebra Nagast* itself, according to the following statement: 'Those who reign, not being Israelites, are transgressors of the Law.'[23] In any case, there is no doubt that the *Kebra Nagast* played a central role in the establishment of a new religious, social and political order for Ethiopia during this turbulent period of history.[24]

However, contrary to what most scholars argue, Irfan Shahid highlights the value of the last chapter of the *Kebra Nagast*, "when the work starts to deal with contemporary or recent events in the sixth century, that mythopoesis recedes into the background and historiography of some sort takes over."[25] The Nazarene Scholar has strongly argued that the *Kebra Nagast* was most probably edited during the sixth century, and not during the fourteenth century, as claimed earlier. In this regard, the last chapter of the Ethiopian national epic reads as follows:

> And the King of Rome, and the King of Ethiopia, and the Archbishop of Alexandria – now the men of Rome were orthodox – were informed that they were to destroy them [the Jews who had instituted persecutions in Najran and Armenia, respectively territories of Ethiopia and Rome]. And they were to rise up

[20] Edward Ullendorff, "The Glorious Victories of Amda Seyon, King of Ethiopia," *Bulletin of the School of Oriental and African Studies*, 29(3), 1966, p. 600.
[21] Piovanelli, "The Apocryphal Legitimation of a 'Solomonic' Dynasty in the *Kebra Nagast*," p. 9.
[22] David A. Hubbard, *The Literary Sources of the Kebra Nagast: Another Look*, Ph.D Thesis, (St Andrews: St. Andrews University, 1956), Available online at *http://research-repository.st-andrews.ac.uk/handle/10023/544*, p.360.
[23] Budge, *Kebra Nagast*, p. 199.
[24] Piovanelli, "The Apocryphal Legitimation of a 'Solomonic' Dynasty in the *Kebra Nagast*," pp. 20-21.
[25] Irfan Shahid, "The Kebra Nagast in the Light of Recent Research," *Le Museón*, 89, 1976, p. 137.

> to fight, to make war upon the enemies of God, the Jews, and to destroy them, the King of Rome 'Enya, and the King of Ethiopia Pinhas; and they were to lay waste their lands, and to build churches there, and they were to cut to pieces Jews at the end of this Cycle in twelve cycles of the moon. Then the kingdom of the Jews shall be made an end of and the Kingdom of Christ shall be constituted until the advent of the False Messiah. And those two kings, Justinus the King of Rome and Kaleb the King of Ethiopia, met together in Jerusalem […] and they were to divide between them the earth from the half of Jerusalem […] They were to be mingled with David and Solomon their fathers. The one whom in faith they chose by lot to be named from the Kings of Rome was to be called the "King of Ethiopia", and the King of Rome likewise was to bear the name of "King of Ethiopia…"[26]

The historical reason behind this eschatological description must be Kaleb's successful intervention in Narjan, in order to suppress anti-Christian revolts, as a result of a coalition with the patriarch of Alexandria and the Emperor Justin in order to make war against King Yusuf's army. We cannot ignore the fact that the sixth century was an exceptional period in the history of eastern Christianity. One of the most striking events during this period was the religious war that confronted the Christian Negus of Aksum, namely Kaleb, with the Jewish Himyar King, Yusuf. This confrontation between Judaism and Christianity as two state religions was unprecedented in the history of the Near East. It is important to mention that, as noted by Shahid: "The struggle for Arabia between Christianity and Judaism before the rise of Islam came to a climax in the sixth century, the first quarter of which witnessed two persecutions of Christians in the southern part of the Arabian Peninsula."[27] Both persecutions called for an Ethiopian intervention, but the latter was the more significant of the two, due to its unique consequences: the military intervention led by the Ethiopian Negus culminated in the decline and fall of the Jewish Kingdom of Himyar and the subsequent spread of Christianity in the Arabian Peninsula. In addition, as claimed by Steven Kaplan, the Negus Kaleb was an active warrior defending his co-religionists both at home and abroad. In fact, the Axumite Emperor gained fame due to his major role in restoring the

[26] Budge, *Kebra Nagast*, pp. 225-226.
[27] Irfan Shahid, *The Martyrs of Najran: New Documents* (Wetteren: Imprimerie Cultura, 1971), p. 7.

Ethiopian Kingdom to its ancient limits as they were established by Menelik.[28] Particular emphasis must be given to the role played by Kaleb, who is, in fact, one of only two Ethiopian kings with a central part within the *Kebra Nagast.* [29] The role given to the king of Rome [or Byzantium], will be discussed in more detail below.

Moreover, the *Kebra Nagast* also includes a colophon at the end which attests that it had been translated from an Arabic version which was originally translated from Coptic. The editor of this work indicates in the Colophon the following:

> "In the Arabic text it is said: "We have turned [this book] into Arabic from a Coptic manuscript [belonging to] the throne of Mark the Evangelist, the teacher, the Father of us all. We have translated it in the four hundred and ninth year of mercy in the country of Ethiopia, in the days of Gabra Maskal the king, who is called Lalibala, in the days of Abbâ George, the good bishop."[30]

This passage must be seen and analyzed in a wider historical context, because it is deeply linked with a non-Solomonic dynasty that replaced the traditional Solomonic one. When the Axumite Empire started to decline by the twelfth century, mainly due to the constant threats and invasions of the Muslims, Ethiopia's cultural and religious development began to change notoriously.[31] This turbulent period was characterized by a strong Muslim proselytism around southern Ethiopia, whilst in the north this era was marked by the revival of a new Christian dynasty: the Zagwe.[32] The circumstances of the advent to power of the Zagwe Dynasty are far from clear. In this regard, Sergew Hable Selassie states that the chroniclers, who recorded this foggy period in Ethiopian mediaeval history, usually summed up the Zagwe rule as follows: "The Kingdom was given to the people who did not belong to the Tribe of Israel."[33] The Zagwe Dynasty, defined as usurpers according to orthodox tradition – taking into account that they were not of the race of

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[28] Steven Kaplan, *The Monastic Holy Man and the Christianization of Early Solomonic Ethiopia* (Wiesbaden: Steiner, 1984), p. 17.
[29] The first king with a significant position within the KN is Menelik, the first king of Ethiopia and the son of King Solomon and the Queen of Sheba. See Ralph Lee, "The Conversion of King Caleb and the Religious and Political Dynamics of Sixth Century Ethiopia and Southern Arabia," in P. Sarris, M. Del Santo and P. Booth (eds.), *An Age of Saints?: Power, Conflict, and Dissent in Early Medieval Christianity*, (Leiden: Brill, 2009), pp. 81-82.
[30] Budge, *Kebra Nagast,* p. 228.
[31] Ullendorff, *The Ethiopians,* p. 58.
[32] Tamrat, *Church and State in Ethiopia,* p.53.
[33] Hable Selassie, *Ancient and Medieval Ethiopian History*, p. 241.

King Solomon[34] – proved to be defenders of the Christian faith, building churches and monasteries, and encouraging missionary activities among tribes not yet converted to Christianity.[35]

The information given by the colophon, regarding the various stages through which the *Kebra Nagast* passed – namely, Coptic, Arabic and Ge'ez – allows us to consider, following Shahid's approach, that the date of composition of the work can be dated to the sixth or seventh century. According to Shahid, "the three stages which the *Kebra Nagast* passed […] are perfectly consonant with the history of these three languages in the Valley of the Nile, as media of literary and cultural expression…"[36] In this regard, the chances that the *Kebra Nagast* was originally written in Coptic are high, due to the importance of Coptic language in the Valley of the Nile during the Axumite period. Additionally, Coptic was the more developed language of expression for the composition of this kind of sophisticated work.[37] The question that arises, in this respect, is why the Ethiopian national epic was composed by a Copt, or in Coptic. The answer is simple: Miaphysitism. With the objective of better understanding of this argument, it is necessary to begin analyzing the relation between the last chapter of the *Kebra Nagast* and the *Apocalypse of Pseudo-Methodius.* The correspondence between these two works will reveal, on the one hand, a significant material for the research on the *Kebra Nagast* and, on the other hand, a broader understanding of the Syriac Miaphysite movement during the seventh century.

Pseudo-Methodius

The last chapter of the *Kebra Nagast* can be read and interpreted as an apocalyptic scene, which have a significant parallel in west Syrian apocalyptic of the seventh century. The most significant turning point of the research on the Ethiopian national epic was, as suggested by Piovanelli, the discovery regarding the link between the *Kebra Nagast* and the *Apocalypse of Pseudo-Methodius,* written at the end of the seventh century.[38] It was quickly translated into Greek, and from Greek into Latin, soon after its circulation in the Syriac Christian world.[39] The author remains unknown, but it was erroneously attributed to the fourth century martyr and Bishop

[34] Ibid.
[35] Ullendorff, *The Ethiopians,* p. 64.
[36] Shahid, "The Kebra Nagast in the Light of Recent Research," p. 142.
[37] *Ibid,* p. 145.
[38] Piovanelli, "The Apocryphal Legitimation of a 'Solomonic' Dynasty in the *Kebra Nagast,*" p. 13.
[39] Penn, *When Christians First Met Muslims,* p. 108.

Methodius. The apocalyptic text describes Methodius' vision in which he divides the history of the world into seven different stages. The objective of such significant writing, which was strongly inspired by the Book of Daniel, was to place the Muslim offensive against the Byzantine successors of the Roman Empire. The framework used for the description of this doomsday scenario, was Daniel's eschatological map of the four world empires.[40] During the seventh century, Michael Penn suggests, "there was a widespread belief that the fourth and last of Daniel's kingdoms was that of the Greco-Romans, an amalgamation of the heirs of Alexander the Great, Constantine, and Jovian."[41] Allegedly, this idealized Christian emperor would bring unity and salvation to all Christianity.

Furthermore, it can be suggested that the *Pseudo-Methodius* it is a Miaphysite work, rather than a Chalcedonian one. The apocalypse's preamble adopts Mount Sinkar as the location where Methodius received the apocalyptic revelation.[42] Most commentators and researchers had argued that the author most probably wrote from a region not far away from Sinjar, a place which is relatively close to Nisibis. This area, traditionally part of the Sasanian Empire, did not have a considerable Chalcedonian presence, and was considered to be a Miaphysite stronghold, at least during the seventh century.[43] In addition, the *Pseudo-Methodius* also confers to Ethiopia a prominent place in the great events of the last days, which is based on *Psalm 68:31.* M. Penn notes that "unlike the Hebrew or Greek versions, the Syriac Psalm 68:31 speaks of Kush (Ethiopia) handing power over to God. Although of little interest to Chalcedonian readers, this verse was of import to a Syriac Myaphysite audience because Ethiopia also supported Miaphysitism."[44] According to the *Pseudo-Methodius,* the Christians who had assumed that the allusion in the Psalms concerns to the role of the King of Ethiopia were mistaken.[45] The interpretation to be found in *Pseudo-Methodius* suggests, regarding *Psalms 68:31,* that: "For a son of Kushyat, the daughter of Pil, the king of the Kushites, is the one who "will hand power over to God." And as soon as the holy cross is raised to heaven, the king of the Greeks will hand

[40] Piovanelli, "The Apocryphal Legitimation of a 'Solomonic' Dynasty in the *Kebra Nagast*," p. 13.
[41] Penn, *When Christians First Met Muslims,* p. 113.
[42] *Ibid.*
[43] *Ibid.*
[44] *Ibid.*
[45] Glen W. Bowersock, "Helena's Bridle, Ethiopian Christianity, and Syriac Apocalyptic," in J. Baun, A. Cameron, M Edwards and M. Vincent (eds.), *Studia Patristica: Papers presented at the Fifteenth International Conference on Patristic Studies* (Louvain: Peeters Publishers, 2010), p. 216.

his soul over to his creator."[46] This extremely relevant excerpt, in contrast to the traditional exegesis of Psalm 68:31, states that the king of the Greeks is descended from the Ethiopia Princess – Kushyat – which happens to be the mother of Alexander the Great. In this way, the last king of the Greeks is considered to be both from the lineage of Alexander, and a descendant of the Ethiopian king. The thinking behind this interpretation it is likely to be related to the Arab Conquests of the seventh century, which "had made unrealistic the Miaphysite view of the Negus as the protector and deliverer of Christendom, a role now more appropriate to the Byzantine Basileus."[47] In this respect, it is relevant to emphasize the author's reference to his colleagues of the clergy. The translation provided by P.J Alexander, from the Syriac text, highlights the fact that "…many brethren of the clergy supposed that the blessed David spoke this word [Psalm 68:31] concerning the kingdom of the Cushites. And those who thought so erred."[48] This thesis within the *Pseudo Methodius* seems to be a polemic against the author's colleagues, who thought and believed that the Negus of Ethiopia will fulfill the Davidic prophecy from Psalm 68:31. The close connection between Syriac Christianity and the Ethiopian Church, as noted above, has played a major role in the Christianization process of Ethiopia. P.J Alexander argues that the military intervention of Ethiopia in Southern Arabia during the sixth century was mitigated by the Persian conquest of Yemen in 570, putting an end to Ethiopia's relevance as a military power.[49] However, the author's "brethren of the clergy" were apparently interested in finding a "biblical guarantee for the permanence of the Ethiopian kingdom"[50] which was based on the fact that Ethiopia was, at that time, the only kingdom where Miaphysitism was the official religion and creed. The exaltation and glorification of the only Miaphysite king, namely the Ethiopian Negus, strengthen the hypothesis that assures that both the author of the *Pseudo-Methodius*, as well as his "brethren of the clergy", were Miaphysite, and that the role given to the Ethiopian Negus in the context of Psalm 68:31 was still a source of discord among within Syriac Christianity.

[46] Penn, *When Christians First Met Muslims*, p. 127.
[47] Shahid, "The Kebra Nagast in the Light of Recent Research," p. 175.
[48] Despite its significance, this feature was omitted from Penn's translation of the Apocalypse. For a translation from the Syriac text, see Paul J. Alexander, *The Byzantine Apocalyptic Tradition* (Los Angeles: University of California Press, 1985), p. 168.
[49] Alexander, *The Byzantine Apocalyptic Tradition*, p. 29.
[50] *Ibid.*

Additionally, Shahid indicates that the author of the Apocalypse was not trying to answer to the Miaphysite perspective regarding the Ethiopian profile of the *Pseudo-Methodius*, but he "was counterblasting a political theory concerning the Ethiopian monarchy that had been formulated and had received literary expression such as the one to be found in the *Kebra Nagast*."[51] The political theory regarded by Shahid, includes four features: Firstly, Psalm 68:31 is naturally central for the editor of the *Kebra Nagast*, since it is the main claim of the Ethiopian kingdom to the defense and protection of Christianity; secondly, the Ethiopian Negus has a more important role than that of the Byzantine King; in the third place, the Ethiopian King is Solomon's direct successor, while the Byzantine King is Solomon's youngest son;[52] and lastly, Ethiopia will persist till the end of the days, while Byzantium will fall.[53] This literary dialogue between the two works around the roles of the Ethiopian and Byzantine Kingdoms and rulers seems to indicate that the *Pseudo-Methodius* was a response to another work that had proposed an opposite approach. By embracing Shahid's proposal of a sixth century *Kebra Nagast*, it would seem reasonable to affirm that the author of the *Pseudo-Methodius* was aware of the existence of an early version of the *Kebra Nagast*. This issue brings to the fore the literary relation between these two works, which will now be analyzed.

Literary Relation

The literary relation between the two works was first noticed by Shahid, who proposed that the author of the *Pseudo Methodius* relied on the Coptic manuscript of the *Kebra Nagast* – which is quoted in its colophon – in order to compose the Syrian Apocalypse.[54] Conversely, Francisco Javier Martinez had suggested that "the whole colophon in the *Kebra Nagast*, with the data about the successive translations from Coptic to Arabic and from Arabic to Ethiopic is most probably a literary device to lend authority to the final edition of the work in the fourteenth century."[55]

[51] Shahid, "The Kebra Nagast in the Light of Recent Research," p. 175.
[52] Budge, *Kebra Nagast*, p. 123.
[53] Shahid, "The Kebra Nagast in the Light of Recent Research," p. 175.
[54] *Ibid*, p. 174.
[55] Francisco J. Martinez, "The King of Rum and the King of Ethiopia in Medieval Apocalyptic Texts from Egypt," in W. Godlewski (ed.), *Coptic Studies: Acts of the Third International Congress of Coptic Studies*, (Warsaw, 1990), p. 257.

Martinez also noted that the Ethiopian compiler of the *Kebra Nagast* seemed to react to the doomsday scenario elaborated by the author of the *Pseudo Methodius.*[56]

There is, however, one important feature within the last chapter of the *Kebra Nagast* which seems to be essential for the validity of Shahid's approach. The last chapter of the Ethiopian national epic, and Chapter 19 mentions a character known as Domitius of Rome, who states that he himself "have found in the Church of [Saint] Sophia among the books and the royal treasures a manuscript [which stated] that the whole kingdom of the world [belonged] to the Emperor of Rom and the Emperor of Ethiopia."[57] Piovanelli does not hesitate to affirm that the name Domitius is essentially the result of a deformation of Methodius. Furthermore, Martinez proposes a "hypothetical solution" for this mysterious character, taking as an example the *Book of the Bee* of Salomon Bishop of Basra where Methodius is regarded as the "Bishop of Rome."[58] If this fundamental assumption is correct, this enigmatic character may be explained. But this fact, albeit essential, may indicate two opposing approaches. On the one hand, we may argue that the final composition of the *Kebra Nagast* cannot be dated before the influence of *Pseudo-Methodius* reached Ethiopia. On the other hand, and following Shahid's approach, we can conclude that the author of the *Pseudo-Methodius* had before him the Coptic version of the *Kebra Nagast* in order to elaborate his Apocalypse.[59] In opposition to this conclusion, Martinez criticizes Shahid's hypothesis, by minimizing the importance of the rediscovery of the *Pseudo-Methodius,* by P.J Alexander. The Egyptian apocalyptic, intensely analyzed by Martinez, led him to conclude that a dependence between the *Kebra Nagast* and the *Pseudo-Methodius,* is highly unlikely.[60] Martinez shows that the ideas endorsed in the *Pseudo-Methodius* were already common in Abbasid and Fatimid Egypt, where the Copts had designated the Negus of Ethiopia as the "eschatological champion of their orthodox – Miaphysite – faith."[61]

Conclusion

In this paper, I have analyzed and discussed the *Kebra Nagast* as a work that can be read as the mirror story of the seventh century Syriac *Apocalypse of Pseudo-Methodius.* By adopting

[56] Martinez, "The King of Rum and the King of Ethiopia," pp. 257-258.
[57] Budge, *Kebra Nagast,* p. 16.
[58] Budge, *The Book of the Bee* (Oxford: Clarendon Press, 1886), p. 140.
[59] Shahid, "The Kebra Nagast in the Light of Recent Research," p. 175.
[60] Francisco Javier Martinez, "The King of Rum and the King of Ethiopia," p. 257.
[61] Piovanelli, "The Apocryphal Legitimation of a 'Solomonic' Dynasty in the *Kebra Nagast,*" p. 15.

Shahid's approach, who has notably argued that the *Kebra Nagast* was most probably composed during the sixth century, we are able to bestow a major role to *Kebra Nagast'* effect on the author of the Syriac Apocalypse. The significance of Psalm 68:31 and the function of the Ethiopian Negus as an eschatological figure within the *Pseudo-Methodius* have revealed some central aspects concerning some Miaphysite conceptions. By highlighting some of the features which are included in the *Kebra Nagast,* I have provided some relevant suggestions for the study of Syriac Christianity after the emergence of Islam. The quest for an eschatological champion of the Miaphysite faith, a quest that became extremely important after the Arab invasions during the seventh century, brought back to Ethiopia, and to the figure of the Ethiopian King, the "Glory" that was so highlighted and celebrated by the author of the Ethiopian national epic, the renowned "Glory of the Kings."

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There are 16 major books in Odu ifa, can you name them?

1 / 1

Yes, I can name the 16 major books in Odu Ifa. They are:

1. Ejiogbe
2. Oyeku Meji
3. Iwori Meji
4. Odi Meji
5. Irosun Meji
6. Owonrin Meji
7. Obara Meji
8. Okanran Meji
9. Ogunda Meji
10. Osa Meji
11. Irete Meji
12. Otura Meji
13. Oturupon Meji
14. Irete Ika
15. Ose Meji
16. Ofun Meji

These books are considered sacred to the Yoruba people and contain the teachings and wisdom of the Orishas, the spirits and deities of the Yoruba religion. The Ifa divination system is used to consult these books and gain guidance and insight from the Orishas.

In the Ifa literary corpus, each of the sixteen major books is considered important and valued in its own right. They are all believed to contain profound wisdom and guidance for those seeking to deepen their understanding of the world and their place in it.

However, among the sixteen major books, Ejiogbe Meji is often considered to be the most important. This is because Ejiogbe Meji is believed to contain the foundational teachings of Ifa, including the creation story, the nature of the universe, and the origins of humanity. It is also believed to be the book that contains the most comprehensive and complete teachings on divination, which is one of the most important practices in Ifa.

In addition, Ejiogbe Meji is considered to be the book that provides the key to unlocking the wisdom and teachings contained in the other books of the Ifa literary corpus. It is said that by mastering the teachings of Ejiogbe Meji, one can gain a deeper understanding of the other books and the teachings they contain.

That being said, it is important to note that all of the major books in the Ifa literary corpus are considered sacred and are valued for their unique teachings and wisdom. Each book has its own strengths and insights to offer, and they are all considered essential to the practice of Ifa.

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what is contained in Ejiogbe, and is it used?

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Ejiogbe is the first and most important book of the 16 major books in the Ifa literary corpus. It contains the foundational teachings and wisdom of the Orishas and serves as a starting point for the study and practice of Ifa.
Ejiogbe is used extensively in Ifa divination and ritual practice. When a diviner consults Ifa, they invoke Ejiogbe to open the reading and seek guidance from the Orishas. Ejiogbe also provides the diviner with a framework for interpreting the signs and symbols that appear during the divination process.
In addition to its use in divination, Ejiogbe is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

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1 / 1

what of Oyeku Meji, what is contained in it and how is it used

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Oyeku Meji is the second major book in the Ifa literary corpus, following Ejiogbe. It contains teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Oyeku Meji emphasizes the importance of knowledge and the need for human beings to constantly seek and acquire knowledge throughout their lives. The book also contains teachings on the nature of destiny and the role of human beings in shaping their own destiny through their thoughts and actions.
In Ifa divination, Oyeku Meji is often consulted to gain insight into complex or difficult situations. The diviner may use Oyeku Meji to help the client understand the root cause of their problem and to identify the best course of action to resolve it.
Like Ejiogbe, Oyeku Meji is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

what of Iwori Meji, what is contained in it and how is it used

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1 / 1

Iwori Meji is the third major book in the Ifa literary corpus. It contains teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Iwori Meji emphasizes the importance of integrity and honesty in all aspects of life. The book also contains teachings on the need for balance and harmony in relationships and the importance of respecting the rights and dignity of others.
In Ifa divination, Iwori Meji is often consulted to gain insight into issues related to social relationships, interpersonal communication, and ethical decision-making. The diviner may use Iwori Meji to help the client navigate complex social situations and to identify the best course of action to maintain balance and harmony in their relationships.
Like Ejiogbe and Oyeku Meji, Iwori Meji is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

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what of Odi Meji, what is contained in it and how is it used

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Odi Meji is the fourth major book in the Ifa literary corpus. It contains teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Odi Meji emphasizes the importance of self-discipline and personal responsibility in achieving success and fulfillment in life. The book also contains teachings on the power of thought and the need to cultivate a positive and constructive mindset.
In Ifa divination, Odi Meji is often consulted to gain insight into issues related to personal growth and development. The diviner may use Odi Meji to help the client identify areas where they need to improve and to provide guidance on how to cultivate the qualities and behaviors needed to achieve their goals.
Like the other major books in the Ifa literary corpus, Odi Meji is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

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what of Irosun Meji, what is contained in it and how is it used

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Irosun Meji is the fifth major book in the Ifa literary corpus. It contains teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Irosun Meji emphasizes the importance of humility and self-awareness in achieving success and happiness in life. The book also contains teachings on the power of faith and the need to trust in the divine wisdom and guidance of the Orishas.
In Ifa divination, Irosun Meji is often consulted to gain insight into issues related to personal growth and spiritual development. The diviner may use Irosun Meji to help the client identify areas where they need to cultivate greater self-awareness and to provide guidance on how to develop a deeper connection with the Orishas.
Like the other major books in the Ifa literary corpus, Irosun Meji is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

what of Owonrin Meji, what is contained in it and how is it used

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2 / 2

Owonrin Meji is the sixth major book in the Ifa literary corpus. It contains teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Owonrin Meji emphasizes the importance of balance and harmony in all aspects of life. The book also contains teachings on the power of words and the need to use language wisely and responsibly.
In Ifa divination, Owonrin Meji is often consulted to gain insight into issues related to communication and conflict resolution. The diviner may use Owonrin Meji to help the client understand the root causes of communication breakdowns and to provide guidance on how to resolve conflicts and restore harmony in relationships.
Like the other major books in the Ifa literary corpus, Owonrin Meji is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

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what of Obara Meji, what is contained in it and how is it used

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Obara Meji is the seventh major book in the Ifa literary corpus. It contains teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Obara Meji emphasizes the importance of perseverance and determination in achieving one's goals. The book also contains teachings on the power of sacrifice and the need to offer thanks and praise to the Orishas for their blessings.
In Ifa divination, Obara Meji is often consulted to gain insight into issues related to personal growth and spiritual development. The diviner may use Obara Meji to help the client identify areas where they need to cultivate greater determination and to provide guidance on how to offer the appropriate sacrifices and offerings to the Orishas.
Like the other major books in the Ifa literary corpus, Obara Meji is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

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what of Okanran Meji, what is contained in it and how is it used

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Okanran Meji is the eighth major book in the Ifa literary corpus. It contains teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Okanran Meji emphasizes the importance of adaptation and flexibility in dealing with life's challenges. The book also contains teachings on the power of transformation and the need to embrace change in order to grow and evolve.
In Ifa divination, Okanran Meji is often consulted to gain insight into issues related to personal transformation and growth. The diviner may use Okanran Meji to help the client identify areas where they need to adapt and change in order to overcome obstacles and achieve their goals.
Like the other major books in the Ifa literary corpus, Okanran Meji is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

what of Ogunda Meji, what is contained in it and how is it used

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1 / 1

Ogunda Meji is the ninth major book in the Ifa literary corpus. It contains teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Ogunda Meji emphasizes the importance of integrity and honesty in all aspects of life. The book also contains teachings on the power of self-knowledge and the need to understand oneself in order to navigate life's challenges successfully.
In Ifa divination, Ogunda Meji is often consulted to gain insight into issues related to personal integrity and self-knowledge. The diviner may use Ogunda Meji to help the client understand their own motivations and desires and to provide guidance on how to navigate ethical dilemmas with honesty and integrity.
Like the other major books in the Ifa literary corpus, Ogunda Meji is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

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1 / 1

what of Osa Meji, what is contained in it and how is it used

1 / 1

Osa Meji is the tenth major book in the Ifa literary corpus. It contains teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Osa Meji emphasizes the importance of patience and endurance in the face of adversity. The book also contains teachings on the power of wisdom and the need to cultivate a deep understanding of the world in order to navigate life's challenges successfully.
In Ifa divination, Osa Meji is often consulted to gain insight into issues related to patience, endurance, and wisdom. The diviner may use Osa Meji to help the client identify areas where they need to cultivate greater patience and to provide guidance on how to access their own inner wisdom in order to overcome obstacles and challenges.
Like the other major books in the Ifa literary corpus, Osa Meji is also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The book contains stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. It is considered a sacred text and is revered by Ifa practitioners around the world.

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what of irate Meji and Otura Meji what is contained in it and how is it used

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Irete Meji is the eleventh major book in the Ifa literary corpus, while Otura Meji is the twelfth. Both books contain teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Irete Meji emphasizes the importance of self-reflection and personal responsibility in one's life. The book also contains teachings on the power of inner transformation and the need to address one's own flaws and weaknesses in order to grow and evolve.
In Ifa divination, Irete Meji is often consulted to gain insight into issues related to personal growth and self-improvement. The diviner may use Irete Meji to help the client identify areas where they need to take responsibility for their actions and to provide guidance on how to overcome negative patterns of behavior.
Otura Meji, on the other hand, emphasizes the importance of humility and service to others. The book contains teachings on the power of sacrifice and the need to put the needs of others before one's own desires.
In Ifa divination, Otura Meji is often consulted to gain insight into issues related to service and sacrifice. The diviner may use Otura Meji to help the client understand how they can best serve their community and to provide guidance on how to cultivate humility and put the needs of others before their own.
Like the other major books in the Ifa literary corpus, Irete Meji and Otura Meji are also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The books contain stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. They are considered sacred texts and are revered by Ifa practitioners around the world.

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1 / 1

what of Oturupon Meji, and Irete Ika what is contained in it and how is it used

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Oturupon Meji is the thirteenth major book in the Ifa literary corpus, while Irete Ika is the fourteenth Both books contain teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Oturupon Meji emphasizes the importance of balance and harmony in one's life. The book contains teachings on the power of moderation and the need to avoid extremes in one's thoughts and actions.

In Ifa divination, Oturupon Meji is often consulted to gain insight into issues related to balance and harmony. The diviner may use Oturupon Meji to help the client identify areas where they are out of balance and to provide guidance on how to restore harmony in their life.
Irete Ika, on the other hand, emphasizes the importance of spiritual growth and the pursuit of knowledge. The book contains teachings on the power of self-discovery and the need to cultivate a deep understanding of the world in order to live a fulfilling life.
In Ifa divination, Irete Ika is often consulted to gain insight into issues related to spiritual growth and the pursuit of knowledge. The diviner may use Irete Ika to help the client identify areas where they need to deepen their understanding of the world and to provide guidance on how to access their own inner wisdom in order to achieve their goals.
Like the other major books in the Ifa literary corpus, Oturupon Meji and Irete Ika are also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The books contain stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. They are considered sacred texts and are revered by Ifa practitioners around the world

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what of Ose Meji, and Ofun Meji what is contained in it and how is it used

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Ose Meji is the fifteenth major book in the Ifa literary corpus, while Ofun Meji is the sixteenth. Both books contain teachings and wisdom related to the Orisha Orunmila, who is considered the keeper of Ifa knowledge.
Ose Meji emphasizes the importance of community and the need to work together to achieve common goals. The book contains teachings on the power of cooperation and the need to treat others with respect and kindness.
In Ifa divination, Ose Meji is often consulted to gain insight into issues related to community and social relationships. The diviner may use Ose Meji to help the client identify areas where they can strengthen their relationships with others and to provide guidance on how to work collaboratively with others in order to achieve their goals.
Ofun Meji, on the other hand, emphasizes the importance of purity and the need to maintain a clean and clear spiritual path. The book contains teachings on the power of integrity and the need to avoid deception and dishonesty.
In Ifa divination, Ofun Meji is often consulted to gain insight into issues related to personal integrity and spiritual purity. The diviner may use Ofun Meji to help the client identify areas where they need to cultivate greater honesty and to provide guidance on how to live a more authentic and virtuous life.
Like the other major books in the Ifa literary corpus, Ose Meji and Ofun Meji are also studied by Ifa practitioners as a source of spiritual guidance and inspiration. The books contain stories, proverbs, and teachings that offer insight into the nature of the universe, the Orishas, and the human experience. They are considered sacred texts and are revered by Ifa practitioners around the world.

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So, if I want to learn this Ifa Literary corpus, where can I get the books?

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The Ifa Literary corpus is traditionally passed down through oral transmission from Ifa practitioners to their students. However, there are published versions of the books available that you can use to deepen your understanding of Ifa.
You can find published versions of the Ifa Literary corpus through various sources, including online bookstores and specialty stores that sell books on African spirituality and religion. It is important to note, however, that not all versions of the books may be authentic or accurately reflect the teachings of Ifa. Therefore, it is recommended that you consult with a reputable Ifa practitioner or scholar to guide you in selecting the best sources for your study.
Additionally, it is important to approach the study of Ifa with respect and a willingness to learn from the tradition itself rather than attempting to extract only what you find useful or applicable to your own goals or interests. Ifa is a complex and deeply rooted spiritual tradition that requires patience, dedication, and a willingness to learn from the wisdom of those who have gone before you.

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Do you have a name for a book I can buy to start the process

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Yes, there are published versions of the Ifa Literary corpus that you can use to start your learning process. One widely recognized and respected version of the Ifa Literary corpus is the "African Traditional Religion" series by Dr. Afolabi Epega and Philip Neimark. This series includes translations of the sixteen major books of Ifa along with commentaries and explanations of their teachings.
Another recommended source is "The Handbook of Yoruba Religious Concepts" by Baba Ifa Karade, which provides an accessible introduction to the basic concepts of Ifa and Yoruba spirituality, including the Ifa Literary corpus.
It is important to note, however, that reading books alone cannot substitute for the guidance and instruction of a reputable Ifa practitioner or community. If you are interested in learning more about Ifa, it is recommended that you seek out a reputable practitioner or community to guide you in your study and practice.

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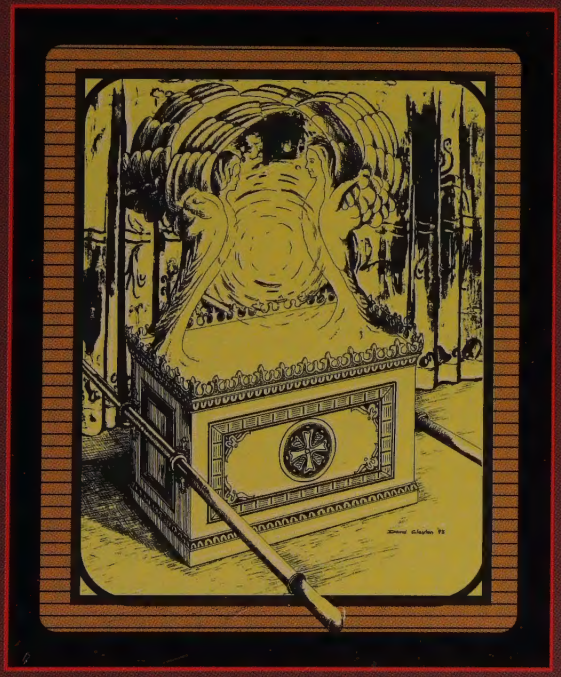
KEBRA NAGAST

(THE GLORY OF KINGS)

THE TRUE ARK OF THE COVENANT



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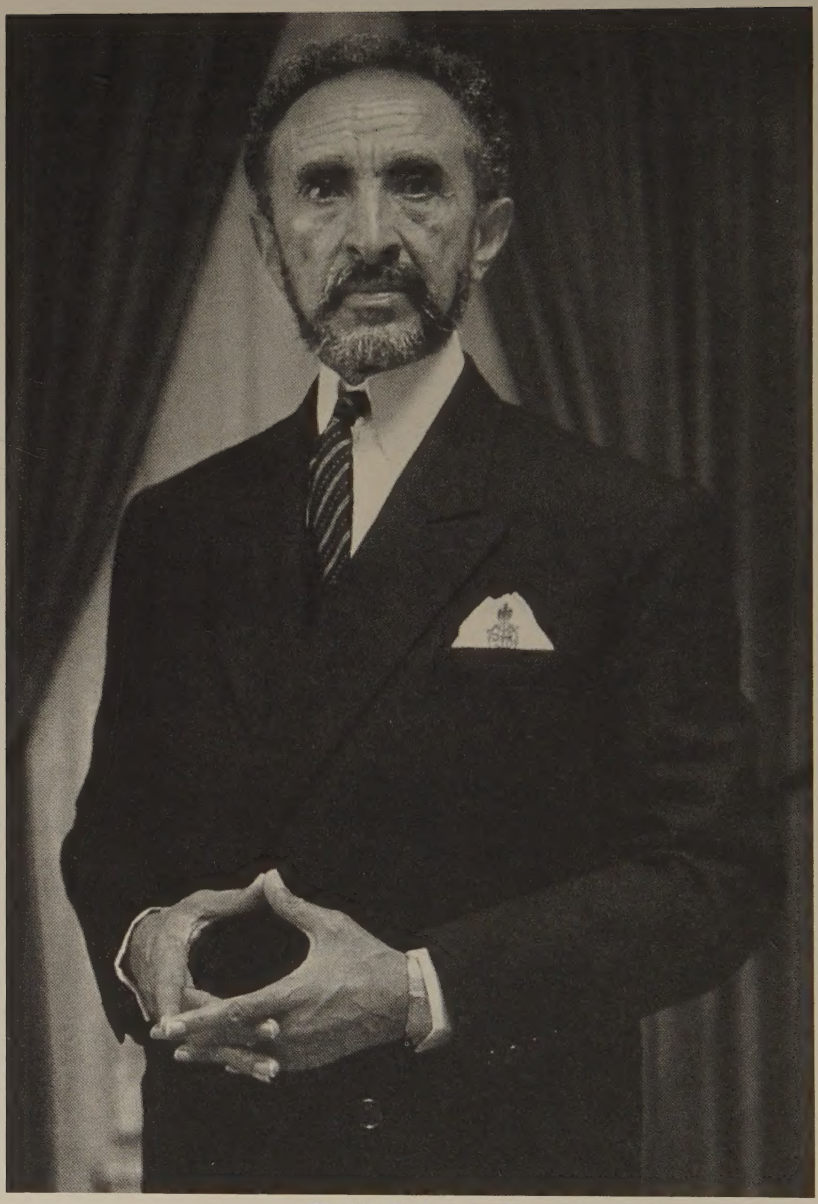
KEBRA NAGAST

(The Glory of Kings)

"Declare ye among the nations,
and publish and set up a standard;
publish, and conceal not..."
Jeremiah 50:2



Haile Selassie I
(Last of the Solomonic Kings)

H.I.M. *Negusa Negast,* His Imperial Majesty Haile Selassie I (Power of the Holy Trinity) Emperor of Ethiopia, King of Kings, Lord of Lords, Conquering Lion of the Tribe of Judah, Elect of God, Light of the Universe – displaying here the mystical and metaphysical "Salutation of Peace" or the Sign of the Holy Trinity. The triangle pointing downwards is an esoteric symbol representing the material phase of the Seal of Solomon; the six-pointed star is also known as the Star of David.

A Modern Translation of the

KEBRA NAGAST

(The Glory of Kings)

The history of the departure of God and His Ark of the Covenant from Jerusalem to Ethiopia, and the establishment of the religion of the Hebrews and the Solomonic line of kings in that previously pagan country.

Compiled, Edited and Translated by
MIGUEL F. BROOKS

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To the memory of the great Prophet, Visionary, Philosopher and Liberator, The Rt Excellent Marcus Mosiah Garvey, National Hero of Jamaica and eminent champion of the Black Race, for he strove mightily that every man's dignity be recognized.

One God, One Aim, One Destiny.

KEBRA NAGAST
(The Glory of Kings)

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Note from the Editor

This volume contains an English translation of the famous Ethiopian work, KEBRA NAGAST, The Glory of Kings. This book has been held in the highest honour in Ethiopia for several centuries and has been, and still is, venerated by the people as containing the final proof of their descent from the Hebrew Patriarchs, and of the kinship of their kings of the Solomonic line with Jesus Christ, the Son of God.

In other words, the book proves:

1. That the lawful kings of Ethiopia were descended from Solomon, King of Israel.

2. That the Tabernacle of the Law of God, the Ark of the Covenant, was brought from Jerusalem to Aksum by Menyelek, Solomon's firstborn son.

3. That the God of Israel transferred His place of abode on earth from Jerusalem to Aksum, the ecclesiastical capital of Ethiopia.

Menyelek was performing the Will of God in removing the Tabernacle of Zion from Jerusalem, as God was satisfied that the Jews were unworthy[1] to be custodians of the Ark wherein His Presence was[2], and the Ark wished to depart. Ethiopia had stretched out her hands to God (Psalm 68:31) and He went to her with the Ark, to preside over Menyelek's kingdom, which was established in accordance with the commandments that He had given Moses and the prophets and priests of Israel.

The line of kings founded by Solomon continued to reign even after the Ethiopians became Christians under the teaching of Frumentius and Adesius, and that line continued unbroken until the tenth century of our era. God then permitted the line to be separated from the throne, and allowed the Zagwe Kings to rule over Ethiopia until the reign of Yekuno Amlak, who restored the Solomonic dynasty A.D. in 1270.

Ethiopian literature documents a legend to the effect that when God made Adam He placed in his body a "Pearl" or " Seed"[3] which He

[1]Isaiah 65:1-7 [2]Kings 19:15 [3]I John 3:9

intended should pass from Adam into the bodies of a series of holy men, one after the other, until the appointed time when it should enter the body of Mary, and form the substance of her firstborn son Jesus, the Christ. This "Pearl" had passed through the body of Solomon, an ancestor of Jesus Christ. Jesus Christ and Menyelek, the son of Solomon by the Queen of Sheba, were sons of Solomon, and so, they were akin to each other. But Christ is the Son of God, and therefore, being the kinsman of Christ, Menyelek was divine.

The KEBRA NAGAST asserts that the kings of Ethiopia who were descended from Menyelek were of divine origin, and that their words and deeds were those of gods.

The Ark of the Law which Menyelek removed from the Temple of Jerusalem was a rectangular box made of hardwood plated with gold, and measuring about four feet long, two feet six inches wide, and two feet six inches deep. It was provided with a cover upon which rested the Mercy seat and figures of the Cherubim.[1] In the KEBRA NAGAST no mention is made of the Mercy seat and the Cherubim, but we read there that Moses made a case shaped like the "belly of a ship," and in this the Two Tables of the Law were placed. The case made by Moses carried the written Word in stone, and later on the Woman carried the living Word Incarnate. Although western history is silent as to the place where the Tabernacle of the Law was finally deposited, Ethiopian tradition asserts that it survived all the troubles and disasters that came upon the Abyssinians in their wars with the Muslims, and that it was preserved at Aksum.

This complete, modern translation of the KEBRA NAGAST derives mainly from the Spanish version of this work which appeared in Toledo in 1528 and in Barcelona in 1547, with its French version published in Paris in 1558. Many subsequent translations and editions have been made into German, English, Italian and other languages.

This popular edition conforms to the classic literary style of Budge' s Translation-Commentary, with its elegant Old English phraseology and syntax. After verifying and correlating its factual aspects with pre-

[1]Exodus 25:17-22

vious manuscripts and other reference sources, the editor proudly presents this new edition of the KEBRA NAGAST (The Glory of Kings) in order to establish the truth of the origins of the Solomonic dynasty of Kings and the current abode of the Ark of the Covenant.

Its companion manuscript, the FETHA NAGAST, or the book of the Justice of the Kings is currently being translated into Spanish and remains virtually unknown to the world, along with the vast collection of Ethiopian literature written in "Geez" the language of the Aksumite empire, precursor of modern Ethiopia.

The Editor

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INTRODUCTION

Ethiopia is a unique phenomenon in Africa for, along with Egypt, it is one of the two African nations that can trace its history into antiquity; but while Egypt became more and more alienated from its ancient culture owing to successive conquests, Ethiopia retained its original character, and has been able to preserve and to perfect an enduring culture born of the ancient encounter and the gradual fusion of two equally gifted peoples: the Cushites — who were most likely indigenous — and Semitic tribes who may have emigrated from Arabia.

The Egypt of the Pharaohs believed that it had received certain of its divinities from Ethiopia. The Greeks regarded it as the original home of wheat and of the olive tree; and recent anthropological discoveries confirm the antiquity of man's presence in Ethiopia.

Ethiopia has had a continuous existence as a nation for no less than 2,000 years, and for most of this period its contacts with the rest of the world were limited and intermittent.

The truly mystical and biblical era of Ethiopia's history began during the Sabaean period (around 750-650 BC) when there emerged on the Ethiopian plateau and coasts Sabaean influences from the south of Arabia. Among these were astral religion, sacred royalty and the language and writings that have been preserved by the Ethiopian church in the form of Geez (Ethiopic).

This Sabaean stage of its past led the Ethiopian nation to include in its ancient traditions the biblical episodes of the Queen of Sheba's visit to Solomon, as related in the First Book of Kings, Chapter 10:1-10. Then from the 2nd to the 9th centuries A.D. the mingling of new immigrants with people who had been on African soil for some time, created an independent nation based at Aksum on the plateau of the province of Tigre, and which still remains Ethiopia's religious centre.

The decline of the Aksumite empire began in the 7th century A.D. with the expansion of Christianity in the civilized world, which

gravely affected the commercial revenues of these regions by devaluing incense and myrrh. At the same time, the Ethiopian Church retained an archaic Christianity that was very Semitic and still heavily influenced by the Judaism that had nurtured it. This, however, was balanced by the fact that Ethiopian emperors were considered the masters of the waters of the Nile river, which according to popular belief, they could divert to the point of starving Egypt.

During the 10th century, under very obscure circumstances, the usurping dynasty of the Zagwe kings appeared in Ethiopia, and later, ecclesiastical texts accused this dynasty of having not been of pure "Solomonic" stock, that is, not descended from the union of Solomon and the Queen of Sheba. The Zagwe, who were princes from the Lasta region of Central Ethiopia, took advantage of the eclipse of the Aksumite sovereigns to transfer the seat of the empire to their own region.

The restoration of the Solomonic dynasty of kings took place late in the 13th century when a powerful sector of the Church proclaimed the Solomonic princes to be the legitimate heirs of the Aksumite line, as defined by the traditions of the KEBRA NAGAST (The Glory of Kings). The Zagwe kings were suddenly swept away, and the restored Solomonic dynasty, starting with Yekuno Amlak (who ruled 1270-1285), transferred the seat of the empire further south to the province of Shoa.

The KEBRA NAGAST, or the Book of the Glory of Kings of Ethiopia, has been in existence for at least a thousand years, and contains the true history of the origin of the Solomonic line of kings in Ethiopia. It is regarded as the ultimate authority on the history of the conversion of the Ethiopians from the worship of the sun, moon, and stars to that of the Lord God of Israel.

It was during the era of the European conquests and colonization of the African continent, that renewed interest by scholars in the legendary country of "Prester Juan" began. Fragmentary accounts and oral reports of a remote Christian kingdom in the heart of Africa

amidst a sea of pagan nations, captured the imagination of several European explorers. Both Spain and Portugal hoped to find in this kingdom a possible ally against Islam and the rising power of the Ottomans.

One of the earliest collections of documents of the country of the "Negus" (King) came through the writings of Francisco Alvarez, official envoy which Emanuel, King of Portugal, sent to David, King of Ethiopia, under Ambassador Don Roderigo De Lima. In the papers concerning this mission, Alvarez included an account of the King of Ethiopia, and a description in Portuguese of the habits of the Ethiopians, which was printed in 1533.

In the first quarter of the 16th century, PN Godinho published some traditions about King Solomon and his son Menyelek, derived from the KEBRA NAGAST. Further information about the contents of the KEBRA NAGAST was supplied by Baltazar Téllez (1595-1675),the author of the *Historia General de Etiopía Alta* (Coimbra, 1660). The sources of his work were the histories of Manuel Almeida, Alfonso Méndez and Jerónimo Lobo.

Among the most complete, and least known, translations of the KEBRA NAGAST, is the exhaustive work of Enrique Cornelio Agrippa (1486-1535) *Historia de las cosas de Etiopía* (Toledo, 1528) – a greatly amplified account. Agrippa was an alchemist, expert in magical sciences and Cabala, and physician to the King; he resided in the courts of Maximilian I and of Charles V; eventually he suffered imprisonment in Grenoble by orders of Francis I, where he died.

Additional information on Arabic additions to the original narratives of the KEBRA NAGAST was included by the Jesuit priest Manuel Almeida (1580-1646) in his *Historia de Etiopía* which does not appear to have been published in its entirety. Manuel Almeida was sent out as a missionary to Ethiopia, and had abundant opportunity to learn about the KEBRA NAGAST at first hand, owing to his excellent command of the language. His manuscript is a valuable work. His brother, Apollinare, also went out to the country as a missionary and was, along with his two companions, stoned to death in Tigre.

Job Ludof, whose *Historia Aethiopica* was published in Frankfurt in 1681, refers several times in his work to the *Historia General* by Baltazar Téllez, but it is pretty certain that he had no first-hand knowledge of the KEBRA NAGAST as a whole.

It was not until the close of the eighteenth century when James Bruce of Kinnaird (1730-1794), the famous British explorer, published an account of his travels in search of the sources of the Nile, that some information as to the fabulous contents of this extraordinary book came to be known among a select circle of scholars and theologians.

When he was leaving Gondar, Ras Michael, the powerful "Wazir" of King Takla Haymanot, gave him several most valuable Ethiopic manuscripts and among them was a copy of the KEBRA NAGAST. When the third edition of his *Travels in Search of the Sources of the Nile* was published, there appeared a description of the contents of the original manuscript. In due course these documents were given to the Bodleian Library at Oxford University.

In the year 1870 Francis Praetorious published, along with a Latin translation, the Ethiopic text of chapters 19 to 32 of the KEBRA NAGAST, edited from another manuscript by Domingo Lorda; this was given to the Bibliotheca Palatina. This work by Praetorious made known for the first time to the small circle of Western Ethiopic scholars, the exact form of the Ethiopian legend that makes the King of Ethiopia to be a descendant of Solomon, King of Israel, by Makeda, the Queen of Ethiopia, better known as the Queen of Sheba.

The beginnings of foreign penetration into Ethiopia followed the devastating Muslim attacks upon the kingdom in 1541. These were led by Ahmed Gran of Harar, causing the empire to appeal to Portugal for aid. Christopher da Gama, the son of Vasco da Gama, landed at Massaua in 1541 with 400 men, but was killed with most of his soldiers in a battle with the enemy. Subsequently a new army, equipped with firearms, was built up with the cooperation of the remaining Portuguese, and in 1543 Gran's forces were routed and their leader killed.

Attempts by the Portuguese who had assisted in the victory, and later by the Jesuits to convert the country to Roman Catholicism led to much conflict within the realm, until finally the Jesuits were expelled in 1633. Two centuries later, in 1855, Theodore, a military leader of vision, assumed the imperial title, and immediately began to revive the power of the empire and endeavoured to unite and reform the country.

However, as a consequence of the two-year delay by Queen Victoria of Great Britain, in replying to a letter Theodore had sent concerning the free use of the abundant annual flood waters of the Blue Nile, the Emperor imprisoned several British diplomats and officials at Magdala. All diplomatic efforts failed to secure their release, and in July 1867 a military force under Sir Robert Napier was dispatched to Ethiopia to secure the release of the British prisoners.

King Theodore and his army set out for Magdala to meet the British, but the mountain fortress was captured by Napier's forces in 1868, and Theodore committed suicide to avoid capture.

In August 1868, the great collection of Ethiopic manuscripts and documents that the British soldiers found at Magdala was taken away and brought to the British Museum. Among them were two fine copies of the legendary KEBRA NAGAST.

These manuscripts were classified as Oriental 818 and Oriental 819 respectively, and were fully described by Professor Wright in his *Catalogue of the Ethiopic Manuscripts* (London, 1877).

Within the context of the fascinating history of this fine manuscript of the KEBRA NAGAST (Oriental 819), written during the reign of Emperor Iyasu I (A.D.1682-1706), its eventual return to Abyssinia was truly providential, and it came about in the following manner: On the 10th of August, 1872, Prince Kasa, who was subsequently crowned as King John IV, wrote to the British nobleman Earl Granville, saying: "There is a book called KEBRA NAGAST which contains the law of the whole of Ethiopia, and the names of the Shums (Chiefs). I pray you find out who got this book, and send it to

me, for in my country my people will not obey my orders without it."

A copy of this letter was sent to the British Museum and the trustees decided to grant King John's request. The manuscript was restored to him on 14th December 1872, with these words added to the last folio: "This volume was returned to the King of Ethiopia by order of the Trustees of the British Museum, December 14, 1872. (Signed) J. Winter Jones, Principal Librarian."

At the beginning of the 20th century, H Le Roux, an envoy from the President of the French Republic to Menyelek II, King of Ethiopia, went before the king, in order to see this manuscript (Oriental 819) and to obtain his permission to translate it into the French language. Le Roux, having made his request to Menyelek II personally, the king then made a reply, which LeRoux translates thus: "We are a people who defends itself not only by the force of arms, but also by the authority of its writings; and upon its traditions and history resides the strength of the kingdom. Myself as Emperor, and all subjects of the realm, agree that this book be translated into the French language, and thus bring to the knowledge of the peoples of the world that we are the custodians of God's Covenant through the treasures that he has bestowed upon us. By this it will be understood that God's aid shall always be with us, to deliver us from the enemies who attack us."

The king then gave orders that the manuscript was to be fetched from Addis Ababa, where the monks tried to keep it on the pretext of copying the text, and in less than a week it was placed in the hands of Le Roux, who could hardly believe his eyes.

Le Roux further commented: "I have achieved what I thought was impossible: the book which I now have in my hands contains the true history of the Queen of Sheba and of Solomon, the same that Negus and Priests of Ethiopia regard as the most authentic of all the versions that circulate within the European Libraries and among the Abyssinian monasteries. This is the book that King Theodore clutched against his heart on the night of his suicide; the same one

that English soldiers carried away to London and which an ambassador returned to King John."

With the help of a friend, Le Roux translated several of the chapters of the KEBRA NAGAST, and in due course published his translation, *La Reine de Saba* (Paris, 1914).

The catalogues of the Ethiopic manuscripts in Oxford, London and Paris, which had been published by Dillman, Wright and Zotenberg, did supply a good deal of information about the contents of the KEBRA NAGAST in general, but scholars feel that it is impossible to judge the literary and historical value of the work by the mere transcription and translation of the headings of the chapters only.

In 1882, under the auspices of the Bavarian government in Munich, Germany, Dr C Bezold prepared an edition of the Ethiopic text edited from the best manuscripts available then, into a German translation, which was published under the aegis of the Bavarian Academy and entitled KEBRA NAGAST (Munich, 1909). The main authority for the Ethiopic text in Dr Bezold's edition is the famous manuscript which was sent as a gift to the Academie Française by King Sahla Dengel of Ethiopia, who died in 1855. According to Zotenberg in his *Catalogue des manuscrits ethiopiens* this manuscript must belong to the thirteenth century, and if this is so, then it probably is the oldest Ethiopic manuscript in existence.

None of the manuscripts of the KEBRA NAGAST give any indication as to the identity of its compilers, the time when it was written, nor the circumstances under which it was compiled. Most scholars do believe, however, that it was compiled soon after the restoration of the "Solomonic line of kings" when the throne of Ethiopia was occupied by Yekuno Amlak who reigned from 1270 to 1285.

It is possible that in its original form the Ethiopic text was translated from an Arabic version which in turn came from the Coptic since, during the one hundred and thirty-three years of the reign of the usurping Zagwe kings in Ethiopia (1137-1120), no one dared to compile the Solomonic traditions of the KEBRA NAGAST in any of the

languages of the kingdom. Thus for the three centuries of the Zagwe era, it remained mainly in its Arabic version.

During the persecutions of the Christians in Egypt and in Ethiopia by the Muslims, in the tenth, eleventh and twelfth centuries, many churches, monasteries and their libraries of manuscripts perished. However, the Solomonic kings, who settled in the province of Shoa during the period of the Zagwe domination, managed to preserve chronological and genealogical records of their ancestry along with other historical documents that contained the annals of their predecessors.

The greater part of the narrative contained in the KEBRA NAGAST is based upon legends and traditions that are exceedingly ancient. These legends and traditions are derived from a variety of sources and can be traced to the Old Testament and Chaldean writings, also to Syrian works like the *Book of the Bee*, to ancient Khoranic stories and commentaries and to apocryphal books like *The Book of Adam and Eve, Kufale, The Instructions of Saint Peter to his disciple Clement, The Life of Hanna The Mother of the Virgin Mary, The Book of the Pearl,* and *The Ascension of Isaiah.* Along with extracts from these works, there are sections in which works attributed to Gregory Thaumaturgus and to Domitius, Patriarch of Constantinople, are quoted at length.

The purpose of the authors or compilers, and the later editors of the KEBRA NAGAST, remains a singularly inspired one: that is, to glorify Ethiopia by narrating the history of the coming of the "Spiritual and Heavenly Zion" — the Tabernacle of the Law of the God of Israel — of her own free will from Jerusalem to Ethiopia, and to make it quite clear that the King of Ethiopia was descended from Solomon, the son of David, King of Israel, and through him from Abraham and the early Patriarchs.

The KEBRA NAGAST was also intended to make the people of Ethiopia realize that their country was specially chosen by God to be the new home of the Spiritual and Heavenly Zion. This Zion existed originally in an immaterial form in heaven, where it was the habitation

of God. When Solomon finished building the Temple of God, Zion was established there, in the Holy of Holies, and from it God made known His commands when He visited the Temple. It was at all times regarded to be the visible emblem of God Almighty and the material duplicate of the immaterial Zion in heaven.

It is hoped that in this brief introduction giving a sketch of the literary history of the KEBRA NAGAST, the reader will have found some useful insight into the majestic role that divine providence has set aside for the black race, and that in diligently reading with an open mind the dramatic unfolding of one of the most enigmatic and fascinating episodes in the continuing evolvement of God's relationship with man, further evidence of His infinite love towards us will be realized.

M F Brooks
1995

NOTE ON BIBLICAL REFERENCES

Biblical texts and references throughout the KEBRA NAGAST correspond to the rare Ethiopic Version, translated from the Septuagint in the 4th century A.D. This version of the Scriptures is thus around 1,200 years older than the "Authorised Version" (King James; 1611) and is by far, a more complete one.

ENGLISH LANGUAGE VERSIONS OF THE KEBRA NAGAST

The existence of the KEBRA NAGAST seems to have been unknown in Europe until the middle of the 16th century, but the earliest English language summary of the contents of the KEBRA NAGAST was published by James Bruce of Kinnaird (1730-1794) in an account of his travels in search of the sources of the Nile river. Bruce had made for himself a copy of the KEBRA NAGAST which in due course he gave to the Bodleian Library, where they are classified as "Bruce 87" and "Bruce 93" .

In 1877 Prof. W Wright of Cambridge University published a full *description* of the manuscript of the KEBRA NAGAST in the Makdala Collection at the British Museum. These are known as "variant readings" or scholarly commentaries supplied from Oriental manuscripts 818 and 819 now deposited at the British Museum.

In the year 1907 a rendering of the French version of the KEBRA NAGAST into English was made by Mrs J Van Vorst. This was entitled *Magda, Queen of Sheb*a (New York, and London). However, as this version contains most of the legends and additions that were included in the Arabic language account, it is not regarded as an authoritative work.

The last known English translation-commentary on the KEBRA NAGAST was that done by E Budge, archaeologist, Egyptian and Assyrian antiquities (1857-1934) who conducted numerous excavations in Egypt and the Sudan. Budge's work is an extensive collation of Oriental 818 and Dr C Bezold's Bavarian Academy publication (1909). Both Bezold's text as well as the Oriental manuscript 818 represents the KEBRA NAGAST in the form that the Ethiopian priests and scribes have considered authoritative. Nevertheless, Prof. Wright had regarded these sources as "apocryphal works", and he thought it probable that an Arab author might have supplied the fundamental parts of the narrative, and that the authors of the Ethiopic version stated that the original source of their work was a Coptic

archetype in order to give it an authority and importance which it would not otherwise possess.

It is believed that the Western Hemisphere division of the Ethiopian Orthodox Church has an abridged English language version of the KEBRA NAGAST, perhaps made by themselves from their own sources. In spite of several requests from this editor, however, I have not been able to peruse these.

It is important to note that virtually every English language translation and scholarly commentary of the KEBRA NAGAST, treats the work inclusive of all the legendary and obviously fictional stories, which are of undoubted Arabic sources, as one complete unit. No distinction is made between the original Geez writings and the later additions.

A careful study of the KEBRA NAGAST made while compiling and translating the work into English, has convinced me that the original form of the KEBRA NAGAST was that existing in the Coptic manuscript belonging to the Patriarchal Library at Alexandria, and that the Arabic version made from these was greatly supplemented by the scribes in the various monasteries of Egypt. Subsequently these enlarged versions found their way into Ethiopia via the Blue Nile.

This editor has received a French paraphrase of the Arabic text of the KEBRA NAGAST which was printed by Amelineau in his *Contes et Romans,* (Paris, 1888); also a copy in Spanish from the Arabic text printed by Bezold. From these I have been able to separate all the fictional additions, in order to bring out a complete and authentic version in English of the KEBRA NAGAST.

The extensive fictional and legendary narratives will appear in its entirety in a sequel to this modem version, and will be entitled, LEGENDS OF THE KEBRA NAGAST.

M F Brooks

La Gloria de los Reyes

Respecto de la Gloria Imperial

He aquí la interpretación elucidada de los Patriarcas respecto del esplendor, la grandeza y la dignidad que Dios otorgó a los descendientes de Adán, y muy especialmente concerniente al esplendor y la grandeza de Sión, el Tabernáculo de la Ley de Dios, del cual El mismo es el creador original, en su fortaleza sagrada, antes de la creación de ángeles y seres humanos. De ese modo el Padre, el Hijo y el Espíritu Santo en completa harmonía y total acuerdo, establecieron el Sión Celestial que sería la habitación de su gloria.

De tal fonna el Padre, el Hijo y el Espíritu Santo dieron la palabra, así: "Hagamos al hombre a nuestra imagen, conforme a nuestra semejanza"[1] y así en total acuerdo y voluntad opinaron ellos. Y el hijo pronunció, diciendo: "Yo encarnaré mediante el cuerpo de Adán," y el Espíritu Santo pronunció, diciendo: "Yo habitaré en el corazón de los Profetas y los Santos"; y este acuerdo y convenio se cumplió en Sión, la ciudad de su gloria.

Y así El crió a Adán en SU PROPIA IMAGEN Y SEMEJANZA, para de esta manera conquistar a Satanás el pecador orgulloso junto con sus seguidores, y establecer a Adán — su hijo propio — con los santos, con sus hijos, para su adoración. Ya que el portento de Dios fue concretado en sus palabras cuando El dijo: "Yo me haré hombre, y estaré en toda mi creación, en carne y hueso viviré." Y así en los dias postreros, por voluntad divina fue concebido en el cuerpo del Segundo Sión, el Segundo Adán, o sea nuestro Salvador, Jesucristo.

Esta es nuestra gloria y nuestra fé, nuestra esperanza y nuestra vida, el Segundo Sión.

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[1]Genesis 1:26

Edited Spanish version of the KEBRA NAGAST
(Barcelona, 1547)
E C Agrippa; Manuel Almeida

KEBRA NAGAST
(The Glory of Kings)

PART I

The Beginning

"And the temple of God was opened in heaven,
and there was seen in his temple the Ark of
His Testament..."

Revelation 11:19

THE GLORY OF KINGS

1. CONCERNING THE GLORY OF KINGS

This is the interpretation and explanation of the Patriarchs concerning splendour, greatness and dignity, and how God gave them to the children of Adam, and especially concerning the splendour and greatness of Zion, the Tabernacle of the Law of God, of which He Himself is the maker and the fashioner, in the fortress of His Holiness before all created things, angels and men. For the Father and the Son, and the Holy Spirit with good fellowship and goodwill and cordial agreement together made the Heavenly Zion to be the place of habitation of their Glory.

Then the Father, and the Son, and the Holy Spirit said: "Let us make man in Our similitude and likeness"[1] and with ready agreement and goodwill They were all of this opinion. And the Son said: "I will put on the body of Adam," and the Holy Spirit said: "I will dwell in the hearts of the Prophets and the Righteous"; and this common agreement and covenant was fulfilled in Zion, the city of their Glory.

And He made Adam in *his own image and likeness*, so that He might remove Satan because of his pride, together with his host, and might establish Adam, His own plant, together with the righteous, His children, for His praises. For the plan of God was decided upon and decreed in that He said: "I will become man, and I will be in everything which I have created; I will abide in flesh." And in the days that came after, by His good pleasure there was born in the flesh of the Second Zion the Second Adam, who was our Saviour Christ. This is our Glory and our faith, our hope and our life, the Second Zion.

2. THE GREATNESS OF KINGS

Let us consider and let us begin to state which of the Kings of the earth, from the first even unto the last, in respect of the Law and the Ordinances and honour and greatness, we should magnify.

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[1] Genesis 1:26

Gregory, the worker of wonders and miracles, who was cast into a cave because of his love for the martyrdom of Christ and suffered tribulation for fifteen years, said: "When I was in the pit I pondered over this matter, and over the folly of the Kings of Armenia, and I said, In what does the greatness of Kings consist?

Is it in the multitude of soldiers, or in the splendour of worldly possessions, or in extent of rule over cities and towns?" This was my thought each time in my prayer, and I was stirred to meditate again and again upon the greatness of Kings. And now I will begin.

3. THE KINGDOM OF ADAM

And I go up from Adam and I say, God is King in truth, and for Him praise is, and He appointed under Him Adam to be King over all that He had created. And he drove him out of the garden because of his apostasy through the sin of the Serpent and the plotting of the Devil. And at that sorrowful moment Cain was born, and when Adam saw that the face of Cain was ill-tempered and sullen and his appearance evil, he was sad. And then Abel was born, and when Adam saw that his appearance was good and his face good-tempered he said: "This is my son, the heir of my Kingdom."

4. CONCERNING ENVY

When they had grown up together, Satan had envy of him, and he cast this envy into the heart of Cain, who was envious of Abel first, because of the words of his father Adam, who said: "He who hath the good-tempered face shall be the heir of my kingdom"; and secondly, because of his sister with the beautiful face, who was born with him and who had been given unto Abel, even as God commanded them to multiply and fill the earth. The face of the sister who had been born with Abel resembled that of Cain, and their father had transferred the two sisters when giving them in marriage; and thirdly, because when the two brothers offered up sacrifice, God accepted the offering of Abel and rejected the

offering of Cain. Because of this envy Cain killed Abel. Thus fratricide was first created through Satan's envy of the children of Adam.

Having killed his brother, Cain fell into a state of trembling and panic, and he was repulsed by his father and His Lord. Then Seth was born, and Adam looked upon him and said: "Now hath God shown compassion upon me and He hath given unto me the light of my face. In sorrowful remembrance I will console myself with him. The name of him that shall slay my heir shall be blotted out, even to his ninth generation."

5. THE KINGDOM OF SETH

Adam died and Seth reigned in righteousness. And Seth died and Enos reigned, and Enos died and Cainan reigned. Then Cainan died and Mahalaleel reigned; Mahalaleel died and Jared reigned, and Jared died and Enoch reigned in righteousness, and he feared God, and God hid him so that he might not see death. And he became a king in his flesh in the land of the living. After Enoch disappeared Methuselah reigned, then Lamech reigned; and Lamech died and Noah reigned in righteousness and he pleased God in all his works.

6. THE SIN OF CAIN

That accursed man Cain, the murderer of his brother, multiplied evil and his seed did likewise, and they provoked God to wrath with their wickedness. They had not the fear of God before their eyes, and they never kept in mind that He had created them, and they never prayed to Him nor worshipped Him, nor called upon Him nor rendered service to Him in fear. They ate, drank and danced, and played upon stringed instruments and sang lewd songs; they worked uncleanness without law, without measure and without rule. And the wickedness of the children of Cain multiplied, until at length in their filthiness they introduced the seed of the ass into the mare, and the mule came into being, which God hath not commanded; even as those who give their children who are believers unto those who deny God, and their offspring become the seed of the filthy Gomorraites, one half of them being of

good, and the other half of them of evil seed. As for those who do this wickedness, their judgment is ready and their error lasting.

7. CONCERNING NOAH

Noah was a righteous man. He feared God and kept the righteousness and the Law which his fathers had declared unto him (Noah was the tenth generation from Adam), and he kept in remembrance and did what was good. He preserved his body from fornication, and he admonished his children bidding them not to mingle with the children of Cain, the arrogant tyrant and divider of the kingdom who walked in the counsel of the devil, who maketh evil to flourish. Cain had taught them everything that God hated: pride, boastfulness of speech, self-adulation, calumniation, false accusation and the swearing of false oaths. And besides all these things, in the wickedness of their uncleanness, which was unlawful and against rule, man wrought pollution with man and woman worked with woman the abominable thing.[1]

8. THE FLOOD

This thing was evil before God, and he destroyed them with the waters of the flood which was colder than ice. He opened the doors of heaven and the cataracts of the flood poured down; He opened the fountains that were under the earth and the fountains of the flood appeared on the earth. The sinners were blotted out for they reaped the fruit of their punishment. And with them perished all beasts and creeping things, for they were all created for the glorification of Adam, and for his glory; some to provide him with food, some for his pleasure and some for the glorification of his creator so that he might know them, even as David said: "And Thou hast set everything under his feet"[2] for his sake they were created and for his sake they were destroyed, with the exception of eight souls, and seven of every kind of clean beasts and creeping things, and two of every kind of unclean beast and creeping things.

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[1]Romans 1: 24-29 [2]Psalm 8:6

9. THE COVENANT OF NOAH

Noah the righteous man died and Shem reigned in wisdom and righteousness, for he was blessed by Noah when he said: "Be master to thy brother." And to Ham he said: "Be servant to thy brother." And he said unto Japhet: "Be thou servant to Shem my heir and be thou subject unto him."[1] And again after the flood, the Devil, our enemy, did not cease from his hostility against the children of Noah, but stirred up Canaan the son of Ham, and he became the violent tyrant and usurper who rent the kingdom from the children of Shem. They had divided the earth among them and Noah had made them swear by the name of his God that they would not encroach on each other's boundaries, and would not eat the beast that had died of itself or had been torn by wild animals, and that they would not cultivate harlotry against the law, lest God should again become angry with them and punish them with a flood.

As for Noah he humbled himself and offered up sacrifice, and he cried out and groaned and wept. And God held converse with Noah, who said unto him: "If Thou wilt destroy the earth a second time with a flood, blot Thou me out with those who are to perish." And God said unto him: "I will make a covenant with thee that thou shalt tell thy children that they shall not eat the beast that had died of itself or that hath been torn by wild beasts, and they shall not cultivate harlotry against the law; and I on my part, covenant that I will not destroy the earth a second time with a flood, and that I will give unto thy children Winter and Summer, Seedtime and Harvest, Autumn and Spring."[2]

10. CONCERNING ZION

"And I swear by Myself and by Zion, the Tabernacle of My Covenant, which I have created for a mercy seat and for the salvation of men, that in the latter days I will make it to come down to thy seed and that I will have pleasure in the offerings of thy children upon the earth, and the Tabernacle of My Covenant shall be with them forever. And whenever a cloud shall appear in the sky, so that they may not fear and imagine

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[1]Genesis 9:25-27 [2]Genesis 8:21 and Genesis 9:4

that a flood is coming, I will make to come down from My habitation of Zion the Bow of My Covenant, that is the rainbow, which shall crown with colours the Tabernacle of My Law. And it shall come to pass that when their sins multiply and I am wishful to be angry with them, I will remember the Tabernacle of My Covenant, and I will set the rainbow in the sky, and I will put away Mine anger and will send compassion.

And I will not forget My Word, and that which hath gone forth from My mouth I will not take back. Though heaven and earth pass away My Word shall not pass away."[1] And the Patriarchs who were there answered and said to the blessed Gregory: "Behold now, we understand clearly that before every created thing, even the angels, and before the heavens and the earth, and before the pillars of heaven and the abysses of the sea, He created the Tabernacle of the Covenant, and that which is in heaven goeth about upon the earth."

11. DECLARATION OF THE PATRIARCHS

And they answered and said unto him: "Verily the Tabernacle of the covenant was the first thing to be created by Him, and there is no lie in thy word; it is true, correct, righteous and unalterable. He created Zion before everything else, to be the habitation of His glory, and the plan of His Covenant was that which He said: 'I will put on the flesh of Adam which is of the dust, and I will appear unto all those whom I have created with My hand and with My voice'." If the heavenly Zion had not put on the flesh of Adam, then God the Word would not have appeared and our salvation would not have taken place. The testimony is in the similarity ... the heavenly Zion is to be regarded as the similitude of the Mother of the Redeemer, Mary. For in the Zion which is built, there are deposited the Ten Commandments of the Law which were written by His hands, and He Himself, the Creator, dwelt in the womb of Mary, and through Him everything came into being.

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[1]Matthew 24:35

12. CANAAN

It was Canaan[1] who rent the kingdom from the children of Shem, and he transgressed the oath which his father Noah had made them to swear. The sons of Canaan were seven mighty men, and he took seven mighty cities from the land of Shem and set his sons over them; likewise he also increased his portion double. And in later days God took vengeance upon the sons of Canaan, and made the sons of Shem to inherit their country. These are the nations they inherited: the Canaanites, the Perizzites, the Hivites, the Hittites, the Amorites, the Jebusites and the Girgasites; these are they whom Canaan seized by force from the seed of Shem. For it was not right for him to invade the Kingdom and to falsify the oath, and because of this they ceased to be and their memorial perished, through transgressing God's commandment and worshipping idols, and bowing down to them.

They are the ones who made magical images; they went to the tombs of their fathers and made an image or statue of gold, silver or brass, and a devil used to hold converse with them out of each of the images of their fathers, and say unto them: "My son, offer up unto me as a sacrifice the son whom thou lovest." And they slaughtered their sons and their daughters to the devils, and they poured out innocent blood to please filthy demons.

13. ABRAHAM

Terah begot a son and called him Abram, and when Abram was twelve years old his father Terah sent him to sell idols. And Abram said: "These are not gods that can deliver us," and he took away the idols to sell even as his father had commanded him. Then he said unto those unto whom he would sell them: "Do you wish to buy gods that cannot make deliverance, things made of wood, stone, iron and brass, which the hand of the artificer made?" And they refused to buy idols from Abram because of himself had defamed the images of his father. And as he was returning, he stepped aside from the road and he set the images

[1]Son of Ham (Genesis 10:6)

down, and looked at them, and said unto them: "I wonder now if you are able to do what I ask you at this moment, and whether you are able to give me bread to eat and water to drink?" None of them answered him since they were pieces of wood and stone; and he abused them and heaped revilings upon them and they never spoke a word. Then he buffeted the face of one, kicked another with his feet, and a third one he knocked over and broke to pieces with stones, and he said unto them: "If you are unable to deliver yourselves from him that buffeteth you, and you cannot repay with injury him that injureth you, how can ye be called 'gods'? Those who worship you do so in vain, and as for myself I utterly despise you, and you shall not be my gods." Then he turned his face to the east, stretched out his hands and said: "Be Thou my God, O Lord, Creator of the heavens and the earth, Creator of the sun and the moon, Creator of the sea and the dry land, Maker of the majesty of the heavens and the earth, and of that which is visible and that which is invisible; O Maker of the universe, be Thou my God. I place my trust in Thee, and from this day forth I will place my trust in no other save Thyself."

Then there appeared unto him a chariot of fire which blazed, and Abram was afraid and fell on his face on the ground; and God said unto him: "Fear thou not, stand upright." And he removed the fear from Him.

14. THE COVENANT OF ABRAHAM

And God held converse with Abram, and said unto him: "Fear thou not. From this day thou art My servant, and I will establish My Covenant with thee and with thy seed after thee, and I will multiply thy seed, and I will magnify thy name exceedingly. And I will bring down the Tabernacle of My Covenant upon the earth seven generations after thee, and it shall go round about with thy seed, and shall be salvation unto thy race; and afterwards I will send My Word for the salvation of Adam and his sons for ever.

Those who are of thy nation are evil men, and My divinity which is true, they have rejected. As for thee, that day by day they may not seduce thee, come get thee forth out of this land, the land of thy fathers, unto the

land which I will show thee, and I will give it unto thy seed after thee." And Abram made obeisance to God and was subject to his God. And God said unto him: "Thy name shall be Abraham;" and He gave him the salutation of peace and went up into heaven.[1]

Abraham returned to his abode and he took Sarah his wife, and went forth and did not go back to his father and his mother, nor to his house and family. He forsook them all for God's sake. And he arrived in the city of Salem, and dwelt there and reigned in righteousness, and did not transgress the commandments of God. So God blessed him exceedingly, and at length he possessed three hundred and eighteen stalwart servants who were trained in war, and who stood before him and performed his will. They wore tunics richly embroidered in gold, and they had chains of gold about their necks, belts of gold round their loins and they had crowns of gold on their heads; and by means of these men Abraham vanquished his foes. He died in the glory of God, and was more gracious and excellent that those who were before him. He was gracious and held in honour, and highly esteemed.

15. ISAAC AND JACOB

Isaac his son became king and did not transgress the commandments of God; he was pure in his soul and in his body, and he died in honour. Then his son Jacob reigned, and he also did not transgress the commandments of God, and his possessions became numerous, and his children were many; God blessed him and he died in honour.[2]

16. REUBEN

After him, Jacob's firstborn transgressed the commandments of God and the kingdom departed from him and from his seed, because he had defiled his father's wife, and his father cursed him and God was angry with him. He became the least among his brethren, and his children became leprous and scabby. Although he was the firstborn son of Jacob,

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[1]Compare Genesis 12 and 13:14-17

[2]Genesis 35:9-12

the kingdom was rent from him.[1] Then his younger brother reigned and was called Judah because of this; his seed was blessed and his kingdom flourished. Ten generations after, Jesse reigned. And this is what I say concerning the kingdom: the blessing of the father was on the son, so that the kingdom was blessed with prosperity. As for the kingship over Israel, after the death of Jesse, David reigned in righteousness, in integrity, and in graciousness.

17. THE GLORY OF ZION

Concerning Zion, the Tabernacle of the Law of God; at the very beginning, as soon as God had established the heavens, He ordained that it should become the habitation of His glory upon the earth; and willing this He brought it down to the earth and permitted Moses to make a likeness of it. And He said unto him: "Make an ark or tabernacle of wood that cannot be eaten by worms, and overlay it with pure gold.[2] Thou shalt place therein the Word of the Law, which is the Covenant that I have written with my own fingers, that they may keep my law, the Two Tables of the Covenant."[3]

The heavenly and spiritual within it is of divers colours, and the work thereof is marvelous, resembling jasper and the sparkling stone, the topaz and the hyacinthine stone, and the crystal and light. It catches the eye by force and astonishes the mind and stupefies it with wonder. It was made by the mind of God and not by the hand of man. He himself created it for the habitation of His glory; it is a spiritual thing and is full of compassion; it is a heavenly thing and is full of light. It is a thing of freedom and a habitation of the Godhead, whose habitation is in heaven and whose place of movement is on earth. It dwelleth with men and with the angels; a city of salvation for men, and for the Holy Spirit a habitation.

Within it are a vessel of gold containing a measure of the manna which came down from heaven; the rod of Aaron which sprouted after it had become withered though no one watered it,[4] broken in two places it became three rods being originally only one rod.

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[1]Genesis 35:22; Genesis 49:3-4; I Chronicles 5:1
[2]Hebrews 8:5 [3]Exodus 25:10 [4]Hebrews 9:4

Moses covered the Ark with pure gold and made for it poles to carry it, and rings in which to place them; and they carried it before the people until they brought it into the land of their inheritance. And prophets were appointed over the children of Israel in the Tabernacle of Testimony, and the priests wore the ephod[1] so that they might minister to the Tabernacle of Testimony; and the high priests made offerings so that they might obtain remission of their own sins and of the sins of the people likewise.

In this way did God command Moses on Mount Sinai, and He showed him the work and the construction and pattern of the Tent; and Zion was revered and had exceedingly great majesty in Israel, and it was acknowledged by God to be the habitation of His glory. He himself came down on the mountain of His holiness and He held converse with His chosen ones. He opened to them a way of salvation and He delivered them from the hand of their enemies. He spoke with them from the pillar of cloud and commanded them to keep His Law and His commandments, and to walk in the precepts of God.

This is the salvation of the children of Adam, for since the Tabernacle of the Law of God hath come down, they shall be called 'Men of the House of God' even as David said: "His habitation is in Zion.[2] And My habitation is here, for, I have chosen it; and I will bless her priests and make her poor to be glad. And unto David will I give seed in her, and upon the earth one who shall become king, and in the heavens one from his seed shall reign *in the flesh upon the throne of the Godhead.* As for his enemies, they shall be gathered together under his footstool, and they shall be sealed with his seal."

18. THE DIVISION OF THE EARTH

From the middle of Jerusalem, and from the north thereof to the south-west is the portion of the Emperor of Rome; and from the middle of Jerusalem from the north thereof to the south and to Western India is the

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[1]Ephod: a sacred vestment worn by the high priest

[2]Psalm 9:11

portion of the Emperor of Ethiopia. For both of them are of the seed of Shem, the son of Noah, the seed of Abraham, the seed of David, the children of Solomon. For God gave unto the seed of Shem glory because of the blessing of their father Noah. The Emperor of Rome is the son of Solomon, and the Emperor of Ethiopia is the first-born and the eldest son of Solomon.

PART II

Solomon And Sheba

"I am black, but comely, O ye daughters of Jerusalem,
as the tents of Kedar, as the curtains of Solomon."

The Song of Solomon 1:5

19. THE QUEEN OF THE SOUTH

Our Lord Jesus Christ, in condemning the Jewish people who lived at that time, spoke saying: "The Queen of the South shall rise up on the Day of Judgment and shall dispute with, and condemn, and overcome this generation who would not hearken unto the preaching of My word, for she came from the ends of the earth to hear the wisdom of Solomon."[1] The Queen of the South of whom He spoke was the Queen of Ethiopia. And this Queen of the South was very beautiful in face, and her stature was superb. Her understanding and intelligence which God had given her were of such high character that she went to Jerusalem to hear the wisdom of Solomon. This was done by the Will of God and it was His good pleasure. Moreover, she was exceedingly rich, for God had given her glory, riches, gold and silver and splendid apparel, camels, slaves and trading men. And they carried on her business and traded for her by land, in India and in Aswan.

20. TAMRIN THE MERCHANT

There was a certain wise man, the leader of a merchant's caravan, whose name was Tamrin, and he used to load 520 camels and he possessed about 73 ships.

In those days King Solomon wanted to build the House of God, and he sent out messages among all the merchants in the east and in the west, in the north and in the south, bidding the merchants to come and take gold and silver from him, so that he might take from them whatsoever was necessary for the work. And certain men reported to him concerning this rich Ethiopian merchant, and Solomon sent to him a message and told him to bring whatsoever he wished from the country of Arabia; red gold, and black wood that could not be eaten by worms, and sapphires. That merchant was Tamrin, the merchant of the Queen of Ethiopia, and he went to Solomon the King, and Solomon took whatsoever he desired from him, and he gave to the merchant whatsoever he wished for in great abundance. Tamrin was a man of great understanding and he saw

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[1]Matthew 12:42

and comprehended the wisdom of Solomon, and he marvelled and watched carefully so that he might learn how the king gave answers by his word, and understand his judgment and the readiness of his mouth, the discreetness of his speech and the manner of his life, also his occupations and his love, his administration and his table and his law. Those to whom Solomon had to give orders he addressed with humility and graciousness, and when they had committed a fault he admonished them gently. For he ordered his house in the wisdom and fear of God, and he smiled graciously on the fools and set them on the right road, and he dealt gently with the maidservants. He opened his mouth in parables and his words were sweeter than the purest honey. His whole behaviour was admirable and his whole aspect pleasant. For wisdom is beloved by men of understanding, and is rejected by fools.

When that merchant had seen all these things he was astonished and he marvelled exceedingly. Those who were accustomed to see Solomon held him in complete affection, and he became their teacher; and because of his excellence and wisdom those who had once come to him did not wish to leave him and go away from him.

The sweetness of his words was like water to the man who is thirsty, and like bread to the hungry man; like healing to the sick and garments to the naked man. He was like a father to the orphans, and he judged with righteousness and impartiality. He had glory and riches which God had given unto him in great abundance, namely, gold, silver, precious stones and rich apparel, cattle, sheep and goats innumerable. In the days of Solomon the King, gold was as common as bronze, and silver as lead; bronze, lead and iron were as abundant as the grass of the fields. God had given unto him glory, riches and wisdom, and grace in such abundance that there was none like unto him among his predecessors and among those who came after him.

21. THE RETURN OF TAMRIN TO ETHIOPIA

And it came to pass that the merchant Tamrin wished to return to his own country, and he went to Solomon and bowed low before him, embraced him and said unto him: "Peace be to thy majesty! Send me

away and let me depart to my country, and to my Lady, for I have tarried long in beholding thy glory and thy wisdom, and the abundance of dainty meats which thou hast given me. And now I would depart to my Lady. If only I could abide with thee, even as one of the very least of thy servants, for blessed are they who hear thy voice and perform thy commands. If only I could abide here and never leave thee, but thou must send me away to my Lady because of what hath been committed to my charge, so that I may give unto her her property, for I am her servant." And Solomon went into his palace and gave unto him whatever valuable thing he desired for the country of Ethiopia, and he sent him away in peace. Tamrin then bade him farewell and went forth, journeyed along his road and came to his Lady, and delivered to her all the possessions which he had brought.

He related unto her how he had arrived in the country of Judah and Jerusalem, and how he had gone into the presence of Solomon the King, and all that he had heard and seen. He told her how Solomon administered justice and how he spoke with authority and decided rightly in all matters which he enquired into; how he returned soft and gracious answers, and how there was nothing false about him. He further related unto her how he appointed inspectors over the 700 woodmen who hauled the timber and the 800 masons who hewed the stone, also how he sought to learn from all the merchants and dealers concerning their craft and their country, and how he received information and imparted it twofold, and how all his handicraft and his works were performed with wisdom.

Each morning Tamrin related to the Queen about the wisdom of Solomon and how he taught wisdom and how he directed the affairs of the kingdom based on a wise system. For no man defrauded another nor stole the property of his neighbour, nor was there a thief nor a robber in his days. In his wisdom he knew those who had done wrong and he chastised them and made them afraid, and they did not repeat their evil deeds, but they lived in a state of peace and fear of the king.

These things did Tamrin relate unto the Queen, and each morning he recalled the things that he had seen with the king and described them unto her. The Queen was dumbstruck with wonder at the things that she

heard from the merchant, her servant, and she pondered in her heart that she would go to Solomon the King; and she wept because of her great pleasure in those things that Tamrin had told her. She was most anxious to go to him, but when she considered the long journey she thought that it was too far and too difficult to undertake. Time after time she asked Tamrin questions about Solomon, and time after time Tamrin told her about him and she became most desirous to go that she might hear his wisdom, and see his face, and embrace him and petition his royalty. And her heart inclined to go to him, *for God had made her heart to desire it.*

22. THE QUEEN OF ETHIOPIA PREPARES FOR HER JOURNEY TO JERUSALEM

And the Queen said unto her subjects: "Ye who are my people, listen to my words for I desire wisdom and my heart seeketh to find understanding. I am smitten with the love of wisdom, for wisdom is far better than treasures of gold and silver, and wisdom is the best of everything that hath been created on the earth. Unto what under the heavens shall wisdom be compared? It is sweeter than honey and it makes one to rejoice more than wine; it shines more than the sun and it is beloved more than precious stones. It fattens more than oil, and it satisfies more than dainty meats, and it gives more fame than thousands of gold and silver. It is a source of joy for the heart, a bright and shining light for the eyes and a giver of speed to the feet; a shield for the breast and a helmet for the head.

It maketh the ears to hear and hearts to understand, it is a teacher of those who are learned, and it is a consoler of those who are discreet and prudent. It giveth fame to those who seek after it. And as for a kingdom, it cannot stand without wisdom, and riches cannot be preserved without wisdom; the foot cannot keep the place where it has set itself without wisdom. And without wisdom that which the tongue speaks is not acceptable. Wisdom is the best of all treasures. He who heaps up gold and silver does so to no profit without wisdom, but he who heaps up wisdom no man can snatch it from his heart. That which fools heap up, the wise consume. And because of the wickedness of those who do evil,

the righteous are praised; and because of the wicked acts of fools the wise are beloved. So I will follow the footprints of wisdom and it shall protect me for ever." Then the Queen made ready to set out on her journey with great pomp and majesty, and with great equipment and many preparations. By the will of God her heart desired to go to Jerusalem so that she might hear the wisdom of Solomon, so then, she made ready to set out. Seven hundred and ninety-seven camels, and mules and asses innumerable were loaded, and she set out on her journey and travelled on without pause, and her heart had confidence in God.

23. THE QUEEN OF ETHIOPIA COMES TO SOLOMON THE KING

And she arrived in Jerusalem, and brought to the King many precious gifts which he desired to possess greatly. And he paid her great honour and rejoiced, and he gave her an habitation in the royal palace near him. He sent her food both for the morning and evening meal, each time fifteen measures of finely ground white meal, cooked with oil and gravy and sauce in abundance, and thirty measures of crushed white meal wherefrom bread for three hundred and fifty people was made, with the necessary platters and trays; ten stalled oxen, five bulls and fifty sheep without counting the kids, and deer, gazelles and fatted fowls, and a vessel of wine containing sixty measures, and thirty measures of old wine, and twenty-five singing men and twenty-five singing women, and the finest honey and rich sweets and some of the food which he himself ate, and some of the wine whereof he drank. And every day he arrayed her in eleven garments which bewitched the eyes. And he visited her and was gratified, and she saw his wisdom, his just judgments, his splendour, and his grace, and heard the eloquence of his speech. She marvelled in her heart and was utterly astonished in her mind, and she recognized in her understanding and perceived very clearly with her eyes how admirable he was. She wondered exceedingly because of what she saw and heard with him: how perfect he was in composure and wise in understanding, pleasant in graciousness and commanding in stature. She observed the subtlety of his voice and the discreet utterance of his lips, and that he gave his commands with dignity, and that his replies were made quietly and with the fear of God. All these things she saw, and she was astonished at the abundance of his

wisdom, and there was nothing whatsoever wanting in his word and speech, but everything that he spoke was perfect.

Solomon was then working at the building of the temple of God, and he rose up and went to the right and to the left, and forward and backward. And he showed the workmen the measurement and weight and the space covered by the materials, and he told the workers in metal how to use the hammer, the drill and the chisel, and he showed the stonemasons the angle, the circle and the surface. And everything was done by his order, and there was none who set himself in opposition to his word; for the light of his heart was like a lamp in the darkness, and his wisdom was abundant as the sand. And of the speech of the beasts and the birds there was nothing hidden from him, and he forced the devils to obey him by his wisdom. And he did everything by means of the skill which God gave him when he made supplication to him; for he did not ask for victory over his enemies, and he did not ask for riches and fame, but he asked God to give him wisdom and understanding whereby he may rule his people, and build His house, and beautify the work of God and all that He had given him in wisdom and understanding.

24. THE CONVERSATION OF SOLOMON WITH THE QUEEN OF ETHIOPIA

Queen Makeda spake unto King Solomon, saying: "Blessed art thou, my Lord, in that such wisdom and understanding have been given unto thee. For myself I only wish that I could be one of the least of thine handmaidens, so that I could wash thy feet, hearken to thy wisdom, apprehend thy understanding, serve thy majesty and enjoy thy wisdom. O how greatly have pleased me thy answering, and the sweetness of thy voice, and the beauty of thy going, and the graciousness of thy words, and the readiness thereof. The sweetness of thy voice maketh the heart to rejoice, and maketh the bones fat, and giveth courage to hearts, and goodwill and grace to the lips. I look upon thee and I see that thy wisdom is immeasurable and thine understanding inexhaustible, and that it is like unto a lamp in the darkness. I give thanks unto Him that brought me hither and showed thee to me, and made me to walk upon the threshold of thy gate, and made me to hear thy voice."

King Solomon answered and said unto her: "Wisdom and understanding spring from thee thyself. As for me, I only possess them in the measure in which the God of Israel hath given them to me because I asked and entreated them from him. And thou, although thou dost not know the God of Israel, hast this wisdom which thou hast made to grow in thy heart, and it hath made thee come to see me, the vassal and slave of my God, and the building of His sanctuary which I am establishing, and wherein I serve and move round about my Lady, the Tabernacle of the Law of the God of Israel, the holy and heavenly Zion. I am the slave of my God and not a free man; I do not serve according to my own will but according to His will. And this speech of mine springeth not from myself, but I give utterance only to what He maketh me to utter. Being only dust He hath made me flesh, and from being only water He hath made me a solid man, and from being only an ejected drop upon the ground that would have dried up, He hath fashioned me in His own likeness and hath made me in his own image."

25. SOLOMON AND THE WORKMAN

And as Solomon was talking in this wise with the Queen, he saw a certain labourer carrying a stone upon his head and a leather-bag of water upon his neck and shoulders, and his food and his sandals were tied around his loins, and there were pieces of wood in his hands; his garments were ragged and tattered, the sweat fell in drops from his face, and water from the bag of water dripped down upon his feet. And the labourer passed before Solomon and as he was going by, the King said unto him: "Stand still!" and the labourer stood still. And the King turned to the Queen and said unto her: "Look at this man. Wherein am I superior to this man? And in what way am I better than this man? And wherein shall I glory over this man? For I am a man, dust and ashes who tomorrow will become worms and corruption, and yet at this moment I appear like one who will never die. Who would make any complaint against God if He were to give unto this man as He hath given to me, and if He were to make me even as this man is? Are we not both men? As is his death, so is my death; and as is his life so is my life. Yet this man is stronger to work than I am, for God giveth power to those who are

feeble just as it pleaseth Him to do." Then Solomon said to the labourer: "Get thee to thy work."

And he spoke further unto the Queen, saying: "What is the use of us, the children of men, if we do not exercise kindness and love upon earth? Are we not all nothingness, mere grass of the field, which dries up in its season and is burnt in the fire? On earth we provide ourselves with dainty meats, and we wear costly apparel, but even whilst we are alive we are stinking corruption; we provide ourselves with sweet scents and delicate ointments, but even whilst we are alive we are dead in sin and in transgression; being wise, we become fools through disobedience and deeds of iniquity; being held in honour, we become contemptible through magic, sorcery and the worship of idols.

But the man who is a being of honour, who was created in the image of God, if he doeth that which is good becometh like God; and the man who is worth nothing, if he commiteth sin becometh like unto the Devil, the arrogant Devil who refused to obey the commands of His creator, and all the arrogant among men walk in his way, and they shall be judged with him. And God loveth the meek, and those who practise humility walk in His way, and they shall rejoice in His kingdom. Blessed is the man who knoweth wisdom, compassion, and the fear of God."

When the Queen heard this she said: "How thy voice doth please me! And how greatly do thy works and the utterance of thy mouth delight me! Tell me now: who is it right for me to worship? We worship the sun as our fathers have taught us to do, because we say that the sun is the king of the gods; and there are others among our subjects who worship other things; some worship stones, wood, trees; some worship carved figures, and some worship images of gold and silver. We worship the sun for he cooketh our food, and moreover he lights up the darkness and removeth fear; we call him 'Our King', and we call him 'Our Creator,' and we worship him as our God; for no man hath told us that besides him there is another god. But we have heard that there is with Israel another God whom we do not know, and men hath told us that He hath sent down to you from heaven a Tabernacle and hath given unto you a Tablet of the ordering of the angels by the hand of Moses the Prophet.

This also we have heard, that He himself cometh down to you and talketh to you, and informeth you concerning His ordinance and commandments."

26. SOLOMON'S INSTRUCTIONS TO THE QUEEN

And the King answered and said unto her: "Verily, it is right that men should worship God, Who created the universe, the heavens and the earth, the sea and dry land, the sun and the moon, the stars and the brilliant bodies of the heavens, the trees and the stones, the beasts and the feathered fowl, the good and the evil. Him alone we should worship in fear and trembling, with joy and gladness. For He is the Lord of the universe, the Creator of angels and men. It is He Who killeth and maketh to live, Who inflicteth punishment and showeth compassion, Who raiseth up from the ground him that is in misery, Who exalteth the poor from the dust, Who maketh to be sorrowful and Who maketh to rejoice, Who raiseth up and Who bringeth down. No one can rebuke Him, for He is the Lord of the universe, and there is no one who can say unto Him: 'What hast thou done?' And unto Him it is right that there should be praise and thanksgiving from angels and men. And verily there hath been given unto us the Tabernacle of the God of Israel, which was created before all creation by His glorious counsel. And He hath made to come down to us His commandments, done in writing so that we may know His decrees and the judgments that He hath ordained in the mountain of His holiness."

And the Queen said: "From this moment I will not worship the sun, but will worship the Creator of the sun, the God of Israel. And that Tabernacle of the God of Israel shall be unto me My Lady, and unto my seed after me, and unto all my kingdoms that are under my dominion. And because of this I have found favour before thee, and before the God of Israel my Creator, who hath brought me unto thee, hath made me to hear thy voice, hath shown me thy face and hath made me to understand thy commandments." Then she returned to her quarters.

The Queen used to go to Solomon and return continually, and listened to his wisdom, and kept it in her heart. And Solomon used to go and visit

her, and answer all the questions which she put to him, and he informed her concerning every matter that she wished to enquire about. After she had dwelt there six months the Queen wished to return to her own country, and she sent a message to Solomon, saying: "I desire greatly to dwell with thee, but now, for the sake of all my people I wish to return to my own country. As for that which I have heard, may God make it to bear fruit in my heart, and in the hearts of all those who have heard it with me. For the ear could never be filled with the hearing of thy wisdom, and the eye could never be filled with the sight of thy perfections."

It was not only the Queen who came to hear the wisdom of Solomon. Many used to come from cities and country, both from near and from far; for in those days there was no man found to be like unto him for wisdom (and it was not only human beings who came to him, but the wild animals and the birds used to come to him and hearkened unto his voice, and held converse with him), and then they returned to their own country, and everyone of them was astonished at his wisdom, and marvelled at what he had seen and heard.

When the Queen sent her message to Solomon, saying that she was about to depart to her own country, he pondered in his heart and said: "A woman of such splendid beauty hath come to me from the ends of the earth! What do I know? Will God give me seed in her?" And as it is said in the Book of Kings, Solomon the King was a lover of women.[1] And he married wives of the Hebrews, the Egyptians, the Caananites, the Edomites, the Moabites and from Rif[2] and Kuerge, Damascus and Syria, and women who were reported to be beautiful. And he had 400 queens and 600 concubines. This which he did was not for the sake of fornication but as a result of the wise intent that God had given unto him, and his remembering what God had said unto Abraham: "I will make thy seed like the stars of heaven for number, and like the sand of the sea."[3] And Solomon said in his heart: "What do I know? Perhaps God will give me men-children from each one of these women." Therefore when he did thus he acted wisely saying: "My children shall inherit the cities of the enemy, and shall destroy those who worship idols."

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[1]I Kings 11:1 [2]Upper Egypt [3]Genesis 22:17

These early peoples lived under the Law of the Flesh, for the grace of the Holy Spirit had not been given unto them. And to those who lived after Christ, it was given to live with one woman under the law of marriage. As concerning Solomon, no law had been laid down for him in respect of women, and no blame can be imputed to him in respect of marrying many wives. But for those who believe, the law and the command have been given that they shall not marry many wives, even as Paul said: "Those who marry many wives seek their own punishment. He who marries one wife hath no sin". And the law restraineth us from the sister-in-law in respect of the bearing of children.

27. THE SEDUCTION OF THE QUEEN OF SHEBA

King Solomon sent a message unto the Queen, saying: "Now that thou hast come here, why will thou go away without seeing the administration of the kingdom, and how the meals for the chosen ones of the kingdom are eaten after the manner of the righteous, and how the people are driven away after the manner of sinners? From the sight of it thou wouldst acquire wisdom. Follow me now and seat thyself in my splendour in the tent and I will complete thy instruction, and thou shalt learn the administration of my kingdom; for thou lovest wisdom and she shall dwell with thee until thine end forever."

The Queen sent a reply message, saying: "From being a fool I have become wise by following thy wisdom, and from being a thing rejected by the God of Israel I have become a chosen woman because of this faith which is in my heart; and henceforth I will worship no other God except Him. And as concerning that which thou sayest, that thou wishest to increase in me wisdom and honour, I will come to thee according to thy desire." And Solomon rejoiced because of this message, and he arrayed his chosen ones in splendid apparel, and he added a double supply to his table. He had all the arrangements concerning the management of his house carefully ordered, since the house of King Solomon was made ready for guests daily.

Then he ordered the royal table according to the law of the kingdom. And the Queen came and went into a place set apart in splendour and

glory, and she sat down directly behind him where she could see and learn everything. And she marvelled exceedingly at what she saw and heard, and she praised the God of Israel in her heart. She was struck with wonder at the splendour of the royal palace which she saw, for she could see though no one could see her, even as Solomon had arranged in his wisdom for her. He had beautified the place where she was seated and had spread over it purple hangings and laid down carpets, and decorated it with marbles and precious stones; then he burned aromatic powders and sprinkled oil of myrrh and cassia round about, and scattered frankincense and costly incense in all directions. When they brought the Queen into this abode, the scent all round was very pleasing to her, and even before she ate the dainty meats therein she was satisfied with the smell of them.

With wise intent Solomon sent to her meats which would make her thirsty and drinks that were mingled with vinegar, and fish and dishes made with pepper; and he gave them to the Queen to eat. The royal meal had come to an end, and the administrators, the counsellors, the young men and the servants had departed, and the King rose up and he went to the Queen, and he said unto her: "Take thine ease for love's sake until daybreak." And she said unto him: "Swear to me by thy God, the God of Israel, that thou wilt not take me by force. For if I, who according to the law of men am a virgin, be seduced, I would then travel on my journey back in sorrow, affliction and tribulation."

28. SOLOMON'S OATH TO THE QUEEN OF ETHIOPIA

Solomon answered and said unto her: "I swear unto thee that I will not take thee by force, but thou must also swear unto me that thou wilt not take by force anything that is in my house." The Queen laughed and said unto him: "Being a wise man why dost thou speak as a fool? Shall I steal anything, or shall I carry out of the house of the King that which the King hath not given to me? Do not imagine that I have come here through love of riches. Moreover, my own kingdom is as wealthy as thine, and there is nothing which I wish for that I lack. Surely I have only come in quest of thy wisdom." And he said unto her: "If thou wouldst make me swear, swear thou to me also that neither of us may be

unjustly treated." And she said unto him: " Swear to me that thou wilt not take me by force, and I on my part will swear not to take by force thy possessions." And he swore to her and made her swear also. And the King went up on his bed on one side of the chamber and the servants made ready for her a bed on the other side. Then Solomon said unto a young manservant: "Wash out the bowl and set in it a vessel of water whilst the Queen is looking on, and shut the doors and go and sleep." And Solomon spoke to the servant in another tongue which the Queen did not understand, and he did as the King commanded and went to sleep.

The King had not as yet fallen asleep, but he only pretended to be asleep and he was watching the Queen intently. The Queen slept a little and when she woke up her mouth was dry with thirst, for the food which Solomon had given her in his wisdom had made her thirsty indeed. Her mouth was dry and she moved her lips and sucked with her mouth but found no moisture. Then she determined to drink the water which she had seen, and she looked at King Solomon and watched him carefully; she thought he was sleeping a sound sleep. But he was not asleep; he was waiting until she should rise up to steal the water to quench her thirst. She rose up, and making no sound with her feet, she went to the water in the bowl and lifted up the jar to drink the water. But Solomon seized her hand before she could drink the water, and said unto her: "Why hast thou broken the oath that thou wouldst not take by force anything that is in my house?" And she answered and said unto him in fear: "Is the oath broken by my drinking water?" And the King said unto her: "Is there anything that thou hast seen under the heavens that is more precious than water?" And the Queen said: "I have sinned against myself and thou art free from thy oath. But let me drink water for my thirst." Then Solomon said unto her: "Am I then free from the oath which thou hast made me swear?" And the Queen said: "Be free from thy oath, only let me drink water." And he permitted her to drink water, and after she had drunk water he worked his will with her and they slept together.

Immediately after he slept there appeared unto King Solomon in a dream a brilliant sun, and it came down from heaven and shed exceedingly great splendour over Israel. And when it had tarried there for a

time it suddenly withdrew itself, *and it flew away to the country of Ethiopia, and it shone there with exceedingly great brightness forever,* for it desired to dwell there. And the King said: "I waited to see if it would come back to Israel, but it did not return. And again while I waited a light rose up in the heavens, and a sun emerged from the tribe of Judah, and it sent forth light which was very much brighter than before." And Israel, because of the brightness of that sun treated that sun with cruelty and would not walk in the light thereof. And that sun paid no heed to Israel, and the Israelites hated Him, and it became impossible that peace should exist between them and the sun.

They lifted up their hands against Him with staves and knives, and they wished to extinguish that sun. And they cast gloom upon the whole world with earthquake and thick darkness, and they imagined that that sun would never more rise upon them. And they destroyed His light and cast themselves upon Him and they set guard over His tomb wherein they had cast Him. He came forth where they did not look for him, and brightened the whole world, especially the First Sea and the Last Sea, Ethiopia and Rome. And He paid no heed whatsoever to Israel, and He ascended His former throne.

When Solomon the King saw this vision in his sleep his soul became disturbed, but his understanding was snatched away by a flash of lightning, and he woke up with an agitated mind. Moreover Solomon marvelled concerning the Queen, for she was vigorous in strength and beautiful of form, and she was undefiled in her virginity. She had reigned in her country for six years and, notwithstanding her gracious attraction and her splendid form, had kept her body pure. Then the Queen said unto Solomon: "Dismiss me, and let me depart to my country." And he went into his house and gave unto her whatsoever she wished for of splendid things and riches, beautiful apparel which bewitched the eyes and everything of great value; camels and wagons six thousand in number, which were laden with beautiful things of the most desirable kind, and wagons wherein loads were carried over the desert, and a vessel to travel over the sea.

29. SOLOMON'S SIGN TO THE QUEEN OF ETHIOPIA

The Queen rejoiced and she went forth in order to depart, and the King set her on her way with great pomp and ceremony. And Solomon took her aside so that they might be alone together, and he took off the ring that was upon his little finger and gave it to the Queen, and said unto her: "Take this ring so that thou mayest not forget me; and if it happens that I obtain seed from thee, this ring shall be unto it a sign; and if it shall be a man-child he shall come to me, and the peace of God be with thee! Whilst I was sleeping with thee I saw many visions in a dream, and it seemed as if a sun had risen upon Israel, but it snatched itself away and flew off and lighted up the country of Ethiopia; maybe that country shall be blessed through thee; God knoweth. As for thee, observe what I have told thee, so that thou mayest worship God with all thy heart and perform his will. For He punisheth those who are arrogant and He showeth compassion upon those who are humble, and He removeth the thrones of the mighty, and He maketh to be honoured those who are needy. For death and life are from Him, and riches and poverty are bestowed by His will. For everything is His and none can oppose His command and His judgment in the heavens, in the earth, in the sea or in the abysses; and may God be with thee! Go in Peace." Then they separated from each other.

30. THE QUEEN BRINGS FORTH HER SON BAYNA-LEHKEM

And the Queen departed and came into the country of Bala Zadisareya nine months and five days after she had separated from King Solomon. And the pains of childbirth laid hold upon her, and she brought forth a man-child, and she gave it to the nurse with great pride and delight. There she tarried until the days of her purification were ended, then she came to her own country with great pomp and ceremony. And her officers who had remained there brought gifts to their Queen, and made obeisance to her, and paid homage to her, and all the regions of the country rejoiced at her coming. Those who were nobles among them, she arrayed in splendid apparel, and to some she gave gold and silver, and hyacinthine and purple robes; and she gave them all manner of

things that could be desired. She ordered her kingdom right and none disobeyed her command, for she loved wisdom and God strengthened her kingdom.

And the child grew and she called his name Bayna-Lehkem, which means "son of the wise man." When the child reached the age of twelve years he went to the Queen his mother and said unto her: "O Queen, make me to know who is my father." And the Queen spoke to him angrily, wishing to frighten him so that he might not desire to go to his father saying: "Why dost thou ask me about thy father? I am thy father and thy mother; seek not to know any more." And the boy went forth from her presence, and sat down. A second time and a third time he asked her, and he implored her to tell him. One day however she told him, saying: "His country is far away, and the road is very difficult; wouldst thou not rather be here?" The youth Bayna-Lehkem was handsome; his whole body and his members, and the bearing of his shoulders resembled those of King Solomon, his father; and his eyes, his legs, and his whole posture resembled those of Solomon the King.

When he was twenty-two years old he was skilled in the art of war and horsemanship, in the hunting and trapping of wild beasts, and in everything that young men desire to learn. And he said unto the Queen: "I will go and look upon the face of my father, and I will come back here by the will of God, the Lord of Israel."

31. BAYNA-LEHKEM SETS OUT FOR JERUSALEM

And the Queen called Tamrin, the chief of her caravan and merchants and she said unto him: "Get ready for thy journey and take this young man with thee, for he bothers me by day and by night. And thou shalt take him to the King and shalt bring him back in safety, if the Lord God of Israel pleaseth." And she prepared a retinue suitable to their wealth and honourable condition, and made ready all the goods that were necessary for the journey and for presenting as gifts to the King. She made ready everything for sending him away, and she gave to the officers that were to accompany him enough money as they would need for him and for themselves on the journey. And she commanded them that they were

not to leave him there, but only to take him to the King and then to bring him back again to her, when he would assume rulership over the land.

At that time there was a law in the country of Ethiopia that only a woman should reign, and that she must be a virgin who has never known man, but the Queen had said unto Solomon: "Henceforward a man who is of thy seed shall reign, and a woman shall nevermore reign in Ethiopia; only seed of thine shall reign and his seed after him from generation to generation. All this thou shalt inscribe in the scrolls and in the Book of their Prophets in brass, and thou shalt lay it in the House of God, which shall be built as a memorial and as a prophecy for the last days. And the people shall not worship the sun and the magnificence of the heavens, or the mountains and the forests, the stones and the trees of the wilderness, graven images and figures of gold, or the feathered fowl which fly; and they shall not make use of them in divining, and they shall not pay adoration unto them. And this law shall abide forever. And if there be anyone who shall transgress this law, thy seed shall judge him forever. Only give us the fringes of the covering of the holy heavenly Zion, the Tabernacle of the Law of God, which we would embrace. Peace be to the strength of thy kingdom and to thy brilliant wisdom, which God, the Lord of Israel, our Creator, hath given unto thee."

And the Queen took the young man aside and when he was alone with her she gave him that symbol which Solomon had given her, that is, the ring on his finger, so that he might know his son, and might remember her word and her covenant which she had made with him, that she would worship God all the days of her life, she and those who were under her dominion, with all the power which God had given her. And the Queen sent him away in peace.

The young man and his retinue made their way and they journeyed on and came into the country of the neighbourhood of Gaza. This is the Gaza which Solomon the King gave to the Queen of Ethiopia.

In the Acts of the Apostles, Luke the Evangelist wrote, saying: "He was the governor of the whole country of Gaza, an eunuch of Queen Candace who had believed on the word of Luke the Apostle.[1]

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[1]Acts 8:26-39

32. BAYNA-LEHKEM ARRIVES IN GAZA

When the young man arrived in his mother's province of Gaza, he rejoiced there in the honour which he received, and in the gifts that were made to him. And when the people saw him they thought him to be the perfect likeness of Solomon the King. They made obeisance to him, and they said unto him: "Hail, the royal father liveth!" And they brought unto him gifts and offerings, fatted cattle and food, as they did to their king. And the people of the whole country of Gaza, as far as the border of Judah, were stirred up and said: "This is King Solomon." Then there were some who said: "The King is in Jerusalem building his house," and others said: "This is Solomon the King, the son of David." And they were perplexed, and they disputed with one another, and they sent off spies mounted on horses who were to seek out King Solomon and to find out if he were actually in Jerusalem, or if he were with them in Gaza.

When the spies came to the watchmen of the city of Jerusalem, they found King Solomon there and they made obeisance to him, and they said unto him: "Hail, may the royal father live ! Our country is disturbed because there hath come into it a merchant who resembleth thee in form and appearance, without the slightest alteration or variation. He resembleth thee in noble carriage and in splendid form, and in stature and goodly appearance; he lacketh nothing in respect of thee and is in no way different from thyself. His eyes are bright like unto those of a man who hath drunk wine, his legs are graceful and slender, and the tower of his neck is like unto the tower of David thy father. He is like unto thee exactly in every respect, and every member of his whole body is like unto thine."

And Solomon the King answered and said unto them: "Where is it that he wisheth to go?" And they answered and said unto him: "We have not enquired of him, for he is awesome like thyself. But his own people, when we asked them, said: 'We have come from the dominions of Queen Candace of Ethiopia, and we are going to the country of Judah to King Solomon'." And when King Solomon heard this his heart was perturbed and he was glad in his soul, for in those days he had no children, except a boy who was seven years old and whose name was Rehoboam.

It happened to Solomon even as Paul said: "God hath made foolishness the wisdom of this world"[1]for Solomon had made a plan in his wisdom and said: "By one thousand women I shall father one thousand men-children, and I shall inherit the countries of the enemy, and I will overthrow their idols." But God only gave him three children. His eldest son was the King of Ethiopia, the son of the Queen of Ethiopia, and was the firstborn of whom God spake prophetically: "God sware unto David in righteousness, and repented not, ' Of the fruit of thy body will I make to sit upon thy throne'."[2] And God gave unto David His servant grace before Him, and granted unto him that there should sit upon the throne of Godhead one of his seed in the flesh, from the virgin, and He should judge the living and the dead, and reward every man according to his work, One to whom praise is meet, our Lord Jesus Christ for ever and ever. [3] *And He gave him one on the earth who should become king over the Tabernacle of the Law of the holy, heavenly Zion, that is to say, the King of Ethiopia.*

As for those who reigned and who were not of Israel, that happened because of the transgression of the law and the commandment, for which God was not pleased.

33. SOLOMON MAKES BAYNA-LEHKEM CAPTAIN OF HIS HOST

And Solomon the King sent the commander of his army with gifts and meat and drink to entertain the traveller. Then the commander set out with a great number of wagons and he came to Bayna-Lehkem, and embraced him, and gave him everything that Solomon the King had sent unto him. And he said unto him: "Make haste and come with me, for the heart of the King is burning up as with fire with the love of thee. Maybe he will find out for himself whether thou art his son or his brother; for in thy appearance and in thy conversation thou art in no way different from him.

And now, rise up quickly for my lord the King said unto me: 'Haste and bring him to me in honour and comfort and with suitable service, and in

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[1]I Corinthians 1:20 [2]II Samuel 7:12-17 [3]Psalm 132:11

joy and gladness'." And the young man answered and said unto him: "I thank God, the Lord of Israel, that I have found grace with my lord the King without having seen his face; his word hath rejoiced me. And now I will put my trust in the Lord of Israel that he will show me the King, and will bring me back safely to my mother the Queen, and to my country Ethiopia."

And Benaiah, the son of Jehoiada,[1] Commander of the army of King Solomon, answered and said unto Bayna-Lehkem: "My Lord, this is a very small matter, and thou wilt find far greater joy and pleasure with my lord the King. And as concerning what thou sayest 'my country', Solomon the King is better than thy mother, and this our country is better than thy country. We have heard that thy country is a land of cold and cloud, of glare and burning heat, and a region of snow and ice. And when the sons of Noah, Shem, Ham and Japhet divided the world among them, they looked on thy country with wisdom and saw that although it was spacious and broad, it was a land of whirlwind and burning heat and therefore gave it to Canaan the son of Ham, as a portion for himself and his seed for ever. But the land that is ours is the land of inheritance, the promised land, which God hath given unto us according to the oath that He swore to our fathers, a land flowing with milk and honey, where food is ours without anxiety, a land that yieldeth fruit of every kind in its season without exhausting labour, a land which God keepeth watch over continually from one year to the next.

All this is thine, and we are thine and will be thine heirs, and thou shalt dwell in our country, for thou art the seed of David, the Lord of my Lord, and unto thee belongeth this throne of Israel."

And the headmen of the merchant Tamrin answered and said unto Benaiah: " Our country is the better. The air of our country is good for it is without burning heat or fire, and the water of our country is good and sweet, and floweth in rivers; moreover the tops of our mountains run with water. And we do not as in thy country, dig very deep wells in search of water, and we do not die through the heat of the sun; but even at noonday we hunt wild animals, buffaloes, gazelles, birds and small animals. And in the winter God protects us from one year to the next,

[1] I Kings 2:35

and in the springtime the people eat what they have trodden with the foot as in the land of Egypt. As for our trees they produce good crops of fruit; and the wheat, the barley and all the cattle are good and wonderful. But there is one thing that ye have wherein ye are better than we are, namely wisdom, and because of it we have come unto you."

Then Benaiah, the Commander of the army of King Solomon, answered saying: " What is better than wisdom? For wisdom hath established the earth and made strong the heavens, and restrained the waves of the sea so that it might not cover the earth. However, rise up and let us go to my lord, for his heart is greatly moved by love for thee, and he hath sent me to bring thee to him with all the speed possible."

And the son of the Queen rose up and arrayed Benaiah and the fifty men who were with him in gorgeous raiment, and they rose up to go to Jerusalem to Solomon the King. When they came close to the place where the horses were exercised and trained, Benaiah went on in front and came to the place where Solomon was, and he told him that the son of the Queen was handsome in his appearance, and that his voice was pleasant, and that he resembled him in form, and that his whole bearing was exceedingly noble. Then the King said unto him: "Where is he? Did I not send thee forth to bring him as quickly as possible?" And Benaiah said unto him: "He is here, I will bring him quickly." And Benaiah went and said unto the young man: "Rise up O my master, and come;" and making Bayna-Lehkem to go quickly he brought him to the King's gate. And when all the soldiers saw him they made obeisance unto him, and they said: "Behold, King Solomon hath gone forth from his palace." But when the men who were inside came forth they marvelled, and they went back to their places, and again they saw the King upon his throne; and wondering they went forth again and looked at the young man, and they were incapable of speaking and of saying anything.

When Benaiah came in again to announce to the King the arrival of the young man, there was none standing before the King, but all Israel had marched outside to see the young man.

34. SOLOMON'S CONVERSATION WITH BAYNA-LEHKEM

Benaiah went out and brought Bayna-Lehkem inside, and when King Solomon saw him he rose up and moved forward to welcome him, and he loosed the band of his apparel from his shoulder, and he embraced and kissed him, and said unto him: "Behold, my father David hath renewed his youth and hath risen from the dead." And Solomon the King turned around to those who had announced the arrival of the young man, and he said unto them: "Ye said unto me, 'He resembleth thee', but this is not my stature, but the stature of David my father in the days of his early manhood, and he is handsomer than I am." And Solomon the King rose up and went into his chamber, and he arrayed his son in apparel made of cloth embroidered with gold, and a belt of gold, and he set a crown upon his head, and a ring upon his finger.

Having arrayed him in glorious apparel which bewitched the eyes, he seated him upon his throne that he might be equal in rank to himself. Then he said unto the nobles and officers of Israel: "O ye who treat me with derision among yourselves and say that I have no son; look ye, this is my son, the fruit that hath gone forth from my body, whom God, the Lord of Israel hath given me when I expected it not."

And his nobles answered and said unto him: "Blessed be the mother who hath brought forth this young man, and blessed be the day wherein thou hadst union with the mother of this young man. For there hath risen upon us from the root of Jesse a shining man who shall be king of the posterity of his seed. And concerning his father none shall ask questions for verily he is an Israelite of the seed of David, fashioned perfectly in the likeness of his father's form and appearance; we are his servants and he shall be our King. And they brought unto him gifts, each according to his greatness.

The young man then took the ring which his mother had given him, and he said unto his father: "Take this ring and remember the word which thou didst speak unto the Queen, and give unto us a portion of the covering of the Tabernacle of the law of God, so that we may worship it all our days, and all those who are subject unto us, and those who are in the kingdom of the Queen." And the King answered and said unto him:

"Why givest thou me the ring as a sign? Without thy giving me a sign I discovered the likeness of thy form to myself, for thou art indeed my son."

Then the merchant Tamrin spake unto King Solomon saying: "Hearken O King, unto the message which thy handmaiden, the Queen my mistress sent by me: 'Take this young man, anoint him, consecrate and bless him, and make him King over our country, and give him the command that a woman shall never again reign in Ethiopia, and send him back in peace. And peace be with the might of thy kingdom, and with thy brilliant wisdom. As for me, I never wished that he should come where thou art, but he urged me exceedingly that he should be allowed to come to thee. Besides, I was afraid for him lest he should fall sick on the journey, either through thirst for water, or the heat of the sun, and I should bring my grey hairs down to the grave with sorrow. Then I put my trust in the holy, heavenly Zion, the Tabernacle of the Law of God, that thou wilt not withhold it in thy wisdom. For thy nobles do not return to their houses and look upon their children, by reason of the abundance of wisdom and food which thou givest them according to their desire. Because of this I, through my fear, sought assurance that thou mightest send him back to me in peace without sickness and suffering, in love and in peace that my heart might rejoice at having encountered thee'."

The King answered and said unto him: "Besides travailing with him and suckling him, what else hath a woman to do with a son? A daughter belongeth to the mother, and a boy to the father. God cursed Eve, saying: 'Bring forth children in anguish[1] and with sorrow of heart, and after thy bringing forth, shall take place thy return to thy husband. ' As for this son of mine, I will not give him to the Queen, but I will make him king over Israel. For this is my firstborn, the first of my race whom God hath given me."

Solomon sent unto the young man evening and morning dainty meats and apparel of honour, and gold and silver. And he said unto him: "It is better for thee to dwell here in our country with us, where the House of God is, and where God dwelleth."

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[1]Genesis 3:16

Then the young man, his son, sent a message unto him, saying: "Gold and silver and rich apparel are not wanting in our country. But I came hither in order to hear thy wisdom, to see thy face, to salute thee and to pay homage to thy kingdom, and to make obeisance to thee, and then I intended thee to send me away to my mother and to my own country. For no man hateth the place where he was born, and everyone loveth the things of his native country. And though thou givest me dainty meats I do not love them, and they are not suitable for my body, but the meats whereby I grow and become strong are those that are gratifying to me. And although thy country pleaseth me even as a garden, yet my heart is not gratified; the mountains of the land of my mother where I was born are far better in my sight. As for the Tabernacle of the God of Israel, if I adore it where I am, it will give me glory, and I shall look upon the House of God which thou hast built, and I will make offering and supplication to it there.

As for Zion, the Tabernacle of the Law of God, give me a portion of the covering thereof, and I will worship it with my mother and with all those who are subject to my sovereignty. For my Lady the Queen hath already rooted out all those who served idols, and those who worshipped strange objects. For she had heard from thee and had learned, and she did according to thy word, and we worship the living God." And the King was not able to make his son consent to remain in Jerusalem.

35. SOLOMON QUESTIONS HIS SON BAYNA-LEHKEM

Again Solomon held converse with his son when he was alone, and he said unto him: "Why dost thou wish to depart from me? What dost thou lack here that thou wouldst go back to the country of the heathen? What is it that driveth thee to forsake the Kingdom of Israel?" And his son answered and said unto him: "It is impossible for me to live here. I must go back to my mother, thou favouring me with thy blessing. For thou hast a son who is better than I am, namely Rehoboam who was born of thy wife lawfully, whilst my mother is not thy wife according to the law."

And the King answered and said unto him: " Since thou speakest in this manner, according to the law I myself am not the son of my father

David, for he took the wife of another man whom he caused to be slain in battle, and he begot me by her;[1] but God is compassionate and He hath forgiven him. Who is wickeder and more foolish than men? And who is as compassionate and wise as God? God hath made me of my father, and thee hath He made of me, according to His will. O my son, thou fearer of our Lord God, do not violence to the face of thy father, so that in times to come thou mayest not meet with violence from him that shall go forth from thy loins, and that thy seed may prosper upon the earth. My son Rehoboam is a boy six years old, and *thou art my first-born son. Thou hast come to reign and to lift up the spear of him that begot thee. Behold, I have been reigning for twenty-nine years, and thy mother came to me in the seventh year of my kingdom;* and please God, He shall make me to attain to the span of the days of my father. And when I shall be gathered to my fathers, thou shalt sit upon my throne, and thou shalt reign in my stead, and the elders of Israel shall love thee exceedingly; and I will make a marriage for thee, and will give thee as many queens and concubines as thou desirest. And thou shalt be blessed in this land of inheritance with the blessing that God gave unto our fathers, even as He covenanted with Noah His servant, and with Abraham His friend, and with the righteous men and their descendants after them, down to David my father. Thou seest me, a weak man, upon the throne of my fathers, and thou shalt be like myself after me, and thou shalt judge nations without number, and families that cannot be counted.

And the Tabernacle of the God of Israel shall belong to thee and thy seed forever. And God shall dwell within it and shall hear thy prayers therein, and thy memorial shall be in it from generation to generation."

And his son answered and said unto him: "O Lord, it is impossible for me to leave my country and my mother, for my mother made me to swear by her breasts that I would not remain here but would return to her quickly, and also that I would not marry a wife here. And the Tabernacle of the God of Israel shall bless me wheresoever I shall be, and thy prayer shall accompany me always. I desired to see thy face, to hear thy voice and to receive thy blessings; and now I desire to depart to my mother in safety."

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[1]II Samuels 11:1-27

36. SOLOMON SENDS NOBLES OF ISRAEL TO ETHIOPIA WITH HIS SON

Solomon the King went back into his palace, and he gathered together his councillors, his officers and the elders of his kingdom, and he said unto them: "I am not able to make my son consent to dwell here. And now, hearken ye unto me and to what I shall say unto you. Let us make him king of the country of Ethiopia, together with your children; ye sit on my right hand and on my left hand, and in like manner the eldest of your children shall sit on his right hand and on his left hand. Ye councillors and officers, let us give him your firstborn children and we shall have two kingdoms; I will rule here with you, and our children shall rule there. And I put my trust in God that a third time He will give me seed, and that a third king will be to me.

Baltasor the king of Rome wisheth that I would give my son to his daughter, and to make him with his daughter king over the whole country of Rome. For besides her he hath no other child, and he hath sworn that he will only make king a man who is of the seed of David my father. And if we rule there we shall be three kingdoms. And Rehoboam shall reign here over Israel. For thus saith the prophecy of David my father: 'The seed of Solomon shall become three heads of kingdoms upon the earth.' And we will send unto them priests, and we will ordain laws for them, and they shall worship and serve the God of Israel under three royal heads.

And God shall be praised by the race of his people Israel, and be exalted in all the earth, even as my father wrote in his book, saying: 'Tell the nations that God is King.[1] Announce to the peoples His work, praise Him and sing ye unto Him;' and again he saith: 'Praise God with a new song. His praise is in the congregation of the righteous, Israel shall rejoice in his Creator.'[2] Unto us belongeth the glory of sovereignty and we will praise our Creator. And the nations who serve idols shall look upon us and they shall fear us and make us kings over them, and they shall praise God and fear Him.

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[1]Compare Psalm 95

[2]Compare Psalm 96

Now, come ye, let us make this young man king, and let us send him away with your children, ye who possess wealth and position. According to the position and wealth that ye have here, shall your children rule there. And they shall see the ordering of royalty, and we will establish them according to our law, and we will direct them and give them commands and send them away to reign there."

And the priests, the officers and the councillors answered and said unto him: "Do send thy firstborn, and we will send our children also according to thy wish, for who can resist the command of God and the King? They are the servants of thee and of thy seed as thou hast proclaimed. If thou wishest, thou canst sell them and their mothers to be slaves; it is not for us to transgress thy command and the command of the Lord thy God." *And then they prepared their children to send them into the country of Ethiopia, so that they might reign there and dwell there forever, they and their seed from generation to generation."*[1]

37. BAYNA-LEHKEM (MENYELEK I) IS ANOINTED KING OF ETHIOPIA AND IS CALLED DAVID II

And they made ready the ointment of the oil of kingship, and the sounds of the large horn and the small horn, the flute and the pipes, and the harp and the drums filled the air; and the city resounded with cries of joy and gladness. And they brought the young man into the Holy of Holies, and he laid hold upon the horns of the altar, and sovereignty was given unto him by the mouth of Zadok the high priest, and by the mouth of Benaiah the priest, the commander of the army of King Solomon, and he anointed him with the holy oil of kingship.

Then he went out from the house of the Lord, and they called his name David, for the name of a king came to him by the law. They made him to ride upon the mule of King Solomon and they led him round about the city, and said: "We have appointed thee from this moment;" and then they cried out to him: "Long live the royal father!" And there were some who said: "It is right that thy dominion of Ethiopia shall be from the river of Egypt to the setting sun, and from Shoa to the East of India,

[1]Falashas (Ethiopian Jews – see Appendix 2)

for thou wilt please the people of these lands. And the Lord God of Israel and the Tabernacle of the Law of God shall be unto thee a guide, and shall be with all that thou lookest upon. All thine enemies and foes shall be overthrown before thee, and completion and perfection shall be unto thee and unto thy seed after thee; thou shalt judge many nations and none shall judge thee. The blessing of heaven and earth shall be thy blessing." And all the congregation of Israel said: "Amen." Then his father Solomon the King also said unto Zadok the priest: "Make him to know and tell him concerning the judgment and decree of God which he shall observe in Ethiopia."

38. ZADOK'S COMMANDS TO DAVID II

Zadok the priest said unto the young man: "Hearken unto what I shall say unto thee; and if thou wilt perform it thou shalt live to God, and if thou dost not, God will punish thee and thou shalt be vanquished by thy foes. And God shall turn away His face from thee, and thou shalt be dismayed, sad and sorrowful in thy heart, and thy sleep shall be without rest. So then, hearken unto the word of God and perform that which we command thee this day and serve no other gods. But if thou will not hear the word of God, then hearken to all the curses here mentioned which shall come upon thee: cursed shalt thou be in the field and in the city. Cursed shall be the fruit of thy land and the fruit of thy belly, the herds of thy cattle and the flocks of thy sheep. And God shall send upon thee famine and pestilence, and He shall destroy that whereto thou hast put thy hand, until at length He shall destroy thee, because thou hast not hearkened to His word. And the heavens which are above thee shall become brass, and the earth which is beneath thee shall become iron; and God shall make the rain which should fall upon thy land to be darkness only, and dust shall descend from heaven upon thee until it shall cover thee up and destroy thee. And thou shalt be smitten in battle before thine enemies. Thou shalt go forth to attack them by one road, and by seven roads shalt thou take to flight before their faces, and thou shalt be routed; thy dead body shall become food for the fowls of the heavens, and there shall be none to bury thee. And God shall punish thee with sores (leprosy), with the wasting disease,with the fever that destroyeth, and with the punishments, the plagues of Egypt. With

blindness and terror of heart thou shalt grope about by day like a blind man in the darkness, and thou shalt find none to help thee in thy trouble.

Thou shalt marry a wife, and another man shall carry her away by force. Thou shalt build a house and shalt not dwell therein. Thou shalt plant a vineyard and shalt not harvest the grapes thereof. Men shall slay thy fat oxen before thine eyes, and thou shalt not eat of their flesh. Men shall snatch away thy ass and shall not bring him back to thee. Thy sheep shall run to the slaves and to thine enemy, and thou shalt find none to help thee, and thy sons and daughters shall follow other people, and thou shalt see with thine own eyes how they are smitten, and shalt be able to do nothing. An enemy whom thou knowest not shall devour the food of thy land and thy labour, and thou shalt not be able to prevent him; and thou shalt become a man of suffering and calamity.

All these things shall come upon thee if thou wilt not hearken to the word of the Lord. But if thou wilt truly hearken unto the word of the Lord, the goodness of God shall find thee, and thou shalt rule the countries of the enemy, and thou shalt inherit glory everlasting from the Lord God of Israel, Who ruleth everything for He is the Lord of death and of life, and He directeth and ruleth all the world with His wisdom, His power and His mighty arm."

39. THE BLESSING OF KINGS

"Hearken thou now to the blessing that shall come upon thee, if thou wilt do the Will of God... Thou shalt be blessed in all thy ways; blessed shalt thou be in the city and in the field and in thy house, and blessed shall be the fruit of thy land, the fountains of thy waters and the fruit that thou hast planted. Blessed shall be the flocks of thy sheep, thy granaries and thy barns. Blessed shalt thou be in thy coming and in thy going forth.

And God shall bring to thee thine enemies who have risen up against thee, and they shall be trodden small beneath thy feet. God shall send His blessing on thy houses and on everything to which thou hast put thy hand, and He shall multiply for thee good things, namely, children of

thy body, produce of thy land, and births among thy flocks and herds. And in the land which He swore to give to thy fathers, God shall open for thee the storehouse of the blessings of the heavens, and He shall give thee blessed rain, and shall bless the fruit of thy labour. Thou shalt lend unto many people, but thou shalt not borrow. Thou shalt rule over many nations, but they shall not rule over thee.

And God shall set thee at the head and not at the tail, and thou shalt be at the top and not at the bottom. And thou shalt gather together of every blessing of the land for thy flocks and herds, and thou shalt take the spoil of the nations for thy army, and they shall bow down to thee and to thy sovereignty because of the greatness of thy glory. *Thine honour shall rise up like the cedar and like the morning star;*[1] *the brilliance of thy glory shall be before all the nations of the earth, and before every tribe of thy people Israel.*

For God shall be with thee in all thy ways, and He shall perform thy will in everything that thou desirest. And thou shalt inherit the countries of thine enemy, and the magnificence of thy people shall be praised because of the greatness of thine awesomeness, and because of the multitude of thy soldiers. And all those who do not perform the Will of God, will fear thee because thou dost do His Will, and dost serve Him, and therefore He will give thee great majesty in the sight of those who see thee. Their hearts shall tremble before the bridle of thy horses and the quiver of thy bow. At the glitter of thy shield they shall bow down to the face of the earth, for their hearts shall be terrified at the sight of thy dreadful majesty.

When those who are in the mountains see thee afar off they shall come down to the plain, and those who are on the seas and in the deep waters shall come forth, so that the Lord may bring them into thy hand because they have transgressed the command of God. And thou, when thou doest His Will, shall receive from Him everything that thou hast asked; for if thou lovest Him He will love thee, and if thou keepest His commandments He will grant thee the petition of thy heart, and everything that thou seekest thou shalt receive from Him.

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[1]Revelation 2:26-28; 22:16

40. THE TEN COMMANDMENTS

Hear ye Israel, that which God commanded you to keep; He saith: 'I am the Lord thy God Who hast brought thee out of the land of Egypt and out of the House of Bondage. There shall be no other gods besides me, and thou shalt not make any god that is graven, and no god that is like what is in the heavens above, or in the earth beneath, or in the water that is under the earth. Thou shalt not bow down to them, and thou shalt not serve them, for I the Lord thy God am a jealous God. I am He who visits the sins of the fathers upon the children to the third and fourth generation of those who hate Me, and I perform mercy to a thousand generations of those who love Me, and keep My commandments.'

'Thou shalt not swear a false oath in the name of the Lord thy God, for the Lord will not hold innocent the man who sweareth a false oath in His Name.'

'Observe the day of the Sabbath to sanctify it, even as the Lord thy God commanded. Six days thou shalt do thy work, and on the seventh day, the Sabbath of the Lord thy God, thou shalt do no work at all, neither thyself, nor thy son, nor thy daughter, nor thy servant, nor thy ass, nor thy beast, nor the stranger that abideth with thee. For in six days God made the heavens and the earth, and the sea and all that is in them, and rested on the seventh day, and because of this God blessed the seventh day and declared it free from work.'

'Honour thy father and thy mother so that it may be good unto thee, the many days that thou shalt find in the land which the Lord thy God hath given thee.'

'Thou shalt not go with the wife of another man.'

'Thou shalt not slay a life.'

'Thou shalt not commit fornication.'

'Thou shalt not steal.'

'Thou shalt not bear false witness against thy neighbour.'

'Thou shalt not covet thy neighbour's wife, nor his house, nor his land,

his manservant nor his maidservant his ox nor his cattle, nor his ass, nor any of the beasts that thy neighbour has acquired.'[1]

This is the word which God hath spoken, His law and regulations. And those who sin He rebuketh, so that they may not be confirmed in error, and may restrain themselves from the pollution wherewith God is not pleased. And this is the thing with which God is not pleased, and it is right that men should abstain from it.

'No man shall uncover the shame of one with whom he hath kinship; for I am the Lord thy God. The shame of thy father and thy mother thou shalt not uncover, for it is thy mother. Thou shalt not uncover the shame of thy father's wife, for it is the shame of thy mother. Thou shalt not uncover the shame of thy sister who was begotten by thy father or thy mother. Whether she was born unto him from outside or whether she is a kinswoman of thine, thou shalt not uncover her shame.

Thou shalt not uncover the shame, neither of thy son's daughter or the shame of the daughter and the wife of thy brother's son, for it is thine own shame.

Thou shalt not uncover the shame of thy brother's wife, for it is thy brother's shame as long as thy brother liveth. Thou shalt not uncover the shame of a woman and that of her daughter; thou shalt not cause their shame to be uncovered; it is thy house and it is sin.

Thou shalt not take to wife a maiden and her sister so as to make them jealous each of the other, and thou shalt not uncover their shame, nor the shame of the one or the other as long as the first sister is alive. Thou shalt not go to a menstruous woman, until she is purified; thou shalt not uncover her shame whilst she is still unclean. And thou shalt not go to the wife of thy neighbour to lie with her, and thou shalt not let thy seed enter her.

Thou shalt not lie with a man as with a woman, for it is pollution, and thou shalt not go to a beast nor lie with it so as to make thy seed go out

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[1]Exodus 20:2-17

upon it, that thou mayest not be polluted thereby. And a woman shall not go to a beast to lie with it, for it is pollution. And ye shall not pollute yourselves with any of these things, for with them the nations whom I have driven out before you, have polluted themselves, and with them ye shall not pollute your bodies.'

And sanctify ye your souls and your bodies to God for He is the Holy One, and He loveth those who sanctify their souls and their bodies to Him. For He is holy and to be feared, He is high, merciful and compassionate, and to Him praise is due for ever and ever. Amen."

PART III

African Zion

"Ethiopia shall soon stretch out her hands
unto God."

Psalm 68:31

41. THE PRIESTS AND OFFICIALS OF THE COURT OF DAVID II IN ETHIOPIA

And the city rejoiced because the King had made his son King, and had appointed him King from his own territory to that of another. But the city sorrowed also because the King had commanded that they should give their children who were called "firstborn." And those who were on the right hand should sit in the same way as their fathers sat with King Solomon, even so should they sit at the right hand of his son David II, the King of Ethiopia; and those who were on the left hand should sit as their father sat with King Solomon, even so should they sit at the left hand of his son David II, the King of Ethiopia; and their rank and names should be like those of their fathers. And each should be according to his ordinance, his greatness, his possession of authority; in this wise shall they be. As Solomon did to his nobles, so shall David do to his nobles, and as Solomon ordained for his governors, so shall David order the direction of his kingdom.

These are the names of those who were appointed to be sent away to Ethiopia:

Azariah, the son of *Zadok* the priest, who was the High Priest;
Elyas, the son of *Arni* the Archdeacon (the father of *Arni* was the archdeacon of *Nathan* the Prophet);
Adram, the son of *Arderones*, leader of the people;
Fankera, the son of *Soba*, scribe of the oxen;
Akonhel, the son of *Tofel*, the youth;
Samneyas, the son of *Akitalam*, the recorder;
Fikaros, the son of *Neya*, commander of the armed men, chief of the troops;
Lewandos, the son of *Akire*, commander of the recruits;
Fakuten, the son of *Adray*, commander of the sea;
Matan, the son of *Benyas*, chief of the house;
Adaraz, the son of *Kirem*, master of decorations;
Dalakem, the son of *Matrem*, chief of the horse-soldiers;
Adaryos, the son of *Nedros*, chief of the foot-soldiers;
Awsteran, the son of *Yodad*, bearer of "the Glory";
Astarayon, the son of *Asa*, messenger of the palace;

Imi, the son of *Matatyas*, commander of the host;
Makri, the son of *Abisa*, judge of the palace;
Abis, the son of *Karyos*, assessor of tithes and taxes;
Lik Wendeyos, the son of *Nelenteyos*, judge of assembly;
Karmi, the son of *Hadneyas*, chief of the royal workmen;
Seranyas, the son of *Akazel*, administrator of the King's house.

These are all those who were given to David II (Menyelek I), King of Ethiopia, the son of Solomon, King of Israel. And Solomon also gave him horses, chariots, riding camels, mules, wagons for carrying loads, gold, silver and splendid apparel, byssus,[1] purple, gems, pearls and precious stones; and he gave his son everything that would be wished for in the country of Ethiopia.

Then they made ready to set out, and though there was great joy with the nobles of the King of Ethiopia, there was sadness with the nobles of the King of Israel, because through the firstborn son of Solomon, King of Israel, that is to say, the King of Ethiopia, the firstborn sons of the nobles of Israel were given to rule over the country of Ethiopia with the son of Solomon the King. Then they assembled together and wept, together with their fathers and their mothers, their kinsfolk and their peoples and their countrymen.

And they cursed the King secretly and reviled him because he had seized their sons against their will. But unto the King they said: "Because of this thou hast done well. Thy wisdom is so good that the Kingdom of Israel, by the Will of God and by thy wisdom, extendeth to the country of Ethiopia. And God will gather the other kingdoms of the world into thy hand for thou hast a right mind towards God, and thou wishest that they shall serve the God of Israel, and that idols may be destroyed out of the world."

And they praised him and said unto him: "Now know we that God spoke concerning thee to our father Abraham when He said: 'In thy seed shall all the nations of the earth be blessed'."[2] And they made their

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[1]A valuable and fine fabric, like linen, made by the ancients.

[2]Genesis 12:1

faces to appear happy, and they jested before him, and they praised him exceedingly because of his wisdom. But when they said these things unto him, he understood them in his wisdom, and bore with them patiently, as God beareth with us patiently knowing well all our sins.

And the whole earth, the heavens and the ends of the world, the sea and the dry land are the kingdom of God. He judgeth. And He hath given the earth to the King to be subject unto him, that he may judge those who do evil, and those who do good he may reward them with good. For the Spirit of God resteth in the heart of the king, and His hands are in his mind, and His knowledge is in his understanding.

42. THE KING MUST NOT BE REVILED

It is not a good thing to revile the king, for he is the anointed of God. It is neither seemly nor good. If he doeth that which is good he will not suffer loss in three kingdoms; first, God shall overthrow for him his enemy. Secondly, God shall make him reign with Him and with His righteousness, and shall make him to sit on His right hand. Thirdly, God shall make him to reign upon earth with glory and joy, and shall direct his kingdom for him, and shall bring down the nations under his feet. But if he treateth God lightly, and doth not do that which is good, and doth not himself walk in the path of uprightness, God shall work as He pleaseth against him; on earth He will make his days to be few, and in eternity his place of abode shall be the habitation of Sheol with the Devil; and on earth he shall enjoy neither health nor gladness and he shall live in fear and terror, without peace and with perturbation.

It is not a good thing for any of those who are under the dominion of a king to revile him, for retribution belongeth to God. But the priests are like the prophets, for mysteries are given unto them, so that they may hold upon the Sun of righteousness, whilst the Seraphim, who were created out of fire, are only able to lay hold upon the mysteries with fire-tongs. As for the priests He named them "salt," "lamp" and also "light of the world," and "the sun that lighteneth the darkness;" Christ the Sun of righteousness being in their hearts. And a priest who hath in him understanding rebuketh the king concerning the work that he hath seen;

and that which he hath not seen God will enquire into, and there is none who can call Him to account. Moreover, the people must not revile the priests for they are the children of God and the men of His house, for which reason they must rebuke men for their sins and errors.

And thou, O priest, if thou seest sin in a well-known man, do not hesitate to rebuke him; let neither sword nor exile make thee afraid. And hear how angry God was with Isaiah because he did not rebuke King Uzziah. And hearken also concerning Samuel the prophet, how he rebuked Saul[1] the king, being in no way afraid of him, and how he rent his kingdom from him by his word; and hearken also how Elijah rebuked Ahab.[2]

So, fear not, and rebuke and teach him that transgresseth. And Israel from of old reviled their kings and provoked their prophets to wrath, and in later times they crucified their Saviour.

43. THE CONSPIRACY OF THE SONS OF THE NOBLES WHO ARE TO GO TO ETHIOPIA

And the children of the nobles of Israel, who were commanded to depart with the son of the king, took counsel together, saying: "What shall we do? For we must leave our country and our birthplace, and our family and the people of our city. Let us sorrow on account of our Lady Zion, because they are making us to leave her. For in her they have committed us to God, and we have served her to this day. It is because of her and our departure that they have specially made us to weep." And the others answered and said unto them: "Verily she is our Lady and our hope, and our object of boasting, and we have grown up under her blessings. And how is it possible for us to forsake Zion our Mistress? For we have been given to her. And what shall we do? If we resist his command the King will kill us, and we are unable to transgress the word of our fathers or the King's command. And what shall we do concerning Zion?"

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[1] I Samuel, Chapter 15 [2] I Kings, Chapter 17

Then Azariah, the son of Zadok the priest, answered and said: "I will counsel you what we shall do. But make a covenant with me to the end of your lives; and swear to me that ye will not repeat it whether we be taken captives or whether we go forth unhindered." And they swore an oath to him in the Name of the Lord God of Israel, and by the heavenly Zion, the Tabernacle of the Law of God, and by what God had promised unto Abraham, and by the purity and excellence of Isaac, and by His making Jacob to arrive in and inherit a land whereto he was a stranger, and his seed after him.

When they had sworn thus to him, he answered and said unto them: "Come now, let us take with us our Lady Zion. How are we to take her? I will show you. Carry ye out my plan and if God willeth we shall be able to take our Lady with us. And if they should gain knowledge of our doing and slay us, that shall not trouble us, because we shall die for our Lady Zion." And they all rose up, and they said unto him: "We will do everything that thou hast counseled us to do; whether we die or whether we live, we are with thee for the sake of our Lady Zion. If we die it will not cause us sorrow, and if we live the Will of God be done!" And one of them, the son of Benaiah, whose name was Zechariah, said: "I cannot sit down because of the great gladness that is in my heart.

Tell me, canst thou indeed carry her off and go into the House of God instead of thy father Zadok, with the keys in thy hand? Thou knowest the hidden window which King Solomon made, but none of the priests may enter therein except thy father once each year on the Day of Atonement, in order to offer up sacrifice in the Holy of Holies on behalf of himself and on behalf of the people. Ponder, consider, and sleep not in the matter of thy wish to carry away Zion. And we will depart with her as soon as she hath been committed to our care, and we shall have joy and our fathers sorrow when she arrives with us in the country of Ethiopia."

Azariah then sáid unto them: "Do ye what I tell you, and we shall succeed. Give ye to me ten didrachmas,[1] and I will give them to a carpenter so that he will make haste to prepare for me good planks of

[1]Double drachmas; ancient Greek silver coins weighing two drachmas.

wood, because of his love of money he will fasten them together very quickly of the height, width, length and size of our Lady Zion. I will give him the dimensions myself, and I will say unto him: "Prepare for me pieces of wood for a framework so that I may make a raft for we are going to travel over the sea, and in the event of the ship sinking I shall be able to get up on the raft, and we shall be saved from the sea. I will take the framework without the pieces of wood being fixed together, and I will have them put together.

Then I will set them down in the habitation of Zion, and will drape them with the draperies of Zion, and I will take Zion, and will dig a hole in the ground and set Zion there, until we journey and take it away with us, but I will not tell the matter to the king until we have travelled far."

They each gave him ten didrachmas, and this money amounted to one hundred and forty didrachmas which he gave to a carpenter who fashioned a good piece of work from the remains of the wood of the house of the sanctuary, and Azariah rejoiced and showed it to his brethren.

44. THE PLOT TO REMOVE THE TABERNACLE OF ZION FROM THE TEMPLE IN JERUSALEM

While Azariah was asleep at night the Angel of the Lord appeared unto him, and said unto him: "Take four goats, each a yearling, they shall be for your sins; and four pure sheep, yearlings also, and an ox where on no yoke hath ever been laid. And thou shalt offer up the ox as a sacrifice on the east side of Zion, and the sheep and the goats to the right and left thereof, and to the west of it, which is close to its exit . And your Lord David (Menyelek) shall speak to Solomon the King and shall say unto him: 'One thing I ask from thee father, I would offer up a sacrifice to the holy city Jerusalem, and to my Lady Zion, the holy and heavenly Tabernacle of the Law of God.' And Solomon shall say unto him: 'Do so.' Then David shall say unto him: 'Let the son of the priest offer up sacrifice on my behalf, even as he knoweth'; and he will give thee the command, and thou shalt offer up the sacrifice.

And thou shalt bring forth the Tabernacle of the Law of God after thou hath offered up the sacrifice, *and I will again show thee what thou shalt do in respect of bringing it out; for this is from God. For Israel hath provoked God to wrath, and for this reason He will make the Tabernacle of the Law of God to depart from them."*

When Azariah awoke from his dream he rejoiced greatly and his heart and mind were clear. He remembered everything that the Angel of the Lord had shown him in the night, and how he had sealed him and given him strength and heartened him. So he went to his brethren and when they were gathered together he told them everything that the Angel of God had shown him; how the Tabernacle of the Law of God, and the kingdom of Solomon was to be seized by them, with the exception of two "rods," and how the kingdom of Israel was to be divided. Then Azariah said: "Rejoice with me. I rejoice because it has been shown to me thus; for the grace of their priesthood and kingdom shall depart with us, and it shall be by the will of God. Thus said the Angel unto me. Now, let us go and tell David our Lord so that he may say to his father, 'I will offer up a sacrifice'."

So they went and told David the son of Solomon and he rejoiced and he sent for Benaiah, that he might send him to his father, and he came. And David sent him to his father Solomon, and he said unto the king: "There is one petition which I would make unto thee, for I thy servant am going to depart, and wish to offer up a sacrifice of propitiation for my sins in this thy holy city of Jerusalem and of Zion, the Tabernacle of the Law of God. And peace be with thy majesty."

45. THE OFFERING OF AZARIAH AND THE KING

And Benaiah went and told King Solomon, and the King rejoiced over it and commanded them to make ready the altar of sacrifice so that his son might make his offering. And he brought and gave unto him that which he had vowed to God; one hundred bulls, one hundred oxen, ten thousand sheep, ten thousand goats, ten of every kind of animal that may be eaten and ten of every kind of clean bird, so that he might offer libations and sacrifices to the God of Israel; and twenty silver jugs of

fine white flour, each weighing twenty shekels, and forty baskets of bread.

All these things did Solomon the King give unto his son David. Again David sent a message saying: "Let Azariah the priest offer up sacrifice on my behalf;" and Solomon said unto him: "Do that which thou wishest." And Azariah rejoiced because of this and he went and brought from his father's flock an ox whereon no yoke had ever been laid, and four yearlings of the goats and four clean yearlings of the sheep.

And the King went to offer up sacrifice, and the priests made themselves ready and the people were gathered together, and the birds of the heavens rejoiced and they were all united in their great gladness that day.

Then Azariah mingled his offerings with the offerings of the King and he made an offering with his vessels, even as the Angel of God had commanded him to do. After they had offered up their sacrifices they went back to their houses and slept.

46. HOW THEY REMOVED THE TABERNACLE OF ZION

And behold, the Angel of the Lord appeared again to Azariah and he stood up above him like a pillar of fire, and he filled the house with his light. And he raised up Azariah and said unto him: "Stand up, be strong and rouse up Elmeyas and Abis and Makri, and take the pieces of wood and I will open for thee the doors of the sanctuary. And take thou the Tabernacle of the Law of God, and thou shalt carry it without trouble and discomfort. And as I have been commanded by God to be with it forever, I will be thy guide when thou shalt carry it away."

Azariah rose up quickly and woke up the three men, his brethren, and they took the pieces of wood and went into the house of God (they found all the doors open, both those that were outside and those that were inside), to the actual place where Azariah found Zion, the Tabernacle of the Law of God; and it was taken by them forthwith, in

the twinkling of an eye, the Angel of the Lord being present and directing.

Had it not been that God willed it, Zion could not have been taken away. And the four of them carried Zion away and they brought it into the house of Azariah, then they went back into the house of God and they set up the frame of wood on the place where Zion had been, and covered it over with the covering of Zion, and they shut the doors and went back to their houses. After this they took lamps and set them in the place where Zion was hidden, and they sacrificed the sheep and burned offerings of incense, then they spread purple cloths over it and set it in a secret place for seven days and seven nights.

47. HOW SOLOMON BLESSED HIS SON DAVID II

And then the King of Ethiopia rose up to depart to his country and he came to his father that he might pray on his behalf, and he said unto him: "Bless me, father," and he made obeisance unto him. And the King raised him up, blessed him and embraced him, and said: "Blessed be the Lord my God Who blessed my father David, and Who blessed our father Abraham. May He be with thee always, and bless thy seed even as He blessed Jacob and made his seed to be as many as the stars of heaven and the sand of the sea. And as Abraham blessed Isaac my father, even so shall thy blessing be as the dew of heaven and the spaciousness of the earth, and may all animals and all birds of the heavens, the beasts of the field and the fish of the sea, be in subjection unto thee. Be thou full, perfect and gracious, pure, righteous and merciful; not oppressive, not perverse and not prone to wrath. And the enemy shall be afraid of thee and thy adversaries shall cast themselves under the sole of thy feet. And my Lady Zion, the holy and heavenly, the Tabernacle of the Law of God, shall be a guide unto thee at all times; a guide in respect of what thou should think in thy heart and should do with thy fingers." And David was blessed, and he made obeisance and departed.

48. THE FAREWELL OF DAVID II; THE GRIEF OF THE PEOPLE

The Ethiopians bade the King farewell and departed; but first of all they had set Zion by night upon a chariot along with other common merchandise and stores of every sort and kind. When all the wagons were loaded, the masters of the caravan rose up and the horn was blown and the city became excited; the youth shouted loudly and awesomeness and grace crowned and surrounded Zion. And the old men wailed, the children cried out, the widows wept and the virgins lamented because the sons of their nobles, the mighty men of Israel had risen up to depart. But the city did not weep for them alone, but because the majesty of the city had been carried off with them. And although they did not know yet that Zion had been taken from them, they felt sorrow in their hearts and they wept bitterly; and they were then as when God slew the firstborn of Egypt, for there was not a house wherein there was not wailing, from man even to the beast; the dogs howled and the asses brayed, and all those who were left there mingled their tears together.

It was as though the general of a mighty army had besieged the great city and had captured it by assault and looted it, and taken its people prisoners and slain them with the edge of the sword; even thus was that city of Zion, Jerusalem.

King Solomon was dismayed at the weeping and outcry of the city, and he looked out from the roof of the palace, the fort of the King' s house, and saw the whole city weeping and following them. And as a child whom his mother has removed from her breast and left, followeth in her footsteps crying out and weeping, even so did the people cry out and weep, and they cast dust upon their heads and shed tears with their eyes.

When Solomon saw the majesty of those who had departed, he was deeply moved and he trembled and his bowels quaked while his tears fell drop by drop upon his apparel, and he said: "Woe is me! For my glory hath departed and the crown of my splendour hath fallen. My belly is burned up because this my son hath departed, and the majesty of my city and the nobles, the children of my might, are removed. *From this moment our glory hath passed away, and our kingdom hath been*

carried off unto a strange people who know not God, even as the prophet said, 'The people who had not sought Me have found Me.'[1] *From this time forth the law and wisdom and understanding shall be given unto them.* And my father prophesied concerning them, saying: 'Ethiopia shall bow before Him, and His enemies shall eat the dust.[1] And in another place he said: 'Ethiopia shall stretch out her hands to God, and He shall receive her with honour, and the kings of the earth shall praise God.'[2] And again he said: 'Behold the Philistines,[3] and the Tyrians, and the people of Ethiopia, who were born without the Law.

The Law shall be given unto them, and they shall call unto Zion, because of a man who shall be born.'[4] Will this man then be my son who is begotten of me?"

49. DAVID II (MENYELEK I) RECEIVES THE COVERING OF THE TABERNACLE OF ZION

Then King Solomon said unto Zadok the priest: "Go, bring the covering that is upon Zion, and take this covering which is better than that one, and lay it over the two cherubs which are below it." This covering was made of threads of the finest gold wirework twisted together and hammered out into a pattern. "And the five mice which were given to Zion, and the ten figures of their shame, the emerods which the nobles of the Philistines made for their redemption (on the fringes are figures of gold that came forth from the land of Kades, which Moses in Sinai commanded should be made in the fringe of the apparel of Aaron his brother); gather all these together in the covering of Zion and give them to my son David. For his mother said in her message by Tamrin her servant: 'Fetch us some of the fringe of the covering of Zion, so that we may worship it, we and those who are in subjection unto us and all our kingdom.' And now, give it to him and say unto him: 'Take this covering of Zion, for thy mother sent a message concerning this, and had said unto thee thyself: 'Give us some of the fringe of its covering, which we can worship, so that we may not like the heathen worship another God.'

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[1]Psalm 72:9 [2]Psalm 68:31; 72:10 [3]Psalm 83:7 [4]Psalm 87:2-6

And Zion, the Tabernacle of the Law of God, shall be unto thee a guide wheresoever thou art. But it must remain with us perpetually although we have not paid it all the honour which is its due; and you, although it be not with you, must honour it and revere it according to what is due to it and what is true. For God said unto Eli by the mouth of Samuel the Prophet, 'I wished you to remain, thou and thy father's house, to offer up incense to the Tabernacle of My Law and to dwell before Me for ever, but now I have repented. I will turn My face away from thee because thou hast treated My offerings with contempt and hath preferred thy sons to Me. And now, him that honoureth Me I will honour, and him that esteemeth Me lightly I will esteem lightly also; and I will destroy all thy seed.'[1] This He said because the Levites had esteemed Him lightly. And say unto him: "Take this covering of Zion and place it in thy sanctuary, and when thou sacrificeth let thy face be towards us, and sacrifice to Jerusalem and the holy Zion; and when thou prayest let thy face be towards Jerusalem."

And Zadok the priest went and gave David the covering of Zion, and he delivered unto him all the commands which Solomon had spoken. And David, the son of Solomon, rejoiced exceedingly and said, when the covering of the Tabernacle of the Law of God was committed to his charge: "This shall be to me My Lady." And his father said unto him: "Verily he rejoiceth over the covering of Zion and he might subjugate all of us if he were not going back to his own country of Ethiopia."

Then they loaded the wagons, the horses and the mules in order to depart, and they set out on their journey and they continued to travel on. And Michael the Archangel marched in front and he spread out his wings and made them to march through the sea as upon dry land, and upon the dry land he cut a path for them and spreading himself out like a cloud over them he hid them from the fiery heat of the sun. And no man hauled his wagon, but whether it was men, horses, mules or loaded camels, each was raised above the ground to the height of a cubit[2]; and all those who rode upon beasts were lifted up along with the beasts to the height of one span of a man. And every one travelled in the wagons

[1] I Samuel 2:29-34

[2] Ancient measure of length; the length of the forearm from the elbow to the tip of the middle finger. Equivalent to 18 inches (45.72 cm).

like a ship on the sea when the wind bloweth, like a bat though the air and like an eagle when his body glideth above the wind. Thus did they travel.

50. THE GIFT OF THE CHARIOT OF ZION TO ETHIOPIA

Then they halted by Gaza, the city of the mother of the King, which Solomon the King had given to the Queen of Ethiopia when she came to him. And from there they came in one day to the border of Gebes in Egypt, the name of which is "Mesrin." And when the sons of the warriors of Israel saw that they came in one day a distance of thirteen days march, and that they were not tired, hungry or thirsty, neither man nor beast, and that they all felt that they had drunk and eaten their fill, these sons of the warriors of Israel knew and believed that this thing was from God.

Then they said unto their king: "Let us let down the wagons, for we have come to the waters of Ethiopia. This is the Takkazi[1] which floweth down from Ethiopia and watereth the Valley of Egypt;" and they let down their wagons there, and set up their tents.

Then the sons of the warriors of Israel went and drove away all the people, and they said unto David their King: "We shall now tell thee and reveal unto thee a secret matter... The sun descended from heaven and was given on Sinai to Israel, and it became the salvation of the race of Adam from Moses to the seed of Jesse and behold, it is now with thee by the Will of God. It is not through us that this hath been done, but by the Will of God... by the Will of Him that fashioned it and made it, hath this happened. *And now God hath chosen thee to be the servant of the holy and heavenly Zion, the Tabernacle of the Law of God; and it shall be a guide to thee for ever, to thee and to thy seed after thee. For thou wilt not be able to take it back even if thou wishest, and thy father cannot seize it, for it goeth of its own free will, and it cannot be removed from its place if it doth not desire it.* And behold, it is our salvation, our fortress and our place of refuge, our glory and the shelter of our safety.

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[1]The river Nile

When Azariah had said this, King David was perturbed and he said: "Hast thou in truth, O Lord, remembered us in Thy Mercy... we the castaways, the people whom Thou hast rejected, so that I may see Thy pure habitation which is in heaven, the holy and heavenly Zion? How shall we thank the Lord in return for all the good things which He hath done for us? He hath crowned us with His grace so that we may know upon earth His praise and may serve Him according to His greatness. For He is the Good One to His chosen ones, and unto Him belongeth praise for ever."

Then King David rose up and skipped about like a young sheep and like a kid of the goats that had sucked milk in abundance from his mother, even as his grandfather David rejoiced before the Tabernacle of the Law of God.[1]

He smote the ground with his feet and uttered cries of joy with his mouth... and great joy and gladness were in the camp of the King of Ethiopia. They struck the ground with their feet like young bulls; they clapped their hands together and marvelled; then stretching their hands up to heaven they cast themselves down with their faces to the ground and they gave thanks unto God in their hearts.

51. HOW THE PEOPLE OF ETHIOPIA REJOICED

And King David II (Menyelek I) came and stood up before Zion and he saluted it and made obeisance unto Zion, and said: "O Lord God of Israel, to thee be praise, because Thou doest Thy Will and not the will of men. Thou makest the wise man to forget his wisdom, and Thou destroyest the counsel of the counsellor. Thou raisest the poor man from the depth and Thou settest the sole of his foot upon a strong rock. For a full cup of glory is in Thy hand for those who love Thee, and a full cup of shame for those who hate Thee. As for us, our salvation shall go forth from Zion and He shall remove sin from His people, and goodness and mercy shall be poured out in all the world. For we are the work of His hands, and who shall rebuke us if He loveth us as Israel His people?

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[1]II Samuel 6:14-19

And who shall reprove Him if He raiseth us to heaven and His throne? For death and life are from Him, and glory and dishonour are in His hand; He hath the power to punish or to multiply His compassion."

After this, King David pondered, and said: "Behold Zion, behold salvation, behold the one who rejoiceth, the one adorned with splendour like the sun, behold the one decorated like a bride, not with the apparel of fleeting glory, but the one decorated with the glory and praise which are from God, for thou art the habitation of the God of heaven, the Lord of armies."

Thus spake David the King, Son of Solomon, King of Israel. *For the Spirit of Prophecy descended upon him because of his joy,* and he knew not what he said and he was like Peter and John on the top of Mount Tabar. And they all marvelled and said: "This, the son of a prophet, is to be numbered among the prophets!"

And the people of Ethiopia took flutes and blew horns, they beat drums and played on pipes, and the river of Egypt was moved and astonished at the sound of their songs and their rejoicings; and with them were mingled shouts and outcries of gladness. Then the idols which they had made with their hands and were in the forms of men, dogs, cats and high towers, also the figures of birds of gold and silver, they all fell down and were broken in pieces. For Zion shone like the sun, and at her majesty they were dismayed. Then they arrayed Zion in her apparel and they bore gifts before her, set her upon her chariot, spread out purple beneath her and they draped her richly and sang songs around her.

Then the wagons rose up and they set out early in the morning, and the people sang songs to Zion and they were all raised up the space of a cubit, and as the people of the country of Egypt bade them farewell, they passed before them like shadows, and those people worshipped them for they saw Zion moving in the heavens like the sun, and they all ran with the chariot of Zion, some in front and some behind her.

Then they came to Al-Ahmar which is in Eritrea at the Red Sea, the same which was divided by the hand of Moses and the children of Israel marched in the depths of it as on dry land. At that time the Tabernacle of

the Law of God had not been given unto Moses, and therefore the water only gathered itself together, a wall on the right hand and a wall on the left, and allowed Israel to pass with their beasts and their children and their wives. After they had crossed the sea God spoke to Moses and gave him the Tabernacle of the Covenant with the Book of the Law.

When holy Zion crossed over with those who were in attendance and who sang songs to the music of harps and flutes, the sea received them and its waves leaped up and roared as a lion roareth when he is enraged, and it thundered as the winter thunder of Damascus and Ethiopia when the lightning striketh the clouds. The sea worshipped Zion, and their wagons were raised above the waves for a space of three cubits.

And there was joy at the sea of Eritrea, and the people of Ethiopia who went forth to the sea rejoiced exceedingly, with a greater joy than did Israel when they came out of Egypt. When they arrived opposite Mount Sinai and dwelt in Kades, they remained there while the angels sang praises and the creatures of the spirit-world mingled their praises with the children of earth, with songs, psalms and tambourines, joyfully.

Again they loaded their wagons and they rose up and departed, and journeyed on to the land of Medyam, and came to the country of Belontos which is a Kingdom of Ethiopia. Then they encamped there because they had reached the border of their country with glory and joy, without tribulation on the way, in a wagon of the spirit by the night of heaven and of Michael the Archangel. And all the provinces of Ethiopia rejoiced, for Zion sent forth a light like that of the sun into the darkness wherever she went.

52. ZADOK THE PRIEST DISCOVERS THAT THE TABERNACLE OF ZION HAS DISAPPEARED

When Zadok the priest returned to Solomon the King, he found him sorrowful. And the King said unto Zadok the priest: "When the Queen came, there appeared to me by night this vision: It seemed as if I were standing in the chamber of Jerusalem and the sun came down from

heaven into the land of Judah, and lighted it up with great splendour and having tarried a time it went down and lighted up the country of the Negus, Ethiopia, and it did not return to the land of Judah. And again the sun came down from heaven to the country of Judah and lighted it up more brilliantly than it did the first time, but the Israelites paid no heed to it, and they plotted to extinguish its light. But it rose below the earth in a place where it was not expected, and it shined upon the country of Rome and the country of Ethiopia, and afterwards upon all those who believed on it."

Zadok the priest answered and said unto him: "O my Lord, why didst thou not tell me before that thou hadst seen a vision of this kind? Thou makest my knees to tremble. Woe be unto us if our sons have carried off our Lady, the holy, heavenly Zion, the Tabernacle of the Law of God!" And the King answered and said unto him: "Our wisdom is forgotten and our understanding is buried. Verily the sun that appeared unto me long ago when I was sleeping with the Queen of Ethiopia is the symbol of the holy Zion. But tell me, yesterday when thou didst take off the splendid covering that was lying upon Zion, didst thou make certain that Zion was there?" Zadok the priest answered and said: "I did not Lord; it had three coverings over it, and I took off the outermost one, and dressed Zion in the covering which thou gave to me, and I brought the other one to thee." King Solomon then said unto Zadok: "Go quickly and look at our Lady Zion and examine her closely." Zadok the priest took the keys and went and opened the house of the sanctuary, and he examined quickly, but he found there nothing except the wooden boards which Azariah had fastened together and had made to resemble the sides of Zion.

When Zadok saw this he fell forward on his face flat upon the ground, and his spirit was poured out from him, for he was terrified and became like a dead man. When he tarried in coming out, Solomon sent Benaiah to seek him, and he found Zadok like dead. Benaiah then lifted up the head of Zadok and felt for his heart and his nose to find out whether there was any sign of life in him, and he fanned him, lifted him up, rubbed him and laid him out upon a table. Then Zadok rose up and looked at the place where Zion had been set, and he found her not, and he again fell down upon the ground, and he cast dust upon his head, rose

up and went out and wailed at the doors of the house of God; and the sound of his cries was heard as far as the King's palace.

King Solomon then rose up and commanded the herald to cry out and the soldiers to blow the trumpets so that the people might go forth and pursue the men of the land of Ethiopia, and if they overtook them they were to seize his son and bring him back with the Tabernacle Zion, and slay all the other men with the sword. For with his mouth he spoke thus: "As the Lord God of Israel liveth, they are men of death and not of life; for verily they deserve death because they have robbed the house of the sanctuary of God, and have desired to pollute the habitation of His Name in a land wherein there is not His Law."

53. HOW SOLOMON ROSE UP TO SLAY THEM

Thus spoke King Solomon. And the King rose up in wrath and set out to pursue the men of Ethiopia. When the King and his nobles and his mighty men of war rose up, the elders of Israel, the widows and the virgins gathered together in the house of God and they wept bitterly for Zion, for the Tabernacle of the Law of God had been taken from them.

Then the King commanded that the soldiers should go forth on the right and on the left, on the chance that some of the fugitives might turn aside through fear of the theft. And the King himself rose up and followed the track of the men on the road to Ethiopia, and he sent out mounted horsemen so that they might go ahead of him to find out where they were, and return and bring him news of them.

The horsemen journeyed on and came to the country of Egypt where the men of Ethiopia had encamped with their king. The soldiers of King Solomon questioned the people, and the men of the country of Egypt said unto them: "Some days ago certain men of Ethiopia passed here; they travelled swiftly in wagons, like the angels, and they were swifter than the eagles of the heavens." Then the King's soldiers said unto him: "How many days ago is it since they left you?" And the men of Egypt said unto them: "This day is the ninth day since they left us." And some of the King's horsemen who returned said unto King Solomon: "Nine

days have passed since they left Egypt. Some of our companions have gone to seek for them at the Sea of Eritrea, but we came back so that we might report this to thee, O King. On the third day after they went forth they arrived at the river Takkazi in the land of Egypt; and we, being sent forth by thee from Jerusalem, arrived on the day of the Sabbath. Now we came back to thee today, the fourth day of the week. Consider in thy wisdom the distance which those men have travelled." The King was angry and said: "Seize the five of them, until we find out the truth of their words."

King Solomon and his soldiers marched quickly and they came to Gaza where the King asked the people: "When did my son leave you?" And they answered and said unto him: "He left us three days ago, and after loading their wagons none of them travelled on the ground, but their wagons were suspended in the air; they were swifter than the eagles that are in the sky, and all their baggage travelled with them in wagons above the winds. As for us, we thought that thou, in thy wisdom had made them to travel in wagons above the winds."

Then the King said unto them: "Was Zion, the Tabernacle of the Law of God, with them?" And they said unto him: "We did not see anything."

54. SOLOMON ARRIVES IN EGYPT

When King Solomon left that place he met one of the nobles of Egypt whom King Pharaoh had sent unto him with gifts; there was an abundance of treasures with him, and he came and made obeisance to the King. And Solomon the King made haste to question him even before he had presented his gift and credentials, and said unto him: "Hast thou seen men of Ethiopia fleeing by this route?" The ambassador of Pharaoh answered and said unto the King: "O King, live forever! My Lord, King Pharaoh sent me unto thee from Alexandria, and then I came to Cairo the city of the King, and on my arrival there, these men of Ethiopia of whom thou speakest arrived there also. They reached there after a passage of three days on the Takkazi, the river of Egypt, and they were blowing flutes, and they travelled on wagons like the host of the heavenly beings. And those who saw them said: 'These, having once

been creatures of earth, have become beings of heaven.' Who then is wiser than Solomon the King of Judah? But he never travelled in this manner in a wagon of the winds. And those who were in the cities and towns were witnesses that when these men came into the land of Egypt, our gods and the gods of the King fell down and were dashed in pieces, and the towers of the idols were likewise broken into fragments. And they asked the priests of the gods, the diviners of Egypt, the reason why our gods had fallen down, and they said unto us: 'The Tabernacle of the God of Israel, which came down from heaven, is with them and will abide in their country forever.' And it was because of this, when they came into the land of Egypt our gods were broken into fragments.

And thou O King, whose wisdom hath no counterpart under the heavens, why hast thou given away the Tabernacle of the Law of the Lord thy God, which thy father kept pure for thee? For, according to what we hear, that Tabernacle used to deliver you out of the hand of your enemies, and the Spirit of Prophecy, which was therein, used to hold converse with you, and the God of heaven dwells in it in His Holy Spirit, and ye are called men of the house of God. Why have ye given your glory to another?" Solomon answered in his wisdom and said: "How was David able to carry away our Lady Zion, for she is with us?"

55. SOLOMON'S LAMENT FOR THE TABERNACLE OF ZION

Solomon entered into his tent and wept bitterly, and said: "O God, hast Thou taken away the Tabernacle of Thy Covenant from us in my days? If only Thou hadst taken away my life before this which Thou hast taken away in my days ! For Thou cannot make Thy word to be a lie, and Thou cannot break Thy Covenant which Thou didst make with our fathers, with Noah Thy servant who kept righteousness, with Abraham who did not transgress Thy commandment, and with Isaac Thy servant who kept his body pure from the pollution of sin... with Israel Thy holy one, whom Thou didst call 'Thy people Israel,' and with Moses and Aaron Thy priests, in whose days Thou didst make the Tabernacle of the Law to come down from heaven upon earth, to the children of Jacob Thine inheritance, with Thy Law and Thy Commandments in the form

of the constitution of the angels. For Thou hadst already made Zion as the habitation of Thy glory upon the mountain of Thy sanctuary. And again Thou didst give it to Moses that he might serve it nobly upon the earth and might make it to dwell in the 'Tent of Witness' so that Thou Thyself mightest come there from the mountain of Thy sanctuary and make the people to hear Thy voice so that they might walk in Thy Commandments.

Now I know that Thou regardest Thine inheritance more lightly than Thy people Israel. Until this time it was with us and we did not minister unto it correctly, and for this reason Thou art angry with us and Thou hast turned Thy face from me. O Lord, look not upon our evil deeds, but consider Thou the goodness of our forefathers.

My father David, Thy servant, wished to build a house to Thy Name, for he had heard the word of Thy prophet who said: 'Which is the house for my habitation, and which is the place for Me to rest in? Is it not My hands that have made all this, saith the Lord[1] Who ruleth everything?' It is impossible for thee to build this, but he who hath gone forth from thy loins shall build a house for me.[2] And now, O Lord, Thy word hath not been made a lie, and I have built Thy house, Thou being my guide. And when I had finished building Thy house, I brought the Tabernacle of the Covenant into it, and I offered up sacrifices to Thy most holy Name, and Thou didst look on these kindly. And the house was full of Thy glory, the whole world being filled with Thy Godhead, and we Thy people rejoiced at the sight of Thy glory therein.

This day it is three days since that time, and Thou hast snatched away Thy light from us that Thou mayest shine upon those that are in darkness. Thou hast removed our honour that Thou mayest honour those who are unworthy; Thou hast blotted out our majesty that Thou mayest make majestic him that is not majestic; Thou hast taken away our life that Thou mayest build up him whose life is far from Thee.

Woe is me! I weep for myself. Rise up David, my father, and weep with me for our Lady Zion, for God hath neglected us and hath taken away our Lady from thy son. Woe is me! Woe is me! For the sun of righteousness

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[1]Isaiah 66:1 [2]I Corinthians 22:8-9

hath neglected me. Woe is me! For we have neglected the command of our God, and we have become rejected ones on the earth. As priests we have not acted well, and as kings we have not done what is right in respect of justice to the orphan. Woe be unto us! What is holy hath passed from us, and we are rebuked.

Our joy hath turned away to our enemies, and the grace that was ours hath been removed from us. Our back is turned towards the spears of our enemies. Woe be unto us! Our children have become the spoil and captives of those whom we recently had spoiled and made captives. Our widows weep and our virgins mourn. Woe be unto us ! Our old men wail and our young men lament. Our women shed tears and our city is laid waste. From this day to the end of our days we shall mourn, and our children likewise, for the glory of the daughter of Zion is removed, and the glory of the daughter of Ethiopia, hath increased.

God is angry, and who shall show compassion? God hath made unclean, and who shall purify? God hath planned, and who shall overrule His plan? God speaketh, and everything shall come to pass. God hath taken away, and there is none who shall bring back. Our name was honoured, and today it is nothing. From being men of the household of God, we have become men of the outside, and from being men of the inner chambers we have been driven out through our sins. For God loveth the pure, but the priests would have none of the pure, and have loved the impure.

The prophets rebuked us, but we would not accept admonition, and they wanted to make us hear, but we would not hear. Woe be unto us! Through our sins we are rejected and because of our apostasy we shall be punished. Sovereignty profiteth nothing without purity, and judgment profiteth nothing without justice, and riches profit nothing without the fear of God. The priests love the words of fables more than the words of the scriptures; and they love the sound of the harp more than the sound of the Psalter[1]; they love the praises of men more than prayer; and they love laughter and fornication more than the trials of life; they love wine and drink more than sacrificing to God. They love idleness more than prayer; they love to possess more than to give; and

[1]The Book of Psalms

they love sleeping more than praising, dozing more than watching. Woe be unto us!

O Zion, we have been negligent in respect of the Commandment of God. We have loved the words of the fablemongers more than the words of the priests. We have wished to gaze upon the face of our women rather than upon the face of God in repentance. We have loved the word of foolishness more than the words of the wise, and we have loved the words of fools more than the words of the Prophets. Of our own free will we have polluted our life. The repentance and mercy which God loveth we have not done. He gave us glory and we have thrown it away; He made us very wise, and of our own free will we have made ourselves more foolish than the beasts. We have preferred the luxuriousness of food, which becometh dung, to the food of life which endureth for ever. Our governors and the people do what God hateth, and they love not what God loveth; love for their neighbours and meekness, graciousness, mercy for the poor, patient endurance and love of the house of God.

But what God hateth is idolatry, divination, magic and enquiry of witches, theft, oppression, fornication, envy, drunkenness, false swearing and the bearing of false testimony.

All these things which God hateth we have done. And it is because of these that God hath taken away the Tabernacle of His Covenant from us and hath given it to the people who do His Will and His Law. He hath turned His face from us and hath made His face to shine upon them. He hath despised us and hath loved them; He hath shown mercy unto them and hath blotted us out. For He hath sworn an oath by Himself that He will not take away winter and summer, seed time and halvest, fruit and work, sun and moon, as long as Zion is on the earth, and that He will not in wrath destroy heaven and earth, either by flood or fire, and that He will not blot out man, beast, reptiles and creeping things, but will show mercy to the work of His hands, and will multiply His mercy on what He hath formed. But when God taketh away the Tabernacle of His Covenant He will destroy the heavens and the earth, and all His work; and this day hath God despised us and taken from us the Tabernacle of His Law."

As Solomon was saying these things he ceased not to weep, and the tears ran down his cheeks continually.

Then the Spirit of Prophecy answered and said unto him: "Why art thou sorrowful? For this hath happened by the Will of God. And Zion hath not been given to an alien... *but to thy firstborn son who shall sit upon the throne of David thy father.*

For God swore unto David in truth, and he repenteth not, that of the fruit of his body He would make to sit upon his throne forever, in the Tabernacle of His Covenant, the holy Zion. And I will set him above the kings of the earth, *and His throne shall be like the days of heaven and like the ordinance of the moon forever.*[1] *And He Who sitteth upon the throne of the Godhead in the heavens shall rule the living and the dead in the flesh forever.*

And angels and men shall serve Him, and every tongue shall praise Him, and every knee shall bow to Him in the heavens and upon the earth. Comfort thyself with this word and get back to thy house, and let not thy heart be sad."

The King was comforted by these words and he said: "The Will of God be done, and not the will of man." And again the Angel of God appeared unto him openly, and said unto him: "As for thyself, thou shalt build the house of God, and it shall be glory and support for thee; and if thou keep His Commandment and serve not other gods thou shalt be beloved by God, even as David thy father."

56. SOLOMON'S RETURN TO JERUSALEM

When Solomon came back to the city of Jerusalem, he wept there with the elders of Jerusalem, a great weeping in the house of God. And after this the King and Zadok the priest embraced each other, and wept bitterly in the habitation of Zion, then they remained silent for a long time. Eventually the elders rose up and spoke unto the King, saying:

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[1]II Samuel 7:8-17

"Be not thou sorrowful concerning this thing, Our Lord, for we know, from first to last, that without the Will of God Zion will not dwell anywhere and that nothing happens without the Will of God.

Concerning Zion in olden times, in the days of Eli the priest, before our fathers had asked for a king, the Philistines carried away the Tabernacle of the Law of God and brought it into their city, and set it in the house of their god Dagon. And Dagon was broken to pieces and destroyed, and became like dust. Their land became a desert through mice which ate up all the fruit of their land and the people suffered boils and sores.

The Philistines then gathered together their priests, magicians and stargazers, and they said unto them: 'How can we relieve ourselves of these sores and the tribulations which have come upon us, and upon our country?' And those magicians meditated and withdrew themselves to be alone, and they brought their magical instruments, and pondered and considered, and planned how they could relieve them from the tribulation of their city and their persons. They discovered that this punishment had come upon them and their city because of Zion.

Then they went to their kings and their governors, and they said unto them: 'All things have befallen you through the heavenly Zion, the Tabernacle of the Law of God. And now, this is how ye will take her back into her city, and her country and her house. By no means send her away empty, but give her an offering so that she may forgive you your sins, and cast away your tribulations when she is returned to her city. But if ye will not send her back to her city, no good will come by forcing her to live with you, but ye shall continue to be punished until ye are destroyed.'

The king and the governors then said unto their priests: 'What gift ought we to give her, and how shall we send her back? Find out and tell us what we must do.' And the priests of the Philistines took counsel together again, and they said unto their king and unto their governors: 'Make for her according to the heads of your houses, sixty images of mice in gold, since mice have destroyed our land, and sixty images of the member of a man, since your own persons have suffered from sores and boils on your members.'[1]

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[1] I Samuel, Chapters 4, 5, 6

And the Philistines made as they commanded them one hundred and twenty offerings of gold, and gave them to Zion. And again the magicians of the Philistines said unto them: "Let them bring two she-camels[1] that brought forth their firstborn at the same time, and let them attach a chariot[2] to them. Keep back their young ones and shut them up in the house; then yoke the two she-camels together and set them free and let them go where they will. If they march straight for Jerusalem we shall know that God hath had compassion on our land; but if they wander about, and wish to return to the place whence they started, then we shall know that God is still wroth with us, and that he will not remove His punishment until He hath blotted out ourselves and our city."

The Philistines did as the priests commanded their governors, and they sent away Zion, and prostrated themselves before her. And those camels made their way straight to the country of Judah, and they came to the threshing floor and the house of thy people did receive them. But those who did not receive them were the men of the house of Dan, and they did not do homage to Zion for they regarded her in anger as their desecrated God.

So they cut up the pieces of wood of the wagon and made those camels to be sacrifice, but Zion returned to her place, and whilst Zion was in her house Samuel the Prophet ministered unto her, and vision and prophecy were revealed unto him, and he pleased God in all his actions, and he ruled Israel for forty-eight years.

After him our people entreated God to give them a king like the nations that were round about them. And Samuel the Prophet anointed Saul the king, and he reigned forty years; he was of the tribe of Benjamin, which was the youngest branch of the peoples of Israel. Samuel the Prophet also anointed thy father David and when the Philistines fought with Saul the king, Saul was conquered and died with Jonathan his son.

Those of Saul's sons who were left wished to carry away Zion, when they knew that their father and their brother were dead. And then when they wished to hide her and to transfer her to the valley of Gilboa in order that thy father David might not carry her off, she would not let

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[1]I Samuel 6:7-12 [2]I Samuel 6:7

them carry her away until thy father came and carried her away from their city, but not with offerings nor with incense and burnt offerings. For it was impossible to carry Zion away unless she wished it and God wished it.

And again, when thy father reigned over Israel, he took her from the city of Samaria and brought her here to Jerusalem, dancing on his feet before her, and clapping his hands because of joy for her; for she was taken by him so that she might come to the city of David thy father.

As for that which thou sayest concerning the going of Zion to the country of Ethiopia, if God willed it, there is no one who could prevent it; for of her own will she went, and of her own will she will return if God pleaseth. And if she does not return it will be God's good pleasure... and as for us, if God hath willed it Jerusalem shall remain to us wherein thou hast built for us a house of God.

So now, let not thine heart be sad, but comfort thyself with what we have said unto thee; and the wisdom which the Lord God of Israel hath given thee, hath sprouted from thee. For wisdom is a strange thing. As a lamp is not the sun, and as vinegar and aloes are neither profitable nor useful additions to honey, even so the words of fools are not beneficial to the wise man. And as smoke is to the eye, and an unripe fruit to the tooth, even so the words of fools are not beneficial to the wise."

57. THE ELDERS OF ISRAEL KEEP THE DEPARTURE OF ZION A SECRET

Solomon the King answered and said unto them: "Hearken ye unto me and unto what I shall say unto you: Supposing He had taken me away whilst I was carrying Zion, what is impossible to God? And supposing He were to make them to inherit our city, and destroy us; what is impossible to God? For everything is His and none can overcome His Will, and there is none who can oppose His command in heaven above or on earth below. He is the King Whose kingdom shall never, never pass away. But now let us go and kneel in the House of God."

And the elders of Israel together with their King went into the House of God, and they entered the Holy of Holies, and they made supplication and prostrated themselves, and ascribed blessing to God.

Then Solomon wept in the habitation of the heavenly Zion, the Tabernacle of the Law of God, and they all wept with him, and after a little while they held their peace. King Solomon then said unto them: "Cease ye, so that the uncircumcised people may not boast themselves over us, and say: 'Their glory is taken away, and God hath forsaken them.' *Reveal ye not anything else to alien folk.* Let us set up these boards which are here nailed together, and let us cover them over with gold, and let us decorate them after the manner of our Lady Zion, and let us lay the Book of the Law inside it.

Jerusalem, the free, that is in the heavens above us, which Jacob our father saw, is with us, and below it is the Gate of Heaven, this Jerusalem on earth. If we do the Will of God and His good pleasure, God will be with us and will deliver us out of the hand of our enemy, and out of the hand of all those who hate us... God's Will and not our will be done.

Through this He hath made us sorrowful. From now on, His wrath will cool in respect of us, and He will not abandon us to our enemies, and He will not remove His mercy far from us; He will remember the covenant with our fathers Abraham, and Isaac and Jacob. He will not make His word to be a lie, and will not break His Covenant so that our father's seed be destroyed."

And then the elders of Israel answered and said unto him: "May thy good pleasure be done, and the good pleasure of the Lord God! As for us, none of us will transgress thy word, *and we will not inform any other people that Zion hath been taken away from us." And they established this covenant in the House of God the elders of Israel with King Solomon unto this day.* And Solomon lived for eleven years after the taking away of Zion from him, and then his heart turned aside from the love of God, and he forgot his wisdom, through his excessive love of women.

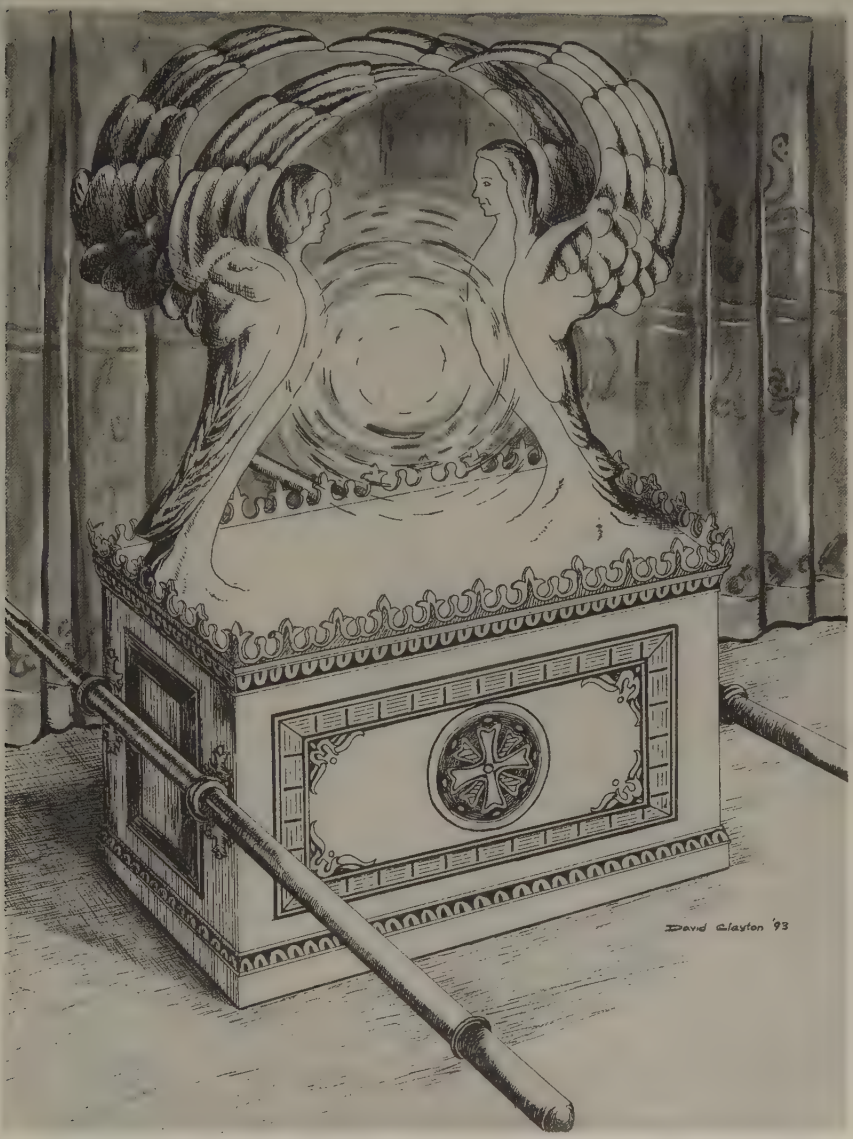
Solomon loved greatly the daughter of Pharaoh the king of Egypt,

whose name was Makshara, and he brought her into the house which he had made. In the roof thereof, there were figures of the sun, moon and stars, and it was illumined by night as brightly as by day. Its beams were made of brass and its roof of silver; and its floor was of blocks of sapphire stone and sardius, with its walls of lead and red and black stones. He used to go and dwell therein through his love for his house and for his wife Makshara, the daughter of Pharaoh, King of Egypt.

Queen Makshara possessed certain idols which her father had given her to bow down before, and because when Solomon saw her sacrificing to them and worshipping them, he did not rebuke her or forsake her, God was wroth with him and made him to forget his wisdom. But she multiplied her sacrifices and her worship, also her folly according to the stupidity of the Egyptians... and all the people of her house worshipped the statues and learned the foolish service of idols. Enjoying the pleasure of their ignorance, they worshipped with the daughter of Pharaoh, and the children of Israel joined themselves unto that woman and her handmaidens in the worship of idols.

Solomon himself found pleasure hearing their folly. And when she saw that he loved her and held his peace, and asked many questions about the gods of the Egyptians, she made herself exceedingly agreeable to him, and she spoke to him with honeyed words, with the tender speech of women and the sweet smile that goes with the doing of an evil deed, with the turning of the face and the assumption of a look of good intent, and with the nodding of the head.

With actions of this kind she caused his heart to turn away from his God, and she enticed him to the evil of her work, wishing to drag him down into the folly of the foolish service of idols. And as the deep sea draweth down into its depths the man who cannot swim, until the water overwhelms him and destroys his life, even so did that woman wish to submerge Solomon the King.



The Ark of the Covenant, The Tabernacle of the Law of God, The Ark of Testimony, The Holy Ark, Zion, Lady Zion, Ark of God.

"And thou shalt put the Ark-cover above upon the Ark; and in the Ark thou shalt put the testimony that I shall give thee. And there I shall meet with thee and I will speak with thee above the Ark-cover, from between the two cherubim which are upon the Ark of the Testimony, of all things which I will give thee in commandment unto the Children of Israel." (Exodus 25:21-22)

(Specially commissioned artistic conception, by David Clayton.)

Makeda, Queen of Sheba

Also known as Candace, Queen of Ethiopia... Queen of the South, called Balkis by the Arabs. (Authorised Version/King James, 1611, dedicates only 13 and 12 verses respectively to her visit to Jerusalem in 992 B.B. See 1 Kings 10: 1-13 and II Chronicles 9: 1-12).

Specially commissioned artistic conception, by David Clayton

MUSLIM DOME OF THE ROCK MOSQUE

(Muslim Shrine), Jerusalem

The third most holy site of the Muslim faith, built over the exact spot where Solomon's temple stood on Temple Mount (Mount Moriah) during the rule of the Omayyad Caliphs (660-750 AD). Of the 36 mosques now in Jerusalem, the Dome of the Rock Mosque is at the centre of an historic-religious controversy with the Jewish faith. Built over the spot where the Prophet Mohammed was presumably caught up to heaven, it is the only location where the Temple of God can be erected again.

Courtesy, Embassy of Israel, Kingston, Jamaica

THE WESTERN WALL or 'WAILING WALL'

Last remaining vestige of the Herodian Temple in Jerusalem (Second Temple). Destroyed in 70 AD by the Roman legions under General Titus, the Second Temple was inferior to the First (Solomonic) Temple because of the absence of the Ark of the Covenant. Today it is a centre of Jewish worship and lamentation in remembrance of Israel's glorious past, and a rallying point for those who look forward to the rebuilding of the Holy Temple and the re-establishment of Israel's biblical grandeur.

(Courtesy, Embassy of Israel, Kingston, Jamaica)

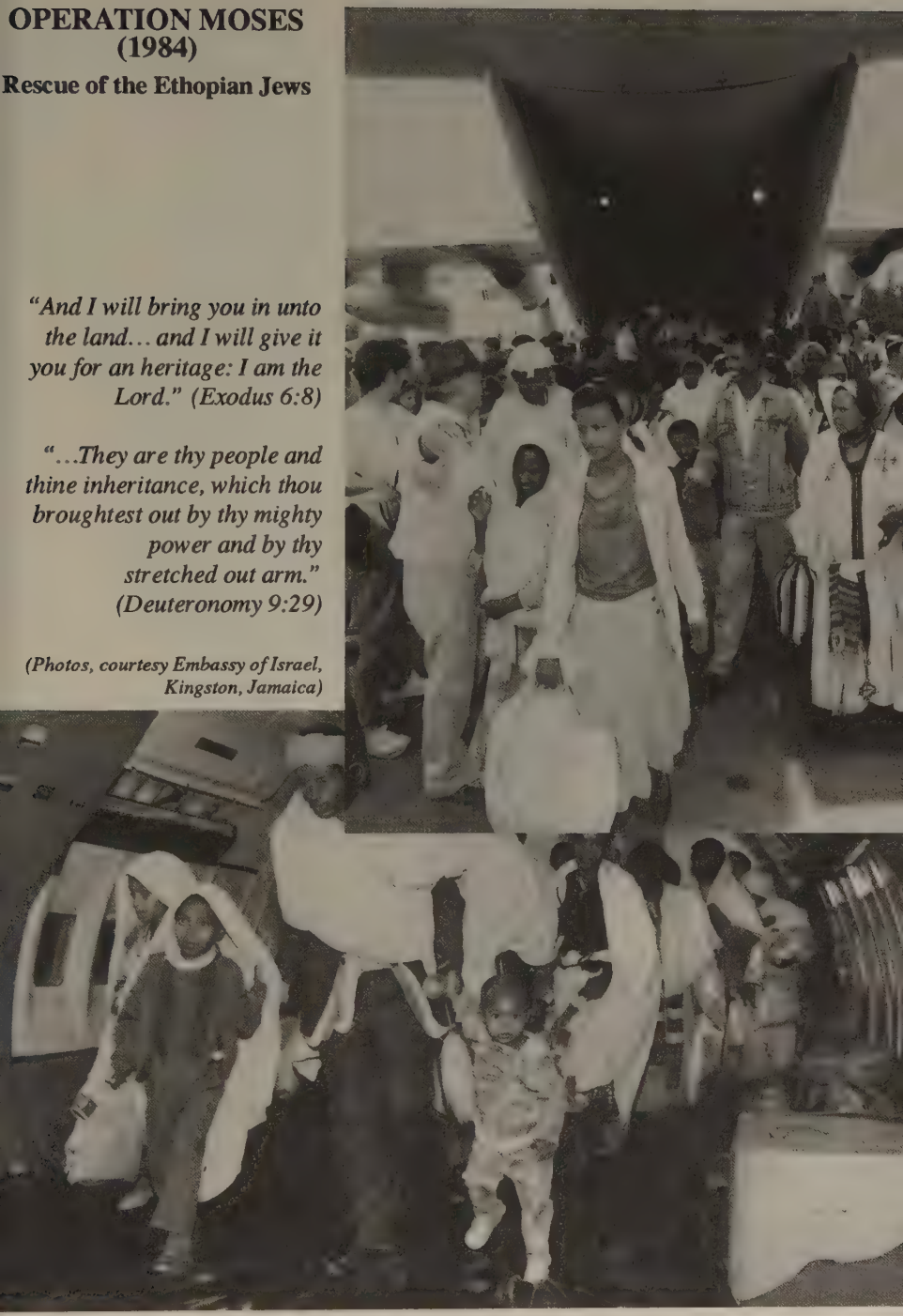
OPERATION MOSES (1984)

Rescue of the Ethopian Jews

"And I will bring you in unto the land... and I will give it you for an heritage: I am the Lord." (Exodus 6:8)

"...They are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm." (Deuteronomy 9:29)

(Photos, courtesy Embassy of Israel, Kingston, Jamaica)



The Dominions of David and Solomon

PART IV

The Fall of Israel

When the chief priests therefore and officers saw him, they cried out, saying Crucify him, crucify him.

John 19.6

58. HOW THE DAUGHTER OF PHARAOH SEDUCED SOLOMON

Then the daughter of Pharaoh appeared before Solomon and said unto him: "It is good to worship the gods like my father and all the kings of Egypt who were before my father did." Solomon answered and said unto her: "They call gods the things which have been made by the hands of the worker in metal, by the carpenter, the potter, the painter, the sculptor... these are not gods, but the work of the hand of man, in gold, silver, stone, lead, iron and clay... and ye call 'our gods' the things that are not gods. But we worship none else than the Holy God of Israel and our Lady, the holy and heavenly Zion, the Tabernacle of the Law of God, whom He hath given us to worship, we and our seed after us."

And she answered and said unto him: *"Thy son hath carried away Zion, thy son whom thou hast begotten, who springeth from an alien people into which God hath not commanded you to marry, from an Ethiopian woman, who is not of thy colour, not akin to thy country, and who is, moreover, black."*

And Solomon answered and said unto her: "Art thou not thyself of that race concerning which God hath not commanded us that we should take wives from? And thy race is her race, for ye are all the children of Ham.[1] And God, having destroyed of the seed of Ham seven kings, hath made us to inherit this city, that we and our seed after us may dwell therein for ever. As concerning Zion, the will of God hath been performed, and He hath given her unto them so that they may worship her. As for me, I will neither worship nor sacrifice to thine idols, and I will not perform thy wish."

One day she beautified and scented herself for him, and she behaved herself haughtily towards him and treated him disdainfully. And he said unto her: "What shall I do? Thou hast made thy face evil towards me, and not as it was before, and thy beautiful form is not as enticing as usual. Ask me, and I will give thee whatsoever thou wishest, and I will perform it for thee, so that thou mayest make thy face gracious towards me as former," but she held her peace and answered him not a word.

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[1]Genesis 5:32, 9:20-27

And he repeated to her the words that he would do whatsoever she wished. And then she said unto him: "Swear to me by the God of Israel."

He swore to her that he would give her whatsoever she asked for, and that he would do for her everything that she told him. And she tied a scarlet thread on the middle of the door of the temple of her gods, and she brought three locusts and set them in the house of her gods. And she said unto Solomon: "Come to me without breaking the scarlet thread, bend thyself and kill these locusts before me and pull out their heads." And he did so. And she said unto him: "I will henceforward do thy will, for thou hast sacrificed to my gods and hast worshipped them." He had done thus because of his oath so that he might not break his oath which she had made him to swear, even though he knew that it was a sin to enter into the house of her gods.

God had commanded the children of Israel, saying: "Ye shall not marry strange women, that ye may not be corrupted by them through their gods, and through the wickedness of their works and the sweetness of their voices; for they make so the hearts of simple young men by the sweetness of their gentle voices, and by the beauty of their forms they destroy the wisdom of the foolish man." Who was wiser than Solomon? Yet he was seduced by a woman. Who was more righteous than David? Yet he was seduced by a woman. Who was handsomer than Amnon? Yet he was seduced by Tamar the daughter of David his father.[1] And Adam was the first creation of God, yet he was seduced by Eve his wife; and through that seduction death came for every created being.

59. THE SIN OF SOLOMON

Solomon sinned an exceedingly great sin through the worship of idols, and from being a wise man he became a fool, and his sin is written down in the Books of the Prophets... but God had mercy on Solomon for this error which is written down as his sin, and his name is numbered with Abraham, Isaac, Jacob and David his father in the book of life in heaven. For God is a forgiver of those who have sinned. Which was the

[1]II Samuel 3:2; I Chronicles 3:1

greater of the two, the sin of his father David or the sin of his son Solomon? David caused Uriah to be slain in battle by means of a plan of deceit so that he might take his wife Bathsheba, who became the mother of Solomon; but he repented and God had compassion on him.

60. CONCERNING THE PROPHECY OF CHRIST

According to the interpretation of prophecy, the name Solomon signifieth in the secret speech "Christ." Solomon built the house of God, and Christ raised up His body and made it into the Church. And when He said unto the Jews: "Throw down this house, and in three days I will build it up again."[1] He was speaking to them of the house of His Body.

And as Solomon multiplied wives from alien peoples because of their beauty and winsomeness, and desires arose in him because of his love for them, so Christ gathered together from alien peoples those who had not the Law, but who believed on Him. And there was no uncircumcised man to him, no pagan, no slave, no Jew, no servant and no free man;[2] but he gathered them all into His heavenly kingdom by His Flesh and Blood.

In the Song of Songs, Solomon himself sang and said: "There are sixty mighty men round about the bed of Solomon, all of them trained in war and holding swords, each man with his sword upon his thigh."[3] The number sixty indicateth the number of righteous Patriarchs, the Prophets, Apostles, Martyrs, Believers and Saints who have resisted the war of Satan.

The word "sword" is, being interpreted, the word of the Scriptures. The word of the Lord cutteth like a straight, sharp sword, and in like manner the Scriptures cut from men's hearts the danger caused by deceitful fables and imaginings.

Again Solomon sang, saying: "King Solomon hath made a chariot for himself,"[4] and these words are to be interpreted that Christ did put on

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[1]John 2:19 [2]Galatians 3:28 [3]Songs of Solomon 3:7-8
[4]Songs of Solomon 3:9

our body. The name Solomon in the language of the Hebrews is, being interpreted, "Christ." And the foolish Jews imagine that the words of David: "The Lord said unto me, 'Thou art my son and this day I have begotten thee'," [1] were spoken concerning Solomon his son.

"O God, give Thy judgment to the King, and Thy righteousness to the son of the King, so that he may judge Thy people with righteousness and Thy needy ones with justice. And he shall live and they shall give him of the gold of Arabia, and shall pray for him continually, and shall follow him with good words, and he shall be a support for the whole earth on the tops of the mountains, and his fruit shall be greater than the cedar, and he shall flourish in the city like the grass of the earth, and his name shall be before the sun.[2] I have brought thee forth from the belly before the Morning Star.[3] God hath sworn, and He will not repent, thou art His priest for ever, after the appointment of Melchizedek."[4]

Concerning this prophecy and others like it, which David prophesied concerning Christ, the foolish Jews who are blind of heart, say that what David said was spoken concerning his son Solomon; this do the Jews say, and they make Christ to be Solomon because of the similarity of name and the wisdom, and because He was the Son of David in the flesh. And although those who came after David and Solomon, namely Elijah and Elisha, knew this, they ascribed Solomon's sin to him in the Book of Kings in order that they might put to shame the Jews, who are binded in heart and are the enemies of righteousness.

Solomon the King, the son of David the King and Prophet, was himself also King and Prophet, and he prophesied many similarities concerning Christ and concerning the Church, and he wrote four books of prophecy, and is numbered with Abraham, Isaac, Jacob and David his father in the Kingdom of the heavens.

61. THE DEATH-LAMENT OF SOLOMON

Solomon was sixty years old when a sickness attacked him. And his days were not as the days of David his father, but they were twenty years shorter than his, because he was under the sway of women and

[1]Psalm 2:7 [2]Psalm 72:1-5 [3]Rev. 2:28; 22:16; II Peter 1:19 [4]Psalm 110:4

worshipped idols. And the Angel of Death came and smote him in the foot, and he wept and said: "O Lord God of Israel, I am conquered by the terrestrial law, for there is no one free from blemish before Thee, O Lord, and there is no one righteous and wise before Thee, O Lord. For Thou dost scrutinize and try the heart. Nothing is hidden from Thee. Thou lookest upon the hidden things as if they were revealed and Thou searchest out the heart. Have mercy upon me Lord. And if Thou hast mercy upon the righteous who have not transgressed Thy commandments, what is there wonderful in Thy mercy? But if Thou shouldst show mercy upon me, a sinner, Thy mercy would be a marvellous and gracious thing. And although I have sinned, remember Abraham, Isaac, and Jacob my fathers who did not transgress Thy commandments. Have mercy upon me, Lord, for the sake of David Thy servant.

O Master of the world, and of kings and governors, O Thou who makest fools to be wise, and the wise to be fools, have mercy upon me, Lord." And as he spoke these words tears streamed down his face.

Then the Angel of God went down to him and said unto him: "Hearken thou unto what I shall say unto thee, for the sake of which God hath sent me. From being a wise man thou hast turned thyself into a fool, and from being a rich man thou hast turned thyself into a poor man, and from being a king thou hast turned thyself into a man of no account, through transgressing the commandment of God. The beginning of thy evil was the taking of many wives by thee, for through this thou didst transgress His Law and the ordinance of God which Moses wrote and gave to you, to Israel, that ye should not marry wives from alien peoples but only from your nation and the house of your fathers, that your seed might be pure and holy and that God might dwell with you.

But thou didst hold lightly the Law of God, thinking that thou wast wiser than God, and that thou wouldst get many male children. Ah, but the foolishness of God is wiser than the wisdom of men, and He hath only given thee three sons; the one who carried off thy glory into an alien land, and made the habitation of God to be in Ethiopia; the one who is lame of foot, who shall sit upon thy throne for the people of Israel, he, the son of thy wife Tarbana of the house of Judah; and the one who is the son of a Greek woman, a handmaiden, who in the last days

shall destroy Rehoboam and all thy people Israel... and this land shall be his because he believeth in Him that shall come, the Saviour.

Then the tribe of Rehoboam,[1] and those who are left of Israel shall crucify Him that shall come, the Redeemer, and the memory of you shall be blotted out from the earth. For they shall think out a plan which they shall not be able to establish, and He will be wroth with them and blot out the memorial of them.

And as for thee, Joseph the son of Jacob shall be a symbol of thee. For his brethren sold him into the land of Egypt from Syria, the country of Laban, and on his going down into the land of Egypt there arose a famine in all the world. And through his going down he called his people and delivered them from famine and gave them an habitation in the land of Egypt, the name thereof is Goshen. For he himself was king under Pharaoh, King of Egypt.

Similarly, the Saviour Who shall come from thy seed shall set thee free by His coming, and shall bring thee out of Sheol,[2] where until the Saviour cometh thou shalt suffer pain, together with thy fathers; and He will bring thee forth. For from thy seed shall come forth a Saviour Who shall deliver thee, thee, and those who were before thee, and those who shall come after thee, from Adam to His coming in the tribe of Judah, and He shall make thee to go forth from Sheol as Joseph delivered his people from the famine, so also shall the Saviour bring out of Sheol, you who are His people. And as the Egyptians had made the kinsmen of Joseph slaves, so also have the devils made you slaves through the error of worshipping idols.

And as Moses brought his people out of the slavery of Egypt, so shall the Saviour bring you out of the servitude of Sheol. And as Moses wrought ten miracles and plagues before Pharaoh the King, so the Saviour Who shall come from thy seed shall work ten miracles for life before thy people. And as Moses, after he had wrought the miracles, smote the sea and made the people to pass over as on dry land, so the Saviour Who shall come shall overthrow the walls of Sheol and bring thee out. And as Moses drowned Pharaoh and the Egyptians in the Sea

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[1]The tribe of Judah

[2]The unknown region; Hades; Hell

of Eritrea, so shall the Saviour drown Satan and his devils in Sheol; for the sea is to be interpreted as Sheol (doom), and Pharaoh as Satan, and his hosts of Egyptians as devils.

Then as Moses fed them with manna in the desert without toil, so shall the Saviour feed you with the food of Paradise forever. And as Moses made them to dwell in the desert for forty years without their apparel becoming worn out, or the soles of their feet becoming torn, so the Saviour shall make you to dwell without toil after the Resurrection. And as Joshua brought them into the Land of Promise, so shall the Saviour bring you into the Garden of Delight.

And as Joshua slew the seven kings of Canaan, so shall the Saviour destroy sinners and shut them up in the fortress of Sheol."

62. THE PEARL AND THE SAVIOUR

"And behold, there shall be unto thee a sign that the Saviour shall come from thy seed, and that He shall deliver thee with thy fathers and thy seed after thee by His coming.

Your salvation was created in the belly of Adam in the form of a pearl before Eve.[1] And when He created Eve out of the rib He brought her to Adam, and said unto them: 'Multiply you from the belly of Adam.' The Pearl did not go into Cain or Abel, but into the third that went forth from the belly of Adam, and it entered into the belly of Seth. Then passing from him, that Pearl went into those who were the firstborn, and came to Abraham. And it did not go from Abraham into his firstborn Ishmael, but it tarried and went into Isaac, the pure. And it did not go into his firstborn, the arrogant Esau, but it went into Jacob the lowly one. And it did not enter from him into his firstborn, the erring Reuben, but into Judah, the innocent one... and it did not go forth from Judah until four sinners had been born, but it came to Perez, the patient one.

Then from him this Pearl went into the firstborn until it came into the belly of Jesse, the father of thy father, and then it waited until six men of wrath had been born, and after that it came to the seventh, David, thy

[1] "Pearl" or "Seed" Genesis 21:12; 28:14; I John 3:9

innocent and humble father; for God hateth the arrogant and proud, and loveth the innocent and humble.

The Pearl then waited in the loins of thy father until five erring fools had been born, then it came into thy loins because of thy wisdom and understanding. And then the Pearl waited and it did not go into thy firstborn, for those good men of his country neither denied Him nor crucified Him, like Israel thy people... but when they saw Him Who wrought miracles and Who was to be born from the Pearl, they believed on Him when they heard the report of Him.

And the Pearl did not go forth into thy youngest son Adramis... for those good men neither crucified Him nor denied Him when they saw the workings of miracles and wonders by him that was to be born from the Pearl, and afterwards they believed in Him through His disciples.

Now the Pearl, which is to be thy salvation, went forth from thy belly and entered into the belly of thy son Rehoboam, because of the iniquity of Israel thy people, who in their denial and in their wickedness crucified Him. But if He had not been crucified He could not have been your salvation... for He was crucified without sin, and He rose up again without corruption. And for the sake of this He went down to you into Sheol, and tore down its walls, that He might deliver you and bring you out and show mercy upon all of you.

Ye in whose bellies the Pearl shall be carried, shall be saved with your wives and none of you shall be destroyed, from your father Adam unto him that shall come... and from Eve thy mother, the wife of Adam, to Noah and his wife Tarmiza, to Terah and his wife Aminya, unto Abraham and his wife Sarah, to Isaac and his wife Rebecca and to Jacob and his wife and to Yahuda and his bride Tamar, and thy father and his wife Bathsheba and to thyself and Tarbana thy wife, and to Rehoboam thy son and his wife Amisa, and to Jochim thy kinsman, who is to come, and his wife Hanna."

"None of you who shall have carried the Pearl shall be destroyed, whether it be your men or your women... those who shall have carried the Pearl will not be destroyed. For the Pearl shall be carried by the men who shall be righteous, and the women who have carried the Pearl shall

not be destroyed, for they shall become pure through that Pearl, for it is holy and pure, and by it they shall be made holy and pure...because for its sake and for the sake of Zion He hath created the whole world.

Zion hath taken up her abode with thy firstborn Menyelek, and she shall be the salvation of the people of Ethiopia for ever; and the Pearl shall be carried in the belly of Rehoboam thy son, and shall be the Saviour of all the world. And when the appointed time hath come this Pearl shall be born of thy seed, for it is exceedingly pure, seven times purer than the sun. And the Redeemer shall come from the seat of His Godhead, and shall dwell upon her, and shall put on her flesh.

I am Gabriel the Angel, the protector of those who shall carry the Pearl from the body of Adam even to the belly of Hanna, so that I may keep from servitude and pollution you wherein the Pearl shall dwell. And Michael hath been commanded to direct and keep Zion wheresoever she goeth, and Uriel shall direct and keep the wood of the thicket[1] which shall be the Cross of the Saviour. And when thy people in their envy have crucified Him, they shall rush upon His Cross because of the multitude of miracles that shall take place through it, and they shall be put to shame when they see its wonders.

In later times a descendant of thy son Adramis shall take the wood of the Cross, the third means of salvation that shall be sent upon the earth. The Angel Michael is with Zion... with Menyelek thy firstborn, who hath taken the throne of David thy father; and I am with the pure Pearl for Him that shall reign for ever, with Rehoboam thy second son... and the Angel Uriel is with thy younger son Adramis. This have I told thee, and thou shalt not make thy heart to be sad because of thine own salvation and that of thy son."

When Solomon had heard these words his strength came back to him on his bed, and he prostrated himself before the Angel of God, and said: "I give thanks unto the Lord, O thou radiant being of the spirit, because thou hast made me to hear words which filleth me with gladness, and because He doth not cut off my soul from the inheritance of my father because of my sin, and my soul shall be with the soul of David my

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[1]Compare Genesis 22:12-13

father, and with the soul of Abraham, Isaac and Jacob my fathers. As for my children they shall have upon earth three mighty angels to protect them.

Who is like unto God, the Merciful, Who showeth mercy to His handiwork and glorifieth it, Who forgiveth the sins of the sinners and Who doth not blot out the memorial of the penitent? His whole Person is forgiveness and mercy, and to Him belongeth praise."

63. THE CONVERSATION OF SOLOMON WITH THE ANGEL

Then Solomon turned and looked at the Angel, stretched out both his hands, and said: "My Lord, is the coming of the Saviour of which thou speaketh near or far off?" And the Angel answered and said unto him: *"He will come three and thirty generations from thy seed, and will deliver you. But Israel will hate their Saviour and will be envious of Him because He will work signs and miracles before them. And they will crucify Him, and will kill Him, but He shall rise up again and deliver them, for He is merciful to the penitent and good to those who are His chosen ones.* Behold, I tell you plainly that He will not leave in Sheol His people Israel by whom the Pearl hath been carried."

When the Angel of the Lord had spoken these words unto Solomon, he said unto him: "Peace be unto thee." And Solomon answered and said unto him: "My Lord, I beseech thee, I would ask thee one question; be not unheedful of my cry." And the Angel said unto him: " Speak, ask me thy question, and I will make thee to know what I have heard and seen." And Solomon said unto him: "I am grieved because of Israel, His people, whom He hath chosen as His firstborn from among all the ancient tribes of His inheritance; tell me, will they be blotted out after the coming of the Saviour?" And the Angel of God answered him again and said unto him: "Yea, I have told thee that they will crucify the Saviour. *And when they have poured out His blood on the wood of the Cross they shall be scattered all over the world."* And Solomon said: "I weep for my people. Woe to my people who from first to last have always provoked their Creator to wrath. I and those who have been before me are unworthy to have mercy shown unto us because of the evil of our

works, for we are a faithless generation. Woe unto those who shall pour out innocent blood and slander a righteous man, and divide his spoil, and who neither believe in His word nor walk in His commandments!

Their judgment is waiting and their error abideth. Great is their punishment for their work is sin and they shall be destroyed by that which they themselves have imagined."

After this, Solomon turned to his son Rehoboam, and said unto him: "O my son, withhold thyself from evil and do the things that are good, so that thou mayest have many days upon earth. And do not bow down to strange gods, and do not worship them, but fear and honour God only, so that thou mayest conquer thy foes and thy adversaries, and mayest inherit the habitation of thy father in the heavens, and eternal life."

And he said unto him: "Write my name in the roll of the book and lay it in the box." Then he said unto Zadok the priest: "Anoint my son and make him king. As my father David, my Lord, made me king whilst he was alive; even so do I make my son Rehoboam king. And his seed shall be the salvation of myself and of my fathers for ever, according to what the Angel of the Lord spoke unto me."

64. THE REIGN OF REHOBOAM

Then Zadok the priest took Rehoboam and made him king, and he anointed him and performed for him whatsoever the Law demanded. And Rehoboam laid a tablet of wood upon the Tabernacle with the name of his father Solomon written upon it, and then they set him upon the king's mule, and said unto him: "All Hail! Long live the royal father!" and the city resounded with cries, and the trumpet was blown. And before Rehoboam could return to his father, Solomon died.

And they laid Solomon in the tomb of his father David, and they mourned for him with great mourning, for there was not found his like in wisdom in those days.

When seven days had passed Rehoboam made the mourning for his father to cease. And the people of Israel gathered themselves together

to Rehoboam, and they said unto him: "Lighten for us our labour, for thy father made it very heavy in the hewing of wood, in the dressing of stone, and in making wagons for bringing down cedar wood." And Rehoboam took counsel with the councillors and the elders of the house of the king, and they said unto him: "Answer them graciously, for at this time thou art like a young animal and thy loins are not yet strong. Speak unto them graciously and say unto them: 'I will do for you everything ye wish.' And when thy hand hath gotten power over them, thou can do with thy people what thou wishest."

Rehoboam then drove out the elders and brought in the foolish young men who had been brought up with him, and he took counsel with them, and told them of the message which the House of Israel had sent to him, and what the elders of the house of the king had counselled him to do. And those foolish young men said unto him: "An aged man giveth the counsel of an aged man, the elder giveth the counsel of an elder, but a young man like thyself giveth the counsel of youth. As for these men who are stricken in years, their loins are as tender as those of a young animal that cannot walk. Concerning this matter of which thou speakest... who can dispute the command of our Lord the King!"

Then one of them leaped up into the air before Rehoboam, and another drew his sword while another brandished his spear, and another seized his bow and quiver. Then when they had made an end of their playing they counselled him saying: "O our Lord, may we be with thee, and thou with us! Thy father in his wisdom gave us the sons of the mighty men of Israel who are learned in the art of war, to grow up with thee so that thy kingdom might be strong after him. O, our Lord, show not a timid face to those men, lest they think that thou art weak and not able to make war against them and against thine enemies. For if they see in us an attitude of weakness in word and in deed, we shall be held in contempt by them, and they will not give us gifts, presents, nor slaves or tribute, and thy kingdom will be destroyed.

O King, address them with bold words and speak unto them haughtily, saying: 'In respect of my father ye say in wood and in stone, but I will make you to serve me with chains of iron and with scorpion-whips. For my little finger shall be stronger than the thickest part of my father's

body, and my counsel is greater than the counsel of my father who begot me. None shall diminish for you the labour and the forced service, nay, it shall be increased for you in every particular. And if you will not do my command, I will make your cattle my plunder, and your children shall be captives, and my knife of slaughter shall consume you. And I will seize your cities and your fields, your plantations and your wells, your gardens and your fruits... and I will bind your honourable ones in chains of iron, and your riches shall provide food for my servants... your women shall be for the adornment of the house of my nobles. Behold, I will not alter this my decision and will not diminish it... and I will carry it out quickly and will write it down for ever. For the whole of this land was given to David my grandfather for his kingdom, and to my father Solomon after him. And God hath given it to me after my fathers... and I will make you to serve me as ye served them; and now take counsel and obey me'."

Thus did Rehoboam speak also unto the elders of Israel. And the people all rose up together in their full number, and they said: "Get back to your house, O Israel! Have we none else whom we can make king save in the house of Judah and in the house of Benjamin? We will reject their houses and their men, and we will make our king and governor the man whom we wish for and in whom our soul delighteth." And they took up their weapons of war and fled in one body, and came to the city of Samaria of Beth Efrata, where they took counsel. And the house of Israel cast lots among themselves so that they might make king the man whom they chose.

The lot fell on the house of Ephraim, and they chose a man from the house of his father, and made Jeroboam king. And thus was the kingdom separated from Rehoboan the son of Solomon and there were left to it only the house of Benjamin and the house of Judah his father.

He who reigned on the throne of David his father was Jesus Christ, His kinsman in the flesh by a virgin, Who sat upon the throne of His Godhead; and upon earth He granted to reign upon His throne the King of Ethiopia, Solomon's firstborn.

65. MARY THE DAUGHTER OF DAVID

Joseph was the son of David and Mary was also the daughter of David. Therefore was Mary promised in marriage to Joseph her kinsman, as it is said in the gospel: "O Joseph, son of David, fear thou not to take to wife Mary thy bride, for that which is to be born of her is of the Holy Spirit, the Word of God."[1]

And there was born of her, God the Word, Light of Light, Son of the Father, Who came and delivered His creation from the hand of Satan and from Sheol: and from death He hath delivered all of us who have believed in Him; He hath drawn us to His father and hath raised us up into heaven His throne, to become His heirs; for He is a lover of mankind, and unto Him praise belongeth forever.

66. THE KING OF ROME

The kingdom of Rome was the portion and dominion of Japhet, the son of Noah. They planned and they made twelve great cities, and Darius built the greatest cities of their kingdom: Antioch, Tyre, Parthia and Rome, and those who reigned dwelt there; and King Constantine built Constantinople after his own name... the sign of the Cross having appeared to him during the battle in the form of stars cut in heaven, he was delivered out of the hands of his enemy; and from that time onwards the Kings of Rome made their habitation there.

Darius had many descendants; and from Darius to the days of Solomon were eighteen generations. And of his seed was born a man whose name was Zanbares, who in his wisdom, made a drawing of the astrolabe,[2] and placed stars therein, and a balance for the sun. And he visioned what would happen in those days; that the kingdom would not remain to the children of Japhet but would depart to the seed of David, of the tribe of Shem. And when he thus saw, he sent a message to David the King, saying: "Take my daughter for thy son." *And David the King took her, and gave her to Solomon his son, and Solomon begot a son by her and called his name Adramis.*

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[1]Matthew 1:20

[2]Instrument for observing the positions of the celestial body now superseded by the sextant.

Zanbares died before this and Baltasor, who was of his kinsmen, became king. He lacked male offspring to reign after him upon his throne, and he was jealous lest the children of his father should reign after him. And he sent a written message to Solomon the King, saying, "Hail to the greatness of thy kingdom, and to thy honourable wisdom! Do give me thy son whom I will make king over the city of Rome. For I have not been able to father male children, but only three daughters. I will give him whichever of my daughters he pleaseth, and I will give him my throne, and he shall be king, he and his seed after him in the city of Rome forever."

When King Solomon had read this letter, he meditated, saying: "If I keep back my son he will send to the King of the East, who will give him his son, and that which I have planned will be made void; therefore I will give him my son." And he took counsel with his counsellors of the house of Israel, and he said unto them: "We have already given our son and our children to the country of Ethiopia, and Israel hath a kingdom there. And now, so that we may have a third kingdom, the country of Rome, I will send Adramis, my youngest son.

Hold it not against me as an evil thing, that formerly I took away your sons, for it is a pleasing thing to God that the men of Ethiopia have learned His Name, and have become His people. In like manner the men of Rome, if we give them our children will become the people of God. The people of Israel have taken the kingdom of Ethiopia and the kingdom of Rome. Give ye your youngest sons as before ye gave the eldest and let those of middle age stay in our city."

Then the men of Israel rose up and took counsel, and returned, and said unto him: "We will speak this matter unto the King, and he shall do his will." And he said unto them: "Make me hear what ye would say." And they said unto him: "Thou hast already taken the eldest son from our houses, and now take the youngest of the children." And he was pleased with this counsel, and he did for them as they wished.

And he brought forward his son Adramis, who did take some of the nobles of the lower grades of the house of Israel, and they gave him a priest of the tribe of the Levites whose name was Akimihel, and they set Adramis upon the king's mule, and cried out to him: "Hail! Long live the royal father!" And all the people said: "It is right and proper."

And they anointed him with the holy oil of kingship, and commanded him to keep all the laws of the kingdom, and they made him to swear that he would worship no other god except the God of Israel. And they blessed him as they had blessed David his brother, and admonished Adramis even as they had admonished David, and they accompanied him on his way as far as the sea coast.

And Solomon the King wrote and sent a letter saying: "Peace be to Baltasor, the King of Rome! Take my son Adramis, and give him thy daughter and make him king in the city of Rome. Thou didst wish for a king of the seed of David my father, and I have done thy will. Also I have sent unto thee his nobles, fourteen on his right hand and fourteen on his left, who shall keep the Law with him and be subject unto thee according to thy will." And they arrived there with the ambassadors of the King of Rome, together with much splendour and all the equipment that was required for the country of Rome.

And they came to the city of Rome, to Baltasor the King, and they repeated all that Solomon had sent them to say, and delivered over to him his son. And Baltasor rejoiced exceedingly, and gave him his eldest daughter, whose name was Adlonya; and he made a great marriage feast according to the greatness of his kingdom, and established him over all his city of Rome. And he blessed him, for he was noble in stature, and his wisdom was marvellous, and he was exceedingly mighty in his strength.

One day Baltasor wished to test his knowledge in the trying of cases. A man, the owner of a vineyard, came to him and appealed to him, saying: "My Lord, Arsani, the son of Yodad, hath laid waste my vineyard with his sheep. And behold, I have seized his sheep and they are in my house; what decision wilt thou come to in respect of me?" And the owner of the sheep came to the King and made an appeal to him, saying: "Give me back my sheep, for he hath carried them off because they went into his vineyard." And the King said unto them: "Go ye and argue your case before your King Adramis, and whatsoever he shall say unto you, that do." And they came and argued their case before him.

Then Adramis asked him, saying: "How much of the vineyard have the sheep eaten? The leaves, or the tendrils or the young grapes, or the

shoots by the roots?" And the owner of the vineyard answered and said unto him: "They have eaten the tendrils and the branches that had grapes upon them, and there is nothing left of the vines except the twigs by the roots." Adramis then asked the owner of the sheep: "Is this true?" And the owner of the sheep answered and said unto him: "My lord, they ate only the tendrils with leaves on them."

Adramis then answered and said: "This man saith that they ate the grapes; is this true?" And the owner of the sheep answered and said: "No my lord, but they ate the blossoms before they had formed into grapes."

67. THE FIRST JUDGMENT OF ADRAMIS, KING OF ROME

Adramis then said unto them: "Hearken ye to the judgment which I will declare unto you. If the sheep have destroyed all the shoots from the root of the vine, then they all belong to thee. And if they have eaten the leaves of the branches, and the blossoms of the grapes, take the sheep, shear their wool, and take also the young sheep which have not yet brought forth young ones. But the sheep which have already brought forth young ones for the first time, leave to the owner of the sheep."

All those who heard the judgment which he pronounced, marvelled, and Baltasor said: "Verily, this judgment is a judgment of the people of the God of Israel. Henceforth judge him that hath a case at law, wage war with him that would wage war, rule him that would be ruled, keep alive him that should be kept alive, and pass the judgment that ought to be passed according as men would be judged, and take this city to thyself and to thy seed after thee."

And all the men of the city of Rome were well pleased, and they made Adramis king over them, and they rejoiced in him with a great joy; for it happened thus by the Will of God.

After this, a fever seized Baltasor, and he sent Adramis to the war, and into everything that he wished, whilst he himself remained in the city; after this Baltasor died, and Adramis directed the kingdom. And the city of Rome became the possession of Adramis and of his generations

after him, *for by the Will of God the kingdoms of the world were given to the seed of Shem, and slavery to the seed of Ham, and the handicraft is of the seed to Japhet.*[1]

68. THE KING OF MEDYAM

The king of Medyam was of the seed of Shem. For of the seed of Isaac was Esau, who went forth from his mother's womb with Jacob clinging to the sole of his foot; and Jacob carried away the right of the firstborn from Esau for the sake of a bowl of porridge.

And the name of Esau's kingdom was called, according to his name of contempt, "Edom", for the meaning of Edom is "lentils;" and because of this the seed of Esau were called "Edomites." For through the greed of his belly he forsook and lost the right of the firstborn of the seed of Shem.

And unless the soul be restrained by temperance, it will bring down into a net the whole lust of the belly which is of the body. For the body is greedy, but temperance restraineth the soul, and therefore Paul said: "That which the soul doth not wish the body wisheth; and that which the body doth not wish the soul wisheth, and so each contends against the other."[2] I If a man willeth a thing and his soul joined itself with his desire he becometh like Christ.

The Apostles say that Christ is the Head of every man who travelleth upon the straight road. And our Lord said unto His disciples: "Walk in the Spirit and perform ye not the lusts of your bodies." And when they heard this they forsook all the lust of the flesh, and they said unto our Lord: "Behold now, we have forsaken everything and followed Thee; what is our reward?" And our Saviour said unto them: "Ye have made your bodies like unto those of the angels, and ye shall do mighty deeds even as I do. And behold, I have given you authority to raise the dead, and I have given you power to heal the sick and ye shall trample upon all the power of the enemy. And at My second coming ye shall judge and put to shame the Twelve Tribes of Israel, because they have not

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[1]Genesis 9:18-17 [2]Galatians 5:17

believed on Me, and have treated My glory with contempt. As for those who believe in Me, ye shall magnify them and shall make them to rejoice with you in My kingdom."

69. THE KING OF BABYLON

It came to pass in days of old that there lived in the kingdom of Manasseh, King of Israel, a certain man whose name was Karmin, and he was a fearer of God, and he gave many alms and offerings to the poor of Israel. And when he made offerings to the House of God, he did so with sincerity, and his tithe he gave double; and he was good in all his ways, and there was no evil whatsoever before him. But Satan, the enemy of all good, became envious of him, for he saw that his course in life was good.

And that man Karmin was exceedingly rich in camels, horses, flocks of sheep, herds of cattle, gold and silver and fine apparel, and he used to feed the mule of the king in Armatem, a city of Israel. His native place was the country of Judah, his father's portion, but because of his love for wealth, he departed into Armatem to dwell there, and Israel allowed him to settle there because of his riches; for he was exceedingly rich and had many possessions, and the governors of Judah were afraid of him.

70. CONCERNING LYING WITNESSES

And there was a certain depraved man of the seed of Benjamin, whose name was Benyas, who used to lead the mule of the King of Israel, and Karmin used to feed him, together with the mule of King Manasseh. And among the neighbours of Karmin there were certain men who were envious of him because of his pastures and wells, and because of the multitude of his flocks and herds and servants... for the region where he had settled was the inheritance of their fathers, and for this reason they wished to drive him away from their country.

So they kept watch upon Benyas, the leader of the King's mule, with evil intent, and they slandered and abused Karmin, and said unto Benyas: "This Karmin hath blasphemed the King of Israel, the

anointed of God, saying: 'This king is not the son of a free woman, but the son of an old woman servant who was bought for two measures of grain to work at mill and brickmaking.' Do thou take this case against him to the king and accuse him, for we will be thy witnesses before the king, and we will not let thee be put to shame." And they made a covenant together, and they swore to him that they would bear false witness against Karmin, by whose tongue such words were never uttered, and into whose mind such thoughts had never entered.

So Benyas went to his Lord, the King, and told him all this matter. And the King said unto him: "Is there any man who hath heard this with thee?" And Benyas answered and said unto him: "Yes my Lord, there are some who have heard... two of the nobles of Israel who belong to Armatem." And the King said unto him: "Go now and bring them here secretly so that we may find out whether they agree with thy words; and if they do, we will cut off the head of Karmin."

Benyas then departed and brought Zaryos and Karmelos, of the tribe of Manasseh... for it had been agreed between them that they would not put him to shame before the King, in the matter of their lying testimony.

And these two men agreed together and planned when they were on their way, saying: "When we have spoken to the King, if he shall ask us afterwards separately so that he may find out the truth of our words: 'Where did you hear these words?' we will each of us answer and say: 'When we were drinking wine with him.' And when he shall say to us: 'What day was this?' we will say: 'Five days after the new moon.' And when he saith unto us: 'What time of the day?' we will say unto him: 'At the ninth hour, where he was sitting with us, and we were drinking wine together.' And when he shall ask us saying: 'What did ye drink out of and where were you sitting?' we will say unto him: 'Out of cups of gold, and our seats were in the hall of his house where the cushions were placed'."

And they agreed together on this evil plot while they were on the way to the King.

When they arrived in the presence of the King, Benyas brought them forward, and the King questioned them... and they repeated to him all

their lying counsel. And he asked them as they had surmised on the road... the occasion, the day and the hour of their drinking, and their sitting in the hall and they told him.

And when the King had enquired into all this matter, and dismissed them, he called the captain of his host who stood before him, and said unto him: "Go at dawn of day tomorrow and surround the house of Karmin and let not any of his people escape thee, neither man nor woman, and slay them all with the sword. As for Karmin, cut of this head, and bring hither all his possessions, his goods, all his flocks and herds and his gold and silver."

And those liars rejoiced and returned to their district, and they went in to the house of Karmin and held converse with him with words of peace, and they paid him compliments, and they spoke kindly before his face, evil being in their hearts. Then was fulfilled on them the prophecy of David, who said: "Those who speak words of peace with their neighbour and have evil in their hearts, reward them according to the evil of their works and according to the evil of their thoughts."[1]

And they drank themselves drunk in the house of Karmin, and they fell asleep there with him; but when they had fallen asleep, behold, the Angel of God was sent to Karmin, and he awoke him and said unto him: "Leave all thy possessions and save thyself, for soldiers have been commanded by Manasseh the King to cut off thy head. Take as much of thy riches as thou canst carry, and flee into another country, for this Manasseh is a slayer of the prophets and a seeker after the blood of innocent men."

Then Karmin rose up immediately and sought out his treasure in gold and took it, and he awoke his wife and his two sons, also his chosen servants, and loaded them with possessions of great value, and went forth by night.

He sent off his wife and his sons with two servants to Jerusalem, and he himself departed with two of his servants to a remote country, a distance of three months journey; and he arrived in Babylon. And so he came to

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[1]Psalm 28:3,4

Balaon the King of Babylon, and gave him gifts, and related unto him what had happened to him. And Balaon sympathized with Karmin, and gave him a habitation near the house of his merchant, who had departed to a far country for a period of three years.

And those men, Zaryos and Karmelos, who had made lying testimony against Karmin, were killed drunk in bed in Karmin's house.

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And the wife of the merchant loved Karmin, and she was seduced by him, and became with child. The husband of the woman had left on his journey when she was with child, and she delivered and gave the child to a nurse who brought it up. Then, in the second year she went astray and became pregnant with child by Karmin, for the person of Karmin was exceedingly good in Israel. And the woman wished to throw the child whom she had conceived into the river when he was born and to wait for her husband, the merchant, as if she had not gone astray, and had not done anything wrong, even as the wicked woman, who, having wronged her husband and washed herself, sitteth down like a woman who hath done nothing, and she sweareth an oath falsely.

And at that time the wife of Balaon, the King of Babylon, also conceived and brought forth something which was like an eagle... like a bird, but altogether without wings. And she called a handmaiden who was a favourite, and sent the thing away in a wicker-basket and commanded her to cast it into the river, without letting anyone know about it.

And the time came for the wife of the merchant to give birth, and she brought forth a man-child, comely in form and worthy of compassion. And without suckling it she called to her favourite handmaiden, and put it into a box and commanded her to throw him into the river without anyone knowing about it, for she was afraid of her husband.

That same night two women were delivered of child, the merchant's wife and the wife of the King, and at daybreak the two women sent their handmaidens to cast their children into the river.

By the Will of God these two handmaidens met each other before they had thrown the children into the river, and they talked, and the handmaiden of the Queen asked the handmaiden of the merchant, saying: "What is in thy box?" And she showed her the beautiful child. And she further said unto her: "Why hast thou brought him here?" And the merchant's handmaiden said unto her: "Because the wife of my lord hath gone astray with a certain Israelite, and she conceived and brought forth this child, and she hath commanded me to throw him into the river." And the Queen's handmaiden said unto her: "Why does she not bring up a child who is so beautiful?" and the merchant's handmaiden said unto her: "Her husband left her with child and she brought forth a child, and is rearing him; how then can she rear this other child who is of a strange and alien seed?"

Then the merchant's handmaiden asked the Queen's handmaiden, saying: "What hast thou in thy basket?" And the Queen's handmaiden said unto her: "My lady brought forth a child that hath not the appearance of a man but that of a wingless eagle, and she hath commanded me to throw it into the river. So now, give me this child of thine that I may give it to my mistress, and do thou take this bird and cast it into the river." And they did so.

And the handmaiden of the Queen took the child of Karmin to her mistress, and the Queen rejoiced, and it was reported to the King that the Queen had borne a son. And the Queen gave the boy to the nurses, and he grew up in the palace of the King, and she called his name Nebuchadnezzar... which being interpreted means, "Saved by the feather of a bird."

So then, the King of Babylon is of the seed of Shem, and he came and overthrew Jerusalem by the Will of God, and he carried away captive the Children of Israel... and he made them to wander in Babylon with the grandchildren of Manasseh.

The King of Babylon was so very rich that he set up a pillar of gold on the plain of Babylon sixty cubits high, and he was very arrogant, and he used to say: "I make the sun to shine in the heavens;" and he worshipped idols. But God abased and humbled him so that he might know Him, and He set his portion with the beasts of the field . And when he knew

the name of the Lord, after seven years, He had compassion upon him, and brought him back in repentance. And the kingdom of Babylon[1] was his, and it belonged to those who were of his seed forever.

71. THE KING OF PERSIA

The King of Persia is likewise of the seed of Shem. Judah had two sons, and he had given Tamar to his eldest son, but he died. Judah then sent his younger son to her, that he might bring forth seed and inheritors to his brother by his brother's wife, but he did that which God hated, for he did not wish to raise up seed to his brother as his father Judah had commanded him; so when he lay with Tamar he made his seed to go upon the ground, so that it might not germinate in her womb and be called the seed of his brother. Rather, he wished to raise up children by his own wife in his own name. And when God saw his evil act He turned His face away from him and slew him.

Then Judah, the father-in-law of Tamar, brought her back and set her in the house of her father, and said unto her people: "Keep carefully this Israelite woman, and let her not defile herself with an alien... for I have a small son, and if God will let him grow up, I will give him to her."

One day, while Tamar was living as a widow in her father's house, behold Judah, her father-in-law came to the place where his sheep were. And when Tamar heard that her father-in-law had come there, she cast away from her the apparel of widowhood and dressed herself in splendid garments, and she veiled herself after the manner of an harlot...and she followed him and sat down.

Judah then sent a message to her, saying: "I wish to be with thee." And she said unto him: "What wilt thou give me for my hire?" And he said unto her: "I will send to thee in the morning early, a lamb." She then said unto him: "Give me a token until thou givest me the lamb." Judah then gave her his staff, his ring, and the close-fitting cap that was under his outer garment.

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[1]Modern-day Iraq

After he had slept with her, she took the things and departed unto her house. When he sent the lamb unto her early in the morning, and his servants enquired saying: "Where is the house of the harlot?" It was said unto them: "There is no harlot in our town." So they returned into their city and told him that there was no harlot in that town. And Judah said: "Leave it... the Will of God be done."

When Tamar conceived and they told her father-in-law this, he went and took the elders of Israel to the father of Tamar, and said unto him: "Bring to me thy daughter Tamar who hath conceived, that we may stone her with stones even as Moses commanded, for she hath brought reproach upon the house of Israel."

When it was reported to Tamar, that her father-in-law spoke thus, she brought out the staff, the ring and the cap, and gave them to her father, and said unto the elders of Israel: "The owner of these things hath seduced me; let them stone me with him... with stones."

When Judah saw his possessions he recognized them, and he said: "Tamar is more righteous than I."[1] Then he left and came to his house. And Tamar brought forth twins, two nations... Perez and Zara. Persia[2] was founded in the name of Perez, and he ruled over it and his seed after him, and they were called Persians. Behold, it is proved that the King of Persia is of the seed of Shem.

72. CONCERNING THE KING OF MOAB

The King of Moab is also of the seed of Shem, for when God made Abraham to depart from his father's country into the land of Harran, He made Lot to pass over into the land of Sodom and Gomorrah, then He sent His Angels, Michael and Gabriel, to bring out Lot and to burn up the cities of Sodom and Gomorrah; and they destroyed them and brought out Lot with his children.

The wrath of God had come down on the city of Sodom as a rain of fire from heaven, which burned up mountains and hills, stones and earth,

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[1]Genesis 38:13-26 [2]Modern-day Iran

and lightnings and peals of thunder came down mingled with the crashing sound of the wrath of God, and a cloud of fire made the heat to emit smoke.

When all this uproar was being heard, the Angels said unto Lot: "Turn not around after ye have gone forth from the city, turn not round that ye die not." But when Akmaba the wife of Lot heard this she did turn around so that she might see the city of her father and her mother, and she became a pillar of salt... and she remaineth thus to this day, to this very day.

As for Lot, God made him to dwell in the mountains of Ararat, and there he planted a new vineyard, but his daughters made their father to drink wine, and they plotted a wicked plot, and they said: "Why shall the possession of our father be wasted? Our mother has been destroyed on the road, and there is no one here to marry us." And they made their father drunk, and his elder daughter lay with him whilst his mind was clouded with wine, and Lot the righteous man did not know when his daughter lay with him and when she rose up from him, for his mind was clouded with strong drink, therefore the act of lying with his daughter was not reckoned against Lot as sin, for he did it unknowingly.

And his elder daughter brought forth a child, and she called him "Moab," which being interpreted means, "From my father, on my knee." Moab then was the father of the Moabites and the Agarenes. Behold now, it is clear that the King of Moab is of the seed of Shem.[1]

73. THE KING OF AMALEK, A DESCENDANT OF LOT

And it came to pass that when the elder daughter of Lot had brought forth her son, she said unto the younger daughter: "Come, let us make our father drink wine, so that thou also may company with him and get offspring." Again they prepared wine, and they spoke to him the words of deceit, and said, unto him: "Drink wine, O father... so that thy heart may be comforted." And he, the simple man, drank and became drunk, and again when he had drunk and his mind was clouded with wine, the

[1]Genesis 19:30-38

younger daughter came and lay with him, and he did not know of her Living with him, or her rising up from him. And she also conceived and gave birth to a son, and she called him, "Ammon", and he is the father of the Amalekites. Behold now, it is clear that the King of Amalek is also of the seed of Shem.[1]

74. THE KING OF THE PHILISTINES

And behold, how the seed of Samson reigned over the Philistines. Samson was of the seed of Dan, one of the twelve sons of Jacob, and he was the son of a handmaiden of Jacob.

The Angel of the Lord had appeared to the mother of Samson and said unto her: "Keep thyself from all pollution and company with no other man except thy husband... for he who shall be borne of thee shall be a Nazarite, holy to the Lord, and he shall be the deliverer of Israel from the hand of the Philistines."[2] And then she brought forth Samson.

And again the Angel appeared unto her and said unto her: "Thou shalt not let a razor go upon his head, and he shall neither eat flesh nor drink wine, and he shall marry no strange woman but only a woman of his own people, and from the house of his father."[3] And how God gave him strength ye have heard from the Book of Judges.[4] But Samson transgressed the commandment of God and married a daughter of the uncircumcised Philistines.

Because of this God was wroth, and He delivered him into the hands of men of the uncircumcised Philistines, and they blinded his eyes, and they made him act as a clown in the house of their king.

When Samson pulled the roof down upon them, he had killed seven hundred thousand of them with the iron, with the stone and with his staff, and with the jaw of an ass. For their number was as that of the locusts, until he released Israel from the service of the Philistines.

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[1]Genesis 19:30-38
[2]Judges 13: 2-5
[3]Judges 13:9-14
[4]Judges 15, 16

Delilah had conceived by Samson, and whilst she was with child Samson died with the Philistines, and Delilah brought forth a son and she called his name "Menahem", which means being interpreted, "Seed of the strong man."

Delilah was the sister of Maksaba, the wife of the King of the Philistines, and Samson slew the King of the Philistines in his palace with his people and his household, and died with him. Then Delilah went to her sister Maksaba, the Queen of the Philistines.

Both women were beautiful and they had no children, but both had conceived... and the husbands of both were dead. The two women loved each other exceedingly, with their love for each other not as the love of sisters, but that of the mother for the child, and of the child for the mother; even so was their love.

The rulership over those who were left of the slaughter made by Samson in the palace of the King was in the hands of Maksaba, for none of the mighty men of war of the kingdom of the Philistines were left, and therefore Maksaba ruled over those that were left.

And they spoke to her morning and evening, saying: "We have no other king except thyself, and except that one that shall go forth from thy belly. If our god Dagon will do a favour unto us, that which is in thy belly shall be a son, who shall reverence our god Dagon and shall reign over us. And if it be a daughter we will make her to reign over us, so that thy name and the name of Kwolason our lord, shall be your memorial over us."

Maksaba brought forth a man-child and all the men of the Philistines rejoiced, and they did homage to her and sang, saying: "Dagon and Bel have honoured and loved Maksaba, and the seed of Kwolason is again with us."

Delilah also bore a son, and the two women brought up the children in great state and dignity; and when the children were five years old they ate and played together before them, and the mothers made garments of costly material for them, and set daggers above their loins, and chains of gold on their necks. And the people seated the son of Maksaba on the throne of his father, and made him king over the Philistines.

75. HOW THE SON OF SAMSON SLEW THE SON OF THE KING OF THE PHILISTINES

Akamhel, the son of Samson, spoke unto his mother Delilah, saying: "Why am I not reigning and sitting upon this throne?" And his mother said unto him: "Cease my son. This throne did not belong to thy father, and this city was not thy father's city; when the God of thy father let thee grow up thou shalt go to thy father's throne." And her son said unto her: "I will neither forsake thee my mother, nor Maksaba my aunt, and I will be king here."

One day the two youths were drunk after their meal was ended, and the doors were shut. The two women were sitting together about to eat flesh; the two youths were playing before them, and they ate with them, and a maidservant held the dish between them. Then Akamhel, the son of Delilah, took from the dish a piece of flesh which would fill both his hands, and put it to his mouth, and Tebreles the son of Maksaba, the Queen of the Philistines, snatched away that part of the flesh that was outside his mouth. And Akamhel drew his sword and cut of this head, and it fell into the dish before he could swallow what he had seized; and his body fell upon the pavement of the house, and his hands and feet twitched convulsively, and he died.

Fear and dismay laid hold upon their two mothers, and they spoke not a word to anyone because they were afraid, but they swallowed the food which was in their mouths, and they looked at each other, not knowing what to do.

Then a handmaiden rose up and took the head of Tebreles out of the dish, and put it back on its neck and covered it with her garment... And Delilah rose up and seized the sword of the dead son of her sister, and went to kill her own son Akamhel, but he saved himself by hiding behind a pillar.

Then her sister róse up and seized her, saying: "Why should we be destroyed through their quarrel? This youth is spring of a bad root and cannot bear good fruit; come my sister, let him not destroy thee also."

So she took the sword from her hand, and fetched rich purple clothing which kings wear, and she gave it to him, and she spoke kind words unto him, saying: "Take the apparel, my son, and thou thyself sit upon the throne of their kingdom of the Philistines."

Akamhel raged like a savage bear, for he wanted to slay both women until they decided to leave the house... and they went out, and when he had made them to leave the house he took the purple apparel, and went out. The women then came back and made the dead body ready for burial, and they buried it secretly.

When the time for the evening meal had come, the young men and their maidservants searched for their king and found him not, and they asked about him, and his mother said unto them: "Your king is sick, and this man will sit in place of him." And they took him and set him on the throne, and they prepared a feast and rejoiced.

And from that time onward the son of Samson reigned over them, and there was none who transgressed his orders. He had committed this act of murder fifteen winters after he was born, and the kingdom of the Philistines became his and his seed's after him. So then, it is proven that the kingdom of the Philistines belongeth to the seed of Shem.

76. ABRAHAM'S JOURNEY INTO EGYPT

When God had given unto Abraham glory and riches, he lacked a son. And Sarah and Abraham talked together on their bed, and he said unto her: "Thou art barren." And she said unto him: "It is not I who am barren but thyself." And they continued to discuss the matter and to dispute about it.

And there came a famine in the land of Canaan, and Abraham heard that there was food in the land of Egypt, the country of Pharaoh. So, as Abraham had spent all his possessions in charity to the poor during the days of the famine, and not having provided for the morrow, when the famine waxed strong in the land of Canaan, he lacked food to eat. And he said: "I give thanks unto God that what he hath given unto me I have expended on my servants. But as for thee Sarah, come, let us go into the

land of Egypt in order to save ourselves from death by famine. "And she said unto him: "Thy will be done O my Lord, and if thou die I will die with thee, and if thou live I will live with thee; it is not for me to oppose thy word." And they rose up and set out on the journey to Egypt.

When they drew nigh to Egypt, Abraham said unto Sarah: "One thing I must ask of thee; and Sarah said: "Speak, my Lord." And he said unto her: "I have heard that the habits of the Egyptians are lawless, and that they live in idolatry and fornication. So, when they have seen thee they will plot evil against me, and slay me because of the charm of thy beautiful form; for there is among them no one that can be compared unto thee.

And now, in order to save my life, do say, if they happen to ask thee questions about me, 'I am his sister,' so that my soul be saved from death by the hand of the strangers." And Sarah said: "Thy will be done. The word which thou tellest me I will speak, and what thou asketh of me I will do." And they wept and worshipped God, and they came into the great city of the King of Egypt.

When the Egyptians saw Abraham and Sarah they marvelled at the beauty of their appearance, for they imagined that they had been brought forth by the same mother. And they said unto Abraham: "What is this woman to thee?" And Abraham said unto them: "She is my sister." Therefore the people made a report to Pharaoh that a couple of lovely form had arrived, one a woman and the other a young man, and that there was no one beautiful like unto them in all the land.

Pharaoh rejoiced, and he sent a message to Abraham, saying: "Give me thy sister that I may marry her to myself." And Abraham pondered in his mind, saying: "If I keep her back he will kill me and take her;" so he said: "Do so, provided that thou make me well comfortable." Pharaoh then gave him one thousand silver pieces and took Sarah to make her his wife; and he brought her into his palace, and set her upon his bed and Pharaoh the King of Egypt prepared to company with her.

But behold the Angel of the Lord appeared unto him by night carrying a sword of fire, and he drew close to him, and he lighted up the whole chamber with his fiery flame, and he wanted to slay Pharaoh.

Pharaoh fled from one wall of the chamber to the other, and from one corner of the chamber to the other; wherever he went the Angel followed him. Then Pharaoh stretched out his hands and said unto the Angel: "O Lord, forgive me this my sin." And the Angel said unto him: "Why dost thou attack the wife of another man?" And Pharaoh said unto him: "O Lord, slay thou not innocent blood, for he said unto me 'She is my sister,' and therefore I took her to myself innocently. What shall I do to deliver myself from thy hands?" And the Angel said unto him: "Give Abraham's wife back to him, and give him a gift, and send him away to his own country."

Then Pharaoh called Abraham and gave unto him his wife Sarah, together with a handmaiden whose name was Hagar, and he gave unto him gold and silver, and costly garments, and sent him away in peace.[1]

So, Abraham and his wife returned to their country in peace. And Sarah said unto Abraham: "I know that I am barren. Take thou the handmaiden whom Pharaoh gave unto me; it may be that God will give thee seed in her. As for me, my person is old and withered, and the flower of my body hath dried up."

And she gave Hagar unto him. And Abraham took Hagar and she conceived by him, and she brought forth a son and called his name Ishmael, which means, "God hath heard me."[2]

Afterwards God gave Abraham seed from his wife Sarah and he fathered Isaac, but Sarah became jealous of Ishmael the son of the handmaiden, because he would reach manhood before her son, and she said in her heart: "It may be that he will slay my son and inherit his father's house."

Abraham then offered up offerings to God and said: "Lord, what shall I do in respect of Ishmael my son, my firstborn? I wish that he may live for me before Thee, but Sarah my wife is jealous because Thou hast given me seed in her old age." Ishmael was fourteen years old before Isaac was born.

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[1]Genesis 12:14-20 [2]Genesis 16:3-16

And God said unto Abraham: "What Sarah said is true; cast out the handmaiden with her son Ishmael. Let Ishmael live before Me, and I will make him a great nation, and he shall father twelve nations and shall reign over them; but I will establish My covenant with Isaac My servant, the son of Sarah, and in him I will bless all the nations of the earth, and in the heavens also I will make him king."[1]

For as God swore, He gave all the kingdoms of the world to the seed of Shem, also an exalted throne and dominion, even as his father Noah, by the word of God, blessed his son Shem, saying: "Be lord to thy brethren and reign over them." *And this that he said had reference to the Redeemer, the King of us all, Jesus Christ the King of heaven and earth, Who magnified kings, and who when He pleaseth brings down their power; for unto Him belong power and dominion over all created things for ever and ever.*

77. THE KING OF ETHIOPIA RETURNS TO HIS COUNTRY

And the King of Ethiopia returned to his country with joy and gladness; and marching along with their songs, their pipes and their chariots, like an army of heavenly beings, the Ethiopians arrived from Jerusalem at the city of Wakerom in a single day... and they sent messengers to announce their arrival to Makeda the Queen of Ethiopia, and to report to her how they had found every good thing, and how her son had become King, and how they had brought the heavenly Zion.

And she caused all this glorious news to be spread abroad, and she made a herald to go round about in all the country that was her dominion, ordering the people to meet her son, and especially the heavenly Zion, the Tabernacle of the God of Israel. And they blew horns before her, and all the people of Ethiopia rejoiced, from the least to the greatest... and the soldiers rose up with her to meet their King.

And she came to the city of the government, which is the chief city of the kingdom of Ethiopia; which in later times became the chief city of the Christians of Ethiopia... and in it she caused to be prepared numerous

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[1]Genesis 12

perfumes from India, to be used there. And her son came by the Azyaba road to Wakerom, then came forth to Masas, ascended to Bur and arrived at the city of the government, the capital city of Ethiopia, which the Queen herself had built and called "Dabra Makeda", after her own name.

David II the King came with great pomp unto his mother's city, and then it was that she saw in the heights the heavenly Zion sending forth light like the sun. And when the Queen saw this, she gave thanks unto the God of Israel, and praised Him. And she bowed low and reverenced Zion, and threw up her head and gazed into the heavens and thanked her Creator... then she clapped her hands together and sent forth shouts of laughter from her mouth, and danced on the ground with her feet; and she adorned her whole body with joy and gladness.

Pavillions and tents were placed at the foot of Dabra Makeda on the flat plain by the side of good waters... and they slaughtered thirty-two thousand stalled oxen and bulls. And they set Zion upon the fortress of Dabra Makeda, and made ready for her three hundred guards who wielded swords to watch over the Tabernacle of Zion, together with her own men and her nobles, the mighty men of Israel. And her own guards were three hundred men who bore swords, and in addition to these her son David had seven hundred guards.

They rejoiced exceedingly with great glory and pleasure and they were arrayed in fine and costly apparel, for the kingdom was directed by her... from the Sea of Aleba to the Sea of Oseka, and everyone obeyed her command.

Queen Makeda had such great honour and riches, that none before her ever had the like, and none after her shall ever have the like. In those days Solomon was King in Jerusalem, and Makeda was Queen in Ethiopia. Unto both of them were given wisdom, glory, riches, graciousness and understanding, and beauty of voice, eloquence of speech and intelligence. Gold and silver were held as cheaply as brass, and rich fabrics wherein gold was woven were as common as linen garments... and the cattle and the horses were innumerable.

78. HOW QUEEN MAKEDA MADE HER SON KING OF ETHIOPIA

On the third day of the celebrations Makeda delivered over to her son seventeen thousand chosen horses, which were to watch the army of the enemy, and one thousand chosen mules, apparel of honour, gold and silver measured by the omer:[1] and she delivered over to her son everything that was his by law, and the throne of her kingdom.

And the Queen said unto her nobles: "Speak ye now, and swear by the heavenly Zion that ye will not make women queens or set them upon the throne of the kingdom of Ethiopia, and that no one except the male seed of David, the son of Solomon the King, shall ever reign over Ethiopia, and that ye will never make women queens." And all the nobles of the king's house swore, also the governors, the councillors and the administrators.

And she made Almeyas and Azariah the chief of the priests and the chief of the deacons, and the sons of the mighty men of Israel performed the Law, together with their King David in the Tabernacle of Witness... *and the kingdom was made anew.*

Then the hearts of the people shone at the sight of Zion, the Tabernacle of the Law of God... and the people of Ethiopia cast aside their idols, and they worshipped their Creator, the God Who had made them. And the men of Ethiopia loved the righteousness and justice that God loveth.

They forsook their former fornications and chose purity in the camp that was in the sight of the heavenly Zion. They forsook the pleasure of the gods who were devils, and chose the service and praise of God.

The daughters of Jerusalem suffered disgrace, and the daughters of Ethiopia were held in honour; the daughter of Judah was sad, but the daughter of Ethiopia rejoiced.

The people of Ethiopia were chosen from among idols and graven images, and the people of Israel were rejected. The daughters of Zion were rejected, and the daughters of Ethiopia were honoured... for God

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[1]Hebrew measure; about half a gallon dry measure.

accepted the peoples who had been cast away, and rejected Israel, *for Zion was taken away from them and she came into the country of Ethiopia... for wherever God is pleased for her to dwell, there is her habitation.*

And Makeda, the Queen of Ethiopia, gave the kingdom to her son David II, the son of Solomon, the King of Israel, and she said unto him: "Take the kingdom, I have given it unto thee. I have made King him whom God hath made King, and I have chosen him whom God hath chosen as the keeper of His Tabernacle".

Then the king rose up and girded his apparel, and he bowed low before his mother, and said unto her: "Thou art the Queen, O my Lady, and I will serve thee in everything which thou commandest me, whether it be to death or whether it be to life. Wheresoever thou sendest me I will go, and whatsoever thou commandest me to do, that I will do. For thou art the head and I am the foot, and thou art the Queen and I am thy slave; everything shall be performed according to thy order and none shall transgress thy commandment.

And behold, we have brought with us the whole Law of the kingdom and the commandment of God, which Zadok the High Priest declared unto us when he anointed me with the oil of sovereignty in the house of the sanctuary of God... the horn of oil, which is the unguent of priesthood and royalty, being in his hand. And he did unto us that which was written in the Law... and we were anointed... Azariah to the priesthood and I to the kingdom; then Almeyas, the mouth of God and keeper of the Law and of Zion... the ear of the King in every path of righteousness.

They also told us and made us to understand that we bear death and life, and that we are like a man who hath fire in his left hand and water in his right, and who can put his hand into whichever he pleaseth. For punishment and life are written therein.

And so, Almeyas and Azariah brought forth that writing which was written before God and before the King of Israel, and they read it before Makeda and before the great men of Israel. And when they heard these words, all those who were round about bowed down and made obeisance, and they glorified God, He who had made them hear these words

and had given them this commandment, so that they might perform the justice and judgment of God.

The Queen then said unto her son: "My son, God hath given unto thee righteousness... walk thou therein and withdraw not thyself from if for ye are the guardians of the Law of God and the guides of His commandments... ye are the men of the House of God and the guardians of Zion, the Tabernacle of the Law of God."

79. WHAT YE SHALL EAT: THE CLEAN AND THE UNCLEAN

This is what ye shall eat: the ox, the sheep, the goat, the buffalo and the antelope, the gazelle, and every creature with a cleft hoof eat ye, and also the creatures that chew the cud. But ye shall not eat the camel, the rabbit and the coney, for they chew the cud but their hoofs are not cleft. The wolf and the pig ye shall not eat, for their hoofs are clean but they do not chew the cud... Ye shall not eat what is unclean.

Whatsoever is in the waters with fins and scales, eat ye; but whatsoever is unclean therein, eat ye not. Among birds everything that is clean eat ye, but ye shall not eat the following: the eagle, the vulture, the raven, the ostrich and the owl, nor the seagull, the hawk, the heron, the swan nor the ibis nor the pelican, the hornbill, the water-hen and the bat; these are unclean. Ye shall not eat the locust nor the grasshopper nor anything of its kind for they are unclean and ye shall not touch their dead bodies, and whosoever touches them shall be unclean until the evening.

These things we have declared unto you in order that ye may keep and perform the Law of God so that ye may be blessed in this country, which God hath given unto you because of the heavenly Zion, the Tabernacle of the Law of God... it is because of Zion that ye have been chosen and our fathers rejected.

As for thee my Queen, thy wisdom is great and it surpasses the wisdom of men. There is none that can be compared with thee in respect of thy intelligence, and the understanding of thy heart is deeper than that of men, except my lord Solomon.

But thy wisdom so far exceedeth that of Solomon that thou hast been able to draw the mighty men of Israel and the Tabernacle of the Law of God with thy skill and thine understanding. Thou hast overthrown the house of their idols and destroyed their images and cleaned what was unclean among thy people, for thou hast driven away from them that which God hateth.

And as concerning thy name, God Himself hath prepared it, for He hath called thee *Makeda* which interpreted means 'Not thus'... 'Not thus' to worship the sun, but it is right to worship God. 'Not thus' to practise the working of magic, but to lean upon the Holy One of Israel. 'Not thus' to offer up sacrifices to idols of stone and wood, but it is right to offer up sacrifices unto God."

And it came to pass by the Will of God, that Zion hath come into this country of Ethiopia to be a guide to our king David II (Menyelek), the lover of God, the guardian of her Tabernacle, and the director of the habitation of his glory."

80. HOW THE KINGDOM OF BAYNA-LEHKEM (DAVID II, MENYELEK I) WAS ESTABLISHED IN ETHIOPIA

Then Azariah said: "Bring hither the jubilee trumpets and let us go to Zion, and there we will make new the kingdom of our lord, David." And he took the oil of sovereignty and filled the horn and he anointed David with the unguent, with the oil of sovereignty.

And they blew horns and pipes and trumpets, and beat drums, and sounded all kinds of musical instruments, and there was singing, dancing, games and displays with horses and all the men and women of the country of Ethiopia were present, small and great, and the pygmies, six thousand in number, also virgin women whom Azariah had chosen as the women of Zion whom David the King had destined to serve at the table and the banquets in the royal fortress whenever he went up there clad in raiment of fine gold.

So, in this manner was renewed the kingdom of David II (Menyelek I)

the son of Solomon the King of Israel, in the capital city Dabra Makeda, in the House of Zion, when the Law was established for the first time by the King of Ethiopia.

Thus the eastern boundary of the kingdom of the King of Ethiopia is the beginning of the city of Gaza in the land of Judah and Jerusalem, and its boundary is the Lake of Jericho passing by the coast of its sea to Leba and Saba, bound by Bisis and Asnet.

Its other boundary is the Sea of the Black and Naked Men, going up to Mount Kebereneyon into the Sea of Darkness, that is, the place where the sun setteth, extending to Feneel and Lasifala, and its borders are the lands near the Garden of Paradise where there is plenty food and abundance of cattle; this boundary extendeth as far as Zawel and passeth on to the Sea of India with its boundary as far as the Sea of Tarsis. In its remote part lieth the Sea of Medyam, until it cometh to the country of Gaza.

So then, this is the extent of all the dominion of the King of Ethiopia and it belongeth to him and to his seed, for ever.

81. HOW THE MEN OF ROME DESTROYED THE FAITH

After waiting for three months, Zion came into the country of Ethiopia at the beginning of the first month in the language of the Hebrews. Then they wrote down the Law and the names, and deposited it as a memorial for later days, so that what was right should be done for the Tabernacle of Zion, that the glory of the Kings of Rome might be well known.

For the Kings of Ethiopia and the Kings of Rome were brethren and held the Christian faith, and believed in the preaching of the gospel up to the time of Constantine the Great and Helena the Queen, who brought forth the wood of the cross... *and the kings of Rome continued to believe for one hundred and thirty years.*

Then Satan, who hath been the enemy of man from of old, rose up and seduced the people of the country of Rome, and they corrupted the Faith of Christ, and they introduced heresies in the Church of God by

the mouth of Nestorius and Arius, into whose hearts he cast the same jealousy as he had cast into the heart of Cain to slay his brother Abel.

In like manner did their father the Devil, the enemy of righteousness and the hater of good, cast jealousy even as David said: "They speak violence in the heights of heaven, and set their mouth in the heavens, and their tongue wags on the earth."[1]

Those same men who know not whence they came, and know not whither they are going, insult their Creator with their tongues and blaspheme His glory, while He is God the Word.

He came down from the throne of His Godhead and put on the body of Adam... and in that body He was crucified so that He might redeem Adam from his iniquity... then He went up into the heavens and sat upon the throne of His Godhead in that body which He had taken. And He shall come again in glory to judge the living and the dead, and shall reward every man according to his work.

82. THE FIRST WAR OF THE KING OF ETHIOPIA

After three months David II and his soldiers rose up to wage war from the city of the government, with Queen Makeda his mother and the Tabernacle Zion, his Lady.

And the Levites carried the Tabernacle of the Law while the other mighty men of war of Israel marched before it and behind it, and on the left side and on the right side of it. As in the times of old when God on Mount Sinai made Zion to come down in holiness to Moses and Aaron, even so did Azariah and Almeyas bear along the Tabernacle of the Law, singing psalms and songs of the spirit like the heavenly hosts, for God had given them beautiful voices and marvellous songs, as He was well pleased to be praised by them.

Then they came from the city of the government and encamped at Maya Abaw, and on the following morning they laid waste the district of Zawa, since enmity existed between them from olden time; and they blotted out the people and slew them with the edge of the sword.

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[1]Psalm 73:6-9

After this they passed on from that place and encamped at Gerra, and here also they laid waste the city of vipers that had the faces of men and the tails of asses attached to their loins.

The Queen then returned and encamped in the city of Zion and they remained there three months, then their chariots moved on and came to the city of the government. Then in one day they came to the city of Saba, and they laid waste the district of Noba, then they encamped round about Saba and they laid it waste as far as the border of Egypt.

The majesty of the King of Ethiopia was so great that the King of Medyam and the King of Egypt caused gifts to be brought unto him. Then, when they encamped in Abat they waged war on the country of India, and the King of India brought gifts and did homage to the King of Ethiopia.

King David II waged war wherever he pleaseth, and no man conquered him, but whosoever attacked him was conquered, for Zion himself made the strength of the enemy to be exhausted. But King David II with his armies and all those who obeyed his word, ran by the chariots without pain, hunger or thirst, without sweat and exhaustion, and travelling in one day a distance that took three months to traverse.

And they lacked nothing whatsoever of the things which they asked God through the Tabernacle of the Law of God to give them, for He dwelt with her and His Angel directed her; for she was His habitation.

When the King wished something to be done, everything that he wished for and thought about in his heart and indicated with his finger, was performed at his word, and everyone feared him, but he feared no one, for the hand of God was with him and it protected him by day and by night.

He did God's will and God worked for him and protected him from all evil.

83. HOW THE AUTHORITY OF BAYNA-LEHKEM WAS UNIVERSALLY ACCEPTED

By the KEBRA NAGAST we know and have learned that most certainly the King of Ethiopia is honourable... *that he is the King of Zion, the firstborn of the seed of Shem... that the habitation of God is in Zion, and that He breaketh the might and power of all his enemies and foes... and that after him the King of Rome was the anointed of the Lord because of the wood of the Cross.*

Concerning the Kingdom of Israel, truly the Pearl was born of them, and of the Pearl was born the Sun of Righteousness Who hid Himself in the woman's body... for otherwise He could not have been seen by mortal eyes; and having put on our body He became like unto us, and He walked about with men.

He performed signs and wonders in their midst... He raised their dead, He opened the ears of their deaf and He cleansed the lepers; He satisfied the hungry with food, and He performed many of the miracles, some of which are written down and some of which are not.

When the wicked children of Israel saw all this they thought that He was a man, and they were envious of Him because of what they saw and heard, and they crucified Him upon the wood of the Cross and they killed Him. But He rose from the dead on the third day and went up into heaven in glory, and sat on the throne of the Godhead.

There He received from God a Kingdom incorruptible for ever and ever over the beings of spirit and the beings of earth, and over every created being, so that every tongue shall adore His Name, and every knee shall bow to Him; and He shall judge the living and the dead and reward every man according to his work.

Therefore when the Jews shall see Him they shall be put to open shame, and be condemned to the fire which is everlasting. But we who believe shall be upon our thrones and we shall rejoice with our teachers the Apostles, provided that we have walked in the way of Christ and in His commandments.

After the Jews had Crucified the Saviour of the world, they were scattered abroad, and their kingdom was destroyed, and they were subdued and rooted out for ever and ever.

Then all the saints who were gathered together said: *"In all truth the King of Ethiopia is more exalted and more honourable than any other king upon the earth, because of the glory and the greatness of the heavenly Zion.*

And God loveth the people of Ethiopia, for without knowing about His Law, they destroyed their idols; but those unto whom the Law of God had been given (the Jews), made idols and worshipped the false gods which God hateth.

When in later times He was born of the flesh to redeem Adam, He manifested signs and wonders before them, but they did not believe in Him nor in His teaching... whereas the people of Ethiopia believed in one trustworthy disciple, and for this reason God greatly loves the people of Ethiopia. He loves them with an undying and an everlasting love.

The seed of Abraham hath exalted the seed of Shem... they are all kings upon the earth, but the chosen ones of the Lord are the people of Ethiopia, for there rests the habitation of God, the heavenly Zion, the Tabernacle of His Law and of His Covenant, which He hath made into a mercy-seat through His love for the children of men; also for the rains and the waters from the skies, for the planted things and the fruits, for the peoples and the countries, the kings and nobles, for men and beasts, and for birds and creeping things."

Verily, salvation hath been given unto all of us who have believed in our Lady Mary, the likeness of the heavenly Zion, for the Lord dwelt in the womb of the Virgin, and was brought forth by her without carnal union. And the Ten Words of the Law were written by the Finger of God and placed in Zion, the Tabernacle of the Law of God.

And now we will declare from the Law of Moses the prophecies of the Prophets our Fathers, the holy men of olden times, and the prophecies concerning Christ our Redeemer, so that the generations of posterity may hear the narrative of the story, and we will also relate unto them the interpretation of the scripture.

We will begin then with the beginning of the book, and will make you to understand in the spirit, as David saith, through the Holy Spirit: 'In the beginning the book was written because of me.'[1]

And one answered and said: "What is the beginning of the Book?" And they answered and said unto him: " It is the Law which was written concerning Christ, the Son of God, 'In the beginning God made the heavens and the earth;'[2] and they existed from olden time. Then the earth was formless and there were mixed together darkness, winds, water, mist and dust; all of these were mixed together, and the Spirit of God hovered above the waters.

This means that by the Word of God the heavens and the earth were created, and these words mean that the Spirit of God dwelt over all creation."

[1]Psalm 40:7 [2]Genesis 1:1

PART V

The Seed Of The Woman

And the dragon was wroth with the woman,
and went to make war with the remnant of her seed,
which keep the Commandments of God,
and have the testimony of Jesus Christ.

Revelation 12:17

84. THE PROPHECY ABOUT CHRIST

Moses proclaimed in the Law and said: "A prophet like myself shall rise up for you from your brethren, and hearken ye unto him, and every soul that will not hearken unto that prophet ye shall root out from among the people."[1]

This he said concerning Christ the Son of God; and he also prophesied concerning His crucifixion, saying: "When the serpents afflicted the children of Israel they cried out to Moses, and Moses cried out to God to deliver them from the serpents."

Then God said unto him: "Make an image of a serpent in brass and suspend it in a place where it can be seen as a sign, and let every one whom a serpent hath bitten look upon that image of brass, and he shall live." Thus when they failed to look at it they died, and those who looked on it and believed lived.[2]

In like manner it was with Christ; those who paid no heed to Him and did not believe in Him perished in hell, and those who believed and hearkened unto Him, inherited the land of everlasting life, where there will never be pain or suffering.

And now we will make known unto you how they paid no heed to Christ, the Word of God.

The children of Israel spoke against Moses, saying: "Is it that God hath spoken to Moses only? How is it that we also do not hear the Word of God that we may believe on Him?"[3]

And God, Who knoweth the hearts of men, heard the murmuring of the children of Israel, and said unto Moses: "Thou asketh forgiveness for thy people, and yet they murmur against you, saying, why does not God speak with us also? So now, if they believe in Me, let them come to Me with thee. And, tell them to purify themselves and to wash their garments, and let the great men of Israel go up to hear what commands I will give them. Let them hear My Voice and perform the Commandments which I shall give them."

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[1]Compare Deuteronomy 18:15 [2]Numbers 21:7 [3]Numbers 12:2

Then Moses told the Children of Israel what he had been commanded, and the people bowed low before God, and they purified themselves on the third day. And the seventy elders of Israel[1] went up into Mount Sinai and they were distant from each other the space of a flight of an arrow, while they stood still, each facing his neighbour. Thus there were many of them, yet they were not able to ascend into the cloud with Moses, and fear and trembling seized upon them, and the shadow of death enveloped them... then they heard the sound of the horn and pipes and felt the darkness and winds.

When Moses went into the cloud and held converse with God, all the great men of Israel heard the Voice of God and they were afraid and quaked with terror, and because of the overwhelming fear that was in their hearts, they were unable to stand up.

But when Moses came forth they said unto him: "We will not hear this Word of God so that we may not die of terror. And behold, we know that God speaks with thee, so then if there be anything that He would say unto us, do thou listen and declare it unto us. Be unto us a mouth in respect of God, and we will be unto Him His own people."

Do ye not see that they denied Christ saying: "We will not listen to that Voice so that we may not die in terror"? For Christ is the Word of God, and therefore when they said: "We will not listen to that Voice," they meant: "We do not believe in Christ."

Again Moses spoke unto God and said: "Show me Thy Face."[2] And God said unto Moses: "No one can look upon My Face and live, but only as in a mirror. Turn thy face to the west and thou shalt see on the rock the reflection of My Face." When Moses saw the shadow of the Face of God, his own face shone with a brightness which was seven times brighter than the sun, and the light was so strong that the Children of Israel could not look upon his face except through a veil.

Moses saw that they did not desire to look upon the Face of God, for they said unto him: "Make unto us a veil so that we may see thy face."[3]

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[1]Numbers 11:16-24; Exodus 33:18-23 [2]Exodus 33:18-23 [3]Exodus 34:33

Having said these words, it is evident that they hate the hearing of His Word and the sight of His Face.

Moreover, when Abraham took his son Isaac up into Mount Carmel, God sent down from heaven a ram for the redemption of Isaac. And Isaac was not slaughtered. Abraham is to be interpreted as God the Father, and Isaac is to be interpreted as a symbol of Christ the Son.

And when He came down from heaven for the salvation of Adam and his sons, the Godhead which had come down from heaven was not slain, only His body was slain, the Godhead suffering in no wise and remaining unchanged. So then, the mortal become living in the resurrection with the Godhead.

Now it is clearly manifest that Christ the Son of God hath redeemed us... He hath magnified us men... and we must honour especially, both upon the earth and in heaven, this our Lady Mary the Virgin, the Mother of God, the Second Zion.

Hearken ye now to this explanation concerning the first man, who is our father Adam. Eve was created from a bone in his side, without carnal embrace or union, and she became his companion. But having heard the word of deception, from being the help meet of Adam she became a murderess by making him to transgress the command.

But in his mercy God the Father created the Pearl in the body of Adam; He cleansed Eve's body and sanctified it and made it into a dwelling for Adam's salvation. Thus Mary was born without blemish, for He made her pure without pollution, and she redeemed his debt without carnal union and embrace.

She brought forth in heavenly flesh a King, and He was born of her, and he renewed His life in the purity of His body. He slew death with His pure body, and he rose without corruption raising us up with him to immortality, to the throne of divinity, and he hath raised us up to Him, and we have exchanged life in our mortal bodies and found a life which is immortal. Through the transgression of Eve we died and were buried, and by the purity of Mary we received honour, and are exalted to the heights.

Ezekiel also prophesied concerning Mary, saying: "I saw a door in the east which was sealed with a great and marvellous seal, and there was none who went into it except the Lord of hosts; He went into it and came forth therefrom."[1]

Hear ye now this explanation. When he saith: "I saw a door," it was the door of the gate of heaven, the entrance of the saints into the kingdom of the heavens. And when he saith: "It was in the east," he refers to her purity and her beauty. Men call her the "gate of salvation," and also "the East" unto whom the saints look to with joy and gladness.

The "closeness" of which he speaks refers to her virginity and her body; and when he said that she was sealed with "a great and wonderful seal" this showeth plainly that she was sealed by God, the Great and Wonderful, through the Holy Ghost.

Moreover, when he said: "None goeth through it except the Lord of host, He goeth in and cometh out," he means the Creator of the heavens and the earth, of angels, men and lords. The Lord of Hosts is the fruit of the Godhead, Who put on our body from her, Christ. He went into and came forth from her without polluting her.

Moses also prophesied concerning Mary, saying: "I saw a bramble bush on Mount Sinai which the devouring fire consumed not,"[2] and the meaning of this fire is the Godhead of the Son of God; and the bramble bush,which burned without the leaves thereof being consumed, is Mary.

85. THE MURMURING OF ISRAEL

Once again the Children of Israel murmured concerning the ministration of the priest before the Lord, saying: "Are we not Israel, of the seed of Abraham? Why cannot we also offer up sacrifice like them in the Tent of Witness by the Tabernacle of the Law of God, the holy Zion, with censers and incense and the holy instrument? Why should Moses

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[1]Ezekiel 43:1 [2]Exodus 3:2

and his brother Aaron and their children alone do this? Are we not people whom God hath chosen as much as them?" And when Moses heard this he said unto them: "Do ye whatsoever ye will."

Then the elders of Israel went and made seventy censers with which they would perfume Zion and praise God, and they took incense and coals in the censers, and went into the Holy of Holies to offer up incense, but immediately after placing the incense into the censers, at the first swing of them fire came forth from the censers and they themselves were burnt up completely and melted away.

As wax melteth before the face of the fire, even so did they melt away; and as grass withereth away when flame approaches it even so were they consumed together with their instruments, and there was nothing left of them except their censers. And God said: "Sanctify to Me these censers for My Tent, and they shall be used for My offerings, for they were consecrated by the death of those men."[1]

The censer is Mary... and Christ, the Son of God, the Godhead, is the coals, and the odour of the incense is the perfume of the righteousness of Christ, and through Him also the perfume of His Apostles, Prophets and Martyrs who have rejected the world and inherited the Kingdom of Heaven. The chains of the censers are the ladder which Jacob saw, to which the angels clung as they went up and came down; and upon the perfume of the incense the prayers of the pure in heart go up to the throne of God. When the flame had burned up the sinners, the people who were kinsmen of those who had been destroyed reviled Moses and Aaron, and said unto them: "Ye have made our elders to perish"; and they took up stones to stone Moses and Aaron. [2]

But God was exceedingly angry with Israel and He scorned as a filthy rag the counsel of Dathan and Abiram, the sons of Korah. Then the Word of God made a sign to the earth and the earth opened her mouth and swallowed them up, together with all their companions, their wives, their children and their beasts. They went down into Sheol (hell) alive, and the earth shut herself up over them... As for the people who had been associated with them and had heard the revilings upon Moses, God sent upon them a plague, and they died forthwith.

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[1]Numbers 16 [2]Compare Exodus 17:4 and Numbers 16:41

Moses and Aaron came with incense and censers, and they wept before God, and entreated Him for forgiveness for the people, saying: "Remember, O Lord, Abraham Thy friend and Isaac Thy servant, and Israel Thy Holy one... for we are their seed and the children of Thy people. Cool Thy wrath in respect of us, and make haste to hear us... Destroy us not and remove Thy punishment from upon Thy people." And God the Merciful saw the sincerity of Moses, and had compassion upon them.

Then God spoke unto Moses, and said unto him: "Speak thou to this people and say unto them: 'Sanctify ye yourselves, and bring ye for each of the houses of your father a rod,' then write ye upon it so that ye may know their rods, thou and thy brother Aaron. Of your houses let Aaron write upon his rod, but upon thine own rod make no mark, for it shall be a perfect miracle for the children of thy people, and a vindication from the wicked and a sign of life for all those who believe."

86. THE ROD OF MOSES AND THE ROD OF AARON

Moses spoke these words unto them, and they brought a rod into each of the houses of their fathers which they had chosen for purity, and so there were twelve rods. And Moses wrote upon their rods the names of their fathers: on the rod of Aaron was written the name of Levi, on the rod of Adonyas was written the name of Reuben, and on the rod of every man of all the houses of Israel was written in like manner the name of his father.

And God said unto Moses: "Carry the rods of Zion to the Tent of Witness, and shut them up therein until the morning, then take them out before the men and give unto each of them his rod, according to the houses of their fathers whose names are written on the rods, and the man on whose rod a mark shall be found... it is he whom I have chosen to be priest to Me."

Moses told the people these words and they did according as God had commanded them. Then when the morning had come, Moses took the rods, and all the elders of Israel and Aaron also came. And Moses came

before them and he lifted up the rods and brought them before all the people, *and the rod of Aaron was found with the fruit and flower of an almond which emitted a fragrant perfume.* And Moses said unto them: "Look ye now. This is the rod which the Lord your God hath chosen... fear ye Him and worship Him;" and all the people bowed down before God.

This rod is Mary. And the rod which, without water, burst into bloom indicates also Mary, from whom was born without the seed of man, the Word of God. And when he said: "I have chosen, I will make manifest a miracle, and he shall be priest to Me;" it means that God chose Mary out of all the congregation of Israel, even as David her father prophesied saying: "The Lord loveth the gates of Zion more than all the habitations of Jacob,"[1] and he further said: "Marvellous is His speech concerning thee, O city of God."[2]

Thus, when he said: "More than all the habitations of Israel" and "her gates" he refers to the silence of her mouth, the purity of her lips and the praise which goeth forth from her mouth, like honey which floweth from her lips, and the purity of her virginity which was without spot or blemish or impurity before she brought forth; and after she had brought forth she was pure and holy, and so shall it be even as it was, unto all eternity.

And in the heavens she goeth about with the angels, a pure thing...and she is the rod of Aaron. Thus she liveth in Zion with the pot which is filled with manna, and with the two tables of stone that were written with the Finger of God. But the heavenly, spiritual Zion is above them, the holy Zion, the making and constitution of which are wonderful, and of which God Himself is her Maker and Fashioner, a true habitation of His glory.

And God again spoke unto Moses saying: "Make a Tabernacle of wood which is indestructible by worms and rot, and cover it over with plates of fine gold, every part thereof."[3] The gold is the fineness of the Godhead that came down from heaven... and in like manner is plated with gold the Tabernacle, the abode of the heavenly Zion.

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[1]Psalm 87:2 [2]Psalm 87:3 [3]Exodus 25:10 "an ark of shittim wood"

The Tabernacle is to be interpreted as Mary, and the wood which is indestructible is to be interpreted as Christ our Redeemer; and again the pot of gold inside the Tabernacle,[1] is to be interpreted as Mary, and the manna which is in the pot is to be interpreted as the body of Christ which came down from heaven, and the Word of God which is written upon the two tables is to be interpreted as Christ, the Son of God. The spiritual Zion then, is to be interpreted as the light of the Godhead.

The spiritual Pearl which is contained in the Tabernacle is like a brilliant gem of great price, and he who has acquired it holds it tightly in his hand, and while the gem is in his hand its owner goeth into the Tabernacle, and he is a priest therein. He who possesseth the Pearl is to be interpreted as the Word of God, Christ, and the spiritual Pearl which is grasped is to be interpreted as Mary, the Mother of the Light, through whom "Christos", the "Unmixed", assumed a body.

In her He made a temple for Himself of her pure body, and from her was born the Light of all Lights Who was born of His own free will and was not made by another, but He made a Temple for Himself through an incomprehensible wisdom which transcends the mind of man.

When God brought Israel out of Egypt, they thirsted for water in Kades and they murmured and wept before Moses, and Moses went to God with their laments. And God said unto him: "Take thy rod and strike this rock."[2] And Moses struck the rock in length and breadth in the form of the Cross and water flowed forth in twelve streams. And they drank their fill of the water, the people and their beasts, and when they had drunk, that rock followed after them.

The rock is to be interpreted as Christ, the streams of water as the Apostles , that which they drank as the teaching of the gospel, and the rod as the wood of the Cross. And that rock is firm: "He who buildeth upon a rock shall not be moved by the demons."[3] And again He said ''I am the door."[4]

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[1]Exodus 16:33 "take a pot and put an omer of manna therein"

[2]Exodus 17:6

[3]Matthew 7:24-25

[4]John 10:7-9

"Thou art the rock," He said unto Peter. "And upon thee I will build the Christian people."[1] And again he said: "I am the Shepherd of the sheep[2] and he said unto him thrice: "Feed my sheep."[3] And again He said: "I am the stem of the vine... Ye are its branches and its clusters of fruit."[4]

The rod of Moses by means of which he performed the miracle is to be interpreted as the wood of the Cross, with which he delivered Adam and his children from the punishments of devils.

As Moses smote the water of the river and turned it into blood and slew their fish, in like manner Christ slew death with His Cross and brought them out of Sheol. And as Moses smote the air with his rod and the whole land of Egypt became dark for three days and three nights[5] with darkness which could be felt, so that the Egyptians could not rise from their beds, so Christ, being crucified upon the Cross, brightened the darkness of the hearts of men and rose up from the dead on the third day.

And as the rod of Moses changed itself and transformed itself by the Word of God,[6] being dry yet possessing life, and possessing life yet becoming a dry thing, even so Christ with the wood of the Cross made life for the people who believe on Him, and with the Sign of the Cross made them to drive away devils.

Verily, demons and Christians became changed. The spiritual beings became reprobates and through transgressing the commandment of their Lord they became exiled ones by the might of His Cross. But we have become spiritual beings through receiving His Body and Blood, in place of those spiritual beings who were exiled, and we are now souls worthy of praise who have believed in His Cross and His Resurrection.

Therefore, as Moses smote the mountains by stretching out his hands with his rod, and brought forth punishments by the command of God, even so Christ drove out the demons from men by the might of His Cross. When God said unto Moses: "Smite with the rod," He meant: "Make the Sign of the Cross of Christ," and when God said unto Moses:

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[1]Matthew 16:18 [2]John 10:11,14 [3]John 21:17
[4]John 15:5,16 [5]Exodus 10:21-22 [6]Exodus 7:10

"Stretch out thy hand,"[1] He meant that by the spreading out of His hand Christ hath redeemed us from the servitude of the enemy and hath given us life by the stretching out of His hand upon the wood of the Cross.

When Amalek fought with Israel, Moses went up into the mountain, and Aaron was with him. They went up to pray because Amalek was prevailing. And God commanded Moses and said unto him: "Stretch out thy hand until Israel gets power over Amalek."[2]

The hands of Moses were held out until sunset, but they became heavy and he being weary dropped his hands, and then Israel ceased to prevail and their enemies overcame them. But when Moses kept his hands out straight Amalek was overcome... and Israel put to flight and vanquished their enemy Amalek.

When Aaron and Hur saw this they piled up stones on the right and on the left of Moses, and they made the hand of Moses to rest on the stones which they had built up, and Aaron on his right and Hur on his left held Moses with their shoulders, so that his hands might not drop from their stretched out position.

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[1]Exodus 7:19 [2]Exodus 17:11-12

The war of Amalek against Israel is the war of believers against demons, and before Christ was crucified the demons had conquered the believers. But when he stretched out his hands on the wood of the Cross because of the sin of Adam and his children, and his palm was pierced with nails, those who were sealed with the Sign of the Cross of Christ conquered the demons.

The stretching out of the hands of Moses symbolizes the Cross of Christ; and that Aaron and Hur piled up stones indicates the wood of the Cross and the nails. Also, Aaron represents the thief on the right and Hur the thief on the left. Then Amalek represents the demons, and the king of Amalek symbolizes Satan. As concerning that the Amalekites were conquered, this signifies that we have conquered demons and Satan by the Resurrection of Christ and by His Cross.

When Israel went out of bondage in Egypt, they came to bitter water which they could not drink, and they lamented because of the bitterness of the water. And God said unto Moses: "Lift up thy rod and cast it into the water,[1] and sign it with the sign of the Cross right and left." Had God said unto him: "Let it become sweet," then the water would have become sweet. But He made manifest that by the Sign of the Cross of Jesus Christ every polluted thing becometh good and pleasant.

So now, I will declare unto thee from the prophets concerning His Crucifixion. David said: "They have pierced my hands and my feet."[2]

And again He said: "They made Me drink vinegar for my thirst."[3] The Breath of Life that had breathed upon Adam drank vinegar, and the Hand that had made the earth was pierced with a nail. He who for the sake of Adam abased Himself, was born and took the form of a servant.

87. PARABLE OF THE TWO SLAVES (THE DEVIL AND ADAM)

A certain king had two slaves; one was arrogant and strong, and the other was humble and weak. And the arrogant overcame the humble one and smote him and all but killed him, and robbed him, and the king

[1]Compare Exodus 15:25 [2]Psalm 22:16 [3]Psalm 69:21

upon his throne saw them. And the king descended and seized the arrogant slave, beat him and crushed him, bound him in fetters and cast him into a place of darkness.

Then he raised up his humble and weak slave, embraced him and brushed away the dust from him, washed him and poured oil and wine on his wounds and set him upon his horse and brought him into his city; and he set him upon his throne and seated him on his right hand.

The king is in truth Christ, th arrogant servant is Satan, and the humble servant is Adam. When Christ saw how the arrogant servant overcame the humble one and cast him upon the ground, He came down from His throne and raised up Adam His servant, and bound Satan in fetters and in the terror of Sheol.

Then He seated the body of Adam upon the throne of his Godhead, and magnified him and exalted him, and honoured him; and he was praised by all the beings whom He had created, the angels and the archangels, thousands and tens of thousands of spiritual beings. For He brought down low the arrogant one and rose up the humble.

He reduced the arrogant to shame and exalted to honour the humble. He rejected the arrogant and loved the humble, and He scorned the haughty and had pity on the lowly... He cast down the arrogant from this high place, and lifted up the poor out of the dust. He snatched away the mighty one from his honour, and raised up the poor from corruption, for with Him are honour and disgrace. Whom He wisheth to honour He honoureth, and whom He wisheth to disgrace He disgraceth.

88. HOW THE ANGELS REBELLED AGAINST GOD WHEN HE CREATED ADAM

There were certain angels with whom God was wroth (He the Knower of hearts knew them), for they reviled Adam, saying: "God hath shown love to him and hath set us to minister unto him... likewise the beasts and creeping things, the fish of the sea, the birds of the air and all fruits... the trees of the field, the heavens and the earth also. He hath

appointed the heavens to give him rain and the earth to give him fruits.

The sun and the moon also hath He given him, the sun to give him light by day and the moon to give him light by night. He hath fashioned him with His own fingers and He hath created him in His own image; He kissed him and breathed into him spirit of life, and He said unto him, 'My son, My firstborn, My beloved.' And He set him in a garden to eat and enjoy himself without sickness or suffering and without toil and labour, but He hath commanded him not to eat from one tree. And being given all these things by God, Adam transgressed and ate of that tree... and he became hated and rejected, and God drove him out of the garden; since that time Adam, abandoned his hope, for he transgressed the commandment of his Creator."

Then God answered the angels who reviled Adam and He said unto them: "Why do ye revile Adam in this manner? For he is flesh and blood, ashes and dust." And the angels answered and said unto him: "May we declare before Thee the sin of Adam?" And God said unto them: "Declare ye his sin and I will hearken unto you, and I Myself will answer you in respect of Adam My servant." For God loved His son, Adam.

And God said: "I created him out of the dust, and I will not cast away that which I have fashioned. I brought him out of non-existence, and I will not make My handiwork a laughing stock for his enemies." And those angels responded, saying: "Praise be unto Thee, O Lord. For Thou, the Knower of hearts, knowest that we have reviled Adam because he transgressed Thy commandment, that he was not to eat of one tree after Thou hast made him lord over everything which Thou hast created, and hath set him over every work of Thy hands.

If Thou had not told him, and if Thou had not commanded him not to eat of one tree, there would have been no offence on his part; and if he had eaten because of a lack of food there would have been no offence on his part.

But thy word made him to know, and Thou hadst said: 'As surely as thou eatest of this tree thou shalt die.'[1] Yet he after hearing this became

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[1]Genesis 2:17

bold and ate. Thou didst not let him lack sweet fruits to eat from the Garden, and Thou didst not let him lack one to comfort him... a companion like unto himself. So then, these things we say and make known unto Thee, and we have declared unto Thee how he hath transgressed Thy commandment."

Then the Merciful One, the Lover of Mankind, answered them on behalf of Adam, and said unto them: "You have I created out of fire and air with the one intent that ye should praise Me. Him have I created of twice as many elements as you; of dust and water, and of wind and fire; and he became a being of flesh and blood. And in him are ten thoughts or intentions; five good and five evil. If his heart incites him to good, then he walks with good intent; but if the devil seduces him, he walketh with him on an evil path.

As for you, ye have no other object in your minds but praise of Me, with the exception of that arrogant one who produced evil and became an evil being, and was driven forth from your assembly. And now... why do ye magnify yourselves over Adam? If ye were as he is, and I had created you of water and dust also, ye would have been flesh and blood and ye would have transgressed My commandment more than he hath done, and denied My word."

And the angels said unto Him: "Praise be unto Thee O Lord! Far be it from us! We will not transgress Thy commandment, and we will not oppose Thy word, for we are spiritual beings for life and he is a creature of dust, doomed to folly. So now try us well, and put us to the test so that Thou mayest know whether we are able to keep Thy word."

When the angels had exalted themselves in this manner, God, the Lover of Mankind, said unto them: "If ye go astray in transgressing My word, the wrong will be upon your own heads, then hell, fire and sulphur, fervent heat and whirlwind shall be your habitation until the Great Day... And ye shall be kept in chains which can neither be loosened nor broken for ever. But if ye keep truly My word and do My commandment, ye shall sit at My right hand and at My left hand... for everyone who hath conquered is mighty, and he who is conquered shall be overpowered.

Satan hath no power whatsoever, for he hath only what he maketh to germinate in the mind. He cannot grasp firmly nor perform anything, he cannot beat and he cannot drag away, he cannot seize and he cannot fight; he can only make thoughts to develop silently in the mind. Then him who is caught by the evil mind, he prepareth for destruction; but if a man hath conquered the evil mind he findeth grace and hath a reward which is everlasting.

And now, according to what ye wish there shall be upon you the mind of a man and the body of a man. But take good heed to yourselves that ye transgress not My word and break not My commandment; and defile not yourselves with eating, drinking, fornication, or with any other evil thing whatsoever; and transgress ye not My word."

Immediately there were given unto them by His word, flesh and blood, and a heart like the children of men. And those angels were pleased to leave the heights of heaven... and they came down to earth, to the folly of the dancing of the children of Cain with all their man-made idols which they had made in the folly of their fornication, and to their singing which they accompanied with the tambourine, flutes, pipes, and much shouting and loud cries of joy and noisy songs.

The daughters of men were there and they enjoyed the orgies without shame, for they scented themselves for the men who pleased them, and they lost the balance of their minds. The men did not restrain themselves for a moment, but they took from among the women those whom they desired, and they committed unspeakable abominations with them.[1]

God was wroth with them, so He bound them in the terror of Sheol until the day of redemption; as the Apostle said: "He treated His angels with severity. He spared them not, but made them to dwell in a state of judgment, and they were chained until the Great Day."[2]

Thus the Word of God conquered; He had fashioned Adam in His likeness and image, and those who had reviled and made a laughing stock of Adam were conquered.

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[1]Genesis 6:2 [2]II Peter 2:4

The daughters of Cain with whom the angels had sinned conceived, but they were unable to bring forth their children and they died. Of the children which were in their wombs, some died and some did come forth by splitting open the bellies of their mothers.

They came forth by their navels, and when they were grown up they became giants whose height reached into the clouds; but for their sake and the sake of sinners the wrath of God became quiet, and He said: "My Spirit shall only rest on them for one hundred and twenty years, then I will destroy them with the waters of the flood... them and all sinners who have not believed the Word of God."

To those who believed the word of their fathers and did His will, no injury came from the waters of the flood, but He delivered them, saying: "If thou believest My word thou canst save thyself from the flood." And Noah said: "O Lord, I believe Thy word, make me to know by what means I can be saved." And God said unto him: "Thou canst be saved from the water by wood." Then Noah said: "How, O Lord?"

And God said unto him: "Make thyself a four-sided ark and build it with the work of the carpenter, and make for it three storeys inside, and go into it with all thy house."[1]

Noah believed the word of God, made the ark and was saved. God could have given unto Noah wings like the eagle and transported him to the country of the living with all his household, until His anger with the sinners who had not believed the word of God had cooled; or He could have lifted him up into the air, or He could have commanded the water of the flood which was like a wall, not to approach the one mountain where He could make Noah to dwell with his sons, and not to submerge the beasts and cattle which he wanted.

But know ye this, *God was well pleased that by means of wood which had been sanctified, the salvation of His creation should take place...that is, through the ark and the wood of the Cross.*

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[1]Genesis 6:14

God said unto Noah: "Make that whereby thou shalt be saved," that is to say, the Tabernacle of the Church; and when He said unto him: "Make it four-sided," He showed that the Sign of the Cross was fourfold.

The four corners of the ark are the horns of the altar... and He commanded Moses to make the ark (the Ark of the Covenant) out of indestructible wood. He said: "I will sanctify thee from filth, from impurity, fornication, vindictiveness and falsehood, together with thy brother and thy house. Now, sacrifice unto Me a clean sacrifice with cleanness, and I will accept thee after thou hast sanctified thyself and thy house; command all the people to sanctify themselves, for My holy things must be offered by holy ones.

And this thou shalt seek, the Tabernacle of My Covenant which I have created for My praise. Then, if ye come to Me with purity of heart, with love and peace, without mockery and reviling, and if ye will make right your hearts in respect of Me and your neighbour, I will hear your prayers, and I will listen to your petitions about everything which ye submit to Me, and I will come and be with you, and I will walk among you and I will dwell in your hearts, and ye shall be unto Me My people, and I will be your God in truth."

89. CONCERNING HIM THAT EXISTETH IN EVERYTHING

Again God said unto Moses: "Make for Me an open space before the courtyard of he Tabernacle; no man who is impure sexually and unclean shall come there, and no one who is not pure. For I am there, and not only there, but in every place where My name is invoked in purity.

I was with Daniel in the lion's den and I was with Jonah in the belly of the great fish. I stand under the deepest deep so that the mountains may not sink down upon the waters; and I am under the waters so that they may not sink down upon the fire and sulphur; I stand under the fire and sulphur so that they may not sink down upon the winds and the void.

I stand under the deepest darkness and under the abysses, and every created thing supports itself on Me, and everything which I have created cometh to me as a place of refuge.

I am above the earth and I am at the ends of the world... I am Master of everything. I am in the air, My place of abode, and I am above the chariot of the Cherubim, and I am praised everlastingly by all the angels and by holy men. I am above the heights of the heaven and I fill everything. I am above the Seven Heavens.

I see everything and I test everything, and there is no other god besides Me, neither in the heaven above nor in the earth beneath; there is none like unto Me, saith God. My hand hath laid the foundations of the earth and My right hand hath made strong the heavens; I and My Son and My Holy Spirit."

90. THE REJECTION OF THE WORD

Let us weep for them... for the wickedness of the iniquitous Jews. Woe be unto the Jews and unto pagans who have wandered from the truth and have refused to submit to the love of God, with which in His goodness He hath loved man. For after Adam was rejected through his sin, He saved him by the greatness of His mercy, being crucified on the wood of the Cross, His hands pierced with nails.

With His palms stretched out in humility and His head bowed to one side, He to whom suffering was unfitting, for our sakes suffered in the everlasting majesty of His Godhead. He died that He might destroy death; He suffered exhaustion that He might give strength to the weakened man of dust; being thirsty he drank vinegar and He was crowned with a crown of thorns.

He feared not and was not ashamed by the cunning, the hatred and the spitting of the polluted Jews. From them He suffered beatings and was punched with fists... He was pierced and transfixed with nails, He was mocked and reviled though He is God and the King of Death, He, the Bestower of Glory Who endured patiently all disgrace.

Wearied and miserable they made Him sad when they rejected Him and hated Him; yet strong and glorious, they saddened Him when they brought false charges against Him.

For He Himself knew His Godhead, He knew His glory and He knew Himself. And there was none who knew Him for He was the Creator of everything. If they had known Him they would not have crucified the Lord of Glory.

He had said in His Mercy: "Forgive them Father, for they know not what they do."[1] They thought their Creator was a created being, and so they slew the Man-God who did not belong to mortal creatures. He was not something that had been made by hands, but He Himself was the Maker and the Creator, Light of Lights, God of gods, Son of the Father, Jesus Christ.

Isaiah, the man of keen words among the prophets, said: "He was a humble man, and His appearance was rejected, like a root He hid Himself in parched ground, He came in the flesh as a being of the earth though He was the Sustainer and Saviour of the universe."[2]

Concerning the Jews, those enemies of the truth, He said: "I have called for them and they have not answered Me, I have loved them and they have hated Me."[3] And David had said: "They returned unto me evil for good, and they hated me in return for my love for them."[4] Again the prophet Isaiah said: "With their lips they profess love for me, but in their hearts they keep afar from me, and their worshipping of me is an empty thing."[5]

Thus God rewarded the Jews according to their wickedness and He treated the Gentiles according to their humility, for He is merciful and compassionate to those who call upon Him, who take refuge in Him, and who purify themselves from all uncleanness, also loving those who weep and repent.

Stephen had spoken unto the Jews whilst he was standing up to martyrdom and the Jews were killing him with stones; and he said unto them as he showed them their folly in not having kept the commandments of God: "Ye have not kept the Law according to the ordinance of the

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[1]Luke 23:24 [2]Isaiah 53:2 [3]Compare Psalm 45:5, 58:7
[4]Psalm 109:5 [5]Isaiah 29:13

angels, as ye received it." When they heard this they went mad with anger and gnashed their teeth.[1]

91. THE HORNS OF THE ALTAR

The Tabernacle symbolizes the horns of the altar where the holy priests offer up sacrifice, whereon they place the table, the similitude of the grave wherein Christ was buried in Golgotha.

On the table the offering is a symbol of the firstborn, the body of Immanuel, the "pure," the "unmixed" body which our Saviour took from Mary and of which He said unto His apostles: "Eat ye My Body;[2] whosoever eateth not of My Body hath no portion with Me and no everlasting life.

But he who hath eaten My Body, even though he be dead, shall live for ever, for he is associated with My Body and My Blood and he hath become My heir, and he shall say to My Father: 'Our Father which art in heaven,' and the Father shall answer him, saying: 'Thou art my Son'."

92. THE ARK OF NOAH AND THE TALK OF THE WICKED

God saved Noah in the Ark and God held converse with Abraham in the wood of Manbar,[3] the wood that cannot be destroyed, and He saved Isaac by means of the ram which was caught in the thicket[4] and He made Jacob wealthy by means of three rods of wood which he laid in running water,[5] and through the top of his staff Jacob was also blessed.[6] And he said unto Moses, "Make a tabernacle of wood which cannot be destroyed, make it in the similitude of Zion the Tabernacle of the Covenant." And when David took it from the city of Samaria, he placed the Tabernacle of the Law in a new abode and he rejoiced before it.[7]

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[1]Acts 7:53, 54

[2]Matthew 26:26

[3]Compare Genesis 18:1 (Manbar or Mamre)

[4]Genesis 22:13

[5]Genesis 30:37-43

[6]Genesis 47:31; Hebrew 11:21

[7]II Samuel 6:3

From the beginning God had made the Tabernacle the means of salvation and many signs and wonders were performed through it, for God had ordained salvation through the wood of His Cross, in the Tabernacle of His Law, from the beginning to the end.

Salvation came unto Adam through the wood, as Adam's first transgression also came through the fruit of the wood. Those who come into His habitation and are accepted in the holy Tabernacle, and who pray unto Him with all their hearts, He will hear and will save in the day of their tribulation and He will fulfill their desire, for He hath made the holy Tabernacle to be a similitude of His throne.

The similitude and the fruit thereof are the Mother of the Redeemer, Mary. It is right that we should worship her, as in her name is blessed the Tabernacle of the Law of God. And it is right that we should worship Michael and Gabriel. When it was said unto Him: "Behold them, Thy father and Thy mother outside seeking Thee," Christ the Lover of Mankind answered and stretching out His hand towards those whom He was teaching, said: "Behold them, My father, My mother and My brother. Whosoever hath heard My word and hath done the Will of My Father, that same is My father and My mother and My sister."[1]

O Thou blind-hearted Jew, canst thou not see His Mercy and His love for humanity when He spake thus? He neither separated nor made a distinction, but He said unto them: "My brother"; for He loveth those who love Him and keep His commandments.

And now, we will declare unto you what is written concerning the pride of Pharaoh. Moses did as God commanded him and turned his rod into a serpent, and Pharaoh commanded the magicians and the sorcerers to do the same with their rods. And they made their rods into three serpents which by means of magic wriggled before Moses and Aaron, and before Pharaoh and the nobles of Egypt.

But the rod of Moses swallowed up the rods of the magicians, for those deceivers had worked magic for the sight of the eyes of men, not knowing that that which happens through the Word of God overcomes every king of magic that can be performed.

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[1]Compare Matt. 12:49; Mark 3:34

93. THE BELIEF OF ABRAHAM

Abraham and David and all the prophets, one after the other, prophesied concerning the coming of the Son of God... and they were justified by faith. Abraham had said: "Wilt Thou in my days, O Lord, cast Thy word upon the ground?" And God said unto him: "By no means. His time hath not yet come, but I will show thee a similitude of His coming. Get thee over the Jordan, dip thyself in the water as thou goest over, and arrive at the city of Salem where thou shalt meet Melchizedek, and I will command him to show thee the sign and similitude of Him."

Abraham did this and he found Melchizedek and he gave him the mystery of the bread and wine,[1] that same which is celebrated in our Passover as a memorial of the sacrifice of our Lord Jesus Christ.

This was the desire and the joy of Abraham as he went round the altar which Melchizedek had made, carrying branch and palm on the day of the Sabbath. See how he rejoiced in his belief, and see how he was justified by his belief, O blind Jew, who though having eyes seest not, and having ears hearest not, even as the prophet Isaiah saith concerning you: "Their eyes are blind and their hearts are covered with darkness, so that they may not understand and God may not show compassion unto them."[2]

94. PROPHECIES CONCERNING THE COMING OF CHRIST

Isaiah the prophet prophesied concerning His coming, saying: "A son is born unto us. A child is given unto us. Dominion is written upon His shoulder. He is God, strong in rulership, King, great Counsellor is His Name."[3]

The meaning of this is manifest: the Son of God is born, whose sovereignty was written down before the world was, and He is wiser them anyone else.

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[1]Genesis 14:18 [2]Compare Isaiah 6:10; 44:18 [3]Isaiah 9:6

Again Isaiah prophesied and said: "Behold My servant Whom I have chosen, on Whom is the delight of My soul, and the nations shall put their confidence in Him."[1] By these words we understand that Christ is the Spirit of God, the Word of the Father Who put on our flesh and was born for us; and the people of Rome and Ethiopia and all other nations have believed in Him.

And unto the people of Israel He spake and prophesied saying: "Many shall follow after Thee with their loins girded up and their backs bound with chains, and they shall pray to Thee and worship Thee, for Thou art God, and we have not recognized Thee."[2]

This he said because Israel had made itself blind and crucified Him, and refused to walk in His righteousness. Thus when Isaiah prophesied saying: "God shall come, and the heathen shall put their trust in Him and shall know Him"[3] he meant that Christ shall come and the Jews shall reject Him, but the heathen shall believe in Him.

Again he prophesied and said: "Be strong, ye weak hands and tired knees, and rejoice ye hearts that are cast down, for God hath come and shall blot out our debt and save us. He shall open the eyes of the blind and He shall make the ears of the deaf to hear; the feet that are lame shall run and the tongue of the dumb shall speak."[4]

These words are spoken in respect of those who sin by worshipping idols, and those who are dead in error and whose hearts are darkened, and of you who do not know that God created you.

Rejoice ye this day for He hath come who will redeem the sin of Adam, and make Adam's debt His own. He was crucified being sinless and He hath killed death by means of His own death. This is the meaning of this prophecy.

Of Him, David the Prophet prophesied and said: "God shall come in visible form, and our God will not keep silence."[5]

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[1]Isaiah 42:1 [2]Compare Jeremiah 30:6-9 [3]Isaiah 60:2-3
[4]Isaiah 35:3 [5]Psalm 50:3

Also Jeremiah prophesied and said: "God shall come down upon the earth, and shall walk about with men like us."[1]

Then Ezekiel the prophet prophesied and said: "I your God will come, and I will walk about among them, and they shall know Me that I am their God."[2]

Again David prophesied and said: "Blessed is He who cometh in the name of God; we have blessed you in the name of the Lord."[3]

Solomon his son prophesied and said: "Verily God shall be with men, and He shall walk about upon the earth."[4]

And his father David hath prophesied, saying: "He shall come down like the dew upon wool, and like the drop which waters the earth, and righteousness shall spring into being in his days."[5]

And again Solomon, David's son, prophesied and said: "A Saviour shall be born out of Zion, and He shall remove all sin from Jacob..."[6]

Thus Micah the Prophet prophesied and said: "The Word of God shall appear in Jerusalem, and the Law shall go forth from Zion."[7]

And Zechariah the Prophet prophesied and said: "Rejoice, O daughter of Zion. Behold, I am alive, and I will dwell in thee, saith God, the Holy one of Israel."[8]

Thus prophesied David the Prophet, saying: "And He shall live, and they shall give Him of the gold of Arabia, and they shall pray for Him continually, and He shall be the strength of all the earth upon the tops of the mountains."[9]

Again Isaiah the Prophet prophesied, saying: "Behold, the virgin shall conceive and shall bring forth a Son, and she shall call His name Emmanuel."[10]

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[1] Compare Jeremiah 32:38
[2] Ezekiel 11:17-20; 36:27-28
[3] Psalm 118:26
[4] Compare Zechariah 2:10-11
[5] Psalm 72:6-7
[6] Compare Isaiah 59:20
[7] Micah 4:2
[8] Zechariah 9:9
[9] Psalm 72:15
[10] Isaiah 7:14

Of Him David the Prophet prophesied, saying: "I brought thee forth from the womb before the star of the morning."[1] And again he said: "God said unto me: 'Thou art my Son, and I have this day brought thee forth'."[2] And again he said: "God looked down from heaven upon the children of men, and from the temple of His sanctuary."[3]

Moses the Prophet prophesied and said: "And all the children of God shall say, 'He is strong, for He will avenge the blood of his sons'."[4]

Thus David prophesied and said: "And there will I make the horn of David to rise up, and I will prepare a lamp for my anointed, and I will clothe his enemies with shame, and in him shall my holiness flourish.[5] Again David said: "A people whom I do not know shall serve me; at the first hearing of my word they shall answer me."[6] And to the Jews he said: "The children of the stranger have become old and have travelled proudly on their path. God liveth, and blessed is my God."[7]

When he saith unto thee: "God liveth," he speaketh of His Godhead; and when he saith unto thee: "And blessed is my God," he speaketh concerning his putting on the flesh of Adam. And again he speaketh concerning His putting on the flesh in Isaiah the Prophet, saying: "Who is this glorious One who cometh from Edom. Adonai, Who came down from heaven and put on the things of Bozrah, glorious in majesty?"[8]

When he saith "glorious" he refereth to His sweet odour; and when he saith "Adonai" he meaneth the Word of the Father Who was before the world was, the Son of God; and when he saith: "He put on the things of Bozrah, the glorious in majesty," he indicateth clearly the body of Adam.

Concerning Christians, David the Prophet prophesied, saying: "Declare ye to the nations that God is King and that He hath made firm the world so that it shall never be moved."[9] And concerning His coming to the nations, he said: "Before the face of God shall He come, He shall come

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[1]Psalm 110:3
[2]Psalm 2:7
[3]Psalm 33:13
[4]Deuteronomy 32:43
[5]Psalm 132: 17-18
[6]Psalm 18:43-44
[7]Psalm 18:45-46
[8]Isaiah 63:1
[9]Psalm 96:10

and shall judge the earth, and He shall judge the world in righteousness and the nations with justice."[1]

Thus Isaiah the Prophet prophesied and said: "The Lord of hosts shall destroy the evil of the nations, and He shall bring to nothing the nobles and the mighty ones of the earth."[2] Continuing his prophecy he said: "He shall come and shall build His house, and He shall deliver His people."[3]

Then he added these words, saying: "And at that time there shall spring from the root of Jesse, One Who shall reign over the nations, and the nations shall put their trust in Him and the place where He shall abide shall be glorious for ever."[4]

Again David prophesied, and said: "Sing ye unto God Who abides in Zion, and declare ye to the nations His work."[5]

Thus Solomon his son prophesied concerning our Saviour Emmanuel, the Sun of Righteousness, saying: "He brought me forth before the hills and established me before the world was, before He made the earth and the heavens. Before the floods of waters came forth and the beauty of the flowers appeared... and even before the winds blew, God created His work for his glory, and I existed along with My Father."[6]

And David his father again prophesied and said: "His name was before the sun, and before the moon, from generation to generation."[7]

Thus his son Solomon prophesied and said: "When He made strong the firmament above the clouds, and when He set in position the boundaries of the heavens... and when He set the sea in its appointed place, and before He founded His throne above the winds, and when He made strong the foundations of the earth... I existed along with Him."[8]

Then Ezekiel the Prophet prophesied and said: "The face of My God is in the East, and His light is brighter than the sun, and the nations put their trust in His Name."[9]

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[1]Psalm 93:13; 98:9
[2]Isaiah 10:33; Haggai 2:7
[3]Isaiah 45:14; Haggai 2:7
[4]Isaiah 11:10
[5]Psalm 105:1-2
[6]Proverbs 8:22; John 1:1
[7]Psalm 72:5, 17
[8]Proverbs 8:30; John 1:1-3
[9]Ezekiel 43:2

Again Isaiah the Prophet prophesied and said: "Remember not the things of the past and think not about the things of olden time; behold I will make a new thing which shall now spring up, so that ye may know that I make a road through the desert and rivers of waters in the wilderness; and the beasts of the field shall follow after Me, also the young birds and the ostriches.

For I have given water in the desert, and made streams of water to flow in the wilderness, so that I may give to My people and to My chosen ones, that they may declare My glory and perform My commandment."[1]

Solomon prophesied and said of Him: "Who hath gone up into heaven and come down? And Who hath gathered together the winds in his bosom, and collected the waters in his hand, and the heavens on the palm of his hand? What is his name and what is the name of his son?"[2]

Thus Malachi the Prophet prophesied and said unto the Jews: "I have no pleasure in you, saith God Who ruleth all things. And I have no pleasure in your offerings, and I will accept no gift from your hands. For from the rising of the sun to its setting *shall My Name be praised among all peoples, and in all countries incense shall be offered up to My great Name, saith Almighty God.*"[3]

Then Micah the Prophet prophesied saying: "A new covenant shall appear upon the mountain of God, and it shall be prepared upon the tops of the mountains, and it shall be exalted above the hills, and the people shall say: 'Come ye, let us go up into the mountain of God.' And many nations shall go there and they shall declare unto us His way, and we will walk therein."[4]

David he Prophet again prophesied and said: "Hearken unto Me O My people, and I will speak unto thee Israel, and will bring testimony to thee... I am God, thy God."[5]

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[1]Isaiah 33:20; 35

[2]Micah 4:2; Compare Isaiah 2:3

[3]Malachi 1:10-11

[4]Micah 4:2; Compare Isaiah 2:3

[5]Psalm 50:7

Thus Moses the Prophet prophesied and said concerning the Godhead: "Hear, O Israel, the Lord thy God is One."[1] And this is to be explained thus; Father, and Son, and Holy Spirit are One God, Whose kingdom is one, Whose dominion is one, and as One shall men worship Them in the heavens and upon the earth, and in the depths of the seas. Unto Him be praise for ever and ever!

95. CHRIST'S GLORIOUS ENTRANCE INTO JERUSALEM

The prophets have prophesied concerning His glorious entrance into Jerusalem. Isaiah the Prophet said: "Shine thou, shine thou Jerusalem, thy light hath come and the glory of God hath risen upon thee."[2]

And the Prophet Zechariah prophesied saying: "Rejoice, rejoice daughter of Zion, and let Jerusalem shout for joy."[3]

And David prophesied and said: "Out of the mouth of children and babes Thou hast ordained strength because of the enemy, so that Thou mightest overthrow the enemy and the avenger."[4]

His son Solomon also prophesied and said: "The children are taught by God, and the peoples rejoice within thee."[5]

Again David his father prophesied and said: "Blow ye the horn in Zion on the day of the next moon, on the appointed day of our festival, for it is an ordinance for Israel."[6]

Then Ezra the Scribe prophesied and said: "Get ye out, make ye a festival in gladness and say unto the daughter of Zion, 'Rejoice thou, behold thy King hath come'."[7]

Isaiah, the Prophet prophesied and said: "Rejoice thou Jerusalem, rejoice thou. Behold, thy King hath come riding upon an ass. His reward is with Him, and His work is before His face."[8]

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[1]Deuteronomy 6:4 [2]Isaiah 60:1 [3]Zechariah 9:9
[4]Psalm 8:2 [5]Isaiah 54:13 [6]Psalm 81:3
[7]Compare Zechariah 9:9 [8]Isaiah 52:11

Thus David the Prophet prophesied and said: "Blessed is He who cometh in the name of the Lord."[1]

Jacob the son of Isaac also prophesied and said: "Judah, thy brethren have praised thee, thy hand is upon the back of thine enemies and the children of thy mother shall worship thee. And the dominion shall not diminish from Judah, and the government shall not depart from his children, until he shall find Him Who hath been waited for, and Who is the Hope of the Nations."[2]

And he also prophesied and said: "His teeth are white as snow and His eyes are glad as with wine, and He shall wash His garments in wine and His tunic in the blood of clusters of grapes."[3] Again he prophesied and said: "Judah is a lion's cub; thou hast lain down and thou hast slept; no one shall wake him except him that hunteth until he findeth him; rise up from thy strong place."[4]

And Jacob blessed his son Judah, and said unto him: "There is a King who shall go forth from thee and shall wash His garments in wine, and glorious is the place of rest of the Beloved." By "Beloved" Christ is meant, and by "Messiah" Christ is meant, and Jesus meaneth "Saviour of the people." The prophets mention Christ under a secret name which interpreted means "the Beloved."

96. THE CRUCIFIXION

The Prophets also prophesied concerning the Crucifixion of Christ.

Moses, the servant of God, prophesied and said: "Ye shall see your salvation crucified upon the wood, and shall not believe."

David prophesied and said: "Many dogs have seized Me, and they drove nails through My hands and My feet; and they counted all my bones; and though they knew Me they despised Me, and they divided My garments among themselves and they cast lots for My apparel."[5]

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[1]Psalm 118:26 [2]Genesis 49:8-10 [3]Genesis 49:11-12
[4]Genesis 49:9 [5]Psalm 22:16

Isaiah prophesied concerning the Incarnation and Crucifixion of Christ, and said: "Who believeth our word, and unto whom is the arm of the Lord revealed? And we spake as a child before Him; and He is like a root in parched ground, He hath no beauty and no form; and His form is more rejected and abased than that of any man. He is a broken man and a man of suffering; for He hath turned away His face, and they treat Him with contempt and esteem Him as nothing."[1]

Then he added these words, saying: "He hath taken our disease and carried our sickness, and by His wounds we are healed; and we saw Him suffering and wounded... and He opened not His mouth in His pain, and He came to be slaughtered; like a lamb before His shearer He opened not His mouth in His suffering until they took away His life and they knew not of His birth; through the sin of My people have I come even unto death."[2]

Jeremiah the Prophet prophesied and said: "And they took the price of the honourable one, thirty pieces of silver, he whom they had honoured among the Children of Israel. And God said unto me: 'Cast it into the melting pot, and test it and see if it be pure;' and they gave it to the potter's field. As God hath commanded me I will speak."[3]

Isaiah the Prophet prophesied and said: "They counted Him with the sinners, and brought Him to death."[4]

David the Prophet prophesied and said: "Those who hate me wrongfully are many, and they have rewarded Me with evil for good."[5]

Zechariah the Prophet prophesied and said: "And they shall look upon Him Whom they have crucified and pierced."[6]

And there are still many passages which have been written and many prophecies which might be mentioned concerning His coming, His Crucifixion, His death, His Resurrection and His second coming in glory.

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[1]Isaiah 53:1-3 [2]Isaiah 53:4 [3]Zechariah 11:13
[4]Isaiah 53:12 [5]Psalm 35:12 [6]Zechariah 12:10

But we have only mentioned a few of those prophecies of the Prophets, so that ye may hear and believe, and understand, even as it is said in the Acts of the Apostles: "By the Gospel Thou hast guided us, and by the Prophets Thou hast comforted us; for the words of the Prophets make right the faith of those who doubt."[1]

97. THE RESURRECTION

David prophesied concerning His Resurrection and said: "I will arise, saith the Lord, and I will make salvation and manifest it openly."[2]

Again he saith: "Rise up, O Lord, and judge the earth, for thou shalt inherit among the nations."[3] He also prophesied and said: "Rise up, O Lord, help us and deliver us for Thy Name's sake."[4] And, "Let God arise and let His enemies be scattered, and let His enemies flee from before His face."[5]

Isaiah the Prophet prophesied and said: "He will remove sickness from His soul, for he hath not committed sin, and falsehood hath not been found in his mouth. And to him that hath served righteously and good, will he show light and he will justify him; and he shall do away with the sins of many, for he hath not committed sin and falsehood is not found in his mouth."[6]

Again David the Prophet prophesied and said: "For my soul shall not be left in hell."[7]

And Solomon his son prophesied and said: "The Sun of Righteousness shall arise and shall travel towards the right, and shall return into His place."[8]

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[1]Acts 3:20
[2]Psalm 12:5
[3]Psalm 82:8
[4]Psalm 44:26
[5]Psalm 68:1
[6]Compare Isaiah 53:4
[7]Psalm 16:10
[8]Compare Malachi 4:2

98. THE ASCENSION OF CHRIST AND HIS SECOND COMING

All the prophets prophesied concerning His ascension and His second coming to judge the living and the dead.

David said concerning His Resurrection: "He hath gone up into the heights. Thou hast made captivity captive, and hast given grace unto the children of men."[1] And he also said: "Having gone forth, I will come back and I will return from the vastness of the sea."[2] And: "Sing ye unto God Who hath gone up into the heavens which are opposite the morning."[3]

Amos the Prophet also prophesied and said: "The Messiah, He Who made the time of the morning, hath come and is exalted from earth into the heights; and His name is God Who ruleth all things."[4]

Thus prophesied David the Prophet, saying: "Thou art exalted O Lord by Thy might, and we will praise and sing to Thy strength."[5]

Zechariah the Prophet prophesied and said: "His foot standeth on the Mount of Olives to the east of Jerusalem. And He rideth upon the Cherubim, and He flieth upon the wings of the wind."[6]

David said: "Open ye the gates of the princes and let the doors which were from the creation be opened, and the King of glory shall come! Who is the King of glory? God, the mighty and strong One, God, the mighty One in battle. The Lord God of Hosts is this King."[7]

Zechariah the Prophet prophesied and said: "On that day the Lord my God shall come, and all His saints with Him."[8] Again David the prophet prophesied and said: "God spake once, and this according to what I have heard: compassion belongeth to God. And Thine, O Lord, is the power, for Thou shalt reward every man according to his work."[9]

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[1]Psalm 68:18
[2]Psalm 68:22
[3]Psalm 68:32-33
[4]Amos 4:13
[5]Psalm 21:13
[6]Zechariah 14:4; Psalm 18:10
[7]Psalm 24:7-8
[8]Zechariah 14:5
[9]Psalm 62:11-12

Then Daniel the Visionary prophesied and said: "I saw in my vision by night, and behold, there came one like unto the Son of man to the Ancient of Days, and there were given unto Him dominion, glory and sovereignty, and all the nations and peoples and countries shall serve Him, and His dominion shall have no end for ever and ever."[1]

And so, all the Prophets prophesied, and nothing hath happened without the prophecy of the Prophets. And they have declared everything that hath happened, and what shall happen, what hath been done and what shall be done, also that which belongeth to the times of old and that which belongeth to the latter days up to His second coming. All this they have done, not only by what they have prophesied and declared, but along with their prophecies they have given manifestations of Him in their bodies.[2]

When there was a famine in the land of Canaan and our father Abraham went down to Egypt, he came back with much riches and honour, and without blemish. In like manner our Redeemer went down and delivered the Church, the Assembly of the Nations, and He went up again, having gotten honour and praise.

99. THE PROPHETS AS FORERUNNERS OF CHRIST

Isaac rendered obedience unto his father, saying: "Bind Me;" and he was offered up as sacrifice, though he did not die, being redeemed by the ram which came down from heaven. In like manner the Son of God was obedient to His Father even unto death. And He was bound with His love for mankind, and He was nailed to the Cross and was pierced, and the Son of God became our ransom, but His Godhead suffered not.

Isaac's son Jacob departed to the land of Laban, the country of his mother's brother... he went with his staff only, and there he got much cattle, and acquired beasts both clean and unclean, and he fathered

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[1]Daniel 7:13

[2]'Stigmata': Marks resembling the wounds on the crucified body of Christ, believed to have been supernaturally impressed upon the bodies of certain saints.

twelve sons, and he revealed baptism, and returned to his own country where he received a blessing from Isaac his father.

In like manner our Lord Jesus Christ came down from heaven, the Word of God by Itself; and the staff of Jacob with which he pastured His sheep is our Lady Mary our salvation.

The staff represents the wood of the Cross, whereby, being crucified upon it, He redeemed his flock and took possession of us from among the Jews, the heathen and the Gentiles. And He chose for Himself twelve apostles who made the people in all the world and in every country to believe in Him, and He went up to heaven to His Father.

Thus Moses departed to the country of Midian, and there he held converse with God, Who made him to learn and to believe in the resurrection from the dead of his fathers Abraham, Isaac and Jacob. Then, by means of His rod, God gave unto him the power to perform miracles and he fathered two sons.

By this it is shown clearly that we shall be saved by the Godhead... for as the mouth of God proclaimed... "I am the God of Abraham" (meaning the Father),"and the God of Isaac" (meaning the Son), "and the God of Jacob" (meaning of the Holy Spirit), thus indicating the Trinity clearly and plainly: "I am not the God of the dead, but the God of the living,"[1] for they all are alive with God... and by this the resurrection of the dead is to be understood.

Jonah was swallowed up and cast into the belly of the great fish, and our Redeemer went down into the bowels of the earth, and rose again on the third day. Daniel was cast into the pit of the lions, and the king and his nobles sealed it with their seals, but he came out without the lions devouring him.

Similarly our Lord was cast into the grave, and the Jews sealed it with their seals, imagining that they were sealing up the rising of the sun so that it should not shine. O ye foolish, wicked, blasphemous, blind and

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[1]Matthew 22:32

weak-minded men; would ye claim that the Spirit of Life should not appear and come forth? And the Jews were put to an open shame, and He went forth to shine upon us who have believed in Him.[1]

Joseph was sold into slavery by the hand of his brethren, and our Lord was sold by the hand of Judas. And Joseph, where he was sold, delivered his brethren from the famine, and Christ hath delivered us who believed in Him, and He hath made us His heirs and His brethren. And as Joseph gave an inheritance unto his brethren in the land of Goshen, so shall Christ give unto His righteous ones a habitation and an everlasting inheritance.

Moreover, in order that ye may know and understand, and be certain about the resurrection of the dead, I will give you a sign, which ye shall understand by the guidance of His word.

When Abraham had come unto the land of his inheritance, he bought first of all a tomb into which would be gathered together the dead bodies of his family, his children and his wife, so that he might join them in the resurrection; and there he buried his wife Sarah and he himself was buried there. For Abraham was a Prophet, and he knew that he would be raised up with his people. And Isaac and Rebekah his wife were also buried there.

And it remained their possession from the time when Jacob went down to the land of Egypt with seventy-seven souls (because of the famine and because Joseph his son was there), until their number became six hundred thousand marching men who were equipped for war, without reckoning women and children.

Jacob died in Egypt at a good old age, and he hath said unto Joseph his son: "I command thee by the life of my father and by my God, Who is the renewer of my life, that thou bury me not in this country, but in the tomb of my fathers, so that my death may be with them and my life subsequently also be with them."[2]

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[1]Revelation 2:9; 3:9; John 15:22-25 [2]Genesis 47:29

And Joseph his son carried Israel (Jacob) and buried him by the grave of his fathers, for he reverenced the oath which Jacob had made him to swear.

When Jacob fell sick in Egypt, he called his brethren and his children, and made them to swear that they would not leave his bones in the land of Egypt, and said: "When God maketh you to return take ye my bones with you and mingle them in the grave of my fathers."[1]

100. THE CHARIOT AND THE VANQUISHER OF THE ENEMY

The Patriarchs then said unto Gregory, the Worker of Wonders: "Behold now, we know well, and thou hast made us to understand that *the Kings of Ethiopia have become glorious and great because of Zion. And the Kings of Rome also have become great because of the nails of the Cross that Queen Helena made into a bridle, and which hath become the vanquisher of the enemy.*

Now, tell us also how long shall the vanquisher of the enemy remain with the King of Rome... and the chariot carrying Zion with the King of Ethiopia. Tell us, for God hath revealed unto thee what hath been, and what shall be, vision and prophecy, like Moses and Elijah."

And Gregory answered and said unto them: "I will reveal unto you concerning the King of Rome, how he shall transgress the Covenant and trample the faith, provoking God to wrath.

This faith which we have ordered and laid down shall a king sitting in Rome transgress, and there shall be associated with him a certain Archbishop, and they shall change and pervert the word of God and cast it aside in the desire of their hearts, and they shall teach what they wish, and they shall change the Scriptures to suit their own nature, even as the Apostle saith: 'They have behaved themselves like the people of Sodom and Gomorrah.'[2] And our Lord said unto His disciples in the

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[1]Genesis 50:25 [2]Matthew 10:15

Gospel, 'Guard ye yourselves against those who shall come unto you wearing the skin of sheep, and who are inwardly wolves that tear.'[1]

But when they have destroyed the faith, the vanquisher of the enemy shall be taken away from them, and none of these who have changed our faith shall sit upon the throne of Peter the Apostle; and the bowels of their Archbishops shall be emptied out if they have taken their seat upon it with their perverted faith. For the Angel of God, Uriel, hath been commanded to protect the throne of Peter in Rome. God Himself shall take away the vanquisher of the enemy from the king who shall not guard the faith, and the Persians shall make war upon him and shall defeat him.

And the King of Persia, whose name is Irenaeus, shall conquer him, and the king shall carry him away together with his horse, and by the Will of Almighty God the horse upon which is the vanquisher of the enemy shall be stirred up, and in a frenzy it shall go into the sea and perish there. But the nails of the bridle (the vanquisher of the enemy), shall shine there in the sea until Christ shall come again in great glory upon a cloud of heaven, with all His power and all His might.

This is what God showed me when I was in the pit. And now, concerning the King of Ethiopia and Zion the Bride of heaven, and her chariot upon which she moves, I will declare unto you that which my God hath revealed unto me and hath made me to understand. Ethiopia shall continue in the Christian faith until the coming of our Lord, and she shall in no way turn aside from the word of the Gospel, and it shall be so even as we have ordered until the end of the world."

Then one of the Patriarchs said unto Gregory, the Worker of Wonders and Miracles: "When Samalyal cometh, he who is the false Christ (the Antichrist), will the faith of the people of Ethiopia be destroyed by his attack?" And Gregory answered and said: "Surely not. David prophesied saying: 'Ethiopia shall make her hands come to God'."[2] And this that he saith meaneth that the Ethiopians will neither pervert nor change this our faith, nor the faith of those who were before us.

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[1]Matthew 7:15 [2]Psalm 68:31

101. THE RETURN OF ZION

And the Tabernacle of the Law of God, the Holy Zion, shall remain in Ethiopia until that day when our Lord shall dwell on Mount Zion... and Zion shall come and shall appear unto all, prepared with three seals, even as Moses gave them unto her, and as it is written in the Old Law and in the New: "At the testimony of two or three witnesses everything shall stand."[1]

And then, at that time, saith Isaiah the Prophet: "The dead shall be raised up and those who are in the graves shall live, for the dew which cometh from Thee is their life."[2] *And when the dead are raised up, His mercy with which He waters the earth, shall cease; then they shall stand up before Him with the works which they have done.*

Enoch and Elias shall come, being alive, so that they may testify, and Moses and Aaron from the dead shall move around with everyone. And they shall open up Holy Zion, and they shall be seen by the Jews, the crucifiers, and they shall punish them and condemn them because of all they have done in perverting the Word of God.

And the Jews shall see what He wrote for them with His hand... the Words of His Commandments, and the manna with which He fed them in the wilderness without labour on their part, and the spiritual Zion which came down for their salvation, and the rod of Aaron which blossomed after the manner of Mary.

102. THE JUDGMENT OF ISRAEL

Then He shall say unto them: "Why did ye deny Me, and treated Me cruelly and crucified Me, seeing that I did all this for you, and that by My coming down from heaven I delivered you from the slavery of Satan, and that I came for your sake? Look ye and see how ye pierced Me with nails and thrust the spear through Me."

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[1]Deuteronomy 19:15; Matthew 18:16; John 8:17 [2]Isaiah 26:19

And the twelve Apostles shall be risen up and they shall pass judgment upon them, and shall say unto them: "We would have made you hear, but ye would not hear the prophecy of the Prophets and the preaching of us the Apostles."

Then the Jews shall weep and repent when it shall be useless to do so, and they shall pass into everlasting punishment... and with the Devil their father who had directed them, and his demons who had led them astray, and with the wicked they shall be shut in.

And those who have believed and who have been baptized in His Holy Name, and have received His Body and His Blood, shall become His servants with their whole heart, for "there is no one who can hate his body altogether." The Body of Christ crieth out in our bodies, and He hath compassion because of His brethren.

If there are some who have sinned, they shall be judged in the fire according to the quantity of their sins; he whose burden of sin is light his punishment shall be light; and he whose burden of sins is heavy, exceedingly great shall his punishment be. One day with God is a period of ten thousand years; some there shall be who shall be punished for a day, and some for half a day; and some shall be tested and shall be absolved from their transgressions.

103. THE CHARIOT OF ETHIOPIA

Again the Patriarchs said unto Gregory, the Worker of Wonders and Miracles: "Behold now, thou hast told us concerning the vanquisher of the enemy of Rome, now tell us of the chariot of Ethiopia and whether it shall remain there up to the coming of Christ, as thou hast told us concerning Zion and the faith of the people of Ethiopia."

Then Gregory answered and said unto them: "It shall surely remain there. And again hearken ye unto me and I will declare this unto you; a few Jews shall lift up their heads against our faith in Nagran and in Armenia in the days after this; but this God will allow by His Will so that He may destroy them, for Armenia is a territory of Rome and Nagran is a territory of Ethiopia."

104. THE KING OF ROME AND THE KING OF ETHIOPIA

The King of Rome, the King of Ethiopia and the Archbishop of Alexandria were informed that they were to rise up to fight, to make war upon the enemies of God, the Jews, and they should destroy them.

The King of Rome, Enya, and the King of Ethiopia, Phinehas, were to lay waste their lands and build churches there, and they were to cut to pieces all Jews at the end of this Cycle in twelve cycles of the moon. Then the kingdom of the Jews shall be made an end of, and the Kingdom of Christ shall be constituted until the advent of the False Messiah.

Afterward two other kings, Justinus the King of Rome and Kaleb the King of Ethiopia, met together in Jerusalem where their Archbishop was to make offerings, and they were to establish the Faith in love, and give each other gifts and the salutation of peace, then they were to divide between them the rulership of the earth, from the centre of Jerusalem, as we have already stated.[1]

Also for love's sake and in brotherhood they were to have jointly the royal title of King of Ethiopia. They were both to be mingled with David and Solomon their fathers. The one whom they chose to be named King of Rome was also to be called "King of Ethiopia," and the King of Ethiopia likewise was to bear the name of "King of Rome," and they were to have part in the inheritance whereby they should be named with David and Solomon their fathers.

And thus after they had become united in a common bond and had established the right faith, they were to determine that the Jews were no longer to live, and each of them was to leave his son there in Jerusalem; and the King of Ethiopia was to leave there his firstborn son whose name was Israel, and was to return to his own country in joy.

Then, when he came to his royal house, he was to give abundant thanks unto God and offer up his body as an offering of praise to his God. And

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[1]See Part I, Chapter 18

God shall accept him gladly, for he shall not defile his body after he hath returned, but he shall go into spiritual seclusion in purity of heart.

He shall then make king his youngest son, whose name is Gabra Maskal, and he shall shut himself up in a monastery. When this hath been told to the king of Nagran, the son of Kaleb, he shall come in order to reign over Zion, and Gabra Maskal shall make his armies to rise up in arms, and he shall journey in a chariot and they shall meet together at the narrow end of the Sea of Liba, and shall fight together.

On that same night the two of them shall pray from sunset until the dawn of day, when the battle shall be raging strong upon them. And when they have cried out to Him with tears, God will consider the prayer of both of them, and the penitent prayers of their father, and will say: "This one is the elder and he hath stood up to perform the will of his father, and that one, the younger, hath loved his father and hath prayed to God for him."

Then God will say to Gabra Maskal: "Choose thou between the chariot and Zion," and He will cause him to take Zion, and he shall reign openly upon the throne of his father. And God will make Israel (the eldest son of the King of Ethiopia) to choose the chariot, and he shall reign secretly and he shall not be visible, and He will send him to all those who have transgressed the commandment of God.

No one shall build houses and none shall suffer fatigue in labouring nor suffer thirst on the journey, and they shall live in tents. And their days shall be double those of ordinary men, and they shall use bows and arrows and shall shoot at and pierce him that God hateth.

Thus hath *God made for the King of Ethiopia more glory, grace and majesty than for all the other things of the earth because of the greatness of Zion, the Tabernacle of the Law of God, the heavenly Zion.*

May God make us to perform His spiritual good pleasure, and deliver us from His wrath, and make us to share His kingdom.

Then they answered and said unto him: "Verily, thou hast spoken well, for thus was it revealed unto thee by the help of the Holy Spirit. Thou

hast told us everything which hath taken place, and thou art in agreement with the book of Domitius of Rome.

Thou hast prophesied also what shall happen to the two cities, the brides of Christ, Rome and Ethiopia, the great cities of God, and to the churches in Nestasya, Arkadya, Marena and Armenia, where pure sacrifices and offerings shall be offered up at all times."

May God show us His grace. Christ is our King, and in Christ is our life for ever and ever. Amen.

APPENDIX I

ETHIOPIA (ABYSSINIA) A Brief Historical Synopsis

Area: 1,221,900 square kilometres.

Population: 27,000,000 (approx.)

Capital: Addis Ababa ("new flower")

Languages: Almost 100 distinct languages plus several dialects: Principal languages are Amharic, Tigrinya, Gurage. Geez, the language of the ancient Aksumite empire survives as a literary and liturgical language and is now called Ethiopic.

Economy: Based almost exclusively on agriculture.

Ethiopia has had a continuous existence as a nation for over two thousand years, and during most of this time its contact with the rest of the world has been minimal. Known in antiquity as Punt or the "Land of God," Ethiopia has been able to preserve a rich and unique culture, mainly because of its geographic isolation, and the fact that it was the sole black African country to maintain its independence against foreign encroachments.

Christianity has been, and still is, the dominant religion, and was introduced in the 4th century, making Ethiopia the oldest Christian nation on earth. Islam was introduced in the 7th century.

Jewish influence penetrated Ethiopia during the era of the Aksum Kingdom and left an important mark on the nation's religious customs. A remnant of these converts persists to this day in the "Falashas" of Northern Ethiopia whose preservation of, and adherence to, Old Testament Jewish traditions is undeniable, for they observe the Sabbath, practise circumcision, have synagogue services, follow certain dietary laws of Judaism, observe many laws of ritual cleanliness, offer sacrifices on Nisan 14 in the Jewish religious year, and observe the major Jewish festivals. They were first discovered by Joseph Halevy in 1867 and number around 20,000 living mostly in the

regions north of Lake Tana, generally remaining aloof from other Ethiopians. They call themselves Beta Israel (House of Israel), though they know no Hebrew and are of local ethnic stock.

Attempts by the Portuguese who were seeking the legendary Christian Kingdom of the monarch Prester (Priest) John and by the notorious Jesuits, to convert the country to Roman Catholicism, led to serious conflicts culminating in the expulsion of the Jesuits in 1633.

The Solomonic Restoration

Late in the 13th century, the Zagwe usurpers of the throne were swept away, and **Yekuno Amlak (ruled 1270-1285)** restored the Solomonic dynasty of Kings, legitimate heirs of the Aksumite line as defined by the traditions of the KEBRA NAGAST.

Theodore II (ruled 1855-1868): As a consequence of the two-year delay by Queen Victoria of England in replying to a letter that the emperor had sent, several British officials were imprisoned at Magdala. In July 1867 a British military force, led by Robert Napier was dispatched to Ethiopia to secure the release of the Englishmen. After courageous resistance, the last mountain fortress was captured in April 1868, and Emperor Theodore committed suicide to avoid capture.

In **1889 Menyelek II** ascended the throne, and in March 1896 he inflicted a crushing defeat on the invading Italian forces. Menyelek died in December 1913, and his successor, the Muslim adherent Lij Yasu was forcefully dethroned, and Menyelek's daughter Empress Zauditu was crowned, with Ras Tafari, son of Menyelek's cousin Ras Makonnen as Regent and heir to the throne.

In **1928 Ras Tafari** was crowned Negus (King) and two years later on November 2, 1930, following the death of Empress Zauditu, he was crowned Emperor of Ethiopia and took the name Haile Selassie I (Power of the Holy Trinity) and the inherited Solomonic titles, "King of Kings, Lord of Lords, Elect of God, Conquering Lion of the tribe of Judah," he being the 225th rebirth of Solomon and direct descendant of the union of King Solomon with the Queen of Sheba.

Much credit is given to this last ruler of the Solomonic line of Kings for the modernization of the imperial realm, the issuing of a Constitution, the active role of Ethiopia in world affairs within a policy of peaceful neutrality, and the general improvement of living conditions for the people.

The rapacious invasion and occupation of Ethiopia by fascist Italian forces in 1935 evidenced the impotence of the League of Nations to protect its weaker members. Ethiopia resisted for seven months until Addis Ababa fell on May 5, 1936. But certain regions of Ethiopia were never conquered. This unprovoked attack which was blessed by the Roman Pontiff as a "Catholic Crusade," was particularly cruel in its execution. The Italians murdered Archbishop Petros (the Coptic abuna) and massacred the monks of the great monastery of Debre Libanos, and after an attempted coup, decimated the population of Addis Ababa during a three-day frenzied orgy of murder and pillage in February 1937. With British and French help, Ethiopia was delivered from the Italian invasion, and Emperor Haile Selassie returned to its liberated capital on May 5, 1941. A renewal of relations with the papacy, broken off since 1632, was approved in June 1969 culminating in a visit by the Emperor to the Vatican on November 9, 1970.

In 1974 the abolition of the monarchy in Ethiopia was proclaimed by the tyrannical Moscow-backed Marxist-Communist Derg government, after the overthrow of the Emperor and the Ethiopian Royal Solomonic Dynasty, and the imprisonment of the imperial family.

There was throughout Ethiopia, widespread resistance by the people to the communist policies of forced slave labour in remote areas, resulting in soil degradation, famine, and general impoverishment of the nation. Eventually, the Communist government was overthrown, and today Ethiopia is on the verge of determining its political future, including the settlement of the thorny Eritrean issue.

Many patriotic organizations established by exiled Ethiopians in various countries, are struggling for a re-establishment of the monarchy and the Royal Dynasty based on ancient traditions of the KEBRA NAGAST.

APPENDIX II

THE FALASHAS

The world marvelled once more at the extraordinary skill and military genius displayed by the state of Israel, in rescuing thousands of Ethiopian Jews from the famine that was ravaging the land of the Negus in 1984.

Under the "Law of Return" which gives every Jew the right to full Israeli citizenship, vast numbers of immigrants have entered Israel. Among these have been some 100,000 survivors of the Nazi death camps. "Operation Magic Carpet" brought in thousands of Jews from Yemen and Morocco, and some 120,000 more were flown in from Iraq in "Operation Ezra and Nehemiah"; but it was not until February of 1980 that the mission of rescuing the Falashas was entrusted to Israel's famed and highly efficient intelligence agency, the Mossad.

In a major secret operation, Israeli agents rounded up tens of thousands of these ostracized people and led them across deserts and mountains into Sudan, where border camps were prepared to receive them, and specially chartered planes would take them 'on wings of Eagles' to Zion, to the Promised Land, to Israel.

Who were these peoples? What impelled the Israeli authorities to undertake such a vast and costly enterprise shrouded in secrecy and hidden even from their own population?

In modern Ethiopia live a number of people, estimated at some twenty-three thousand. They are a remarkable people indeed: black-skinned, but with strong Jewish ties. In Ethiopia they are known as "Falashas" meaning stranger or outsider.

For many centuries the existence of Falashas, or "Black Jews", was unknown to the outside world. All knowledge about them had been lost. It was only in the nineteenth century that they were rediscovered by missionaries and anthropologists. Since then their history has been painstakingly reconstructed and their religion assiduously studied. Many surprising conclusions were made, but baffling mysteries remain.

The Falashas' religious ties to the service of Jehovah are obvious, and it appears that their religious development had its beginnings long ago because they knew nothing of the Talmud, a body of writings that reflected relatively late developments of Jewish religious thoughts and philosophy.

The Falashas, the Jews of Ethiopia, call themselves "Beta Israel" (House of Israel), and according to their traditions, they originated from the nobles of Jerusalem who accompanied Menyelek (David II), (the son of King Solomon and Makeda, Queen of Sheba) when he returned to his country. Another opinion holds that the Falashas were descendants of Jewish soldiers who in ancient times manned the south border garrisons of Egypt. Finally, some believe that the Falashas are merely a segment of a local population which at one time in the past converted to Judaism. Thus the mystery of their origin has not been entirely solved. According to scientific theories, they are of Hamltlc (Cushite) origin and belong to the Agau family of tribes which already formed part of the Ethiopian population prior to the settlement of the Semitic tribes who arrived from southern Arabia.

Ethiopian chronicles show that Judaism was widespread before the conversion to Christianity of the Aksum dynasty during the fourth century. After this, those who remained faithful to Judaism were persecuted and compelled to retreat from the coastal region into the mountains north of Lake Tana. They concentrated themselves in this region and lived in political independence under their own rulers.

The Falashas played an active role in the uprising of the Agau tribes against the Aksum dynasty in the tenth century. According to Ethiopian tradition, there was a Jewish queen known as Judith (or Esther) who led the rebels in deposing the Negus and vented their anger against the Christians, their churches and their monasteries. Thus began a sporadic war between Christians, Jews and Muslims with the eventual defeat of the Falashas by the Negus Ishaq in the early fifteenth century. Later, it was the Negus Zara Yakob (1434-1468) who gave himself the title of "Exterminator of the Jews", and his son Baeda Maryam (1468-1478) organized a massacre of the Falashas. Paradoxically, Ethiopian chronicles praise their bravery and their devotion to their religion.

In spite of the massive Falasha losses in these wars, the strength of the Falashas was not completely broken, so when the Agau tribes again rose in rebellion during the reign of the Negus Susenyos (1607-1632), the Falashas, under the leadership of their king, Gideon, participated in the revolt.

However, after the Negus had subdued the other rebels, he directed the whole of his power against the Falashas, and he conquered their fortresses. Men, women and children were killed.

The Negus then promised the remaining Falashas that they could return in peace to their villages if they laid down their arms. After a short while, however, the Negus reneged on his promise, and presented them with the alternative of conversion or death.

In the great massacre perpetrated against those who refused to accept baptism, King Gideon lost his life. Thereafter, many Falashas were sold as slaves, and the death penalty was decreed against those who continued to observe Jewish customs. These events marked the end of Falasha independence. Even their lands were confiscated, and they were compelled to till them as tenants.

In the course of time they were permitted to return to their former religion; and even though there were no further wars, from then on suffering and degradation were the lot of the Falashas. In spite of all this, the Falashas retained their distinctiveness, and considered themselves part of the Jewish people, both in their origin and faith.

Their religion is based on the Bible, which they possess in the Geez language in the same translation as that adopted by the Ethiopian Church; it includes a number of Apocryphal books (Tobit, Judith, Wisdom of Solomon, Wisdom of Ben Sira, I and II Maccabees, and the Book of Baruch). In addition to these they consider the books of Enoch and Jubilees sacred texts. The Falashas have priests who claim descent from Aaron, and in every region they inhabit, the priests elect a High Priest who then becomes the spiritual leader of the community.

The sanctity of the Sabbath is rigorously observed by the Falashas. Work ceases on Friday at midday when all purify themselves by ritual immersion and the wearing of their Sabbath clothes. The lighting of

candles or the kindling of fire, the drawing of water, going beyond the limits of the village, and sexual intercourse are forbidden on the Sabbath. From Ethiopian sources it also appears that in ancient times the Falashas observed the Sabbath rest even when in war, and fought only when attacked.

The Falashas determine their festivals by means of a calendar patterned after the Jewish one, and they celebrate the new moons and the Jewish festivals as prescribed in the Pentateuch. Their adherence to the practice of male circumcision performed on the eighth day after birth as is prescribed biblically, further confirms their Jewish religious ancestry.

The laws of ritual uncleanness and purity receive special attention by the Falashas. Their wives stay in a special hut on the outskirts of the village during the days of their menstruation and they return to their homes only after having purified themselves by immersion. A special hut is also prepared for women in confinement. The uncleanness lasts for forty days if a male child is born, and eighty days if it is a female child. Upon the conclusion of her days of uncleanness, the woman shaves off the hair of her head, immerses herself, and washes her clothes before returning to her home. The confinement hut is then burned down.

The Falashas do not eat raw meat like other Ethiopians, and they observe the Pentateuchal laws concerning the ritually clean and unclean animals and the purging of the sinew of the femoral vein. For this reason the Falashas do not eat meat slaughtered by Christians. Family life is usually exemplary. Divorce is rare and only adultery is recognized as a justification for it. It is for this reason that the Falashas are not affected by the venereal diseases which are so widespread in Ethiopia.

The Falashas firmly believe in only one God, the God of Israel, who has chosen His people and Who will send the Messiah to redeem them and return them to the Holy Land. On several occasions prophets arose among the Falashas who announced the coming of the Messiah and caused messianic movements to emerge. During the reign of Emperor Theodore II, in 1862, such an episode was responsible for the disaster which overtook a large group of Palashas who attempted to reach Israel

by foot. Most of them died on the way and the remainder returned, broken and destitute.

The Falashas believe in the World to Come and the Resurrection of the Dead. In their writings there are detailed descriptions of the rewards which await the righteous in the Garden of Eden and the chastisements and punishments which await the wicked. Edward Ullendorf, noted authority on the traditions and culture of the Falashas, saw in their Judaism a strange fusion of pagan, Jewish and Christian beliefs and practices. On the other hand, Joseph Halevy and other researchers were deeply impressed by their Jewish consciousness.

Today most of the Falashas speak Amharic, which is the official language of Ethiopia. Their literature, however, is written entirely in Geez, the classical Ethiopian language which is to this day the holy language of the Ethiopian Church. The Bible is read also in the same Geez. It is a translation which was made not from the original Hebrew text but from the Septuagint. This is also the translation accepted by the Ethiopian Church, and there is no evidence as to whether the Falashas ever possessed a different version which was closer to the original.

The Portuguese Jesuits of the 17th century asserted that in their days the Falashas possessed the Bible in Hebrew and knew a faulty Hebrew. According to one tradition, the last king of the Falashas (during the reign of the Negus Susenyos) burnt their books before his death; but another tradition, reported by Filosseno Luzzatto, says that the Falashas hid all their Hebrew books in the town of Gondar so that they would not fall into the hands of their enemies. In all these tales there is difficulty in distinguishing fact from legend.

The book Teezaza Sanbat (Precepts of the Sabbath) is an original Falasha work, and they attribute it to Aba Zabra, a monk who lived in the days of the Negus Zara Yakob (15th century). It is a collection of the laws of the Sabbath (according to the Book of Jubilees) and of legends on the creation of man, the Garden of Eden, Noah, Abraham, Moses and others. This work does not exist in a Christian version, but some parts of it have been introduced, with slight changes, into a Christian work entitled Dersana Sanbat (The Sermon on the Sabbath), which praises the so-called "Christian Sabbath", that is, Sunday.

In addition to these works, there are also texts which have not yet been published, such as those in the Faitlovitch Library in Tel Aviv, Israel, and which include such works as "The Testament of Isaac", "The Testament of Jacob", "The Praises of Wisdom", "The Words of Moses" and others. It may be assumed that there are still more unknown works in other libraries and in the hands of the Falashas. It appears that all the books of the Falashas were written before the loss of their independence.

Mention has already been made of the tradition on the origin of the Falashas from the Jews who accompanied Menyelek, the son of King Solomon and the Queen of Sheba, when he returned from Jerusalem to Ethiopia. Since the Ethiopians themselves, especially the royal dynasty, claim the same origin, the Falashas added a story: on his way Menyelek crossed a river on the Sabbath with the Holy Ark of the Covenant which he had stolen from the temple in Jerusalem. Some of his followers crossed over with him and from that time he and his sinful companions became Christians, while the other followers who observed the Sabbath became the fathers of the Falashas.

The story contends that the Holy Ark was indeed deposited in Aksum, within a secret cave which was subsequently sealed after an earthquake caused a landslide. It is only when a Falasha approaches it that the wall is opened up and remains thus until he has prostrated himself before the Holy Ark.

It is estimated that there are approximately some 12,000 Falashas still living in the area north of Lake Tana and in the outskirts of the town of Gondar. They are mainly engaged in agriculture, but as previously mentioned, they do not own their own land. Therefore, working as lessees or tenants on the land, they must hand over the major part of their produce to the landowners. In addition to this, the Falashas (both men and women) engage in various crafts such as pottery, weaving, basketry, spinning, and work as blacksmiths and goldsmiths.

Ever since their modern day "discovery" by Joseph Halevy in 1867, the Falashas have been the subject of unending fascination and study by a variety of scholars. The abundance of legends and traditions that permeate their history, has also fueled much speculation as to their true origins and ancestry.

In general, the outward appearance of the Falasha is similar to that of the Amhara. As a result of the intermingling of Hamitic and Semitic bloods, there are differences in the coloring of the skin and the facial features, which at times tend towards the Agau type and at others toward the Semitic type found in Oriental Jews. However, an anthropological study has not yet been carried out.

The question of how Jewish the Falashas are, or whether they are indeed Jews at all, is still very much a matter of considerable debate in Israel. Although some of the Hasidic Jews and other orthodox groups both in Israel and in the United States, still refuse to recognize them as Jews in any sense, their dramatic rescue in the secretive "Operation Moses", has provided adequate proof that the State of Israel regards them as Jews.

There are a number of theories connecting the Falashas with the Israelites of old. Some claim that when the Hebrews left Egypt at the time of the Biblical Exodus, a group broke off from the rest and found their way south to Ethiopia, where they eventually established their own kingdom. However, one of the most popular and persistent beliefs is that the Falashas are one of the "lost ten tribes of Israel."

Around the year 964 B.C. after the death of King Solomon, a breakaway took place in Israel. Ten of the twelve tribes seceded and under Jeroboam, formed the Northern Kingdom. Then, when this Northern Kingdom fell to the brutal Assyrian army some 200 years later, the majority of the Israelites were forcibly deported to Assyria where they lost their separate identity and were assimilated. Many orthodox Jews believe that the Falashas are the lost tribe of Dan. However, this notion has no historical basis. The important question is not where did the Falashas come from, but rather, where did their Jewish religion come from.

Regardless of the true nature of their origin or conversion to Judaism, the fact remains that the Falashas constitute a living testimony to the exciting saga of the transfer of the Ark of the Covenant from the temple in Jerusalem to a still unknown location in Ethiopia.

The numerous prophecies in Daniel, chapters 8, 9 and 11 concerning the restoration of the temple in Jerusalem, the "daily sacrifice", and the many predictions as to the rediscovery of the Ark of God and its return to God's temple, makes the emergence of the Falasha Jews of Ethiopia an event of undeniable prophetic importance.

It is known that at present in Israel an intense training of young Levite youths in the priestly rituals of temple ceremonials is taking place, with a view to an early establishment of the Biblical system of sacrificial worship. The presence of thousands of Falashas in Israel, themselves the only living descendants of the custodians of God's Holy Ark of the Covenant, may in fact signal the start of a series of prophetic events culminating with the rebuilding of the Temple of God in Jerusalem, and the return of the Messiah as King.

Ethiopia, the Biblical land of the "men with the burnt faces" is yet to fulfill its greatest prophetic destiny, and the Falasha Jews are at the centre of these coming earth-shaking events.

M.F.B.

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THE ANAPHORAS
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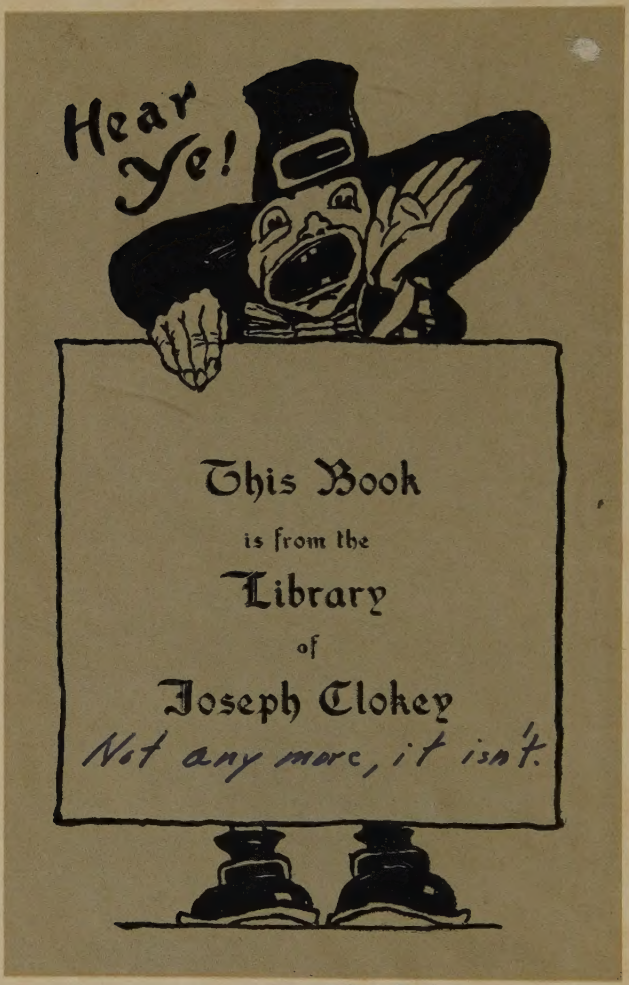
ETHIOPIC LITURGY

J. M. HARDEN, D.D.



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THE ANAPHORAS OF THE ETHIOPIC LITURGY

BY
J. M. HARDEN, D.D.
Bishop of Tuam

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INTRODUCTION

THE inhabitants of the kingdom which we know now as Abyssinia were wont to call their country Ethiopia. Hence the name Ethiopic was given to the Liturgy used by the Church (Monophysite) of Abyssinia. The language also in which the Liturgy is written is often called Ethiopic, though its more exact name is Geez. It is now, and has been for many centuries, a dead language.

Very little is known of the history of the Church of Ethiopia or Abyssinia in early times, and nothing of the history of its Liturgy. The Church has always been in close connexion with the great Patriarchate of Alexandria, the tradition being that such connexion goes back to the time of St. Athanasius, who is said to have consecrated Frumentius and sent him as a missionary Bishop to the country in which he had formerly been a slave. Whatever may be the truth underlying this tradition, the fact remains that down to the present day the Ethiopic Church has been content (in honour, it is said, of Frumentius) with a single Bishop, or rather Metropolitan, consecrated and sent to it, whenever a vacancy occurs, by the Patriarch of Alexandria.

From the tradition as to the introduction of Christianity into Abyssinia, Le Brun[1] has drawn the curious inference that the Ethiopic was the first of all Churches to have a liturgy in writing. His argument is that the other liturgies were not put into writing till the end of the fourth century, but that St. Athanasius, when he consecrated Frumentius, who was before but a layman,

[1] *Explication de la Messe,* vol. ii, p. 484 (edition of 1860).

must have given him a written liturgy to take with him to Ethiopia. The argument is not very convincing, even if the truth of the tradition be granted, for there is no reason to suppose that Frumentius would have been sent alone.

On the other hand, it seems quite impossible to suppose, as Littmann seems to do in his *History of Ethiopic Literature,*[1] that the Church first received its liturgy from the Coptic Church so late as the thirteenth or fourteenth century. This seems impossible, first of all, on general grounds. The Church was always in close touch with Alexandria; it followed it, for example, into Monophysitism in the fifth century. It was only after the rise of Islam in the seventh century that the Church in Abyssinia became to a great extent isolated. It is not then to be supposed that it remained for so many centuries without a liturgy when the other Christian churches all had theirs.

This general argument would of course be greatly strengthened, if we could be certain that the Ethiopic version of the *Testament of Our Lord* and the great ecclesiastical work known as the *Sînôdôs* belonged to the earliest period of Ethiopic literature. The former of these is thought to have been translated into Ethiopic from Greek,[2] and if this be correct, it must be of early date, for in the later periods of the literature, the translations were always made from Arabic or Coptic. This Ethiopic version of the *Testament* contains an Anaphora which is almost identical with that afterwards known as the Anaphora of Our Lord Jesus Christ. The other

[1] *Geschichte de äthiopischen Litteratur*, pp. 205, 228.

[2] Cf. Cooper and Maclean, *The Testament of Our Lord,* p. 248. The reference is to the Anaphora of Our Lord, but it is almost identical with the Anaphora of the Ethiopic *Testament.*

work the *Sînôdôs* is reckoned by the Ethiopic Church as part of the New Testament. This fact tells in favour of an early date, and so Archdeacon Charles says of it (Hastings, DB. I., p. 792) that it 'became early naturalized in the Ethiopic Church.' The *Sînôdôs* also contains an Anaphora, about which much has been written in recent times, and which was the source from which the Anaphora of the *Apostles* was developed. These two Anaphoras (*Apostles* and *Our Lord*) have special claims to be considered early. No doubt some of the other Anaphoras are much later than these, bearing as they do, evident marks of late origin, or at least development. All, however, with one exception (*Basil*) seem to have been used in their present form in the Ethiopic Church only. The Anaphora of *St. Basil* is a translation of the similarly named Coptic Anaphora.

The subject of this volume being the developed form of the Ethiopic Anaphoras as they have existed since the sixteenth century at latest, I do not here discuss the origin and relationships of the Anaphora of the *Ethiopic Church Ordinances* which is found, as abovementioned, in the *Sînôdôs*. It is unnecessary to repeat what has been so recently said by many others.[1] A volume in this same series by the Rev. A. Linton, gives much of the information required.[2] Since, however, the Anaphora of the *Apostles* is a development of the earlier one, I have printed in a different type those parts of the later Anaphora which are borrowed from the earlier form. Almost every word of the earlier Anaphora is to be found incorporated in the later, with the exception of two brief paragraphs. In one case the paragraph '*Of*

[1] Cf. Woolley, *Liturgy of the Primitive Church;* Srawley, *Early History of the Liturgy;* Dom Cagin, *The Primitive Liturgy.*

[2] Linton, *Twenty-five Consecration Prayers.* S.P.C.K., 1921.

the oblation of oil,' is omitted from the later form; in the other, the prayer '*Of Imposition of hand,'* a different prayer has been substituted. There are also a few slight variations of order.

Omitting then further reference to this earlier Anaphora, and passing to the more developed form of the Liturgy, we find that at least as early as the sixteenth century, and probably for centuries earlier, the Eucharistic service consisted, as it does in the Abyssinian Church of to-day, of two parts, the Pro-Anaphora, invariable except for the lections from the New Testament; and the Anaphora which varied according to the day on which the Liturgy was used. Just as in the Orthodox Eastern Church the Anaphora of *St. Chrysostom* is used generally, but that of *St. Basil* is substituted for it on certain days and that of the *Pre-sanctified* on others, so the Ethiopic Church had its normal Anaphora, that of the *Apostles,* for which others were substituted on certain days. The only difference is that in the latter case the number of subordinate Anaphoras is very much larger.

In the Ethiopic Liturgy the Pro-Anaphora ends with the *Sursum Corda.* At least in the MSS. the Anaphora, except in the case of the Anaphora of *Our Lord,* is marked as beginning after this point. The reason of this may be that the *Sursum Corda,* being said at the beginning of every Anaphora, came to be regarded as belonging to the invariable part, but the fact that the MSS. mark the Anaphora as beginning after the *Sursum Corda* is worthy of remark. In one other Anaphora[1] the *Sursum Corda* occurs, but in quite a different (and very strange) position, but this is doubtless due to the fact that when this Anaphora was used the *Sursum Corda* was said twice.

[1] See below, pp. 23, 107.

Though the present volume is not concerned directly with the Pro-Anaphora, a brief mention of some of the distinguishing features of this may not be out of place. It follows, on the whole, the lines of the corresponding part of the Coptic Liturgy, both deriving from the Greek Liturgy of St. Mark. Before the Prothesis, or setting forth of the oblation, with which the Coptic rite begins, the Ethiopic Liturgy has a somewhat long preliminary part with prayers for the cleansing of the clergy and the vessels of the service. The Prothesis is longer than in the Coptic rite and includes prayers not only for the preparation of the altar (or *tâbôt,* as it is called in the Ethiopic Church) but also for the blessing of the *masôb,* the paten, the chalice and the cross-spoon.[1] In both Liturgies the Prothesis ends with Psalm cxvii said with doxology. Between the Prothesis and the Mass of the Catechumens comes the Enarxis. This is similar in both rites, except that the Ethiopic is fuller and includes a litany which is lacking in the Coptic. The Mass of the Catechumens consists in both of the Censing and four lections. These last are taken successively from the Pauline Epistles, the Catholic Epistles, the Acts, and the Gospels. In both Liturgies the hymn *Trisagion* is sung between the lection from the Acts and the Gospel, being followed in the Ethiopic by the *Hail Mary.* In both rites intercessions are offered, in the Coptic after the Gospel, in the Ethiopic before it.

There is more difference between the two rites in the Mass of the Faithful, than in other parts of the Pro-Anaphora, yet even here they run on parallel lines, both

[1] *Tâbôt* literally means 'ark'; *masôb* is variously translated as 'box', 'jar', 'disc'; it seems to be the *ciborium* in which the host was placed. The cross-spoon appears to have been so named because its handle was in the shape of, or marked with the figure of, the cross. It was used, no doubt, for the administration.

including the Prayers, the Creed and the Kiss of Peace. The Ethiopic, however, omits the Prayer of the Veil with which this part of the Coptic Liturgy commences, and inserts between the Creed and the Kiss of Peace the ceremony of the *Lavabo,* which is not found in the Coptic. It is possible that this ceremony is a later addition; it does not occur in the Liturgy of 1548 (see below, p. 13).

The Greek word Anaphora is never used in Ethiopic of the concluding part of the service. The most usual title, found in all the Anaphoras but two, is 'Thanksgiving of the Eucharist' (*'akuatêta querbân*). This I have translated by 'Eucharistic Thanksgiving'. This title would seem to be applicable in strictness to that part only which extends from the *Sursum Corda* to the *Invocation.* This was probably the original use of the term which was afterwards extended to the whole of the concluding part, just as in the case of the word Anaphora itself. Quite a different word is used in the case of the normal Anaphora of the *Apostles.* In this we find *Qeddâsê*,[1] i.e., consecration, a word which has two other technical meanings one wider, in which it is applied to the Liturgy as a whole, the other narrower, in which it means the recital of the divine holiness in the *Sanctus,* the Greek Ἁγιασμός. The same title *Qeddâsê* is given to the Anaphoras of *Our Lord* and *Our Lady* by Rodwell, who no doubt found it in his MS., and it would seem to be used of the former of these in the modern Abyssinian Liturgy also. The last words of the facsimile pages of the Anaphora of the *Apostles* given by Dr. Mercer in his edition[2] are *'Qeddâsê* of our Lord,' which seem to

[1] This word is also found in the *text* of two of the Anaphoras (*Our Lady and Athanasius*). See below, pp. 67, 94.
[2] Mercer, *The Ethiopic Liturgy,* 1915.

refer to what follows on the next page of the MS., though they are not so taken by the editor.

In the MS. used for the present edition (Orient, 545) the title of this Anaphora is quite different: 'The Book of the Covenant which Our Lord Jesus Christ spake to His Apostles before His ascension after His resurrection from the dead.' This title is no doubt due to the connexion of this Anaphora with that found in the Testament of the Lord.[1]

NUMBER AND NAMES OF THE ANAPHORAS

The Anaphoras used in the Ethiopic Church are very numerous, more numerous than in any Church except that of the Syrian Monophysites. The total number seems to be sixteen. None, however, of the British Museum MSS. contains more than fourteen, though some have fewer. The same number are found in the MS. of the present day Abyssinian Liturgy from which Dr. Mercer published his edition of the modern rite.

These include, in addition to the Anaphora of the *Apostles,* the following: (2) The Book of the Covenant which our Lord Jesus Christ spake, etc. The Eucharistic Thanksgivings of (3) our Lady the Holy Virgin Mary, which Abba Cyriacos,[2] Bishop of the city of Behnesa, composed, (4) St. John, the Son of Thunder, (5) St. John Chrysostom, (6) St. Athanasius, (7) St. Epiphanius, (8) the 318 Orthodox, (9) St. Gregory of Alexandria,[3] (10) St. Dioscorus, (11) James (or, Jacob) of Serug, (12) St.

[1] The Latin *Testamentum* represents the Greek διαθήκη which properly means a 'Will' or 'Testament' but often stands for 'Covenant' (συνθήκη) also.

[2] Or, Heriakos.

[3] That is, apparently, Gregory of Nazianzus. A MS. of the Ethiopic Anaphoras now in Trinity College, Dublin, calls him, however, the 'brother of Basil.' This would be Gregory of Nyssa.

Basil, (13) St. Gregory of Armenia, (14) St. Cyril of Alexandria.

In addition to these, one MS. now in Paris has two more, one bearing the name of St. James the Lord's brother, and the other that of St. Cyril, the latter being different from No. (14) above.

The first four of these are in the same order in all the British Museum MSS. and also in Dr. Mercer's MS. The order of the other varies considerably.

As to the usage of these Anaphoras Dr. Mercer writes as follows (p. 148): 'Only one is normally used, the alternate ones being only for rare occasions.' He does not give any authority for this statement, which is quite at variance with the only evidence on the matter known to me. This evidence is contained in the marginal notes of the MS. from which I have translated. According to these the various Anaphoras are used, apparently as substitutes for the normal Anaphora of the *Apostles*, as follows :—

Our Lord: On the Feasts of our Lord and on Mount Tabor.

The Nativity of Our Lord is celebrated on the 29th of each Ethiopic month,[1] but these Feasts are not, it would seem, included here, as the Feast of the Nativity is specially mentioned below. There are several other Feasts connected with our Lord, the Baptism, January 11 (6), the Conception, March 29 (25), and various 'Entrances': into the Temple, February 8 (2), into Jerusalem, March 22 (18), into the Upper-room (Octave of the Resurrection), into Egypt, May 24 (19).

Mount Tabor is the Feast of the Transfiguration, August 13 (6).

Our Lady: On the Feasts of our Lady Mary (and) on (the Feasts) of Gabriel and Dacesius.

[1] The dates are given according to the Ethiopic Calendar. The number added in brackets gives the day according to our reckoning.

The Rest of our Lady is commemorated on January 21 (16), and, apparently by reason of this, the 21st of each Ethiopic month is dedicated to the Virgin. Besides these days, her Nativity is commemorated on May 1 (April 26) and September 10 (7), her Burial on August 15 (8), her Assumption on August 16 (9), her Presentation on December 3 (November 29), and her Conception on December 16 (12).

The Feasts of Gabriel are on March 30 (26), June 12 (6), and December 19 (15); that of Dacesius on December 22 (18).

John the Son of Thunder : On the Feast of St. John the Evangelist and on the Feasts of (St.) Stephen, and on (the Feast of) St. George, and on the Feasts of All Martyrs, and on the Day of the Nativity of Our Lord Jesus Christ, in the month of Preaching, and on the Feast of Simeon.

The Feast of St. John is on January 4 (December 30); the Feasts of St. Stephen on January 1 (December 27), September 15 (12), and October 17 (14), and the Feasts of St. George on April 23 (18) and November 7 (3).[1]

The Feasts of All Martyrs refer, it would seem, to no special day, but to all days on which a martyr is commemorated.

The Nativity of Our Lord is commemorated on the 29th of each month, the date being chosen from the December festival (December 29).

What the month of Preaching means I have been unable to discover. The last name Simeon refers apparently to the Prophet Simeon who is commemorated on February 8 (2).

John Chrysostom: On the Vigil of the Passover, and on the Fast, and on the Day of the Saviour, and on the Feasts of John Chrysostom, and on the Feasts of the Cross.

The first of these explains itself; the 'Fast' seems to refer to the 'Fast of Christ' which is marked in the Calendar given by Ludolf[2] on February 4, January (29), but is probably not a fixed

[1] As various Saints of this name are commemorated in the Ethiopic Calendar it is not certain to which the notice refers. The Two given above are commemorations of 'George the Great Martyr'.

[2] Ludolf, *Comm. ad Historiam Æthiopicam*, p. 407.

day but variable, marking the commencement of the fast before Easter. The Day of the Saviour is probably Good Friday, the 'Day of Salvation', (*τὰ σωτήρια*).

The Feasts of John Chrysostom are on May 12 (7) and November 17 (13) and those of the Cross on March 10 (6) and May 9 (4).

Athanasius: On the Christian Sabbath.

That is to say, on Sunday. Saturday is known as the Sabbath of the Jews.

Epiphanius: On the Day of Baptism, and in the month of Rain(s), and on the Feast of Epiphanius, and in the Prayer of the Fifth Day.

The Day of Baptism is January 11 (6), the day on which the Baptism of Christ is commemorated. On that day there is a great ceremony of purification in which the whole population takes part, and during which there is even, it is said, a kind of re-baptism performed.

June 25 (19) is marked in Ludolf's calendar as the 'Beginning of Rain(s).' The note here evidently refers to the same time.

The Feast of Epiphanius is May 17 (12).

The Prayer of the Fifth Day probably refers to Maundy Thursday, on which day alone the Eucharist is celebrated in the Ethiopic Church with unleavened bread.

The 318 Orthodox: On (the Feast of) Cana of Galilee, and on the Feast of Gênâ, and on (the Feast of) the Four Living Creatures, and on the Feast of the Twenty-four Heavenly Priests . . .[1] and on the Feast of the Congregation of the Firstborn, and on the Feasts of the 318 Orthodox.

Feast of Cana of Galilee on June 12 (6); Feast of Gênâ on December 28 (24), i.e. the Vigil of Christmas. The Feasts of the Four 'Living Creatures' and of the Twenty-four 'Heavenly Priests' are not mentioned by Ludolf. They are, however, commemorated in the Coptic Church (cf. Dowden, ***Church Year and Kalendar,***

[1] Another reference comes here in the MS. which I am unable to interpret.

p. 148) and probably the Ethiopic commemoration was on the same days.

As to the Feast of the Congregation of the Firstborn, I can discover nothing. The Feasts of the 318 Orthodox are on September 21 (18) and November 9 (5).

Gregory of Alexandria: On the Feast of Hosanna and at the Passion.

That is to say on Palm Sunday, and, apparently, during Holy Week.

Dioscorus: On the Feast of the Ascension, and on the Feast of the Paraclete, and on the day of the Rest of Dioscorus.

The meaning of the first two is obvious. Dioscorus is commemorated on September 7 (4) and October 17 (14).

James of Serug: On the Feasts of Michael and Gabriel, and on (the Feast of) All Angels, and on the Feasts of Abraham, Isaac and Jacob, and in the intercalary month.

Michael the Archangel is celebrated on the 12th day of each month, and also on September 9 (6). The Feasts of Gabriel have been already mentioned above under Anaphora of *Our Lady*.

No special commemoration of All Angels is marked by Ludolf.

The three patriarchs are commemorated on the 28th day of each month. The intercalary month is a short month of five (six in Leap Year) days which comes at the end of the Ethiopic Year in accordance with the Alexandrian system of twelve months of thirty days each, followed by five extra days to make up the total of 365.

Basil: On the Feasts of all Patriarchs and Bishops.

Gregory of Armenia: [No note as to usage is given.]

Cyril: On the Feast of Cyril the Patriarch, and on the Feasts of all the righteous and holy Prophets.

This Anaphora is used apparently on all days of commemoration of Old Testament worthies. There are many of these in the Ethiopic Calendar in addition to the monthly celebration of the

three great patriarchs, viz. :—Moses, Aaron, Job, David, Elijah, Elisha, the Four Great Prophets, the Minor Prophets, Ezra, etc.

Cyril of Alexandria, himself, is commemorated on February 14 (8), June 12 (6), July 3 (June 27).

It would seem from this list that these Anaphoras were in use frequently, at any rate when the MS. was written, in the seventeenth century. Some of the notes may be uncertain or ambiguous, but, putting all these aside, we have *Athanasius* used on all Sundays, and we find somewhere in the list nearly all the great days of the Christian Year: Christmas, Epiphany, Palm Sunday, Good Friday, Ascension Day and Whitsunday. Besides this there are four days each month, the 12th, 21st, 28th and 29th which have a special commemoration. On the whole then it can hardly be said with truth that the subordinate Anaphoras were used but seldom.

TEXTS AND TRANSLATIONS

ONLY a few of these Anaphoras have been so far published in Ethiopic, or translated into other languages. What has been already done in this respect may here be briefly mentioned.

Texts. In 1548 the Ethiopic New Testament was published at Rome, and as an Appendix to it was added the text of the Pro-Anaphora and of three of the Anaphoras (*Apostles, Our Lord* and *Our Lady*). The editor was an Ethiopic priest named Tasfa Sion.

No liturgy in any oriental language was published earlier than this, and even the Greek Liturgies of the Orthodox Church had been edited but a few years previously. It is quite unknown what MSS. Tasfa Sion employed for this edition. Indeed, so much does it differ from all the known MSS. of every age, that it would seem, either that he relied to some extent at least on his memory, or that he used his MSS. with considerable freedom. The text of the Ethiopic Liturgy seems to have been little varied through the centuries, except in the way of additions and transpositions. Apart from these there is comparatively little difference between the Liturgy of the seventeenth century and the Liturgy of the Abyssinian Church of to-day, so far as it has been published by Dr. Mercer. No doubt there are a few places where the Modern Liturgy agrees with the edition of 1548 and one or two Berlin MSS. against

the text of MSS. in the British Museum. These probably represent local variation. More often all other authorities agree against Tasfa Sion's edition.

Of only two other Anaphoras has the Ethiopic text been published. The shortest of all (*Dioscorus*) was printed in Ludolf's Ethiopic Lexicon, and the text of *John Chrysostom* was given, from an Oxford MS. by Dillmann in his *Chrestomathia Æthiopica* (1868).

Translations. A Latin version of the Anaphora of the *Apostles* was published by Tasfa Sion in 1549, and this has often been reprinted, as by Renaudot (with corrections) in the eighteenth century.

The first English version in Brett, *On the Liturgies,* was made from Renaudot's Latin. Rodwell translated in the *Journal of Sacred Literature* (1863-64) the Pro-Anaphora and the three Anaphoras of the 1548 edition. These he afterwards published in a separate volume together with other liturgical matter. A later English version of the Pro-Anaphora is to be found in an appendix to Dr. Swainson's work on the Greek Liturgies. This was made by a German scholar, Bezold, who edited the Ethiopic text also (somewhat incomplete) in parallel columns.

The most recent translation of the Ethiopic Liturgy (as distinct from the modern Abyssinian rite) is that found in Brightman's *Liturgies Eastern and Western.* This was made by the Rev. C. J. Ball from the same British Museum MS. which I have used, some variants being added by him from three other MSS.

Quite recently Dr. Mercer has published a work on the Ethiopic Liturgy based on a MS. of the present day Liturgy, which he calls *Mercer 3.* In his volume he has included excellent photographic reproductions of those pages of the MS. which contain the Pro-Anaphora and

the Anaphora of the *Apostles*. This is the most useful part of the volume, for the translation is quite unreliable in those parts in which the editor had not Mr. Ball's translation to guide him. Indeed, in some places he follows Mr. Ball's translation where the text of his own MS. differs.

None of the other Anaphoras has ever been edited or translated in full. The words of Institution in all the Anaphoras are given in Neale and Littledale, *Primitive Liturgies*, Appendix I, and, for the modern rite, in Dr. Mercer's book. The words of Institution and also the Invocation in all the Anaphoras have been published also in Ethiopic and French by Father Chaine in *Bessarione*, 1910.

It was originally intended to include in this volume only four or five of those Anaphoras which were as yet untranslated, and to refer to Brightman's volume for purposes of comparison with the normal Anaphora. A departure has been made from this original intention in more than one respect, by including the Anaphora of the *Apostles* translated afresh from *Orient.* 545, the oldest MS. available in this country; by adding from the same MS. translations of the whole or part of three Anaphoras already available in English (*Our Lord, Our Lady, Dioscorus*); and by giving (in part) the text of all the remaining Anaphoras, with one exception (*Basil*). This Anaphora has not been included since it is merely a translation of the Coptic Anaphora bearing the same name.

The following Anaphoras are now given for the first time in an English version:—*John Chrysostom, James of Serug* and *Gregory of Armenia*, in full; *Athanasius, Epiphanius, The 318, Gregory of Alexandria* and *Cyril*, in part.

THE STRUCTURE OF THE ANAPHORAS

When we compare the parts that are common to the normal Anaphora of the *Apostles* and to all or the majority of the subordinate Anaphoras, we find that a definite plan has been, more or less regularly, followed in the composition of the latter. All begin with the Thanksgiving or Preface, divided into sections by certain proclamations of the deacon, and generally also by the formula which introduces the Intercession. In two Anaphoras (*Greg. Alex.* and *Basil*), however, this last is found after the Institution as in the liturgies of the Antiochene or Syrian type. Following the Preface comes the *Sanctus,* which occurs, or is implied, in all but two (*Epiphanius* and *The 318*). Perhaps in these it is implied also.

After the *Sanctus* the normal Anaphora has a brief Commemoration of the Passion. The feature is retained in all the others, but its position is by no means fixed; in some it comes before the *Sanctus,* in others before the Institution, in others after the Institution; it is sometimes divided into two, or even three, parts coming at different points of the service. The brief Commemoration of the Anaphora of the *Apostles* is generally lengthened considerably so as to include some of the following: the Incarnation, Life and Miracles, Death, Burial, Descent into Hell, Resurrection, Ascension, Pentecost, the Second Coming.

The next feature of the service, the recital of the words of institution, is naturally contained in all the Anaphoras.

The Oblation occurs in most of the Anaphoras, but is absent from four. The Invocation is found in all with one exception (*Greg. Arm.*), and even here there is one

brief clause which can be interpreted as a kind of Invocation, though the Holy Spirit is not named.

After the Invocation in most of the Anaphoras comes the Prayer of the Fraction, followed by the exclamation 'Pray ye,' a formula which seems to imply the Lord's Prayer, as otherwise that Prayer would be entirely absent from the subordinate Anaphoras, except *Our Lord* (see p. 66 and *Chrysostom* (p. 92)).

Following this in the normal Liturgy we have the Inclination, introduced by the formula 'Standing, bow your heads.' This formula is absent from three Anaphoras. In one of these (*Our Lord*) it is given in Rodwell's edition.

The omission by all the other Anaphoras of the next section of the normal Liturgy, the Manual Acts and Communion, is somewhat remarkable. It must naturally be taken for granted that all here followed the normal.

It is noteworthy in this connexion that the only part of the normal Liturgy which makes reference to any of the subordinate Anaphoras is just this. In the Anaphora of the *Apostles* three formulas are given for use in the delivery of the Bread, one to be used in the Anaphora of the *Apostles,* the second in the Anaphora of *Our Lord,* and the third in the Anaphora of the *Elders.* As there is no Anaphora which bears this last name, it is a natural conjecture, that it is a general term to include all the others except the two specially named.

The Prayer, 'Pilot of the soul' follows the Communion in the normal Liturgy, and the same prayer is appointed at this point in all the other Anaphoras except *Our Lady.*

The conclusion of the service is marked by the rubrics *'Imposition of hand'* both in the normal and the majority of the rest.

These landmarks of the service may now be set out as they occur in the Anaphora of the *Apostles*.

A. Thanksgiving or Preface (contained after B.C. etc.)
B. 'For the sake of the blessed' (introducing the Intercession).
C. 'Ye who sit, arise.'
D. 'Look to the east.'
E. 'Let us attend,' or 'We are attending.'
F. *Sanctus*.
G. 'Answer ye.'
H. Commemoration of the Passion.
J. Institution.
K. Oblation.
L. Invocation.
M. Prayer of the Fraction.
N. 'Pray ye' (the Lord's Prayer).
O. 'Standing, bow your heads' (the Inclination).
P. Manual Acts, Communion and Thanksgiving.
Q. 'Pilot of the soul.'[1]
R. *'Imposition of hand.'*

A few words must be said in addition about two of these, B and E.

B. 'For the sake of the blessed.' This is the formula which introduces the Intercession. I am not quite sure that this is the correct translation. In Ethiopic the formula consists of two words, the opening ones of the Intercession in the Anaphora of the *Apostles*. The first of these two words is a preposition which may bear either of meanings 'for the sake of', or 'on behalf of'. In Brightman's *LEW* the former of these meanings is given; Renaudot, however, translates by 'pro', and

[1] In Or. 545 the words of this prayer are not given, except in the Anaphora of *Our Lord* (cf. below, p. 66).

Rodwell has 'for', which is ambiguous, but which he probably took as an equivalent of Renaudot's 'pro'. If the words 'hear us' which occur further on in the passage in the translation given by Brightman were correct, the meaning would more probably be 'for the sake of'. These words 'hear us' are not a translation of the text. The Ethiopic word which they are intended to represent, is the proper name 'Simon' which precedes Peter, not only in *Orient.* 545, but also in *Mercer* 3. I have, however, though with some hesitation, retained the translation 'for the sake of', because in the Anaphora of *Our Lady* immediately before the formula come the words, 'We take as intercessors with our Lord God those two of whom we make mention the Patriarch Abba N. of the great city of Alexandria, and the head of our cities the blessed Bishop Abba N.' (Rodwell's translation.) The places which this formula occupies in the various Anaphoras are to be noted. In only six does it occur in exactly the normal position. In two it comes after the Institution, as in the Syrian type of Liturgy. From one it is altogether absent.

E. Only two of the other Anaphoras have this formula in the subjunctive as in *Apostles.* Six others have the imperfect which would mean 'We are attending', or, 'We will attend'. As the difference is only in a single vowel, we might suppose it a copyist's error, if it occurred in one or two places only. The occurrence, however, so often seems rather to point to a real variation in these Anaphoras.

THE VARIOUS ANAPHORAS IN DETAIL

Our Lord. The title of this in *Orient.* 545 is 'The Book of the Covenant which our Lord Jesus Christ spake

to His Apostles before His ascension after His resurrection from the dead.' This title connects it at once with the Eucharistic Office which is found in the Ethiopic version of the *Testament of our Lord* which it reproduces almost verbatim.

In this Anaphora before the Thanksgiving or Preface comes the beginning of the *Sursum Corda* in the form, 'Let your hearts be in heaven. Yea, let our hearts be in heaven. For Thy name's sake strengthen us and make us worthy of Jesus Christ.' Then follow various warnings against unworthy reception, proclaimed by the deacon, together with an invitation to draw nigh, and then comes the rest of the *Sursum Corda* and the exclamation of the deacon, 'That which is holy for the holy,' after which the Thanksgiving commences. The rest of the Anaphora follows the normal order, including the *Sanctus,* which is implied by the deacon's 'Answer ye', as far as the Invocation. The words of Institution are in an unusual form, the formula passing into the second person in the case of the cup. After the Invocation in *Orient.* 545 there is nothing more except part of Psalm cxlv said by the priest, the Lord's Prayer, said by the people, and the prayer: 'Pilot of the soul', but in Rodwell's edition are added the Prayer of the Fraction, the 'Pray ye' which precedes the Lord's Prayer, and the Inclination. If these parts, which are added in Rodwell's edition, really belong to this Anaphora, then the only one omitted of the parts enumerated above, is the *Imposition of hand.*

Our Lady. This is in some respects the strangest of all. The order of parts does not differ from the normal, but K and Q are omitted.

Cyriacos, if he was the author, promises in the beginning of the Anaphora to set forth Mary's praises

with brevity. This promise he can hardly be said to keep. The final part of the Thanksgiving leading up to the *Sanctus* is of very great length, and includes (quite uniquely) the Prayer of Faith, that is, the Nicene Creed.

The first part of this section after an ascription of holiness to the Trinity, is in praise of the Virgin, who is seen as typified in the lives of all the great worthies of the Old Testament, from Adam to Malachi, and as the source of all Christian graces. Then follows a discussion as to the nature of the Deity, and a defence of the Trinity against Jews and Moslems. This leads up to the Prayer of Faith, after which there is a 'return to the beginning of our discourse' the wonderful nature of the Virgin and her Child-bearing, ending with 'now will we praise the Son by saying, Holy, Holy, Holy, etc.'

The mention in this section of the Moslems is of course a mark of lateness of origin, as is also the mention of incense after the *Sanctus*. Another note of lateness is, perhaps, to be seen in an exclamation of the deacon : 'Lift up your hands, ye presbyters,' which occurs before the Institution. This is not found in the Anaphora of the *Apostles* (except in its modern form), but occurs also in *Chrysostom* and *James of Serug*. Warnings against unworthy reception occur in this Anaphora in a shorter form, before the Inclination.

John, the Son of Thunder. Though this Anaphora contains all the parts of the normal as above enumerated, it has them in a very different order. The *Sanctus* comes early, and the Intercession is deferred till just before the Institution. The Commemoration (H) follows the *Sanctus,* and is of considerable length, including mention of the Incarnation, Life and Miracles, Passion, Death and Burial. This is followed by 'Look to the east', after which there is worship addressed to Christ

under many rather extravagant titles, with further reference to the Gospel miracles.

The presence of two Oblations is another feature of this Anaphora. The first comes after 'Ye who sit, arise', and before the Intercession; the second occurs in the normal place, but includes a reference which is unusual to the saints of the Old and New Testaments, along with whom it is offered.

John Chrysostom. This Anaphora commences with an exclamation of the deacon, carrying on the thought of the *Sursum Corda.* The opening section of the Preface is of considerable length, speaking of the eternity of the Divine Essence, and of God's goodness to man as shown in the Incarnation.

The order of the parts is normal with two exceptions, H follows J and K is after M.

We find again in this Anaphora the formula 'Lift up your hands, ye presbyters', introducing the Institution (cf. above, p. 21). The Invocation is twofold, first said by the priest in a low voice, and then aloud. Warnings against unworthy reception are found in this Anaphora before the Lord's Prayer. The only omission is the final *Imposition of hand.*

Athanasius. This Anaphora has obvious tokens of very late origin. Though it bears the name of Athanasius, it is really better described in its opening words, as the *Qeddâsê* of the holy Christian Sabbath. The Sabbath is glorified throughout, and at the end is personified to such an extent that it is asked to 'pray for us and plead for us with the Lord our God.' The lengthening of the deacon's exclamations to 'Ye who sit, arise in the fear of God' and 'Let us look to the east in the fear of God' implies also lateness of origin. Besides this, the style is everywhere forced and rhetorical. This

would be even more apparent were the translation of the whole given.

The order of the various parts follows almost entirely that of the normal Anaphora. The Intercession, however, does not come at the beginning, but is deferred till after the *Sanctus*. There is no oblation in the usual place, but, as in *Cyril,* there is an anticipatory Oblation before the Institution. The deacon's exclamation: 'Answer ye' is omitted.

Epiphanius. There is nothing of special note in this Anaphora except the number of omissions. These include D—G, K and N. The omission of the *Sanctus* together with the deacon's 'Answer ye' is remarkable. Only one other Anaphora (*The 318*) omits both of them. In the present Anaphora, as the parts follow the normal order, it is possible that D—G may be in some way included under C. The other two omissions are those of the Oblation and of the 'Pray ye' introducing the Lord's Prayer.

The 318 Orthodox. D, F and G are wanting in this Anaphora also. If, however, they are included under C then all the parts indicated above are here to be found.

The order of the parts is quite exceptional. The opening section of the Preface is followed by E the next by C. Further on in the Preface is inserted an unusual exclamation by the deacon: 'Upward be your thoughts'. The Intercession precedes the Institution, being separated from it by a Commemoration of the Incarnation, Works and Preaching. The rest of the Commemoration comes after the Institution and is in two parts, divided in a strange way by a repeated *Sursum Corda.*

This Anaphora has signs of being late. Part of the Preface is borrowed from *Chrysostom;* the allusion in

the Preface to the 'great sea where fire and water are mingled together' seems a late touch; so does the curious passage in which Our Lord is said to have 'answered His disciples concerning His Essence'. Later in the Anaphora is found a strange reference to the cry to Adam and all his sons, when our Lord was in the tomb.

Gregory of Alexandria. This Anaphora also has late features. The deacon's exclamation E has been lengthened to 'Let us attend to the beauty of the glory of our God'; the Intercession comes after the Institution, though the Anaphora opens with a proclamation by the deacon asking for the intercessions of the people. The most noticeable sign of lateness is the insertion after the Institution of the five-fold 'cycle' of Hosanna. We seem to find in this Anaphora a double Invocation, the first preceding the Institution, the second following the Intercession.

The parts omitted are the *Sanctus* (though it is implied in 'Answer ye') the Oblation, the Lord's Prayer and the Inclination.

James of Serug. This Anaphora is one of the most interesting of all. If it be one of the latest, and it has certainly in places indications of late origin, it was composed by someone who could enter into the spirit of the ancient formulas.

The parts run on normal lines. None of the above enumerated features is wanting, except the deacon's 'Answer ye' after the *Sanctus,* which may be an accidental omission. The words of Institution are cast throughout in the second person, as they are (for the cup) in the Anaphora of *Our Lord.* These are, perhaps, indications of early date. On the other hand the long passage about the four Evangelists (p. 119) inserted before the Institution seems to be a mark of late origin.

Still more so is the obscure reference to 'Melos, the terrifying sword of fire' (if this be the correct translation). The same name (if it be a proper name) occurs in but one other Anaphora. The passage also about the three blasts of the trumpet (p. 123) is not likely to have been written early, and the same may be said of the reference a little further on (p. 125) to the Blessed Virgin 'who is our Lady and the Glory of our race', especially when the words are added, 'Thou didst say unto her, Whoso maketh memorial of thee, and calleth on thy name, shall live in life eternal.'

If there is any form of Oblation in this Anaphora, it is of the briefest kind.

Basil. This is not included, as it is merely a translation into Ethiopic of the Coptic Anaphora of St. Basil.

Gregory of Armenia. This is one of the shortest and probably also of the earliest. I see no sign in it of lateness of origin, except the reference in the first section of the Thanksgiving to making the sign of the cross. This clause may easily be a later addition.

The parts, so far as they are present, follow one another in the normal order, except that the Intercession immediately precedes, and is closely joined to, the Institution. The form of the Institution is strange. The words 'In the same night in which He was betrayed' come almost after 'Look to the east', but there is a long passage, including the Intercession, between them and the actual words of Institution.

E and R are altogether lacking, there is no Commemoration of the Passion, except in a very rudimentary form, and there is no Invocation.

Cyril. The *Sanctus* comes in this Anaphora after the first section of the Thanksgiving. It is followed by the Commemoration of the Incarnation, Passion, etc. (in-

cluding the Session and the Second Coming). The Intercession comes immediately before the Institution being itself preceded by a form of Oblation. The other parts are in the normal order, though E and R are wanting.

We have mention again in this Anaphora of 'Melos, the sword of fire', as in *The 318* (see p. 25). This is a mark of lateness of origin, as are also the passages (pp. 135-6) which immediately precede and follow the exclamatory 'Pray ye'.

This Anaphora and *Greg. Alex.* seem to be in some way connected with *Basil.* After 'Pilot of the soul' is found in both a rubric referring the priest to that Anaphora for the whole or part of the concluding portion.

THE INVOCATION IN THE ANAPHORAS

The two earliest forms of Invocation extant in Ethiopic are those found in the Anaphora of the *Ethiopic Church Ordinances* and in that of the *Testamentum Domini.* In both of these the Invocation is a prayer for the gift of the Holy Spirit upon the communicants for their sanctification and confirmation in the faith. In the Anaphora of the *Church Ordinances* the words are:

> We pray Thee and entreat Thee to send the Holy Spirit on the oblation of this Church. Do Thou, uniting them, give them unto all who receive of it for sanctification and for fulfilling with the Holy Spirit and for strengthening of faith in truth, that they may hallow Thee, etc.

and in the *Testamentum Domini:*

> Grant union unto us all who receive of Thy holy things that we may be filled with the Holy Spirit and the strength of faith in truth that for ever we may praise Thee, etc.[1]

A form of Invocation of this type is found in four of

[1] This which agrees with the Syriac Testament implies a slight change of reading in the Ethiopic.

the later Anaphoras, *Our Lord, Gregory of Alexandria, Gregory of Armenia* and *Athanasius*. In the first of these the words are almost identical with those of the *Church Ordinances*; in the second and third (pp. 112, 130) the wording is changed but the prayer remains of the same type. In the Anaphora of *Athanasius* there occurs before the *Prayer of the Fraction* a clause which seems to be a remnant of an Invocation of this kind. It is very short: 'Do Thou, uniting them, give them unto all, sanctifying one by the other.' Further on there are words which embody an Invocation of the later type. 'Let him who is the Lamb come. . . . Let His Body be united with this bread and His Blood poured into this cup, etc.' A passage almost identical with it is found after the Invocation proper in *Dioscorus*.

In the Anaphora of *Our Lord* we find two Invocations, the second being the same as that of the *Testamentum Domini*. The first is a prayer for the descent of the Holy Spirit upon the elements.

> Therefore we Thy servants pray Thee, O Lord, and entreat Thee to send the Holy Spirit and power on this bread and upon this cup. May He make it the Body and Blood of Our Lord and Our Saviour Jesus Christ for ever.

Invocations of this type are found in the Anaphoras of *The 318, Dioscorus* and *James of Serug*. In *Dioscorus* except for the omission of the words 'and power' the form agrees almost verbally with that just quoted. The other two both begin in the same way (cf. also *John Ev.*) 'Flung wide be the doors of light and opened the gates of glory.' Then follows the prayer for the descent of the Spirit. In the Anaphora of *The 318* the words are:

> Let Him descend and come and shine on this bread and let it be the Body of Christ our God; and let the savour of this cup be changed and let it be the Blood of Christ our God.

and in *James of Serug:*

Let Him descend and abide on this table set before me Thy servant, and sent forth be Melos the terrifying sword of fire and let Him who breaketh this Eucharist be seen on this bread and cup.

In the other Anaphoras we find both types side by side. In the Anaphora of the *Apostles:*

We pray Thee, O Lord, and entreat Thee to send the Holy Spirit and power, etc. (as in the Anaphora of *Our Lord*). Do Thou, uniting them, etc. (as in the *Church Ordinances*).

In *Epiphanius* the form is not much changed, except that the prayer is addressed to the Son. Instead of the clause, 'for sanctification, etc.' we have here 'for blessing and for forgiveness of sin, for joy and for rejoicing, for renewal of soul and body and spirit, and for strengthening of faith unto (their) last breath.'

In *John the Evangelist* both parts have been lengthened considerably:

Flung wide be the doors of light and opened the gates of glory; and let Thy Living and Holy Spirit come, descend and dwell, tabernacle, rest and bring a blessing on the thanksgiving of this bread, and hallow this cup. May this bread be the communion of Thy Living Body and this cup the communion of Thy compassionate Blood; that to every one that believeth in the living Father and the only Son who was begotten of Him, and in the living and unsearchable Holy Spirit, and who receiveth Thy Body and Thy Blood, it may be for hope and for salvation, and for remission of sin, and for resurrection from the dead, for the light of the kingdom of heaven, and for life eternal for ever.

In *Chrysostom* (p. 91) we meet with an unusual double form, the first to be said 'in a low voice,' is a prayer of the earlier type, the second, to be said 'in a loud voice,' is not only for the descent of the Holy Spirit on the elements, but also for the sanctification of the communicants.

In *Cyril* the enlargement of the clauses and other features are evidences of the lateness of the form:

Before Thy face the Melos of fire flameth; revealed and opened are the heavens in Thy righteousness and by Thy Will. Thy Living and Holy Spirit is sent forth; may He descend and come and rest on this bread and cup, may He bless and hallow (them); and may it be unto us the communion of the Body and Blood of Thy beloved Son our Lord and our God and our Saviour Jesus Christ, that it may be for remission of guilt to those who offer it, and for forgiveness of sin to those who receive it. And to all those who in true faith partake and receive of it, be it unto them for compassion and mercy, for healing and for help, for life of soul and body, for remission of guilt, and for forgiveness of sins, and for resurrection from the dead and for new life.

I. THE ANAPHORA OF THE APOSTLES

[*The priest saith:*[1] The Lord be with you all.
The people say: With thy Spirit.
The priest saith: Give ye thanks unto our God.
The people say: It is meet (and) right.
The priest saith: Lift up your hearts.
The people say: We have (them) to the Lord our God.]

The priest saith :[2] **We give Thee thanks, O Lord, by Thy beloved Son our Lord Jesus Christ for that in the latter days Thou didst send for us Thy Son, a Saviour and Redeemer, the Angel of Thy counsel, the Word which is from Thee, through whom also Thou didst make all things by Thy will.**[3]

The deacon saith: For the sake of[4] our blessed and holy Patriarch Abba *Matthew* and the blessed Metropolitan Abba *Sinoda.*

[After this follow the names of various saints, Stephen, Zacharias, John Baptist, the Four Evangelists, the Virgin Mother, the Twelve, James the Lord's brother, Paul, Timothy, Silas, Barnabas, Titus, Philemon, Clement, the Seventy Disciples, the Five Hundred Companions, The 318 Orthodox.]

The prayers of them all come upon us.

And remember Thou the catholic and apostolic Church in peace, which was made by the precious Blood of

[1] As explained in the Introduction, the *Sursum Corda* comes before the title, *The Anaphora of the Apostles.* It is inserted here to shew the Ethiopic form.

[2] Saith :The rubrics are in the imperfect nearly always, not in the subjunctive. Hence 'saith' not 'shall say' as in *LEW.*

[3] The parts in Clarendon type show the words taken from the Anaphora of the *Ethiopic Church Ordinances.*

[4] For the sake of. (See Introduction, p. 18).

Christ. Remember Thou all Patriarchs, Metropolitans, Bishops, presbyters and deacons and all Christian people.

The assistant presbyter saith the Prayer of Benediction : O Holy Trinity, Father and Son and Holy Spirit, send Thy blessing on Thy beloved Christian people with the blessing of those in heaven and those in earth; and send on us the grace of the Holy Spirit, and make open unto us in mercy the doors of Thy holy Church, and in faith perfect unto us the faith of the Trinity unto (our) last breath.

O my master Jesus Christ, visit the suffering ones of Thy people (and) heal them.

And guide our fathers and our brethren who have gone forth and are on their journeys; bring them back to their homes in peace and in health—*benediction.*

Bless the winds of heaven, the rains and the fruits of the earth of this year according to Thy grace, and bring joy and gladness continually on the face of the earth, and establish for us Thy peace.

Turn the heart of mighty kings to deal bountifully with us at all times. Grant grace to the chiefs of the Church who are gathered in Thy holy Church to all by their names in the presence of powerful kings.

Comfort[1] (and) rest the souls of our fathers and our brethren and our sisters who have fallen asleep and entered into rest in the faith of Christ; give them rest.

And send a blessing—*benediction*—upon those who occupy themselves with the incense and the oblation and the wine and the oil and the chrism and the veils and the books of the lessons and the vessels of the sanctuary,

[1] *LEW* and Mercer translate 'lift them up', taking the word from *noha,* not from *neheya* from which it evidently comes. The same word occurs three paragraphs lower down where it has the same meaning.

that Christ our God may reward them in[1] the heavenly Jerusalem.

And all those who are assembled with us to entreat for mercy, Christ our God have pity on them, and all those who give alms before Thine awful throne, receive them.

Comfort every straitened soul, those who are bound in chains, and those who are in exile and captivity, and those who are held in bitter servitude, deliver them, our God, in the greatness of Thy mercy.

And all those who have besought us to remember them, Christ our God, remember them in Thy heavenly kingdom[2]—*benediction*—feed them and set them up for ever and ever, and keep them in the true faith, in glory and honour all the days of their life, and endue them with love that is exalted above all thought and all understanding.

By the intercession and by the supplication which the Lady of us all, Thy holy and pure Mother, Mary, maketh on our behalf and by the four great luminaries. . . .

[In what follows are named the four archangels, the four incorporeal creatures, the four and twenty priests of heaven, Abraham, Isaac and Jacob, John Baptist, the one hundred and forty-four thousand holy babes, the elders, the apostles, St. Mark, the seventy-two disciples, the seven holy children, SS. Stephen, George, Theodore, Mercury, Basilides, Claudius, Mennas, etc.]

their blessing and the grace of their aid be with us world without end.

O peaceful King of peace, Jesus Christ, give unto us Thy peace, and confirm unto us Thy peace, and forgive

[1] Reward them in. This is certainly the correct translation. *LEW* and Mercer have, 'bring them to'.

[2] Mercer 3 here adds, 'and me also Thy sinful servant remember'. Mercer translates, 'and drive away from me sin; remember me Thy work'!

us our sins and make us worthy that we may go out and come in in peace.[1]

The priest saith: Rest the souls of these and of all and have pity on them. **Thou Who sentest Thy Son from Heaven into the Bosom of the Virgin.**

The deacon saith: Ye who sit, arise.

The priest saith: **He was borne in the womb, He became flesh, His birth was made known by the Holy Spirit.** To Thee, before whom stand ten thousand times ten thousand and thousands of thousands, both the holy angels and archangels, and Thy glorious creatures that have six wings, the Seraphim and the Cherubim.

The deacon saith: Look to the east.

The priest saith: With two wings they cover their faces, with two wings they cover their feet, and with two wings they fly from end to end of the world.

The deacon saith: Let us attend.

The priest saith: Ever then as they all hallow and praise Thee, with all those who hallow and praise Thee, receive our hallowing also which we utter unto Thee, Holy, Holy, Holy is the Lord of hosts, the heavens and the earth are full[2] of the holiness of Thy glory.

The deacon saith: Answer ye.

The people say: Holy, Holy, Holy. . . .

(And here the priest maketh the sign of the Cross first upon himself and secondly upon the people and again upon the ministers.)

Truly the heavens and the earth are full of the holiness of Thy glory, by our Lord and our God and our Saviour

[1] This passage from 'and keep them in the true faith,' to 'in peace', is omitted here in Mercer 3, but is inserted (in substance) later just before the 'Dismissal' (p. 47). Instead of this long passage a brief petition only is inserted here. Have mercy, O Lord, on our patriarchs, bishops, presbyters and deacons, and all Christian people.

[2] Are full. On the wording of the *Sanctus*, see separate note, p. 50.

Jesus Christ. Thy Holy Son[1] came and was born of a Virgin **to fulfil Thy will and make a people for Thee.**

(*Here the ascent of the incense.*)

He stretched out His hands to the passion, **suffering to save the suffering who have trusted in Thee; who was given up of His own will to the passion that He might destroy death, and burst the bond of Satan, and trample on Sheol, lead forth the Saints, confirm a covenant, and make known His Resurrection.**[2]

In the night in which He was betrayed **He took Bread.**

(*Here he elevateth*[3] (*it*).)

The people say : We believe that this is (so) in truth, we believe.

The priest saith: In His holy and blessed hands which were without spot; He looked up to heaven to Thee His Father—*benediction*—He **gave thanks**—*benediction*—blessed—*benediction*—and brake,[4] and gave to His disciples—*he cutteth it*[5]—**and said** unto them, **take, eat**—*pointing*—**this** bread—*he lowereth it*[6]—is **My Body**[7]—*pointing*—**which is broken for you** for the forgiveness of sin.

[1] Thy Holy Son. *LEW*, contrary to the punctuation in the MS., joins these words with the previous sentence, so also Mercer contrary to his own MS.

[2] After this Mercer 3 adds 'The deacon saith, Lift up your hands, ye presbyters.' The same words are found in three of the other Anaphoras.

[3] *LEW* renders 'shall take'. The word is, however, in the causative and means 'make to rise'. The rubric is wanting in Mercer 3.

[4] Brake. Mercer 3 adds here a direction to break (or cut) the bread into five parts without separating them.

[5] Cutteth, or, perhaps, as *LEW*, 'breaketh'. The verb is an unusual one.

[6] Lowereth (it). *LEW*, 'shall bow himself'. As the verb is causative, this meaning is impossible.

[7] My body. Mercer 3 adds words which seems to mean, 'which the spear pierced.' Mercer, however, takes as a rubric, 'while he shall break it with the spear.'

The people say: Amen, Amen, Amen, we believe and confess, we glorify Thee, our Lord and our God. This is true; we believe.

The priest saith: **And likewise**—*he blesseth*—**the cup also,** giving thanks—*benediction*—blessing—*benediction*—and hallowing, He delivered[1] to His disciples, **and said** unto them, Take, drink—*pointing*—**this** cup—*pointing*—is—*pointing*—**My Blood**—*he shaketh it*—**which is poured out for you** for[2] the forgiveness of sin.

The people say: Amen, Amen, Amen.

The priest saith: **And when ye do this, make memorial of Me.**

The people say: We declare Thy death, O Lord, and Thy holy resurrection;[3] we believe Thy ascension; we glorify Thee and we confess Thee; we pray to Thee and confess Thee, our Lord and our God.

The priest saith: Now also, O Lord, **remembering His death and His Resurrection** we confess thee, and we **offer unto Thee this bread**—pointing—and this **cup, giving thanks unto Thee; and thereby thou has made it a delight**[4] **unto us to stand before Thee and do Thee priestly service. We pray Thee,** O Lord, and entreat Thee **to send the Holy Spirit** and Power upon this bread—*pointing*—and on this cup—*pointing*.

The people say: Amen. O Lord, have mercy upon us, O Lord, have mercy upon us, O Lord, have pity upon us.

[1] *LEW* and Mercer have 'gave', though the word is different in Ethiopic.

[2] Mercer 3 has 'and for the ransom of many', adding the rubric 'shaking the cup with the sign of the Cross', not as Mercer, shaking the cup, while he points at the Cross.

[3] Here Mercer adds 'and Thy coming again.' So it is in the edition of 1548.

[4] Delight. The meaning is not clear, but the phrase cannot mean as in *LEW* 'made us meet'. The word is a noun meaning, 'delight', 'profit', 'dignity'.

The priest saith: May He make it—*he blesseth both the bread and the cup three times*—the Body and Blood of our Lord and our Saviour Jesus Christ for ever and ever.

The deacon saith: With all the heart we entreat the Lord our God to grant us a good communion of the Holy Spirit.

The people say: **As it was, is and shall be to generations of generations, world without end.**[1]

(He maketh the sign of the Cross with the Blood over the Body.)[2]

The priest saith : **Do Thou, uniting them, give them unto all those who receive of it,** and may it be unto them **for sanctification and for fulfilling with the Holy Spirit and for strengthening of faith in truth, that they may hallow Thee and praise** (Thee) and Thy beloved **Son Jesus Christ for ever** and ever.[3]

Grant us to be united in Thy Holy Spirit, and heal us by this offering (*prosphora*)[4] that we may live in Thee for ever and world without end.

The people say : Amen, grant us.

The priest saith: Blessed (be) the name of the Lord and blessed (be) He who cometh in the name of the Lord, and blessed be the name of His glory. So be it, so be it. Send the grace of the Holy Spirit upon us.

The people say in like manner.

The deacon saith :[5] Arise for prayer.

[1] Here Mercer 3 adds some words which Mercer renders, *'The priest shall say:* Truly the body and blood even to his hands and feet'. The words as they stand are meaningless. I would suggest as an emendation, '*The priest saith:* The Body and Blood,—*pointing with his fingers.*' There is no mention of 'hands and feet'.

[2] This rubric is wanting in Mercer 3.

[3] For ever and ever. Mercer 3 substitutes, 'with the Holy Spirit', adding immediately the 'Amen' of the people which here follows further on.

[4] The Ethiopic is a transliteration of this Greek word.

[5] From this exclamation to 'with thy Spirit' is omitted in Mercer 3.

The people say: O Lord have mercy upon us.

The priest saith: Peace be to you all.

The people say: With thy Spirit.

The priest saith: Prayer of the Fraction.[1]

And again we entreat the Almighty Lord the Father of the Lord and our Saviour Jesus Christ, to grant us to receive with blessing this Holy Mystery, to give us strength and **to hold none of us guilty, but to all those who partake to make a delight the reception of the holy mystery of the Body and Blood of Christ the Almighty Lord our God.**

The deacon saith: **Pray Ye.**

The people say:[2] Our father, which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, as in heaven so also on earth; give us to-day our daily bread; forgive us our trespasses and our iniquities, as we also forgive him that hath trespassed against us; bring us not, O Lord, into temptation, but save us and deliver us from all evil; for Thine is the kingdom, the power and the glory for ever and ever. Amen.

The priest saith: **O Lord,**[3] **who upholdest all, grant unto us as a strength the reception of the Holy Mystery, and hold none of us guilty, but bless all in Christ, through whom to Thee, with Him and with the Holy Spirit, be glory and power now and ever and world without end. Amen.**

The people say: The hosts of the angels of the Saviour of the world stand before the Saviour of the world, and surround the Saviour of the world, even the Body and the Blood of the Saviour of the world. And let us

[1] The Prayer of the Fraction in Mercer 3 is quite different (see p. 51).

[2] The Lord's Prayer is omitted in Mercer 3, but seems implied by the exclamation 'Pray ye'.

[3] This prayer is different in Mercer 3 (see p. 51).

come before the face of the Saviour of the world. In the faith of Christ let us give thanks.

The deacon saith : **Standing bow your heads.**[1]

The priest saith : **O eternal Lord, who knowest what is hidden** and what is open, **before Thee, Thy people have bowed their heads, and to Thee have they brought in subjection the hardness of heart and flesh; behold from Thine appointed dwelling place;**[2] **bless them, men and women; incline to them Thine ear, and hear their prayer. Strengthen them with the might of Thy right hand,** cover and **succour them from evil affliction. Be to them a guard both of soul and body; increase in them** both men and women **thy faith and the fear** of Thy name, **through Thy only Son world without end.**

The deacon saith: Worship the Lord with fear.

The people say: Before Thee, O Lord, we worship, and we glorify Thee.

The priest saith the Prayer of Penitence.

O Lord, Upholder of all the world, it is Thou who healest[3] our souls and bodies and spirits, for Thou didst say by the word of Thine only Son, our Lord and our God and our Saviour Jesus Christ, which Thou spakest[4] to our father Peter, Thou (art) the rock, and on this rock I will build My holy Church, and the gates

[1] After this Mercer 3 has a rubric which Mercer translates thus : *The assistant shall turn round; while he comes in, he shall open the door of the prince.* This is impossible. 'Open' is plural not singular, 'comes in' should be 'goeth out', and the last word is 'princes' not 'prince'. I do not understand the rubric, but the translation is : *The assistant passes (or, turns round); as he goeth out the princes have opened the doors (or, they have opened the doors of the princes).*

[2] Thine appointed dwelling place. *LEW,* heaven Thy dwelling place. 'Heaven' is impossible. The word is an adjective, and the phrase seems equivalent to that in the Coptic Liturgy of St. Cyril, translated (Hammond, p. 222) *'ex habitaculo præparato'.*

[3] Mercer 3 adds 'the wounds of', though the words are omitted by Mercer.

[4] Mercer 3 has 'He spake'. Mercer renders 'thou spakest'.

of Sheol shall not be able to destroy it; and to thee I will give the keys of the kingdom;[1] that which thou hast bound on earth shall be bound in heaven, and that which thou hast loosed on earth shall be loosed in heaven. Loosed and freed be all Thy servants and Thy handmaidens by their several names whether they have done wittingly or unwittingly. Guard, O Lord, and protect these Thy servants and Thy handmaidens, my fathers and my brethren—and also loose my humility, even me Thy sinful and guilty servant; be they loosed and freed by the mouth of the Holy Spirit and by the mouth of me Thy sinful and guilty servant. O Lord our God, merciful and lover of men, who takest away the sin of the world, receive the penitence of these Thy servants and Thy handmaidens, and make the light of eternal life to rise upon them, and forgive them, O Lord, their sins, for Thou art good and a lover of men. O Lord our God, slow to anger, and great in mercy and righteous, forgive me and all Thy servants and Thy handmaidens and save us[2] from all transgression and curse, if we have transgressed against Thee, O Lord, whether in our words or in our deeds or in our thoughts: forgive and pardon, pity and absolve, for Thou art good and a lover of men. O Lord, pardon me and all Thy people; loose them.[3]

(*And then the priest shall turn towards the people and make the sign of the cross three times and makes mention of those who are with him.*)

Remember,[4] O Lord, all Patriarchs, Metropolitans,

[1] Mercer 3 adds 'of heaven'.

[2] 'us'. It seems necessary either to emend the pronoun thus from 'them' of the MSS., or else, as the Ethiopic has a stop at 'me', to render, 'forgive me, and save all Thy servants, etc'.

[3] The last sentence runs thus in Mercer 3: 'O Lord our God, make us worthy, loosed and free, and me also Thy sinful servant, loose me.' Mercer is hopelessly astray in his translation.

[4] Mercer 3 prefixes an additional intercession for the Patriarch and Metropolitan in particular.

Bishops, presbyters and deacons and subdeacons, readers and singers, men and women, old men and babes[1] and all Christian people, and stablish them in the faith of Christ.

(*And then he shall make mention of the dead.*)[2]

Remember, O Lord, our king *John* and loose him from the band of sin which he hath committed wittingly or unwittingly, subdue his adversaries and his enemies under his feet speedily.

Remember, O Lord, and loose all those who have fallen asleep and entered into rest in the true faith, and unite their souls in the bosom of Abraham, Isaac and Jacob.

And save us all also from all transgression and curse, and from all unbelief and from all iniquity, and from all excommunication and from all false swearing and from mingling with impiety and uncleanness. Give us, O Lord, wisdom and power of heart and understanding and knowledge that we may keep far and flee, now and henceforth, from every 'work'[3] of Satan who tempteth.

Grant us, O Lord, to do Thy will and Thy good pleasure at all times; and write our names in the book of life in the kingdom of heaven with all the saints and martyrs, through Jesus Christ, by whom to Thee, with Him and the Holy Spirit, be glory and power now and ever and world without end. Amen.

The deacon saith : Attend thou.[4]

[1] Old men and babes. *LEW,* adults and children. This does not express the Ethiopic. Mercer 3 adds before this phrase, 'virgins and monks', words of which Mercer takes no notice in his translation.

[2] This rubric is omitted in Mercer 3.

[3] 'Work'. This word is supplied, as in *LEW,* from later MSS.

[4] This exclamation in the MS. (and also in Mercer 3) is in the second person singular. The rendering 'let us attend', or 'give we heed', which is in *LEW* implies an emendation (possibly correct) by the insertion of a single letter.

The priest saith: **Holiness to the holy.**[1]

The assistant priest saith: **One is the Holy Father, one is the Holy Son, and one is the Holy Spirit.**

(The priest shall take the asbadikon.)[2]

The priest saith: **The Lord be with you all.**

The people say: **With thy Spirit.**

(The priest saith: Lord have mercy upon us, Christ (have mercy upon us) *in a loud voice three times, in a low tone three times, five times each, and the people say likewise.)*

(And the priest shall elevate the Body in his hand and dip the tip of his finger in the Blood, and he maketh the sign of the Cross once on the large portion and again inside and three times on the small portion.)[3]

The deacon saith: Prayer. Ye who are in penitence bow your heads.

The priest saith: Prayer. Have[4] compassion on Thy people who are in penitence, according to the greatness of Thy compassion, and according to the multitude of Thy mercy blot out their transgressions; protect and keep them, redeem their souls in peace. Cutting short their former deeds unite them in the holy Church by the grace and power of Thy only Son our Lord and our

[1] Holy. In *LEW 'the holies'*. The word is the ordinary plural of the adjective. The phrase is therefore the exact equivalent of *Sancta Sanctis*.

[2] In the MSS. this word is by mistake written as two words, 'the reward of the deacon.' It is really a corruption of the Greek word δεσποτικὸν σῶμα the name given to 'the central square of the consecrated host, detached at the fraction and put into the chalice at the commixture' (see Brightman, *LEW, Glossary*).

[3] In Mercer 3 another rubric is substituted for this *'and then he dippeth the asbadikon in the Blood and maketh the sign of the Body, and again he maketh the sign of the Cross on the Blood.*

[4] This prayer in Mercer 3 commences 'O Lord our God, look upon those who are here present; have compassion on them according to', etc. Mercer disregards the change of text.

Saviour Jesus Christ, by whom to Thee, with Him and with the Holy Spirit, be glory and power now and ever world without end. Amen.

The deacon saith: Arise for prayer.

The people say: O Lord, have compassion upon us.

The priest saith: Peace be to you all.

The people say: With thy spirit.

The priest who consecrated saith: This is in truth the holy Body of our Lord and our God and our Saviour Jesus Christ which is given for life and for salvation and for forgiveness of sin for those who receive of it in faith. Amen.

The people say: Amen.

The priest saith: This is in truth the precious Blood of our Lord and our God Jesus Christ which is given for life and for salvation and for forgiveness of sin for those who take of it in faith. Amen. For this is the Body and Blood of Emmanuel our God in truth. Amen. I believe, I believe, I believe and confess until the last breath that this is the Body and Blood of our Lord and our God and our Saviour Jesus Christ, which He took of the Lady of us all, the holy and pure Virgin Mary, and made it one with His Godhead without admixture or intermingling, without separation or change; and He confessed indeed with a good confession in the days of Pontius Pilate, and delivered it up for our sakes on the tree of the cross by His sole will for the life of us all. Amen.

I believe, I believe, I believe and confess that His Godhead was not separated from His manhood, no, not for an hour, nor for the twinkling of an eye, He delivered it up for our sakes for life and for salvation and for forgiveness for those who receive of it in faith. Amen.

I believe that this is (so) in truth. Amen. This is

He to whom is due all honour and glory and worship, to the Holy Trinity, Father, Son and Holy Spirit, co-equal at all times, now and ever and world without end.

Prayer of the priest[1]

O Lord, O Lord, it is not meet that Thou shouldest come beneath the roof of my polluted house, for I have provoked Thee to anger and moved Thee to wrath and have done evil in Thy sight and have polluted my soul and body, and in me there is not one good deed. But because Thou wast made and didst become man for my salvation, for the sake of Thy precious cross and Thy life-giving death and Thy resurrection on the third day, I pray Thee and entreat Thee to purify me from all transgression and curse and sin; and when I receive the mystery of Thy holy things be it not unto me for a reproach or for condemnation,[2] but have mercy on me and pity me in the multitude of Thy mercy, and grant me pardon for my sin and life for my soul, through the prayer of our Lady Mary and John the Baptist and[3] for the sake of all the saints and martyrs for ever and ever.

The priest who consecrated shall say: *Prayer.* Behold[4] Thy Son, a sacrifice which is well-pleasing unto Thee, and by this pardon me, for for my sake Thy Son died Behold the pure Blood was poured out for my

[1] Instead of this rubric is substituted in Mercer 3 *'Prayer after receiving the Eucharist. All the faithful say'.* Mercer wrongly translates 'faithful' as 'truly' making it the first word of the following prayer.

[2] For a reproach or for condemnation. Mercer 3 reads 'for condemnation, no, not for a moment', which Mercer translates 'for judgment, nor for nodding (*sic*)'.

[3] And for the sake, etc. Mercer 3 'and all the holy angels and all the martyrs who strove for the right' (*lit.* good).

[4] This prayer is a good deal altered in Mercer 3.

sake on Golgotha, and crieth[1] in my stead. For the sake of it receive my prayer. For my sin Thy Beloved received the spear and the nails, He suffered that He might be well-pleasing unto Thee. After I was safe, Satan returned and shot at me[2] with his darts. Grant me Thy mercy for the adversary is strong, and by the food[3] of sin he hath slain me. Avenge Thou me on the insolent who is not satisfied with my life. Thou, O Lord, King and Saviour, bind up for me my wound. Till[4] the going forth of my last breath I will believe aright that this is the Body and the Blood of Emmanuel our God in truth, which He took of the Lady of us all, the holy Mary.

(*And then he shall sign therewith 'on'*[5] *the Body and Blood with the sign of the cross of the Body and shall say* :)

Blessed (be the Lord God for ever. Amen.)

(*And he shall place it on the Blood, to wit the sign of the Cross of the Body. While he receiveth the host, he shall say:*

O my Lord Jesus Christ, be not this Thy mystery (for) guilt upon me, but rather for the purifying of my soul and body.

(*And*[6] *then he administereth, saying, in the Anaphora of our Lord,* the body of our Lord Jesus Christ which is of the Holy Spirit for sanctification of soul and spirit;

[1] *LEW* and Mercer wrongly 'let it cry'.
[2] *LEW* and Mercer, 'pierced me through'.
[3] Food. The phrase seems to have the meaning 'fuel of sin'. The word does not mean 'burden', as *LEW* and Mercer translates.
[4] From this down to 'soul and body' is omitted in Mercer 3.
[5] 'On'. This word is supplied as in *LEW* from later MSS.
[6] Mercer 3 has, 'He who delivereth the holy Body (saith)'. Mercer, joining with the preceding clause in his MS. (see above), translates 'bind up my wound which they gave His holy body'!

and in every Anaphora of the Apostles,[1] the Bread of life which came down from Heaven, the Body of Christ; *and in the Anaphora of the Elders,*[2] The Holy Body of Emmanuel our God in truth which He took of the Lady of us all.

And he who receiveth shall say: Amen.

(*Prayer which the faithful say, each one when he receiveth the Host in his mouth and he shall say:*)

Holy, Holy, Holy, Trinity ineffable, grant me to receive unto life this Body and Blood without condemnation. Grant me to bring forth fruit which may be well-pleasing unto Thee, that, appearing in Thy glory, I may live unto Thee doing Thy will. Confessing I will call upon Thee, O Father, and will call upon Thy kingdom. Hallowed be, O Lord, Thy name upon us, for Thou art mighty, praised and glorified, and to Thee be glory for ever and ever.[3]

(*And after this prayer, he who receiveth shall eat.*)

(*And while receiving the Blood he shall say this:*)

Fill my mouth with Thy glory, a joy to my heart and a delight to my soul, who have received the divine mystery which was with it in communion. The Holy Spirit came down upon it when the priest of the Lord consecrated it in a great mystery.[4]

The deacon saith while delivering (*the cup*): This is the cup of life which came down from heaven, to wit the Blood of Christ.

The people who receive say: Amen and Amen.

[1] Or, perhaps, omitting one letter 'in the Anaphora of the Apostles'.

[2] As to the meaning of this see Introduction, p. 17.

[3] For the long addition after this prayer in Mercer 3, see p. 52. below.

[4] A different prayer is substituted in Mereer 3, which follows the words for the delivery of the cup.

The deacon saith, after the priests and deacons have received: Pray ye for us and for all Christians who have bidden us make remembrance of them in the Eucharist, and in the love of Jesus Christ give praise and sing.

(And receiving the water they say this:)

Glory to the Lord who hath given us His Body and His Blood, even our Lord Jesus Christ for ever and ever. Amen and Amen. So be it. So be it.[1]

(*And then they shall sing:*)

Precious is the glory of the psalm.[2]

The priest saith while going out: Those whom Thou hast called, O Lord, and those whom Thou hast sanctified, make partakers of Thy calling, and guard by Thy strength and stablish in Thy love and guard[3] from all evil in Thy heavenly kingdom through Christ, by whom to Thee, with Him and with the Holy Spirit, be glory and power now and ever and world without end.

The deacon saith after the people have received: Eternal God, Light of life, Thou hast given, O Lord, to Thy servants strength and protection throughout past days and nights, guarding all things in peace; bless (them) in these days also and hereafter through our Lord Jesus Christ, by whom to Thee, with Him and with the Holy Spirit, be glory and power now and ever and world without end. Amen.

The deacon saith: Let us give thanks to God, having partaken of His holy things: praising the Lord our

[1] This doxology and the preceding rubric are omitted in Mercer 3, but there is inserted later (see p. 56) a 'Prayer after the cold water' which may be intended as a substitute.

[2] According to *LEW*, p. civ, the Psalm which is here sung is Psalm cl.

[3] The end of this prayer is different in Mercer 3, and runs thus: 'Guard them from every work (of evil and to every work) of good unite us through Thy only Son'. The words in brackets have been omitted in the MS. by *homoioteleuton*.

God, let us ask and beseech that what we have received be unto us a medicine for the healing of the soul. We have received of His holy Body. This is the Blood of Christ. Let us give thanks that He hath made us meet to partake in the precious and holy mystery.[1]

The priest saith: My mouth shall speak the glory of God, and let all flesh bless His holy name for ever and world without end.

The people say: Our Father, which art in heaven, lead us not into temptation.

The priest saith : Pilot of the soul.[2]

And again we entreat thee, **Who upholdest all, God the Father of the Lord and our Saviour Jesus Christ: for That thou hast granted us a portion that we should receive of Thy holy Mystery that it be not unto us for guilt nor for judgment, but for renewal of soul and body and spirit, through Thy only Son, by whom to Thee, with Him and with the Holy Spirit, be glory and power now and ever and world without end. Amen.**[3]

Imposition of Hand[4]

O eternal God, Light of life unquenchable, look upon Thy servants and Thy handmaidens, and sow in their hearts the fear of Thy name, and grant them in blessing

[1] *LEW* has an addition here of two other Psalm verses with the response in each case, Our Father, etc., as below.

[2] Pilot of the Soul. The text of this prayer will be found in the Anaphora of Our Lord. It comes from the *Testamentum Domini* (Syriac, but not Ethiopic). It is named in all the Anaphoras except that of Our Lady. Mercer translates this rubric: 'The priest shall say, going around breathing'!

[3] For the passage in Mercer 3 which follows this prayer, see p. 55. below.

[4] Before the 'Imposition of hand' Mercer's translation has the rubric: 'The priest shall say while filling it and cleansing it and giving thanks'. It may safely be said that this is wrong, though it may not be easy to suggest the right translation. The rubric seems to mean 'The priest saith at the end of the purification for the sake of thanksgiving.'

to bear fruit to that which hath been given them in Thy name, Thy Body and Blood; and let Thy hand be on those who have humbled their heads before Thee, (even) Thy people, men and women, old men and babes, virgins and monks, widows and orphans; and us also here cover and help and strengthen with Thy strength (and the strength of) Thy archangels; from every deed of evil turn us away, in every work of good unite us through Christ, by whom to Thee, with Him and with the Holy Spirit, be glory and power now and ever and world without end. Amen.[1]

The deacon saith: Bow down your heads before God the Father that He may bless you.[2]

And then the priest shall bless, saying: The Lord bless (thee) and make His face to shine on thee, and be merciful unto thee, and give thee peace.

(*And then the priest shall say as he blesseth three times with the sign of the Cross.*)

Feed them and set them up and guard them for ever, and guard Thy holy Church which Thou didst purchase and redeem with the precious Blood of our Lord Jesus Christ (and) which Thou hast made to be a congregation of kings and princes, a pure generation and a holy people.[3]

The deacon saith: **Go in Peace.**[4]

The priest saith: **The Lord be with you all.**

The people say: **With thy Spirit.**

Amen: the Lord bless us His servants in peace. Be

[1] After this prayer Mercer 3 adds the passage omitted above (see p. 34).

[2] After this Mercer 3 adds, 'The people say: Amen. The Lord bless us and have compassion on us', omitting the rubric following and the words of the priest's benediction.

[3] For the additions in Mercer 3 after this prayer see p. 55.

[4] The words 'Go in peace' came in Mercer 3 after the following prayer.

it unto us for forgiveness that we have received Thy Body and Blood. Suffer us by the Spirit to tread on all the power of the enemy. The blessing of Thy holy hand which is full of mercy, it we all hope for. Remove from us every work of evil; unite us to every work of good. Blessed be He who hath given us His holy Body and precious Blood. Grace have we received and life have we found by the power of the Cross of Jesus Christ. To Thee, O Lord, we give thanks, having received the grace which is from the Holy Spirit.[1]

The Anaphora of the Apostles is ended.

NOTE ON THE FORM OF THE *SANCTUS* IN ETHIOPIC

The translation usually given is: 'Holy, Holy, Holy, Lord of Hosts (*or,* Sabaoth), right (*or,* wholly) full are the heavens, etc.' For this translation the word translated 'right' or 'wholly' ought to be an adverb, that is to say, according to the Ethiopic idiom, it ought to be the accusative case of the adjective. This is nowhere found. In the four Anaphoras (*Apostles, Athanasius, Gregory of Armenia, Cyril*) in which the full form of the *Sanctus* occurs the word is always in the nominative. As the adjective means 'perfect' or 'complete,' this might be taken as agreeing with 'Lord,' or possibly even with 'Sabaoth' (which elsewhere is used as a Divine name). In the translation given in the text above I have followed a different explanation. It seems to me more likely that originally the opening words only of the *Sanctus* were written, followed by the adjective 'complete' or 'full' in the sense of 'etc.' Afterwards when the full form came to be written, this adjective would be retained under the erroneous impression that

[1] For an additional prayer and final rubric in Mercer 3 see p. 59.

it formed part of the wording. From the Liturgy the word has even found its way into the text of the Ethiopic Bible in some MSS. in Isaiah ix.

NOTES ON MODERN CHANGES IN THE LITURGY

The more important changes and additions in the modern Liturgy of the Abyssinian Church as found in Dr. Mercer's MS. (Mercer 3).

Before the rubric (p. 35) *'Here the ascent of the incense'* the following rubric and prayer are added:

The people say: Remember us, O Lord, in Thy kingdom; remember us, O Lord, O Master, in Thy kingdom; remember us, O Lord, in Thy kingdom, as Thou didst remember the thief on the right hand, when Thou wast on the tree of the holy cross.

The Prayer of the Fraction (see p. 38) is different and runs as follows:[1]

I give Thee humble thanks, O Lord my God, Upholder of the whole world, who sittest upon the Cherubim and the Seraphim, and restest for ever,[2] who has manifested to us the hidden mystery on the tree of the cross. And who is a God merciful and holy as Thou? Thine is the power which Thou hast given to Thy apostles (and to those)[3] who minister to Thee a sweet savour (even to) Thee, O Lord our God, etc.

The Prayer after the Lord's Prayer (see p. 38) also is different:

O Lord our God, who upholdest all, we pray Thee

[1] This Prayer is similar to the Prayer of Fraction in Tasfa Sion's edition (cf. Hammond, *Antient Liturgies,* p. 259).

[2] Mercer translates: givest rest to the world. I have followed Tasfa Sion *'requiescens in æternum'*.

[3] These words seem to have fallen out, see Tasfa Sion *'Apostolis et illis qui serviunt.'*

and entreat Thee that Thy power, 'be not far'[1] from us, even as the power which Thou hast given to the apostles (and to those)[2] who serve Thee in lowliness of heart and offer unto Thee a sweet savour for the sake of our Lord, etc.

After the prayer commencing, 'Holy, Holy, Holy, Trinity' on page 46 is inserted a long Confession or statement of the Faith, taken almost verbatim from the *Didascalia* (chap. xxxiii.)

Of our Fathers the Apostles

We believe in one God the maker of all creation, through our Lord and our God and our Saviour Jesus Christ. For there was no 'cause'[3] in His Essence, as we have already said, but He was at all times; He hath no beginning nor any end, and in Him is light unquenchable, and there is none that can approach thereto (*or,* unto Him). He was not two or four,[4] neither can He receive any addition, but He is One alone who abideth for ever. For He was not known (to others), being unknowable,[5] but we have known Him perfectly by the Law and the prophets that He is Almighty and set in authority over all creation, one God, the Father of our Lord and our Saviour Jesus Christ, who was begotten before the world was created, the only Son, co-equal with Him, the Creator of (all) creatures and powers and hosts, who was pleased to be made man in the latter days, and took (flesh)[6] of the holy Virgin

[1] It seems necessary to change the verb here which is causative to the simple form.

[2] See notes on the Prayer of Fraction (above).

[3] The reading in Mercer 3 is a *vox nihili.* A transposition of two letters gives the reading of the *Didascalia* as in the text.

[4] The *Didascalia* reads: three.

[5] A slight change would give the reading of the *Didascalia* which is preferable. 'Yet He was not One hidden who cannot be known'.

[6] This word has dropped out in Mercer 3. It is in the *Didascalia.*

Mary, without seed of man, and grew up with men without sin or transgression, neither was guile (found) in His mouth. And afterwards He suffered and died in the flesh; He rose from the dead on the third day and ascended into heaven and sat on the right hand of power, and sent to us the Paraclete who proceedeth from the Father and hath saved the world, who is with the Father and the Son.

We say then, that every creature of God is good, and nothing is (to be) rejected; spirit, 'the life of'[1] the body is pure and holy in all things. And we say that marriage and the begetting of children are pure and there is no uncleanness (in them), for God created Adam and Eve that men might multiply.

We understand then that there is in our body a soul which dieth not and perisheth not with the body. And we abhor all the works of apostates from the faith and all 'division'[2] and transgression of the law, for they are unclean unto us.[3] Again, we believe in the resurrection of the dead, both righteous and sinners, and in the day of judgment when each shall be requited according to his works. And, moreover, we believe that Christ was in no wise diminished by His Incarnation, but that He is God the Word, who became man in truth and reconciled the race of man with God as the High Priest of the Father.

We are not circumcised, then, like the Jews; we

[1] It seems better to read thus as in *Didascalia*.

[2] A change of one letter gives this, which is the reading of the *Didascalia*.

[3] Mercer's translation of these two sentences is strange: 'We say, therefore, that he is our body and soul, for he did not die, and did not repudiate the body: for we believe that we take all their deeds upon us, and all creation; but the law was perverted by impure words'!

believe that He hath come[1] who fulfilled the Law and the prophets, for whose coming all nations hoped, even Jesus Christ, who sprang from Judah, from the stem of Jesse, whose government is on His shoulder.[2] To Him be glory and thanksgiving, majesty and blessing, praise and singing now and ever and world without end.

The following prayer is used in the modern Liturgy as a substitute for that commencing, 'Fill my mouth with Thy glory' (see p. 46). In Mercer 3 it comes after the words used for the delivery of the cup.

(*And then here he who 'receiveth'*[3] *shall say in his heart this prayer as he retaineth the Blood in his mouth.*)[4]

My Lord and my God, behold I have received Thy pure Body and Thy precious Blood for forgiveness of my sin and for remission of my guilt. O Only-begotten and Lover of men, fill my mouth with Thy glory. For that it was Thou who (wast praised and)[5] didst become man, save us for Thy name's sake for ever and ever. Glory[6] to Thee, my Lord Jesus Christ, who hast granted (this) to us all alike by the hand of Thy servant N.[7] We

[1] It seems necessary to read the perfect as in the *Didascalia*. Mercer 3 has the imperfect, though Dr. Mercer translates as if it were the perfect. He also, to the detriment of the sense, renders the first word of this sentence, 'He was not circumcised' (*sic*).

[2] Mercer's rendering is: Sprang from the Jews from the Branch of Isaiah, the power of the blood of his shoulder.

[3] *Mercer* 3 has a meaningless form, which Mercer translates 'administereth'. This contradicts the words of the prayer.

[4] Mercer's rendering: 'the power of the blood being in his mouth' is absurd.

[5] This seems wrong, but the word has no other meaning. It only differs by one consonant from the following verb, 'didst become man', and so is, perhaps, an insertion due to dittography.

[6] Mercer takes the word here translated 'Glory' as a rubric, and renders, *'Again'*.

[7] Mercer renders: 'Who hast given to all of us equality one with another on account of certain of Thy deeds'. This has no meaning.

glorify Thee, and pray Thee that we may be in Thy flock. Number us with Thy sheep, and accept us now, and remember not against us our former guilt. We give Thee thanks for Thy grace which hath been given unto us and for Thy help which hath been with us.

After the Prayer (see p. 48) which commences, 'And again, we entreat Thee', etc., are added the following:

Psalm.[1] And the fruit of the Holy Spirit, peace and life may He give us . . .[2] and favour with Hallelujah, Hallelujah. Peaceful be the holy Church with us before; and behind be it with us and abide with us. *The priest saith:* Hallelujah, Hallelujah, Our Father which art in heaven, Hallowed be Thy name, Forgive us our sins,[3] Lead us not into temptation, O Lord, save us from the evil day, and deliver us from all temptation.

In the Dismissal after the Prayer (see p. 49) beginning, 'Feed them and set them up,' comes an address to the people which Dr. Mercer prints as part of the preceding prayer.

Ye who have come together in the faith of the holy Church, who have eaten the holy Body, and (drunk) the precious Blood of our Lord Jesus Christ, may He pardon your sins which ye have committed (wittingly) or unwittingly against the purity of His law; may He have mercy upon you (in this) transitory (world), and keep you in that which is to come, for His Body's sake, the Body of His divinity, and His Blood's sake, the Blood of the covenant and the ordinance, even Jesus

[1] Mercer's translation of this paragraph is: Praise and reverence to the Holy Ghost; peace and life may He give us, *bringing over the incense and censing,* Hallelujah, Hallelujah. Blessed, holy be the Church with us in full, as it was and shall be with us.

[2] A word here is illegible in the MS.

[3] This is the usual clause of the Lord's Prayer, but Mercer translates, Medicine to us for our sins.

Christ the Son of the Lord of Hosts, the Son of Mary, pure in her virginity, sealed for ever.[1]

Then follows immediately a prayer with the introductory rubric, *'After the cold water'*. The same prayer occurs, almost verbatim, in *Orient.* 545 at the end of the Anaphora of the *Apostles*. The purpose of the prayer is not clear. Is it a prayer to be used after the ablution of the vessels? or is it intended as a substitute for words above on p. 47?

Dr. Mercer's rendering of this prayer is so extraordinary that it will be worth while to set in parallel columns his translation and a revised version of the same.

Revised.	*Mercer.*
O Lord,[2] I pray Thee and beseech Thee, my Lord and my God, Thou good Shepherd who didst love Thy flock, and gavest Thyself a ransom for Thy sheep, that Thou give unto me Thy Body, the food of righteousness indeed, and (Thy Blood) a draught of life eternal; and again, I beseech Thee and entreat Thee, my Lord, that this	I pray and beseech Thee, O my Lord and my God, look upon those who love thy flock, and accept my soul which is thy sheep, for that thou hast given us thy body, the righteous food which in truth is a portion of eternal life. And again we pray thee and beseech thee, O my Lord, that it will not leave and will not afflict my soul and

[1] In the latter part of this address Dr. Mercer's translation is very much at fault. From 'unwittingly' it runs, 'in charity which is transitory have mercy upon you, and in the future be ye crucified in this his body, the body divine and in this his blood, the blood of law; and the oblation of Jesus Christ the Son of the God of Sabaoth, begotten of Mary Immaculate in virginity, pure for ever and ever.'

[2] I take the letters in Mercer 3 to be a contraction for this. Mercer omits.

Revised.

Thy Body and Thy Blood which I have received be not for reproach and 'condemnation'[1] to my soul and my body, but that they be unto me to quicken me, and to give me health and understanding of Thy fear, and to teach me Thy love, that I may pray unto Thee every day of my life, and give praise without ceasing. O Lord, cleanse my soul, and again purge it that it may be an altar (*or,* sacrifice) unto Thee, and make my heart that the Holy Spirit may live and dwell (in it) and fill it. For I have received Thy Body and Thy Blood in faith and have partaken of it at the hands of Thy priests, and have eaten, for to Thee be glory for ever and ever. Amen.

Mercer.

my body, which is the body and blood which thou didst take up and which gave me life and gave me health, and which placed me in fear of thee, and which teacheth me thy love that I may pray to thee all the days of my life, and its praise which likewise, O my Lord, is sweet to my soul, even refined, that it be unto thee sacrifice; and make my heart to live and remain and be full of the Holy Ghost, for thy body and blood will raise up him, who confesses and receives thee from the hand of thy priesthood and consumes thee, for to thee be glory for ever and ever. Amen.

Immediately following the *Prayer after the cold water,* a rubric occurs in Mercer 3 which Dr. Mercer translates thus :

(The priest shall say : and after he had finished doing it, he gave his blessing, and while blessing with

[1] This is reading of *Orient.* 545. Mercer 3 has a *vox nihili* by the transposition of two consonants.

his fingers, absolving the people by the power of his hand, he blessed their eyes; and when he had blessed the presbyters, he placed his hand upon Peter and upon the others.)

Partake of the Lord who will place you in his everlasting kingdom; and in wisdom may the Lord bless and behold and illuminate the eyes of thine heart, and in truth may the Lord bless and make his face to shine upon thee, *and likewise women.*

This, to say the least, does not seem right. The text of the passage is very corrupt, and it is by no means easy to translate, but it seems quite clear that the whole is a rubric interpolated with three formulas of benediction.

The following translation is only tentative: (*So*) *the priest saith, and after he hath finished*[1] *. . . he shall give the blessing. And he shall give the benediction with his fingers on the foreheads of the people 'with imposition of'*[2] *hand; and they shall bless one another, and when the presbyters bless, the position of the hand is (that) of Peter, and they say unto him:* The Lord set 'thee'[3] in His eternal kingdom, *and for the 'deacons,'*[4] The Lord bless (thee) and make (His face) to shine (on thee) and enlighten the eyes of thy heart, *and for the faithful,* The Lord bless thee and make His face to shine on thee, *and likewise (for) the women.*

The last addition comes at the very end of the Anaphora and consists of a prayer to be said when the

[1] The word *'gabro'* after finished is apparently a mistake for *'gebro'* which means 'has work'.

[2] The reading of the MS. seems impossible here. It is a plural word meaning 'laws', 'commands'.

[3] MS. has 'you' (plural suffix).

[4] This is only a conjecture. The word is not unlike the word for 'deacon'. It certainly cannot mean 'in wisdom' as Mercer renders.

eulogia[1] is administered, and of a final rubric. The prayer is not peculiar to the modern rite. It is found in *Orient.* 545 added by a late hand at the conclusion of the service. It is given also almost verbatim by Brightman (Introduction, p. civ) from a MS. at the Abyssinian monastery in Jerusalem. The fact that it is given in Brightman apparently escaped the notice of Dr. Mercer, for his translation is hopelessly astray.

The prayer runs as follows:

O Lord, our God and our Creator, who giveth His good things and sustenance to all flesh, Thou it is who givest a blessing to Thy servants who 'fear'[2] Thy holy name; stretch forth Thy holy right hand to-day also at this time and in this hour, and bless this bread unto me, and let blessing and benefit from Thee be upon it; and again, to every one (of us) that receiveth of it, let it be the salvation and healing of our souls, the strength and stay of our bodies unto the forgiveness of sin, that 'we may feed[3] on what Thou hast given us unto Thy praise, and may glorify Thy kingdom. O Holy Trinity,[4] Father, Son, and Holy Spirit, O Lord, be Thy blessing on this bread, both on him who giveth, 'and on him who receiveth'[5] and on those who minister in Thy fear. Glory be to the Father, etc. Amen.

The final rubric in Mercer 3 deals with the conduct of the communicant after receiving the Eucharist. Here

[1] This word refers to the distribution of the bread offered by the people, but not used in the Eucharist (see Brightman *LEW* Glossary s.v.)

[2] So *Orient.* 545 reads: The word in Mercer 3 is meaningless.

[3] So *Orient.* 545 reads: The verb in Mercer 3 has been divided into two words with the meaning (possibly): even this food which Thou, etc.

[4] 'Holy Trinity' is certainly the translation, not 'Thrice Holy Father' as in Mercer and also Brightman.

[5] These words, omitted in Mercer 3, I have supplied from *Orient.* 545.

again the text is obviously corrupt, and the meaning is in many places obscure. In Dr. Mercer's translation it reads like nonsense. He gives it as follows:

And after the oblation is received, it is not fitting that he break it with his hands or feet, but he shall take off his robes and sacred adornments, and shall genuflect, and shall spit, and shall pour out the blood, having cut the finger-nails and his head having been shaved in the right manner, and he shall be girded like a man and shall come among us eating and drinking, but he shall not stand and associate with women, and he shall not lightly esteem this receiving of the oblation.

It seems to me that it is a rubric for all the faithful and not for the priest only. The translation would run somewhat as follows:

And after receiving the Eucharist a man must not wash his hands or his feet, or take off his clothes, but (must) worship and pray (lit. kneel) and (if) he spit and bring up the Blood (must) pare his nails and shave his head. (And he must not) go about in the streets, or associate with other men, or enter the bath, or eat and drink except in moderation, or have intercourse with a woman; and he shall not esteem lightly this receiving of the Eucharist.

II. ANAPHORA OF OUR LORD JESUS CHRIST

The Book of the Covenant which Our Lord Jesus Christ spake to His Apostles before His ascension after His resurrection from the dead.

The deacon saith: Let your hearts be in heaven.

The people say: Yea, let our hearts be in heaven. For Thy name's sake strengthen us and make us worthy of Jesus Christ our Lord and our God.

The deacon saith: If there be one that hath aught against his neighbour, let him forgive him.

If there be one that thinketh hypocrisy in his heart, let him make confession.

If there be one in whom is pollution of mind, let him not draw nigh.

If there be one that hath fallen into sin, let him not forget (it), for it shall not be forgotten.

If there be one that hath a diseased mind, let him not draw nigh.

If there be one that is defiled, or that is not clean, let him be rejected.

If there be one that is a stranger to the commandment of Jesus, let him withdraw.

If there be one that despiseth the prophets, let him withdraw himself from the wrath of the Only-begotten and save his soul (*or,* himself), let him not do despite to the cross; and let him flee from the wrath of God, for we have Him who seeth us, the Father of light with His Son and His holy angels who visit the Church.

Look to your souls (*or,* yourselves) and cleanse your bodies; and remember not their transgressions against

your neighbours. See that none be in wrath against his fellow; the Lord seeth.

Lift up your hearts. Let us draw nigh to the salvation of life and to the holy things in the wisdom of the Lord. Let us receive the grace which hath been given us.

The priest saith: The Lord be with you all.

The people say: With thy spirit.

The priest saith: Give thanks unto our God.

The people say: It is meet and right.

The priest saith: That which is holy 'for'[1] the holy.

The people say: Holy, Holy, Holy, O Lord, God of gods, who wast and art for ever in heaven and earth.

The priest saith: We give Thee thanks, Holy God, the End of our souls, the Giver of our life, the incorruptible Treasure, the Father of the Only-begotten, Thy Son our Saviour who proclaimed Thy will, for Thou didst will that we should be saved through Thee. Our hearts give thanks to Thee, O Lord, to Thee, the Might of the Father, and the Grace of the Gentiles, the Knowledge of truth, the Wisdom of the erring, the Physician of the soul, the Greatness of the humble, our Friend. Thou art the Staff of the righteous, the Hope of the persecuted (*or,* the exiled), the Haven of those that are tempest-tossed, the Light of the perfect, the Son of the Living God. Make to shine on us from Thy grace which is 'unsearchable'[2] firmness and strength, trust and wisdom, and power of faith that bendeth not, and hope that changeth not. Grant knowledge of the Spirit to our humility that we Thy servants, O Lord, may ever be

[1] This is the reading of the *Testamentum Domini*. The MS. here has 'among'.

[2] A change of one letter gives this reading, which is found in the *Testamentum Domini*.

purified in righteousness, and that all Thy people may glorify Thee.

The deacon saith: For the sake of the blessed.

The priest saith: Yea, O Lord, to Thee we give thanks, and Thee we bless, and ever we pray Thee, O Lord, the Father of the lofty ones who reignest over the treasures of the light. Look down from heaven upon Jerusalem, Lord of dominions (and) of the chiefs of the angels, and the Might of lords, the Glory of thrones, the Raiment of the lights, the Joy of delight, and the King of kings, the Father who upholdest all things and governest by (Thy) hand and by Thy Counsel, Thy only Son Jesus who was crucified for our sin.

The deacon saith: Ye who sit (arise).

The priest saith: Through whom, the Word of Thy covenant, Thou didst make all things, being well pleased in Him.

The deacon saith: (Look) to the east.

The priest saith: And Thou sentest Him into the bosom of the Virgin; He was conceived in the womb, was made flesh, and His birth was made known through the Holy Spirit.

The deacon saith: We are attending.

The priest saith: Being born of a Virgin that He might fulfil Thy will and prepare for Thee a holy people.

The deacon saith: Answer ye.

The priest saith: He stretched forth His hands to the passion. He suffered that He might loose the suffering who trusted in Thee. Of His own will He was given to the passion that He might save the suffering, and strengthen those who tottered, find the lost, and give life to the dead, and abolish death, and burst the band of Satan, fulfil the will of His Father, and trample on Sheol, and open the gates of light, give light to the

righteous, establish an ordinance (*or*, covenant), remove darkness, bring up the babes, and proclaim His resurrection.

On that night in which He was betrayed, He took bread into His holy and blessed hands, which were without stain; He gave thanks, blessed and brake, and delivered to His disciples, speaking (and) saying, 'Take, eat; this bread is My Body, which is broken for you for the forgiveness of sin. And as often as ye do this, make memorial of Me.

And in like manner mingling a cup of wine, giving thanks, blessing, hallowing, Thou gavest unto them. In truth this is Thy Blood which was poured out for our sin.

Now also, O Lord, remembering Thy death and Thy resurrection, we confess Thee, and we offer to Thee the bread and the cup, giving thanks to Thee, who alone art from eternity God the Saviour, for Thou hast bidden us to stand before Thee and serve as priests unto Thee.

Therefore we Thy servants pray Thee, O Lord, and entreat Thee to send the Holy Spirit and power on this bread and upon this cup. May He make it the Body and Blood of our Lord and our Saviour Jesus Christ for ever.

Moreover, we offer to Thee this thanksgiving, Eternal Trinity, O Lord the Father of Jesus Christ (before) whom every creature and (every) soul trembleth and returneth into itself. Thine (is) this gift; not food and drink is it that we offer to Thy holiness. Make that it be not unto us for condemnation or for blaspheming of the enemy or for perdition, but (for) a healing of our bodies and for a strengthening of our spirits.

Yea, O Lord our God, grant us for Thy name's sake that we may flee from every thought that is not pleasing unto Thee. O Lord, grant us that every counsel of

death may be banished from us, (even) each that by Thy name is written within the veil of Thy sanctuary in the heavens. May death hear Thy name and be amazed, and may the abysses be rent, and the enemy trodden under foot, may the spirit of destruction tremble, and the serpent (*or,* dragon) be removed, may unbelief be far away, and the traitor be afflicted, may anger be silent, envy avail not, may the arrogant be reproved, and the lovers of gold be rooted out, may oppression cease, the crafty be overthrown, and every root of bitterness be scattered.

Grant, O Lord, to the inner eyes of our hearts that they may see Thee and glorify Thee and praise Thee, remembering Thee and serving Thee, for Thou alone art their portion, the Son and the Word of God whom all things serve. Perfect and strengthen those to whom Thou hast revealed Thy grace; heal (and) guard those who are in grace; direct those who by the power of the tongue glorify the faith (and) who teach by the power of the tongue; save those who do Thy will continually; visit the widows; receive the orphans; receive those who have entered into rest in the faith.

Grant unto us, O Lord, a portion with all Thy saints; grant us strength to please Thee as they pleased Thee.

The deacon saith : With all the heart. . . .[1]

The priest saith: Feed Thy people in righteousness and holiness; grant unto us all union whereby we may receive of Thy holy things (and) be filled with the Holy Spirit and the strength of faith in truth that for ever we may give thanks unto Thee and Thy beloved Son, with the Holy Spirit. Grant us, *etc.*[2]

[1] See above in *Anaphora of the Apostles,* p. 37.

[2] This *etc.* seems to refer to the clause (p. 37 above) commencing 'Grant us to be united in Thy Holy Spirit'.

The priest saith after they have received: I will extol Thee, my God and my King, and I will bless Thy name for ever and for ever and ever.

The people say: Our Father. . . .

The priest saith: Every day will I bless Thee and glorify Thee for ever and for ever and ever. The glory of the Lord, *etc.*

Pilot of the soul, Guide of the righteous, and Glory of the saints. Grant us, O Lord, eyes of knowledge ever to see Thee and ears also to hearken to Thy word alone. When our souls have been fulfilled with Thy grace, create in us pure hearts, O Lord, that we may ever understand Thy greatness, who art good and a lover of men. O our God, be gracious to our souls, and grant unto us Thy humble servants who have received Thy Body and Thy Blood, a pure and steadfast mind, for Thine is the kingdom, O Lord, blessed and glorious, Father and Son and Holy Spirit, now and ever and world without end.

III. THE ANAPHORA OF OUR LADY

The Eucharistic Thanksgiving of our Lady the holy Virgin[1] Mary, Mother of God, which Abba Cyriacos, Bishop of the city of Behnesa, composed.

My heart is inditing of a good matter;[2] and I will make known the *qeddâsê* of Mary, not in many (words) but in few; yea, I will make known the praise of the Virgin, not lengthening it with words of folly, but cutting it short; yea, I will make known the greatness of the Virgin. . . . O ye ancient fathers, consecrated by the imposition of hands, and appointed to succeed the apostles, we take you as our intercessors with God, and we take in our days as intercessors with our Lord God the two patriarchs Abba N. of the great city of Alexandria, and the head of the city of our fathers the blessed Metropolitan Abba N.

The deacon saith: Ye who sit (arise).

The priest saith: For these and for them all, O Advocate, do thou intercede with Thy Son to give rest to the souls of all Metropolitans and Patriarchs, etc.

The deacon saith: Ye who sit (arise).

The priest saith: Let us arise in the fear of God to magnify and praise Her who is full of praise, saying, O full of grace, O river of joy, far greater the majesty of aspect in Thee than the majesty of the cherubim with many eyes and the seraphim with six wings.

[1] After 'Virgin' there is a word meaning literally 'by' or 'in two'. What its meaning in the context is, I do not understand.
[2] This clause is thrice repeated.

The deacon saith: (Look) to the east.

The priest saith: Verily God the Father hath looked from heaven . . . and found none like Thee . . . and sent His Son to Thee whom He loved.

The deacon saith: We are attending.

The priest saith: Holy is God the Father who was well pleased in Thee; Holy is the Only-begotten Son who dwelt in Thy womb; Holy is the Paraclete, the Spirit of truth who strengthened Thee.

The deacon saith: Answer ye.

The priest saith: O Virgin, full of praise, with whom and unto whom shall we liken Thee? Thou art the loom out of whom Emmanuel put on the inexplicable clothing of the body. He made the warp of the original flesh of Adam and the woof of Thy flesh; and his reed[1] was the Word, Jesus Christ Himself, and His shuttle was the overshadowing from above of the most high God and the weaver was the Holy Spirit.[2]

Then follows a long list of Old Testament worthies in whom the Virgin's glory was reflected. She was the hope of Adam, the meekness of Abel . . . the ark of Noah . . . the ladder of Jacob . . . the fleece of Gideon . . . the harp of David, etc.

After this comes mention of her conception, her holiness of life, her betrothal, and the incarnation of her Son. This leads up to a discussion of the nature of the Godhead and of the Trinity, reminiscent in places of the Athanasian Creed, followed by the words: 'In such a faith and trust we all say the Prayer of Faith,' i.e. the Nicene Creed.

A new paragraph then begins: 'Let us now return to the beginning of our discourse and enquire of the Holy Virgin as to Her conception which is so marvellous in all.' This introduces a long description of the wonders of the Incarnation which ends with the *Sanctus*.

[1] Or, comb.

[2] Rodwell points out that this passage is borrowed from a homily of Proclus. The details of the comparison are somewhat altered in the Ethiopic version.

The people say: Holy. . . .

The priest saith: O Virgin, O fruitful one, who art eaten, and gushing fountain who art drunk. . . .[1]

Further praise of the Virgin, ending with, 'Praise with pure incense we offer unto Thee'.

Here he offereth the incense.

Then follows a commemoration of Christ's work, His baptism, temptation, His hungering and thirsting, His miracles, and then comes the Institution.

On that night in which He delivered His soul unto death, He showed to His disciples by many signs concerning His passion and His crucifixion, His death and His resurrection on the third day with body and soul with bones and blood, as He was before. When the twelve disciples were with Him on His right hand and on His left, and with them was numbered Judas who betrayed Him, like tares mingled with the wheat.

The deacon saith: Lift up (your hands, ye presbyters).

The priest saith: Then was it that Jesus Christ took bread into His holy and blessed and pure hands which were without stain; He looked up to heaven to His Father, and interceded with Him who begat Him, and committed to Him His disciples that He might keep them from all evil; He blessed, being Himself blessed; He hallowed, being Himself holy; and gave to His disciples, and said unto them, Take, eat; this bread is My Body which is given for you and for the redemption of the whole world.

And likewise the cup after they had supped: He turned His eyes (to heaven) and said, Take, drink; this cup

[1] I have retained Rodwell's translation, though the meaning of the Ethiopic is not very clear.

is My Blood which the spear caused to gush forth for you. And when ye do this, ye make a memorial of My death and show forth a memorial of My resurrection. O Lord, as then, bless, break and give this bread. Amen. O Lord, as then, sign and hallow this cup. Amen.

Here follow prayers of the priest for himself, for his assistant priest and deacon, as well as for the people, ending :

O Lord, have mercy upon us, Christ (three times).

The people say likewise.

The priest saith: Do Thou, uniting them, give to all those who partake of it, that it may be unto them for life for ever and ever.

Prayer of the Fraction.

O God, the Maker of all, the Beginning of all, the End of all. . . . As this sign of the cross is not separate or different from this bread, so likewise let Thy greatness be mingled with our humility, and our humility with our greatness, O Lord our God, Upholder of the world.

The deacon saith: Pray ye.

The priest saith: Unto (our) last breath let us hear these words. . . .

This is an exhortation to seek a refuge in the Eucharist, and is followed by the words :

If any one is polluted or unclean, let him withdraw.

Further warnings against unworthy reception.

The deacon saith: Standing (bow your heads).

The priest saith: To Thee . . . stretch we forth our souls. . . .

A prayer of humble access, which is followed by an address to the people promising that as they are gathered to hear the words

of Mary's Liturgy (*qeddâsê*), so they shall be gathered in the heavenly Jerusalem to hear in Mount Zion the harp of God's children, etc. . . .

The deacon ṣaith: Pray ye.

The prayer which follows is an address to the Virgin that she may bring to the mind of her Son, 'though He forgetteth it not', His birth, His abode in the manger, His flight in the days of Herod, His and her tears, hunger and thirst, etc.

Imposition of the hand.

Final Thanksgiving.

IV. THE ANAPHORA OF SAINT JOHN THE EVANGELIST

THE EUCHARISTIC THANKSGIVING OF SAINT JOHN THE SON OF THUNDER

To Thee, O Lord, we have raised our eyes, we have lifted up our hearts, we have exalted our thoughts. Thou art He who was before the world (was) and shall be for ever. Thou hast no limit; Thou hast no end. None is there who hath found it; none is there who findeth Thee; none is there who knoweth Thee; and there is none who can behold Thee. Thou knowest Thyself. Thy kingdom shall not end, nor Thy power pass away, nor Thy greatness have an end, nor Thy glory disappear. Hidden art Thou from all, and to Thee all is open. Thou hast no beginning, and Thou settest an end to all; Thou hast no limit, and Thou givest a bound to all. All things (are) in Thee, and all from Thee, and all because of Thee; Thou art in all. Higher than the highest in Thy greatness, yet Thou hast visited the lowly by the coming of Thy Son; more distant than the distant in Thy withdrawal, yet in Thy mercy Thou drawest nigh to them that are afar off. Thou art He who is within all things, and Thou art He who is without all things. By Thee is Thy greatness covered, and by Thee is Thy power hidden. Thou by Thyself hast veiled Thyself, and thou by Thyself hast covered Thyself. Thy Son whom Thou hast begotten hath spoken to us concerning Thee; He hath declared unto us Thy story. This is He who was begotten of Thee; glorious

is He for ever as Thou art who begattest Him. Thou Thyself hast spoken to us concerning Him, and Thou hast witnessed to Him by Thy words that He is indeed Thy Son, and that Thou in truth art His Father. Thou with Thy Son art worshipped, and to Him (is) glory (given) with Him who hath begotten Him. There is no day between Him and Thee; there is no hour between the Son and the Father who begat Him. The Father is not older than His Son, nor the Son younger than His Father. The thought of the heart is not able to fathom the thought although it run swifter than a post and be exalted above the watchers, pass into the darkness and go forth into obscurity, that it may enter in and see Thee, may search and discover and know . . . that there is not a moment nor as it were the twinkling of an eye between Thee and Thy Son (nor) between the Son and the Father and Thy Living and Holy Spirit.[1] He knoweth how to fathom Thy Godhead. He hath declared to us concerning Thine Essence, and hath informed us concerning Thy Unity, and hath taught us concerning Thy Union, and hath made us to know concerning Thy Trinity, concerning your[2] equality which groweth not old, and your union which is inseparable, and your nature which is indivisible. The Father witnesseth concerning the Son and the Holy Spirit, and the Son declareth concerning the Father and the Holy Spirit, and the Holy Spirit teacheth concerning the Father and the Son, that one in name They are threefold in Godhead.

[1] This whole sentence is somewhat obscure, particularly at the end, but the general meaning is, I think, fairly well expressed by the above translation. Possibly the last six words should be connected with what follows.

[2] This word three times repeated in connection with the Holy Trinity in this sentence is very strange. There is no doubt as to the plural suffix in the Ethiopic text. See also p. 105.

The secret and marvel of Thy glory Thou revealest, and in mercy Thou dost manifest Thy grace to those that praise Thee, the lofty ones each in his order, the angels each in his rank, the watchers in their brightness, the Cherubim in their majesty, the Seraphim in their holiness, and all with fear and trembling do (Thee) worship. They worship as from afar off the God who is near.

The deacon saith: We are attending.

The priest saith: Veiling their faces in the brightness lest the consuming fire consume them, they cover their feet with coals, lest the mighty flame burn them, and they fly into the four quarters of the world and into all the ends (of the earth) before Him who is in all the ends of the world. With voices loud and clear and wondrous they cry to hallow the One who is hidden from all. According to their hosts and ranks and companies and places they praise Thee, the Father; Thee they worship, and they praise Thy only-begotten Son, and Thy living and Holy Spirit; and all together they cause to ascend unto Thee the praise of Thy glory. 'Assist'[1] us that we also together with them may say, Remember us, O Lord, in Thy mercy.

The deacon saith: Answer ye.

The priest saith: And we also likewise glorify Thee and confess that Thou, O Lord of Hosts, art Holy, Holy, Holy (*in full*); Heaven and earth are full of the holiness of Thy glory. Awful art Thou and Thou art a Holy Father; awful art Thou and Thou art a Holy Son; awful art Thou and Thou art a Holy Spirit, threefold in name, One God. And to all Thy saints Thou hast granted in Thy goodness to be holy, and all Thy work

[1] The addition of one letter gives this reading. The MS. reading is unintelligible.

Thou hast created by Thy Word. Thou hast created all, and art subject to none; Thou upholdest all, and art not weakened; Thou sustainest all, and art not diminished; Thou carest for all, and art not silent; Thou givest to all, and art not exhausted; Thou satisfiest all, and art not lessened; Thou rememberest all, and forgettest not; Thou keepest all, and slumberest not; Thou hearest all, and art not deaf; Thou forgivest all, and receivest not. Glorious art Thou, and none other giveth unto Thee, Creator whom none commandeth, King whom none appointeth, Lord whom none upbraideth, God to whom none lendeth, Master to whom none giveth, Giver by whom nought is spent. Present everywhere we have heard concerning Thee as we were able to hear, and Thou hast sent to us Thy Son. He came, and yet issued not forth from Thee; He left His place, and yet moved not from Thee; He dwelt entire with Thee, and Thou sentest Him unto us, and yet He was not separated from Thee. And He was where Thou wast; He abode in heaven with His Father, and yet was on earth with His 'mother'.[1] He came down (to earth) yet was He not lessened on high, nor increased below. He was conceived in the womb, yet was not enveloped therein; He tabernacled in the bosom, and yet was not contained therein. The Creator of all flesh was born; He who dwelleth above the Cherubim had his tabernacle in a maiden's body; the consuming fire put on human flesh; the subtle spirit was clothed with a body. Before hidden He was born openly and He who formeth babes became a babe in the womb. They wrapped in swaddling clothes Him who is clothed with light; in the house of a poor

[1] The word in the MSS. is masculine. The change to the feminine seems necessary.

man He dwelt as if in need; He sent forth messengers as a king; men brought Him gifts from afar; He whom 'the ox knoweth as its owner'[1] was laid in a manger. He was nursed as a babe and they worshipped Him as the Lord of all. He walked on earth as man and wrought as God. Of His own will He hungered as the Son of man, and as the Mighty One He satisfied the hungry, even great multitudes, with a few loaves. He was athirst as a mortal and made the water wine as the Giver of life to all. He slept as the sons of men (but) awoke and rebuked the winds as the Creator. He was weary and rested as one that is lowly, but He walked on the waters as the Most High. Men smote His head as a slave, and He freed us from the yoke of sin as the Lord of all. He patiently endured all, and received the spitting of the unclean who with His spittle healed the blind, and hath given unto us His Holy Spirit. They condemned Him who forgiveth sin and judged the Judge of judges. He was crucified on the tree that He might destroy sin; He was reckoned with the transgressors that He might unite us with the righteous. Of His own will He died, of His good pleasure was He buried. He died that He might slay death, He died that He might give life to the dead. He was buried that He might raise up those that were buried, and preserve the living, and purify the unclean, and justify sinners; that He might gather them who were scattered and bring back the transgressors to glory and honour. To whom be glory and honour and praise for ever and ever.

The deacon saith: (Look) to the east.

The priest saith: From the dead whom Thou hast

[1] The MS. reads 'He was laid in a manger which its owner appointed for the ox'. A slight change gives the above which is an obvious reference to Isaiah i.

raised and the living whom Thou hast preserved, from the unclean whom Thou hast purified and from the sinners whom Thou hast justified; from the scattered whom Thou hast gathered and from the trangressors whom Thou hast brought back to Thee. Amen. We worship Thee and glorify Thee, World of wisdom, Voice of counsel, Treasury of succour, Storehouse of joy, Spring of profit, Source of prophecy, great glorious stream of the apostles, Well of honour and (Glory)[1] of the kingdom, pure Crown of priests, King with a glorious crown that art adored, Origin of glory and Light of honour, Raiment that is not woven, Garment that is not spun, Way unto the Father, Door unto Him that begat Thee, Treasure that was revealed, Pearl that was found, Pound that gained profit, Talent that was doubled, Leaven that leavened the meal, Salt that gave savour to the saltless, Light that put darkness to flight and Lamp that gave light to all the world, Foundation that was not shaken, Building that was not destroyed, Ship that was not wrecked, Habitation that was not plundered, an easy yoke and a light burden is Jesus Christ, the Power and Wisdom of the Father. He careth[2] for all and satisfieth all, and He giveth sight to the blind and openeth the closed eyelids, and maketh the deaf to hear, and pierceth the stopped up ears; He strippeth the garment of leprosy from the body, and clotheth it with the garb of flesh; He maketh straight the arm of the withered hand, and causeth the feet of the lame to walk; He restoreth the soul to the members and causeth the spirit to dwell in

[1] The change of one vowel gives this reading. The reading in the text is a *vox nihili*.

[2] This verb and those that follow are in the imperfect tense and should, perhaps, be translated by the past tense. In either there is a reference to various miracles.

its habitation; He plungeth in the deep the herds of swine by the demons of (the man with) the legion and driveth out disease from the weakened body. Sun of righteousness and from whose wings ariseth the Sun of righteousness and the source of profit, to Thee be glory and honour and praise for ever and ever.

The deacon saith: Ye who sit (arise).

The priest saith : We offer[1] to Thee a pure oblation, perfect for the repentance of our souls, that our bodies may be fully sanctified; not gold nor silver offer we to Thee; not the precious stones of iniquity and sin; not raiment which waxeth old nor herds that death destroyeth nor a slaughtered lamb, but Him who by His death saveth His flock and hath Himself given us life. Howbeit they live not who forsake Him that saveth them, in whom they would have been saved. Yea, Thine own of Thine own offer we to Thee. To Thee we offer in Thy Godhead, to Thee we offer in Thy manhood, to Thee we offer in Thy manifestation before Thy people. Thy Flesh and Thy Blood we offer to Thee before Thine Essence on behalf of Thy holy Church which was saved from death by Thee, and for whose sake Thou wast smitten before the council, that Thou mightest free it by Thy Blood and Thou didst suffer on Thy Cross to guard it by Thy crucifixion from temptation until Thou comest to Thy marriage feast. And for all Thy holy prophets who sounded as with the voice of a trumpet and proclaimed Thy coming amongst all the peoples of darkness.

For all Thy apostles who ploughed the land of the nations with the ploughshare of Thy cross and sowed the treasures of Thy word in all the ends of the world.

And for all Thy victorious martyrs, faithful and pure,

[1] Notice here a form of oblation preceding the words of institution.

whom, for Thy flock's sake, the wolves devoured like lambs.

For all Bishops who have fulfilled their work in purity and whose perfection Thou hast accepted to give them the due reward of their righteousness.

And for all presbyters who have guarded their deposit in righteousness, that they may receive their inheritance with joy.

For all deacons who have despised the wings of the spirit, that they may have fellowship with the Holy Spirit.

And for all readers who have served well and taught Thy people and preached Thy Scriptures.

For all victorious kings who have entered into their rest in the true faith.

For young men and maidens who hated this world and desired the heavenly marriage, and for all Thy saints who delivered up their souls to Thee and fulfilled their warfare and departed with a fair name to seek their reward with a loud voice.

For all our fathers and brethren who have passed from this world, that Thou mayest appoint them a memorial before Thee.

And for all those who were born (again) in the baptism of Thy exalted Church that Thou mayest give them joy in their struggle and make them (such) that Thou mayest grant unto them their crown.

And for all those slain with the sword or led away captive; for the poor and needy, and for widows and orphans, and for me Thy lowly servant whom Thou hast called by Thy grace. Unworthy though I be, Thou hast made me great and exalted me—not in myself—and hast brought me near before Thee in Thy mercy that I should offer before Thy altar, O Lord, that Thou shouldest pardon the souls of me and of all Thy people.

For this our congregation that it may be blessed with Thy manifold grace, that the weak may be strengthened and sinners justified, the repentant cleansed, the righteous kept, the troubled delivered, that the despised may find rest, the sad be consoled and the sorrowful made glad, the despairing delivered, and the sick made whole, the transgressors brought back and the lost found, those that are afar off brought nigh and those that are nigh kept near.

And for all those who desire to make them a memorial before Thee for Thou knowest all and rememberest all.

For the fruits of harvest that crown the year, that they may be blessed in Thy great mercy, and that Thou mayest give the crown in Thy compassion.

And for all those who have brought this memorial of their oblation that Thou mayest accept their vows and receive their oblation.

For those who have received Thy seal and have gone forth from this world of sorrow and reached the land of joy that they may enter into Thy feast and receive Thy crown and find rest in their eternal inhabitations in Thy city whose artificer and builder Thou art.

For all those who have sinned and transgressed after the manner of men, do Thou, O Lord their hope, merciful and good, pardon their sins and forgive their iniquities and transgressions.

For all those whose names we know, and those whom we know not, for to Thee (all is) open and Thou knowest them. May their remembrance be before Thee through our Lord Jesus Christ.

The deacon saith: For the sake of the blessed.

The priest saith: Remember these and all. Give rest to their souls, and cherish them by the waters of rest

in the fields of Paradise in the bosom of Abraham, Isaac and Jacob by Thine angels the guides of light in Thy holy mansions through Thy beloved Son our Lord Jesus Christ.

In that night in which He was taken for that He willed to be slain, and it was His pleasure to suffer and to endure the pain of the nails, that He might free His Church by His Blood and establish His people by His cross, build His altar and abolish idols, choose (His) priests and scatter the priests of the Gentiles, He took bread in His holy and blessed hands, the espousal gifts of Thy bride and the divorce of the synagogue which Thou hast put away, He gave thanks, blessed, and brake and gave to His disciples, and said unto them, This is My Body, the food of righteousness indeed, whoso eateth of it shall not die;[1] Take, eat of it, all of you.

And likewise He gave praise over the cup also, and said, This cup is My Blood of the new covenant, Take, drink of it, all of you. It is a wondrous sign to all who worship Him, (and) a bar of judgment to them that crucified (Him), which was written with His Blood and sealed by His cross and signed by His death unto eternal life, by which sin is forgiven. And thus make memorial of Me when ye are gathered together.

We also, O Lord, who have gathered together to make memorial of Thy passion and be partakers with Thee in Thy resurrection from the dead, beseech Thee, O Lord our God, that as the bread was gathered when it was scattered over mountains and hills and in the desert and valleys, and being gathered was made one perfect loaf, even so gather us from every evil thought of sin into Thy

[1] After this word are added in the margin by a later hand the words 'and whoso receiveth it shall not perish'.

perfect faith, and as the mingling of this wine with water cannot be separated into its two parts, even so may Thy Godhead be joined with our manhood and our manhood with Thy Godhead, Thy greatness with our lowliness and our lowliness with Thy greatness.

Receive at our hands this our oblation which we offer before Thee for a memorial of righteousness along with holy Abel and all those who were blameless, in whom Thy greatness was well pleased, and in their eternal oblation which they had as a memorial before Thee, with wise Noah and all the upright on whom Thy Godhead dwelt and whom Thou didst exalt in Thy goodness that they might receive a goodly portion and an inheritance and life eternal in the kingdom of heaven with all those who were found worthy before Thee; with Abraham, Isaac and Jacob our upright fathers, who did good and departed in purity and reigned in righteousness; with Moses Thy servant and all the prophets, who preached to us without fear and proclaimed concerning Thee without doubting, that they might receive a wholly perfect reward; with Simon Peter and all Thy disciples; with Paul and all Thy apostles who by their sufferings bare abroad Thy gospel, and by their death kept the preaching of Thy doctrine; with Stephen and all Thy martyrs who shed their blood for Thy Blood that they might receive honour from Thy glory and whose names are written[1] in the free Jerusalem which is in heaven.[2] . . . .

Thy Church, O Lord, beseecheth Thee and worshippeth Thee, Thy Bride extolleth Thee, Thy people confess to Thee through the prayers of the perfect and the adora-

[1] After this word a later hand has added in the margin 'in the book of life'.

[2] The words which follow in the text are corrupt, but seem to be a confession of faith in the Holy Church.

tion of the saints, the petitions of the watchers and the praises of the angels, and the glory of the archangels and the consecration of the Seraphim, the glory of the Cherubim and the exaltation of all the exalted ones.

Flung wide be doors of light, and opened the gates of glory, set wide, and let Thy Living and Holy Spirit come, descend and dwell, tabernacle, rest and bring a blessing on the thanksgiving of this bread and hallow this cup. May this bread be the communion of Thy living Body and this cup the communion of Thy compassionate Blood, that to every one who believeth in the living Father, and the only Son who was begotten of Him and in the living unsearchable Holy Spirit (Amen) and who receiveth Thy Body and Thy Blood, it may be for hope and for salvation and for remission of sin and for resurrection from the dead, for the light of the kingdom of heaven and for life eternal for ever. Amen.

Prayer of the Fraction.

And again let us entreat Him who upholdeth all (even) God the Father of the Lord our Saviour Jesus Christ for that He hath granted us the reception of the holy mystery. Him let us entreat, the Lord our God who upholdeth all, to vouchsafe us a day of blessing.

Pray ye.

O Lord, Lord of all, Upholder of all, the Father of the Lord God, even our Saviour Jesus Christ, we pray and beseech Thee by all in all. For that Thou hast granted us again to fulfil this holy mystery, vouchsafe this to us as a blessing, and count it not a condemnation to any one of us, nor make it a delight of the body, but make it for us of all delight to have received Thy holy mystery, through our Lord Jesus Christ, by whom, to Thee with Him and with the Holy Spirit, be glory and power now and ever and world without end. Amen.

The deacon saith: Standing (bow your head).

The priest saith: What blessing or what speech shall utter praise? What word or what thanksgiving? What praise or what name shall we speak for that this bread is broken, but Thy name alone, O Jesus Christ, whose name giveth life and salvation? This (is) the Bread of life which came down from heaven for the salvation of the world. We bless Thee who art for us the Way to the place of life, we give Thee thanks who by Thy word hast created all. Thou (art) the Guide, and Thou the Door of grace; Thou (art) the Salt, and Thou the Treasury of pearls, and Thou the Net of life, Truth, Might, Wisdom, Refuge, and Rest, Help and Life by which names Thou didst 'stoop'[1] to be called for love of men, that they might be saved and renewed from manifest evil deeds, whereinto at the first they fell through sin. And to Thee be the glory for ever and ever.

Pilot of the Soul.

And again let us entreat Him who upholdeth all, even God the Father of the Lord our Saviour Jesus Christ, giving thanks to Him by all in all for that He hath granted us the reception of the holy mystery. Him let us entreat the Lord our God who upholdeth all to vouchsafe us a day of blessing.

Pray ye.

O Lord, Lord of all, Upholder of all, we entreat Thee by all in all, because Thou hast hidden these things from those who think they are wise and prudent, and hast revealed (them) to us the lowly, yea, O Father, for so it seemed good in Thy sight. Do thou grant us the reception of Thy holy mystery, not for condemnation,

[1] The word in the MS. means 'wait' which gives no sense. I have altered as above.

not for judgment, but for remission of sin, and for life eternal and for knowledge of truth; and as Thou hast granted us in this world reception of the holy mystery, so in that which is to come may our portion be the resurrection from the dead with Thy saints, through our Lord Jesus Christ, by whom to Thee, with Him and with the Holy Spirit, be glory and power, now and ever and world without end.

Imposition of hands.

The beginning of Thy holiness (is) glory.[1]

Thy servants and Thy handmaidens have humbled the neck of soul and body and spirit. Incline Thine ear to their prayer; bless them, men and women, with the blessing of Thine angels (even) of the hosts 'which are in heaven'.[2] Bless the work of their hands, and be Thou with them in every good work. Vouchsafe them the reception of Thy holy mystery for understanding, and watchfulness, and for 'deliverance'[3] from all evil, and for sustenance of their souls and bodies and spirits, through our Lord Jesus Christ, by whom, to Thee with Him and with the Holy Spirit, be glory and power now and ever and world without end. Amen.

[1] These seem to be the opening words of some hymn (cf. *Chrysostom,* at end).

[2] These words seem to have been misplaced. In the text they come after 'men and women'.

[3] A slight alteration gives this meaning.

V. THE ANAPHORA OF SAINT JOHN CHRYSOSTOM

THE EUCHARISTIC THANKSGIVING OF SAINT JOHN CHRYSOSTOM, PATRIARCH OF CONSTANTINOPLE[1]

The deacon saith: Upward be your thoughts; in heaven be your hearts. Know where ye stand, and hear the word of righteousness, and hearken unto good words.

The priest saith: Behold we declare the essence of the Father who was before the world was created and shall be for ever and ever. None was before Him, neither after Him shall there be any other; and there is none like unto Him, nor any that know what He is, who was before all things; before the heavens were spread abroad and before the face of the dry land was seen; before the mountains rose and before the height of the air was enlarged, was He in His essence; before the abysses were hollowed, before the springs of waters burst forth and before the streams of the rivers ran, was He in His essence. Before the winds blew and before the thunderbolts flashed and before the lightning gleamed and before the thunder roared, before the dense clouds were spread forth, was He in His essence. Before the lights shone and before the veil of darkness came, before the light of day appeared, and before the night was buried in sleep, was He in His essence.

[1] The text of this is not exactly the same in *Orient.* 545 as it is in Dillmann's *Chrestomathy*. It has not been considered necessary, however, to record the variations.

Before the sun ruled in the height of the day, and before the moon reigned in the height of the night, was He in His essence. Before the stars glittered, and before the spirits moved, and before the angels were created, was He in His essence. Before the rational soul and before the mortal flesh, before every creature that is hidden or that is revealed, that is above or that is beneath was He in His essence. Before times and hours, before nights and days, before months and years, before days and periods, was He in His essence. The glory that is with Him and the praise that is His are full and perfect, the riches of His grace.

Let us tell, then, of the greatness of His mercy that hath been manifest upon us, which cannot be numbered nor measured. When we trangressed His commandment by the counsel of the accursed serpent, we went forth from the garden of delight unto destruction, from life unto death, from liberty unto bondage, and were brought under the yoke of sin. But He forsook us not, and despised not us, His work, and was not wroth with us for our sins, so that we should perish utterly even as we had sinned against Him, but He loved us and visited us, had mercy upon us, spared us and pitied us, and delivered us from the hand of him who held us. He sent unto us His Son as a Saviour and Redeemer, the Angel of His counsel, the Right hand of His arm, the Might and the Wisdom of Him the Father, by whom He made all that He pleased, even those who are in the world.

Those whom He chose, them He called, those whom he called, them He loved, those whom He loved, them He honoured, those whom He honoured, them He justified, those whom He justified, them He ordained to be the adopted of His Son. And by Him hath He gathered

us from the dispersion into the great faith and hath made us a congregation of people and brought us nigh to Him for His glory, and hath written our names in the Book of life, that their memorial may be before Him, each one both of the dead and of the living.

The deacon saith: For the sake of the blessed.

Again we declare the essence of the Only (Son) what it is and the manner of His descent and of His birth. He came (to earth), but came not forth from the Father; He came down, but He was not separated from His essence; He left His place, but He moved not from the Trinity; He bowed Himself, but was not disjoined from the Union; He dwelt in the Virgin's womb, but left not His own dwelling-place.

The deacon saith: Ye who sit, arise.

The priest saith: He was conceived in the womb, but His fulness was not in any part diminished; He was contained in her bosom, but was not lessened on high; and He was born, but received no addition below.

The deacon saith: Look to the east.

He became perfect man without sin and He was manifested as a servant, but He wrought as God. Even as He bare witness be ye preachers of His gospel.

The deacon saith: Let us attend.

The priest saith: By His Father He was glorified and by angels adored and by man praised and by Himself was He sanctified, and heaven and earth are full of the holiness of His glory.

The deacon saith: Answer ye.

The priest saith: Never, then, let us cease in our hearts to utter the holiness of His glory, and let us cry, saying:

The people say: Holy. . .

The priest saith: Holy, Holy, Holy art Thou in

truth, O Jesus Christ, who art sanctified by the mouths of all, and to all Thy saints Thou hast granted of Thy goodness to be partakers of that holiness which is indestructible and imperishable. Eye hath not seen nor ear heard nor hath entered into the heart of man what He hath prepared for them that love Him.

To His holy disciples and pure apostles He showed the ordinance of the mystery of the Eucharist.

The people say: Lift up (your hands, ye presbyters).

He took bread in His holy and blessed and pure hands which were without stain; He looked up to heaven to Thee His Father, God and Lord of all, who art above all things; He gave thanks, blessed and brake, and gave to them and said unto them, This is My Body, the food of righteousness indeed, whoso eateth of it hath eternal life. Take, eat of it, all of you.

And likewise also the cup; He mingled water and wine; He gave thanks, blessed and hallowed, and gave (to) them, and said unto them, This is My Blood, the draught of life indeed, whoso drinketh of it hath eternal life. Take, drink of it, all of you. It is a sign for you and for those who (shall come) after you. And thus make memorial of Me until I come; and when ye are gathered together in My name, declare ye My death and My resurrection and My ascension into heaven.

We, too, who are gathered together, declare the death of Him who dieth not, we declare the suffering of Him who suffereth not. On that night on which He sat down to meat with His disciples, He delivered His soul unto the passion by the will of His Father and His own good pleasure. They seized Him who is Almighty; they bound Him who ruleth all, and enchained the Son of the living God. In wrath they haled Him and He followed them in love; and they led Him away, He going after them as

a gentle lamb which openeth not its mouth before him that sheareth it. They set before the judgment-seat Him before whom the archangels stand in fear and trembling; they condemned Him who forgiveth sins, and judged the Judge of judges. They crowned with a crown of thorns Him who crowneth with a diadem the Seraphim; they clothed with a scarlet robe in mockery Him who putteth veils of majesty on the Cherubim. A wicked servant hardened his hand, and smote on the face Him before whose face the Cherubim cover themselves with wings of fire, veiling themselves. They knelt before Him, mocking Him whom the hosts of angels adore with great amazement.

Oh, the humility of such humility, Oh, the patience of such patience, Oh, the silence of such silence, Oh, the goodness of such goodness, Oh, the love of such love, Oh, that love for man, the love (that) drew the Son of God from His abode and brought Him unto death.

They crucified as a malefactor Him that had no sin, and they numbered the Creator of life with the transgressors.

Ah! the hands which formed Adam were pierced with the nails of the cross; Ah! the feet which walked in Paradise were pierced with the nails of the cross; Ah! the mouth which breathed into Adam's nostrils the breath of life drained the bitter vinegar (mingled) with gall.

What mouth or what lips or what tongue could tell the sufferings of the Son? The heart is divided and the understanding stricken and the soul is fearful, and the flesh weak when they tell of the sufferings of the Beloved. He died who dieth not; He died that He might destroy death; He died that He might give life to the dead.

The deacon saith: Those who loved Him wept and bewailed for Him.

The priest saith: Io Io Io, Emmanuel our God; Io Io Io, Jesus our Saviour; Io Io Io, Christ our King; Io Io Io, righteous men took Him down from the tree and brought mingled spices (and) myrrh and wrapped Him in linen for the burial of His body. On the third day He restored His soul to His body; He rose again from the dead perfect without corruption, and freed us from the yoke of sin. In that flesh (united) with the power of His Godhead He ascended into heaven where He was before.

In a low voice. We pray Thee, O Lord, we entreat Thee that as Thou didst send Him on Thy holy disciples and pure apostles so send on us that Holy Spirit of Thine who sanctifieth our soul and body and spirit; and may we be pure from all our sins, that we may draw nigh to receive Thy divine mystery, for Thine is the kingdom, the honour and the glory for ever and ever.

In a loud voice. Remember, O Lord, the covenant of Thy words which Thou didst make with our fathers and with the holy apostles that Thou wouldst send Thy Holy Spirit whom the world cannot receive. And Thou hast taught us to call on Thee, saying, Our Father, which art in heaven; hallowed be Thy name; Thy kingdom come; that is, Thy Holy Spirit which faileth not and is unsearchable. May He come from on high from the highest heaven of heavens, bless this bread and hallow also this cup. May He make this bread the communion of Thy life-giving Body (and) again make this cup the Communion of Thy compassionate Blood; may He be united to this bread and cup; may He be for sanctification and cleansing from defilement and for

resurrection from the dead, for the inheritance of the kingdom of heaven and for life eternal. Amen.

Prayer of the Fraction.

Oh, this inexplicable and uninterpretable mystery. What is His name? and what is His Father's name? What is His country? and who knoweth its place? The thought of the heart cannot fathom it to find out the reason of the thing, or to speak forth His nature whether first or last. He declared to us concerning Himself and concerning His Father as we were able to hear that in truth He is our Saviour who came to this world in the garb of this flesh which He took of us. This it is that we offer for our salvation even as He was offered on Calvary for the life of all the world. Not barely as ye see this bread as earthly bread dry and baked, which may be handled and touched, but He is the fire of Godhead which burneth up the thorns of sin; devouring is He who devoureth transgressors, and consuming is He who consumeth sinners.

Know and examine yourselves. Take heed, then, faithful brethren. If there be any of us that hath a stain in his flesh or sin in his soul, let him depart and not come; and if there be one of us that hath envy in his heart, let him abstain and not present himself. But he that hath purified his soul and his body is blessed; let him come and receive and confess his sin for the Lord our God is merciful.

Pray ye. The mercy of our God is from everlasting and to everlasting. This is the mercy of God who sent His only-begotten Son to take away the sin of the world. This is the mercy of God who hath given to His priests tongues of fire to loose the band of sin. And now, too, the Lord our God hath loosed us from the band of death.

Our Father which art in heaven.

The deacon saith: Standing (bow your head).

Yea, forgive that He may forgive you; yea, pardon that He may pardon you; yea, pray that ye enter not into temptation. It is temptation to receive His Body with irreverence and take His Blood without fear, while one hath upon him the stain of sin. And now with holy soul and with pure heart and with clean thought let us draw nigh to our salvation. Come, let us worship and adore Him.

Pilot of the Soul.

The beginning of Thy holiness is glory (and so on).[1]

[1] These words which seem to be the beginning of some hymn, or prayer are found also in *John Evang.* (p. 85). Cf. also p. 98.

VI. THE ANAPHORA OF SAINT ATHANASIUS

THE EUCHARISTIC THANKSGIVING OF SAINT ATHANASIUS, APOSTOLICAL PATRIARCH OF ALEXANDRIA, WHO SHED LUSTRE ON THE SEE OF MARK THE APOSTLE

On the Feast of the Great Fountain of the Sabbath Day.

The deacon saith: Ye who are gathered on this day, hearken to the Eucharist (*qeddâsê*) of the holy Christian Sabbath.

The priest saith: I call heaven to witness against you, I call earth to witness against you that ye stand in fear and trembling without disturbance. Let no one be here that hath anger against his brother, being full of revenge like Cain; let no one be here in strife with his neighbour like Dathan and Abiram who strove against Moses, and let no one be here that practiseth deceit with his fellow like the serpent who seduced Eve.

O ye priests, ye are the bright eyes of the Lord, consider together each man with his fellow (and) try (those) from amongst your people to see that there stands not nor abides in your midst at prayer, either an adulterer, or a murderer, or an idolater, or a thief, or a liar, which five are dogs who shall be condemned to outer darkness. Reprove the sinner as your brother, admonish him openly, if there be in him a sin unto death, exhort him that hath transgressed to leave his ways and to make confession to God that He may forgive him.

A similar paragraph follows addressed to the deacons, the lights of the Church.

The deacon saith: Ye who sit, arise in the fear of God.

The priest saith: Let the inner ears of your heart be opened, and not the ears which are set without.

Let the inner eyes of your heart, etc.

And let not your mind be as the waves of the sea, now rising up and again sinking down, but let it be as a pillar of fire reaching from the earth to the heaven.

And let our hearts be stretched forth to His fear as a golden curtain of dense web. Let us lift up our hands to Him and stretch forth our right hands and our left like a sword of fire that filleth Satan with fear, even as it is said; and let our feet be planted in the house of God as a nail of iron that moveth not day or night. At all times let us be thus, the Lord seeing us.

The deacon saith: Let us look to the east in the fear of God.

The priest saith: Man being in honour knoweth not, and is as the beasts which are without understanding and is like unto them; man being a king knoweth not, he hath dishonoured himself of his own will, and is become a slave, and those who are not lords rule over him; man being master knoweth not, etc.

O Lord, how great art Thou who hast made all men! Thou hast stretched forth the heaven as a vault to be a marvel unto him; and Thou hast spread forth the earth for the treading of his feet. Thou bringest down the rain from the bosom of the cloud for his sustenance; Thou hast given light to the sun that he may rejoice by day, and hast beautified the moon lest the darkness of the night cover him. . . .

Thou hast made him (man) to see death and life. He loved death and despised life—not the death of the body (only). . . but eternal death.

Oh! Adam, what hast thou done, who hast not suffered us to take delight in the garden of delight in the mansions of the Lord?

Oh! Eve, what hast thou done. . .?

Oh! Eve, what hast thou done. . .?

O! Adam and Eve. . .

A long passage follows on the evil effects of the Fall.

Hail to thee, Eden, paradise of Adam our father to which we cannot attain until we have kept our feet from ways of vanity.

And again let us say, O Seraphim, guardians of Paradise with swords of fire, suffer us to enter in that we may see the mansions of the Lord, though we may not abide therein.

O Seraphim, suffer us to enter in to see the abode of life. . . .

Three other similar paragraphs.

First let us subdue our flesh and collect our thoughts from wandering at any time that our prayer may be accepted, O Lord our God.

The deacon saith: We are attending.

The priest saith: Here we have not a place that is deep and rough, nor a way that is not straight, but that which leads on high, whereon the prophets and apostles went before us.

Another similar paragraph follows, and then mention of those who were before in the flesh, but are now like unto the angels, who are cleansed and have washed their robes, and whose names are written in the book of life with the blood of the Lamb.

We also have three births, one, holy baptism which maketh us like unto Christ, and one the Body and Blood of Christ which pardoneth transgression and sin, and

one, tears of repentance which come forth from within like the Jordan (and) which draw nigh purely before God.

And let all of us in purity wash our bodies in pure water and be in the likeness of the angels who glorify God with a voice of praise. In their several majesties, ranks, hosts, etc. . . . some encircle, and some surround and some sing praise, and some shout aloud with joy, some give thanks and some glorify—having each six wings thus they say, Holy, Holy, Holy, Lord of Hosts (*in full*); heaven and earth are full of the holiness of Thy glory.

And we also say together with them, Holy, *etc.*

Behold we magnify, behold we praise, behold we honour, behold we exalt, the firstborn among days, which is the holy Christian Sabbath; and let us say, This is the day which the Lord hath made, let us be glad and rejoice in it; and let us sing with Asaph the prophet. Rejoice ye in the Lord who hath helped us. Verily, let us rejoice in the Lord who hath bestowed on us freedom after bondage, light after darkness.

Various other texts are mentioned, followed by praise of the Sabbath (the day of Abraham and Moses) and mention of things that are to happen thereon.

Pray, then, for us, and plead for us, and He will have compassion on us; not in our name but in your names, not according to our unholy deeds but according to the mercy of our God.

The people say: According to Thy mercy.

The priest saith: We pray Thee, O Lord, and entreat Thee for those who have fallen asleep, our fathers and our brethren who have passed from this world, that Thou wouldest give them a peaceful rest. . . . And those also whose names we know not, remember Thou

them in Thy mercy and write their names in the book of life in Jerusalem (which is) free.

The people say the diptychs.

The priest saith: The beginning of this Thy holiness (is) glory and thanksgiving, majesty and exaltation, O Jesus Christ, Son of the living God.

There follows praise of Christ, His essence and His working.

Thou Thyself didst know Thine essence and comprehend Thy Godhead. This bread which is Thy Body we offer to Thee, and this cup which is Thy Blood we present to Thee for our sin and our transgression, and for the foolishness of Thy people. There is not one of the mysteries of Thy Godhead which Thou didst hide from Thy disciples—(*He offereth incense*)—Thou didst take bread before them, didst give thanks, bless and break, and give to them saying: Take, eat; this bread is My Body, from which there is no separation.

And likewise the cup—Thou didst mingle water and wine, didst bless and hallow, and say, Take, drink; this cup is My Blood, from which there is no division. As often as ye eat this bread and drink this cup proclaim My death and My resurrection, and confess My ascension into heaven, hoping for My coming again in glory.

The people say: We proclaim.

The priest saith: As Thou didst not hide from Thy disciples the mysteries of the majesty of Thy Godhead, and they hid nought from us, (but) made us Patriarchs, Metropolitans, Bishops, presbyters and deacons according to the order of the Church, root out from the earth the remembrance of all those that contend against our law and write not their names in the book of life; and all those who have no fellowship in the holy Church, the congregation of the apostles, hang on their necks a

collar of fire, and let them be dragged thereby, and come to grievous woe; and all those who hate Thy holy name, draw Thy sword and encircle them, and let the earth whereon they tread engulf and devour them and let them go down alive into Sheol.

But as for us who have been persecuted for Thy name's sake, show us Thy compassion, for ravenous 'wolves'[1] have been multiplied who spare not the flock. Do Thou uniting give to them all, sanctifying one by the other. O Son, cry aloud, as He who suffered, and say, *elmâsh lamâ sabaqtâni*; and while it is still in their mouths, say, Abba, Father, have mercy on those who have eaten My Body and drunk My Blood.

The people say: As it was. . . .

Prayer of the Fraction.

And again we entreat the God of mercy. To Him are we priests, who Himself is priest; and to Him we do sacrifice, who is Himself the sacrifice; and to Him we offer who is Himself the offering. And let Him who is the Lamb come from the highest heaven; let us see Him, and sacrifice Him with our hands that we may be glad in Him. Let His body be united with this bread, and His Blood also be poured into this cup; and let not one of us when he eateth this bread think that what he eateth is the Body only, but the Blood and the Spirit; and let not one of us think when he drinketh this cup that what he drinketh is the Blood without the Body and the Spirit, but (that) the Body and the Blood and the Spirit are one, even as the Godhead of the Lord our God was one with His manhood.

Pray ye. We pray Thee, O Father, and entreat Thee

[1] The word in the MS. means 'hinderers'. As there is an obvious reference to Acts xx. 29, I have altered as above.

of Thy goodness to send Thy Son, even Thy Beloved whose essence is unsearchable, He being the fire of the Godhead. Let us see Him, therefore, who is as the fire of life, as a spiritual victim and a reasonable sacrifice. May He, even Jesus Christ be united to this Eucharist for ever and ever.

The deacon saith : Standing (bow your heads).

The priest saith : O this day, the holy Christian Sabbath, powerful as the Father, mighty as the Son, real as the Holy Spirit; O this day, etc. . . pray for us and plead for us with the Lord our God.

Pilot of the Soul.

Even as David said in the Psalms, O Lord, who shall dwell in Thy tabernacle? . . . Thy Holy Spirit made answer and said, He that walketh in purity. . . . And again he said, Who shall ascend into the hill of the Lord? . . . The Holy Spirit made answer and said, He whose heart is pure and whose hands are pure. . . . He shall receive a blessing from the Lord, and shall enter into the city whose artificer and maker is God.

Pray ye. Behold we magnify, behold we praise the first-born among days which is the holy Christian Sabbath. . . .

Imposition of the hand. 'My priests' He called them; He who is uncreated, loved more than all the priests from whose hands we have received the Holy Body of Thy Son, and the precious Blood of Thy Messiah.

O Lord our God, our Father which art in heaven, make that it be for life and for salvation and for forgiveness of sin. Amen.

VII. THE ANAPHORA OF SAINT EPIPHANIUS

THE EUCHARISTIC THANKSGIVING OF SAINT EPIPHANIUS, PATRIARCH

Great is the Lord in His greatness, holy in His holiness, praised in His praise, glorified in His glory. . . .

There is no beginning of His essence, nor end of His Being; there is no number of His days nor reckoning of His years. . . .

Mysterious is He who cannot be comprehended by the thought, and lofty is He who cannot be known by the understanding.

There follow a great number of similar clauses commencing: Exalted is He, Deep is He, High is He, Low is He, Powerful is He, Victorious is He, Wise is He, Prudent is He, Mighty is He, Strong is He, etc., etc., and then the paragraph ends as follows:

He alone is God, King of kings and Lord of lords, and when He saw that the blood of the holy prophets, from the blood of righteous Abel to the blood of Zacharias the son of Barachias, availed not to save the world, He sent to us His Son as a Saviour to help and ransom and to bring before Him the memorial of the living and the dead.

The deacon saith: For the sake of the blessed.

The priest saith: He came, though He was here (already), He was sent, though here His sound was heard; He came down, though He moved not from His throne nor left His place.

The deacon saith: Ye who sit (arise).

The priest saith: He was conceived in the womb, though He filled all things.

Here follows mention of His baptism, temptation, His hungering and thirsting, His preaching of the gospel of the kingdom of heaven.

And then He stretched forth His hands to the passion on the tree of the cross, that He might heal the wounds of the suffering by the sprinkling of His Blood. In that night on the evening of the fifth day (of the week) at the dawn of the sixth, as He was at meat in the house of Lazarus His friend, He took unleavened wheaten bread of that which they had brought unto Him for supper; He gave thanks, blessed and brake, and gave to His disciples, and said unto them, Take, eat; this bread is My Body which is broken for you.

And again He mixed a cup of wine with water; He gave thanks, blessed and hallowed, and gave to His disciples, and said unto them, Take, drink: this cup is My Blood which is poured out for you; and be this ordinance unto you for a memorial of My death and My resurrection.

And we also, our Lord and our God, pray Thee and entreat Thee to send the Holy Spirit and power on this bread and upon this cup. May He make this bread Thy holy Body, and this cup Thy life-giving Blood. Do Thou, uniting (them), grant to those who receive of it that it be unto them for blessing and for forgiveness of sin, for joy and for rejoicing, for renewal of soul and body and spirit, and for strengthening of faith until (their) last breath.

Prayer of the Fraction.

Where is the place of wisdom, and where her abode and where her coasts, and where shall be found the track of her way? Who hath gone over the sea and bought her with red gold, and who hath gone up above the clouds and brought her down? . . .

The deacon saith: Standing (bow your heads).

The priest saith: Lord of lights, Lord of dominions, Lord of the heads of the angels. . . .

O Lord Almighty, Father of our Lord and our God and our Saviour Jesus Christ, make us worthy to receive of this bread, the life-giving Body of Thy Son, and of this cup, the reasonable Blood of Thy Messiah, by whom to Thee, with Him, etc.

Pilot of the Soul.

The deacon saith: Pray ye.

Yea, O Lord, Lord of all.

This phrase is repeated eight times, substituting for the second 'Lord' the words God, Ruler, Upholder, Creator, Holder, King, Saviour, Sustainer, in succession.

As Thou hast united the Flesh of Thy Son with our flesh, and as Thou hast mingled the Blood of Thy Messiah with our blood, so unite Thy fear to our hearts, and the beauty of Thy Godhead in our thoughts. We are fleshly and mind the things of the flesh, and do the works of the flesh, and walk in the ways of the flesh, but do Thou 'teach us'[1] the works of the Spirit, and give us understanding of the law of the Spirit, and guide us in the ways of the Spirit, for if Thou hast mercy on us sinners, then art Thou called merciful. The righteous Thou teachest[2] according to their works and rewardest after their righteousness. Remember not against us our former sins; let Thy compassion speedily find us, O Lord; to Thee we call, to Thee we cry, to Thee we make supplication for ever and ever. Amen.

[1] 'Teach us'. This word has been omitted in the MS. but is added by a later hand in the margin.

[2] Teachest. So it is in the MS. Perhaps the translation should be 'pitiest', or 'hast mercy on'. The verbs in Ethiopic differ only in a single letter, and the two letters are often interchanged.

VIII. THE ANAPHORA OF THE CCCXVIII ORTHODOX

THE EUCHARISTIC THANKSGIVING WHICH THE CCCXVIII ORTHODOX MADE TOGETHER WITH ONE VOICE

Awful amid the clouds and higher than the heavens is God, Glorious in all His ways, God of gods, Sabaoth, Perfect. There is no time when He was not, nor any time when He failed, nor any time when He appeared in the perfection of His Godhead; and there is none that is able to behold Him, and there is none that knoweth the nature of His essence. Him the heavens and the earth praise, with all their generations, the sea and the rivers and all that in them is, by whose grace all things were created, and by whose goodness all things stand, who is one, the Father of the Only-begotten, the Father of the Lord, the Father of the Messiah, Light in truth with His Son.

The deacon saith: We are attending.

The priest saith: We declare the essence of the Father with His Son and the essence of the Son with His Father. Before all creation, and before the making of the heavens; before the earth was 'founded',[1] and before the mountains and the hills rose up, and before the heights of the air appeared, etc., etc.

The deacon saith: Ye who sit (arise).

The priest saith: Let us then understand this matter with great diligence, lest we come into the great sea

[1] A slight change of reading seems necessary here.

where fire and water are mingled together and where we cannot swim or come forth from it.

Let us understand even as the apostles have taught us concerning the Father and the Son and the Holy Spirit, saying: The Father affirmeth concerning the Son that He is His only-begotten Son Jesus Christ, and the Son affirmeth that God the Father begat Him; and They declare of the Holy Spirit that He hath proceeded from the Father and received of the Son, one counsel and one power and one might that is indivisible, in His essence there is no cause and no variation, in His Godhead no diminution nor addition. Even as the Lord answered His disciples concerning His essence, saying: We have no first and no last, We have no left and no right, We have no roof and no foundations, We are the roof and We the foundation; there is none that can behold Us, nor any that knoweth Our Essence; We know all, and understand all; We put far the near and bring near the far off, We silence the cry of the tongue, as he who heareth not, and We know the whisper of the heart. My Father and I and the Holy Spirit are the foundation and the door and the habitation; My Father and I and the Holy Spirit are majesty and favour and grace; My Father and I and the Holy Spirit are sun and light and heat; My Father and I and the Holy Spirit are fire and flame and coal.

Such is Our essence and such Our end and Our days are not for ever, but for ever and ever and ever, and moreover in them is no number, nor any end.

The deacon saith: Upward be your thoughts.

The priest saith: Slow of anger, and great in mercy and righteous. . . . When Thou givest the recompense which eye hath not seen nor ear heard and which hath not been conceived in the heart of man, even what Thou

hast prepared in Thy Son Jesus Christ for ever and ever.

The deacon saith: For the sake of the blessed.

The priest saith: God the Father sent His Son to dwell in the body of a maiden who knew not a man; He was enveloped in the womb in the form of a babe, but was not contained (therein); He was made man, though He was God.

A commemoration follows of His works and preaching.

They accounted as (but) man Him who forgiveth sin, and they judged the Judge of judges.

And He chose from their midst the twelve apostles (and) went about with them, and He showed them the ordinance of the mystery of the Eucharist. He took bread before them; He blessed, and said, Take, eat; this bread is My Body which is broken for you for the remission of sin.

And likewise He blessed the cup also, and said, Take, drink; this cup is My Blood which is given for you for the forgiveness of sin.

Then Jesus said, My soul is troubled which maketh glad the troubled. In that night they seized Him, and in the morning the elders of the Jews and the chief priests, with Pilate the Governor, sat in the tribunal to judge Him.

A commemoration of the Passion and Crucifixion.

Oh, the hands. . . . Oh! the feet. . . . Oh! the mouth, etc., as in *Chrysostom*, p. 90.

A commemoration of the Burial.

They took Him down from the tree, and laid Him in a sepulchre; it was not in their own sepulchre that they laid Him, but without in the sepulchre of the strangers of three cubits (depth?), and they sealed it with a

stone. And while He was there He cried to Adam His servant and to all his sons.

The priest saith: The Lord be with you.

The people say: With thy spirit.

The priest saith: Give ye thanks to God.

The people say: It is right and meet.

The priest saith: Lift up your hearts.

The people say: We have them unto the Lord our God, our Father which art in heaven, our Father which art in heaven, our Father which art in heaven: Thou art the Lord our God.

The priest saith: And when He had said this to Adam His servant, Adam rejoiced and came forth with all his sons, and went into the holy city even as it was said; and again, that He might cause the glory of His resurrection to be seen, he unveiled a portion of His Godhead and made those who kept the tomb to fall (to the ground).

A commemoration of the Resurrection, Appearance in the upper room, Ascension and Second Coming.

Flung wide be the doors of light and opened the gates of glory, and Thy Living and Holy Spirit shall be sent from the place of His secret essence.[1] Let Him descend and come and shine on this bread and let it be the Body of Christ our God; and let the savour of this cup be changed, and let it be the Blood of Christ our God; and to the utmost end have mercy and compassion on us the congregation of the holy Church, and specially on those who have chosen my poverty for the service of this mystery have mercy and compassion for ever and ever.

[1] It would be possible to take this whole sentence in the indicative, 'Flung wide are the doors. . . . Spirit is sent, etc.'

Prayer of the Fraction:

And again. . . . Remember the Body which Thou didst take of the holy Virgin that it is our flesh, and not (something) which Thou didst bring from heaven.

Five other similar phrases follow.

Pray ye.

The deacon saith: Standing (bow your heads).

The priest saith: We give Thee thanks, O Lord, through Thy beloved Son Jesus Christ. It is Thou who hast brought us nigh before the greatness of Thy majesty. To Thee be glory and honour and praise for ever and ever.

Pilot of the Soul.

Pray ye.

IX. THE ANAPHORA OF SAINT GREGORY OF ALEXANDRIA

THE EUCHARISTIC THANKSGIVING OF SAINT GREGORY OF ALEXANDRIA

Instead of 'In heaven'.

The deacon saith: Pray ye for our fathers the Popes and our fathers the Bishops and our brethren the priests, and our helpers the presbyters; pray ye, sons of this Church, for the faithful, men and women; and again, pray for virgins and monks, and for children and babes, and for old men and youths. Arise duly, arise that the peace of God may be with you.

The priest saith: We give thanks unto Him who doeth good unto us, the merciful God, the Father of our Lord and our God and our Saviour Jesus Christ; we give Thee thanks, Holy God, Merciful God, Compassionate God, slow of anger, great in mercy and righteous; Thou art our God without beginning and our Saviour without end. . . .

The deacon saith: Let us attend to the beauty of the glory of our God.

The priest saith: This is He who made the heavens and this He who founded the earth. . . .

The deacon saith : Ye who sit (arise).

The priest saith : He came down from above the heavens His throne, He became incarnate amongst us, and was made man amongst His first creatures, He came down, yet put not off the glory of His Godhead, and gave us life by His death.

The deacon saith: Look to the east.

The priest saith: We raise to Thee the eyes of our hearts, and we bend before Thee the stubbornness of our heart—Thanks be to Thee, glory be to Thy kingdom—

and with Thy archangels we offer incense unto Thee. We stretch forth (our) hands[1] unto Thee and spread a tent over this sacrifice (*or,* altar).

He suffered of His own will, and was crucified of His good pleasure, and He died by the counsel of His Father; and He rose on the third day, and ascended in glory to heaven.

The deacon saith: Answer ye.

The priest saith: He covered the heaven with His beauty, He filled the earth with His glory,—*secretly*—O my God, Master (and) Friend, the First and the Last, Thou art the Bread of Life, who didst come down from heaven; send on us the grace of the Holy Spirit to sanctify us, body and soul and spirit—*aloud*—O Eternal God, the First and the Last, First without to-morrow, Last without yesterday, Ancient of days without to-day. . . .[2]

He took bread in His hands which were pierced, and wherewith He formed Adam our father—pure is He without sin, and clean is He without guile—He gave thanks, blessed and brake, and gave to His disciples, and said unto them—*pointing*—This is My Body—*pointing*—the food of righteousness indeed; whoso eateth shall live for ever and ever.

And again, He looked on this cup, the water of life with wine; He gave thanks, blessed and hallowed, and delivered to His disciples, and said unto them, This is—*pointing*—My Blood—*pointing*—the draught of life indeed; whoso drinketh of it hath eternal life. Take, drink of it, all of you, that it be unto you for life and for

[1] *Lit.* hands of the arm.

[2] Here follows a passage speaking of God's goodness in creation, and ending with a reference to the 'glorious creatures that have each six wings and are all over full of eyes.'

salvation,[1] (even to you) who are gathered in this 'house of prayer,'[2] the place of prayer of all faithful men and women.

In the beginning was the Word; the Word is the Word of God; and the Word became flesh and dwelt among us, and the garb of flesh, which is perishable, but which He made imperishable, hid Him from us. . . The cycle[3] of Hosanna He showed to His disciples, and said unto them, crying with a loud voice, Say ye, Blessed, Hosanna in the highest.

The people say: Hosanna in the highest *three times.*

By His Hosanna He showed signs and wonders such as were not wrought before, nor shall be hereafter [Hosanna]

Four similar clauses, with same response follow.

The deacon saith: For the sake of the blessed.

Intercessions follow.

The assistant saith the Prayer of Benediction: O Holy Trinity, Upholder of the whole world, who hast wrought great things and wonders by the power of Thy Word, bless the east and the west, the north and the south, [the north wind and the south wind][4] the heaven and the earth, the sea and the rivers and the fountains of waters and every spring of water; bless the winds of heaven and the rains of the earth; bless the sun and the moon and the stars; bless the mountains and the

[1] It would, perhaps, be better to put a full stop at 'salvation', and to take the following words with the succeeding paragraph.
[2] *Lit.* in this prayer. Probably *bēta*=house-of, has dropped out.
[3] The phrase does not occur elsewhere in the Anaphoras. The word which I translate 'cycle', means 'circuit', and seems to be a technical word describing the five-fold 'Hosanna' passage following.
[4] The words in brackets seem to be a gloss defining the sense in which the previous words are used, for in later Ethiopic the words for 'north' and 'south' have interchanged meanings.

hills, the trees and the corn and the fruits of the earth; bless those who are under the heaven, and those who dwell in the earth; O Christ our God, reward them in Thy heavenly kingdom, and fill their hearts with the fear of Thy name, and stablish their life for ever.

Further intercessions.

And us, who have gathered to eat Thy holy Body and to drink Thy precious Blood, raise up by Thy right hand with those who have done Thy will. Rear up our babes and prolong their days, and (bring) our youths to old age. Impoverish not our rich, enrich our poor, and heal our sick, make not them who are whole to fall sick. Have compassion on the dead, and have mercy on the living. Bless me and sanctify my soul and cleanse my body to receive Thy life-giving Body and to drink Thy Blood, the Blood of the divine mystery.

The deacon saith: With all the heart we entreat.

The priest saith: Do Thou, uniting them, grant that it be for life eternal unto all those who receive of it; grant us to have fellowship in Thy Holy Spirit; grant us to receive the communion of the Holy Spirit that He may vouchsafe good unto us.

Prayer of the Fraction—in Basil (and so on).

Pilot of the Soul.

Pray ye.

Guide our souls and our bodies, O Pilot, Almighty God. . . . Mingle our weakness with the strength of Thy Godhead, and again, unite our suffering with the suffering of Thy cross. To Thee we pray, Thee we entreat, to Thee we make supplication for ever and ever.

Imposition of hand.

X. THE ANAPHORA OF SAINT DIOSCORUS

THE EUCHARISTIC THANKSGIVING OF SAINT DIOSCORUS

Before the world (was), and unto everlasting is God in His kingdom, God in His triune nature, God in His divinity. Before the morning and the evening, and before the day and night; before the angels were created, was God in His kingdom. Before the heavens were stretched forth, and before the face of the dry land appeared, before the green herbs grew, was God in His kingdom. Before the sun and the moon and the stars, and before the orbits of the lights was God in His kingdom. Before the beasts that move, and the birds that fly, before the creatures of the sea was God in His kingdom. Before He created Adam in His own image and likeness, and before (man) trangressed the commandment was God in His kingdom.

Glory (be) to the Father and the Son and the Holy Spirit, now and ever and world without end. Amen.

The deacon saith: For the sake of the blessed.

The priest saith: Let the heaven hearken and the earth hear, and the foundations of the 'hills'[1] tremble.

The deacon saith: Ye who sit (arise).

The priest saith: By the will of His Father He came down to Mary; He sojourned in her pure virginity. God was born.

[1] Supplied by conjecture. A *vox nihili* in the MS.

The deacon saith: (Look) to the east.

The priest saith:

In the manger of the cattle was He laid
Gifts to His royal majesty were paid
As any other babe He wept (afraid)
Seeking His food from the breasts of the Maid.[1]

The deacon saith: We are attending.

The priest saith: He walked openly and was seen as man. Little by little He grew. At the age of thirty years was He baptized in Jordan. As man He sojourned in the wilderness to fast. By the devil was He tempted; by the power of His Godhead He destroyed the chiefs of darkness.

The deacon saith: Answer ye.

The priest saith: Holy, Holy, Holy is God in His Trinity. Though He was King, He showed His humility as a servant.

He stretched forth His hands to the passion—even He who had formed man[2]—that He might free man from the yoke of sin. In that night in which He was betrayed He took bread in His holy and blessed hands which were without spot, He looked up to heaven to Thee His Father, He gave thanks, blessed and brake, and gave to His holy disciples and pure apostles, and said unto them, Take, eat; this bread is My Body which is broken for you for the forgiveness of sin. And again, He mingled water and wine; He gave thanks, blessed and hallowed, and delivered to His holy disciples and pure apostles, and said unto them, Take, drink;

[1] These words in the original are, as Rodwell points out, in rhyme. An attempt has been made to reproduce this feature.

[2] Possibly a word has dropped out and we should read, '(His hands) wherewith He formed man' (cf. *Anaphora of Gregory of Alexandria,* p. 110).

this cup is My Blood which is poured out for you for a ransom for many. The Jews seized Him and set Him before the judgment-seat, Him before whom the hosts of angels stand in fear and trembling. They crucified Him on the tree, and pierced Him with nails, and smote His head with a reed; they thrust through His side with a spear; they gave Him to drink in His thirst gall mingled with myrrh, even to Him who gave Israel to drink from one rock for the spies.[1]

He died who dieth not; He died to destroy death; He died to give life to the dead, even as He had promised them by the word of a covenant. They took Him down from the tree and wrapped Him in linen clothes and buried Him in a new tomb. On the third day He rose from the dead, came to (the place) where His disciples were, and appeared to them in the upper room of Zion. And on the fortieth day, when He ascended to heaven, He commanded them, saying, Wait for the promise of the Father; and on the fiftieth day He sent to them His Holy Spirit (in tongues) as of fire, and they spake together in the speech of all lands.

So likewise send 'that'[2] Spirit of Thine on this bread and upon this cup. May He make it the Body and the Blood of our Lord and our Saviour Jesus Christ for ever and ever. As Thou Thyself didst say, Whoso

[1] Rodwell translates, 'to drink from the square rock, to each a fountain', or *lit.* 'from the four stones, to each a fountain'. Four stones do not constitute a square rock. Also the numeral is 'one' not 'four'. The Ethiopic phrase for 'spies' is 'men of eye'. The word for 'men' might mean 'each', if it were not here in the construct state, and 'eye' and 'fountain' in Ethiopic as in Hebrew are denoted by the same word. Why the spies are specially mentioned is not clear.

[2] There is some confusion in the MS. here. 'Likewise' is added by a later hand. I have emended 'that' from a similar word which has no meaning in the context.

eateth My Flesh and drinketh My Blood shall be with Me and I will be with him.[1]

May the Lamb come, may we see Him with (our) eyes and sacrifice Him with (our) hands, that we may rejoice in Him. May He be united to this bread and His Blood poured into this cup, and let none of us think when he eateth this bread that what he eateth is the Body alone without the Blood and the Spirit, nor let one of us think, when he drinketh this cup that what he drinketh is the Blood without the Body and the Spirit; but one is the Body and the Blood and the Spirit, even as His Godhead with His manhood is one for ever and ever.

Pilot of the Soul.

For He despised not (and so on).

[1] From this point on, Rodwell's translation differs. A Prayer of the Fraction is mentioned in his MS., but Pilot of the Soul is apparently omitted.

XI. THE ANAPHORA OF JAMES OF SERUG

THE EUCHARISTIC THANKSGIVING OF JAMES OF SERUG

Rise in the fear of God to hearken, open the windows of your ears and awaken your hearts. Not without purpose is it that we are in this place. The Lord seeth and trieth each one of us.

Let us draw nigh and pray unto God remembering our forefathers who have entered into rest in the true faith; and let us begin with our present honoured father, our archpope Abba *Matthew* and his colleague Abba *Sinoda,* our Pope.

The deacon saith: For the sake of the blessed.

The priest saith: Rest Thou the souls of these and of all whose names have been called and of those whose names have not been called, for whom this fair memorial hath been made before Thee, and have mercy on them, even Thou who sentest Thy Son from heaven into the Virgin's womb, that He might do Thy will.

The deacon saith: Ye who sit (arise).

The priest saith: To Thy Son Thou hast committed and entrusted authority, and hast given and appointed unto Him the judgment of heaven and earth, He being set in authority before the world was created.

The deacon saith: (Look) to the east.

The priest saith: How great is the majesty and the strength and the patience, which (is) with might, of Thy Son.

The deacon saith: We are attending.

The priest saith: Him Thy Beloved the angels worship

and the archangels, ten thousand times ten thousand, and every name that is named; the hosts of Michael by their tribes, and the hosts of Gabriel by their companies, the Cherubim in their majesty, and the Seraphim in their holiness, and all the hosts of angels by their ranks give praise to God whom the saints extol with glory.

Let us, too, say together with them,

Holy, Holy, Holy, in truth Thou art our Lord and our God and our Saviour Jesus Christ; holy in Thy holiness, exalted in Thine exaltation, praised in Thy praise, and glorified in the glory of Thy holy angels art Thou.

O Lord our God, like unto Thee in image and brightness is He who begat Thee; Thou (wast) sent from Him Thy Father—source from source which issued from on high, a long thread which was not cut off from the Father, the Creator of heaven and earth. Of Thine own will Thou camest down from heaven; Thou wast contained—a tiny child—in the womb of the Virgin; a maiden, a daughter of the poor did carry Thee; a Galilean maiden embraced Thee; her didst Thou strengthen and in Thee she was not amazed; her soul Thou didst hallow and her body Thou didst purify. In Bethlehem Thou wast born; Thou wast seen as man; by John wast Thou baptized and on the sea Thou didst walk; Thou didst rebuke the winds, and give life to souls. Hosanna. Thou wentest about with Thy disciples. In the might of the Godhead Thou didst satisfy a multitude of men with five loaves and two fishes.

O Lord, Judas, to whom Thou hadst done no hurt, did hurt to Thee; before Annas Thou wast reviled and before Caiaphas Thou wast scorned and before Pilate Thou wast tried, and Thou wast numbered with the transgressors. Then on the sixth day they crucified

Thee on the tree in the likeness of this sign of the cross which we make, raising up our hands on this table.

O Lord, by the hand of a servant wast Thou stricken, with a reed wast Thou smitten, with a spear wast Thou pierced; bitter gall and vinegar they gave Thee to drink. Though Thou wast God and able to prevent them, Thou preventedst (them) not, but didst endure (and) didst humble Thyself even unto death. All this came unto Thee for love to men. Thou didst rise again from the dead and didst raise the dead; Thou leddest captivity captive, an offering to Thy Father; in the garb of flesh with the might of the Godhead Thou didst ascend to heaven where Thou wast before.

O Lord, have mercy on Thy people, remember Thy covenant with Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one whom Thou didst call by Thy name.

O Lord, for the sake of the holy prophets and the apostles who proclaimed (Thy word); for the sake of the ordained priests and the victorious martyrs; for the sake of the blessed righteous and for the sake of the patient[1] virgins and monks.

O Lord, for the sake of these four evangelists—their likeness is as the wheels of the thrones in heaven; Matthew in the likeness of a Man, who declared Thy birth of the seed of David in the flesh, beginning from the first born of the patriarchs; Mark in the likeness of a Lion, who proclaimed aloud[2] with a true faith Thy gospel to the Egyptians; Luke in the likeness of an Ox preached Thy humility, Thy lying down with the asses and oxen, Thy being wrapped in swaddling clothes, Thy being with the Virgin Thy mother in the manger; John

[1] Or, ascetic.

[2] *Lit.* roared (as a lion).

in the likeness of an Eagle, who soareth and proclaimeth on high the essence of the Godhead, expoundeth the sea of wisdom, and maketh deep his preaching. It was Thou who didst choose him from amongst his fellows, and adorn him with holiness, and gird him with Thine own girdle of virginity in the likeness of the angels that he might be without stain.

O Lord, what mouth or what lips or what tongue is able to praise (Thy) loftiness? Glory to Thee, power to Thy kingdom, might to Thy Father, praise and glory with honour to the Holy Spirit, co-equal with Thee and with Him who begat Thee, undiminished for ever.

The deacon saith: Lift up (your hands, ye presbyters).

The priest saith: Thou didst take bread in Thy holy hands that Thou mightest give to Thy holy disciples; Thou who didst bless them, who art with glory, bless now also this bread; Thou who didst break then, who art with blessing, break now also this bread.[1]

And, again, Thou didst mix a cup of wine with water that Thou mightest give (it) to Thy pure apostles. Thou who didst hallow then, hallow now also this cup; Thou who didst deliver then, deliver now also this cup; Thou who didst unite (them) then unite now also this bread with this cup, that it may be Thy Body and Thy Blood.

The deacon saith: Be it in heaven.

The priest saith: Flung wide be the gates of light, and opened the doors of glory, and drawn back be the veil that is before the Father's face and let Him descend —Behold the Lamb of God—and abide on this table[2]

[1] Thou who didst . . . bread. This clause is omitted in the MS., but added by a later hand.

[2] The word 'priests' comes in the MS. after 'table'. It seems impossible to connect it with the rest of the sentence.

set before me Thy[1] servant, and sent forth 'be'[2] Melos the terrifying sword of fire, and let Him who breaketh this Eucharist be seen on this bread and cup.

Prayer of the Fraction.

And again we entreat of Thee, O Lover of men, and we give Thee thanks by all in all. And let not Thy Body and Blood be a reproach to any one of us because that our souls and bodies are not pure.

As Thou didst turn Thy Body on the tree of the cross upwards and downwards, to the right hand and to the left as to the four corners of the earth for the life of all the world, so we also take and show with this bread the selfsame sign of the cross. And to none of us who receiveth of it may it be for death or for doom.

What, then, O Lord, Thou who knowest the folly of men? None can be found that hath not forsaken Thine ordinance from the first Adam unto this very day, but Thou art slow to anger and great in mercy and righteous, O Lord our God.

Pray ye.

Yea, I will pray even as the first ordinance that was commanded from the Lord, as Moses and Aaron the priests prayed for the people. I also pray to Thee for those who have come to the house of Thy sanctuary, priests and deacons, and those of Thy people and Thine inheritance who are without. And if there is one of the laity whose thought is far from Thee, make him to be plunged in Thy will.

As Thou didst gather this bread while it was scattered amidst the mountains and hills and in the valleys

[1] In the margin a later hand adds 'sinful'.
[2] It seems better to read the subjunctive. The MS. has the indicative.

and the field, and (as) it being gathered became one *prosphora*. . . .

The deacon saith: Standing (bow your heads).

The priest saith: Yea, we humble ourselves and give thanks to Thee who sittest in Thy temple on high whereunto neither the thought of man nor the knowledge of angels attaineth. We entreat the bounty of Thy goodness for Thy people and Thine inheritance who have come to this Thy holy church on this day, priests and deacons, who have bowed their heads before the majesty of Thy greatness to receive Thy Body and Thy Blood at the hand of me Thy sinful servant whom Thou hast called by Thy favour, not for my merit nor my worthiness, but in my poverty.

This then is the covenant of Thy word which Thou didst speak to Thy priests, saying, (Ye are) the salt of the earth, who didst say to the priests, (Ye are) the light of the world, who didst say to the priests, (Ye are) in the likeness of the angels, who didst say to the priests, (Ye are) the lamp of the Church. Come then, O Thou Chief of the priests, Jesus Christ, to bless Thy people for ever and ever.

Pilot of the Soul.

O Thou Creator of the lights, who didst abolish the darkness, and destroy idolatry, and by Thy death annihilate death, we entreat the bounty of Thy goodness for Thy people and Thine inheritance who have come to this the house of Thy sanctuary to receive Thy Body and Thy Blood which is their hope from Thy glorious table.

By day guard them from wandering and error, in body, in imagination or in sight. By night be Thou their shepherd throughout its watches, let not vain thoughts that destroy the soul approach unto them.

If they sleep, make the wings of Thine angels to cover them; let not a deep sleep like death overwhelm them. Awaken them in Thy love, O Lord, that they may extol Thy glorious name and power, O Lord our God, the Upholder of the world.

Pray ye.

Not unto us, O Lord, not unto us Christians Thy people is this world a hope, for it waxeth old and perisheth, but we hope and look for that which is to come. For Thou didst say, Heaven and earth shall pass away, but my word shall not pass away. And again Thou saidst, There shall be a blast of a trumpet three times, that is, to wake the dead. At the first blast of the trumpet the dust of the flesh shall be gathered which was scattered to the furthest ends, that which is above and that which is beneath, that which is on the dry land and that which is in the sea, and that which the beasts have devoured, that which hath waxen old or perished by various deaths, the husk of the flesh that hath fallen on the earth shall be gathered to its former receptacle.

And at the second blast of the trumpet the bones shall be joined to the flesh and the body shall be complete, (but) without motion or movement until its due time.

And at the third blast of the trumpet the dead shall rise as in the twinkling of an eye, both righteous and sinners, bearing with them the deeds, whether good or evil, which they wrought on earth in the days of their life. And Thou shalt set the righteous on Thy right hand and the sinners on Thy left. And Thou shalt speak to Thy chosen with a word of blessedness, saying, Come unto me, ye blessed of my Father, inherit the kingdom of heaven prepared for you before the world

was created. I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was naked, and ye clothed me: I was sick, and ye visited me: I was a prisoner, and ye spake unto me: I was a stranger, and ye lodged me. And then Thou shalt turn to Thy left hand and reproach the sinners with a word of accusation, saying, Depart from me, ye accursed, into eternal fire prepared for Satan and his angels. I was hungry, ye gave me not to eat: I was thirsty, ye gave me not to drink: I was naked, ye clothed me not: I was sick, ye visited me not: I was a prisoner, ye spake not unto me: I was a stranger, ye lodged me not.

And then shall be stopped every mouth and tongue that speaketh wickedness and deceit. Then shall be sorrow, sorrow that availeth not; then shall be crying, crying that availeth not; then shall be wailing, wailing that availeth not; then shall be groaning, groaning that availeth not. Then shall tears flow as the water of the rain[1] without limit or end; and devastating lightning shall be sent forth upon them, and the sound of a fearful thundering, even of a mighty thunder that cutteth and divideth asunder. This is the portion of sinners.

Then shall the earth restore her dead[2] and the mother shall not hear the wailing of her daughter; then shall be revealed to the soul all the works which it hath wrought in the days of its life. Have mercy and compassion on us then, we beseech Thee, for that we have eaten Thy Flesh and have drunk Thy Blood, for Thou didst say, Whoso eateth My Flesh and drinketh My Blood hath eternal life.

[1] Or, of winter.
[2] *Lit. her deposit.*

And again we beseech Thee by Mary Thy mother who is our Lady and the Glory of our race, (even) by her who bore Thee, for Thou didst say (unto her), Whoso maketh memorial of thee and calleth on thy name shall live in life eternal.

And thirdly we beseech Thee by the persons[1] of the angels and by the persecutions of the prophets, by the preaching of the apostles, by the right hand of the priests and by the blood of the martyrs, by the virginity of young men and maidens and monks and by the faith of believing men and women. Have mercy on us, then, spare us and pity us.

Glory (be) to the Father who sent, praise to the Son who was sent, honour and glory to the Holy Spirit, the Giver of life now and ever and world without end. Amen.

Imposition of hand.

Sole in power is the Lord and there is none other name like His beneath the four foundations or above the seven habitations,[2] who created all things without toil and formed Adam the work of the hand of God.

Now, our Lord and our God, we pray Thee and entreat Thee for those who have bowed their heads before Thee, that Thou wouldest work for them. Bring up their babes and train their children, support their old men, and strengthen them that are bruised amongst them, guard their wives, and protect their little ones, satisfy their hungry, and give their thirsty to drink, clothe their naked and give rest to their afflicted, comfort their sorrowful and make their sad to rejoice, restore their sick and heal their diseased, enlighten the

[1] *Lit.* heads. Perhaps the meaning is 'the chief of the angels'.
[2] *Lit.* tents.

eyes of their blind and make the ears of their deaf to hear, loose their bound and redeem those of them that are captive, purify their bodies and sanctify their souls, and as they return to their houses do Thou, O Lord, guide them and bring them home.

O Lord, feed them and set them up for ever and ever.

XII. THE ANAPHORA OF SAINT GREGORY OF ARMENIA

THE EUCHARISTIC THANKSGIVING OF SAINT GREGORY OF ARMENIA

We give Thee thanks, O Lord; we glorify Thee and praise Thee. Blessed is Thy name and we too bless Thee; praised is Thy name and we too praise Thee. Majestic art Thou above the majestic; greatness beyond utterance is in Thee. Glorious art Thou and we glorify Thee, who art above the holy ones and wonderful is Thy glory. Above myriads of myriads of angels Thou art sanctified, and above the watchers who sleep not Thou art glorified; and above the threescore majestic ones who approach unto Thee. Waves of fire flee that they approach not unto Thee; and at the coals of fire that issue from Thy mouth they are afraid and are troubled. All together with one voice sanctify and glorify Thee. So we too Thy humble servants, with hands outstretched and raised, making the sign of Thy cross to glorify Thee and praise Thee; and the Seraphim and the Cherubim also that have each six wings.

The deacon saith: Ye who sit (arise).

The priest saith: All together with one voice sanctify Thee and praise Thee one to another, each to his fellow, and say, Holy, Holy, Holy, Lord of hosts (*in full*).

The deacon saith: Answer ye.

The priest saith: Our Lord who was hidden in a veil of clouds was born of the holy Virgin a Saviour; He was found, who may not be known, even He who was

indeed the sun-rising. We confess the Father who sent, and we confess the Son who was sent, and the Holy Spirit, the Giver of life, and we say, Holy is the Lord who loosed death and broke the nails of brass. From the dead He rose and raised the dead, and descended into Sheol, loosed the bound (and) preached unto them liberty.

The deacon saith: (Look) to the east.

The priest saith: We give Thee thanks and glorify Thee, Dispeller of darkness, in truth our Saviour that in Thy Son's love and Thine own love for mankind He gave His Flesh in the same night that He was taken—though He was God and all (in all)—He received the spitting of the unclean and the confinement of chains; He bore all. All this which He bore, though He was Lord and God, He bore for our sakes; for the poor and needy, for prophets and apostles, for martyrs and the faithful, for Bishops[1] (and) presbyters, for deacons and readers, for widows and orphans, for maidens and youths, for the sinners and the scattered, that He might gather the scattered and make just the sinners, and turn the erring to repentance, and make known His resurrection. Those whose names we know let us declare, and those whose names we know not, Thou, O Lord, knowest them and seest them, and all is open before Thee.

The deacon saith: For the sake of the blessed.

The priest saith: For them and for all through our Lord and Saviour Jesus Christ Thy beloved Son whom Thou lovedst in the beginning (and) didst send. As Thou didst gather this bread when it was scattered on the mountains and hills, and being gathered it became

[1] Ethiopic, *pâpâsât.*

one perfect loaf, even so gather us also by Thy Godhead from every evil thought unto a perfect faith. As Thou didst mingle water with wine—wine also mingled with water, when it is mixed and mingled it is impossible to separate one from the other—even so gather us by Thy Godhead from every evil thought unto a perfect faith. Mingle, O Lord, our humanity with Thy Godhead, Thy greatness with our humility, and our humility with Thy greatness, that we may offer this Eucharist which Thou didst give to Thy disciples, saying, Take, eat; this bread is My Body which is broken for you, and is given that sin may be forgiven and for life eternal. Amen.

And likewise over the cup also Thou didst speak unto them, saying, Take, drink; this cup is My Blood which is poured out for you and is given that sin may be forgiven and for life eternal. Amen.

And thus make ye memorial of Me—Thou didst say unto them—as often as ye eat this bread and drink this cup, proclaiming My death and being raised in My resurrection, and confessing (it).

And make ye memorial of Me with glory and with praise, and with thanksgiving and with might.

We offer (it) to Thee that it may be for all those who receive of it for joy and for rejoicing, for healing and for help, for renewal of body and for healing of soul and spirit. All together with one voice have given Thee thanks for ever.

Prayer of the Fraction.

We give thanks to Thee, O Lord, Jesus Christ, Lord of Hosts, and Lord of dominions, and Lord of mercies that Thou hast granted us a part in this Thy holy and pure mystery, that we may glorify Thee and sanctify Thee. Above the holy ones Thou art, and marvellous in

Thy glory, who art Lord for ever and ever, the Lord our God who upholdest all things.

Pray ye.

O Lord, who upholdest all, we pray and beseech Thee that as Thou hast granted us a part in this pure and holy mystery we may be transformed into Thine essence by Thy Godhead in this bread, and may it be unto those who receive for joy and for rejoicing, for healing and for help, and for life eternal and for renewal of body and for healing of soul and spirit. Join (us) to Thine inheritance in Thy heavenly kingdom by Thine only Son, by whom to Thee, with Him and with the Holy Spirit, be glory and power now and ever and world without end. Amen.

The deacon saith: Standing (bow your heads).

The priest saith: Maker of the great lights is Jesus Christ alone; He who separated the light from the darkness protect you.

Thy people who have humbled themselves unto Thee and expected from Thee a blessing and a good hope, that Thou wouldst guard them and bless them, and bring up their children to receive the Holy Eucharist; grant (this) unto them for a blessing through Christ Jesus our Lord, by whom to Thee, with Him and with the Holy Spirit, be glory and power now and ever and world without end. Amen.

Pilot of the Soul.

And again let us beseech the Lord our God who upholdeth all, the Father of our Lord and our Saviour Jesus Christ.

O eternal Lord, whose name is great and holy, who above the lofty art glorified, and whom the humble praise, we give thanks to Thee and glorify Thee for that Thou hast granted us a part in this Thy Holy Eucharist

which we have received. Perfect this unto us in confessing Thee unto life and forgiveness of sin, that we may give thanks to Thee and glorify Thee at all times and in every hour, O Lord our God who upholdest all.

Pray ye.

O Lord, who upholdest all, we pray and beseech Thee to sanctify us by the Holy Spirit. Make this Thy blessing unto us, O Lord, that we may thank Thee and glorify Thee at all times and in every hour through Thy only Son, by whom to Thee, with Him and with the Holy Spirit, be glory and power now and ever and world without end.

XIII. THE ANAPHORA OF SAINT CYRIL

THE EUCHARISTIC THANKSGIVING OF SAINT CYRIL

With Thee, O Lord, God of gods and Lord of lords—God, secret is His Essence which hath no limit, exalted above all things is His Essence which is incomprehensible—is a consuming fire and a life-giving fire.[1] God of gods and Lord of lords, whose throne is above the heavens, Lord of lords, of whose feet earth is the footstool, exalted and high who dwelleth amid the lights, exalted and hidden whose throne is in the heavens. . . .

With two wings of fire they cover their feet lest the devouring fire consume them, with two wings of brightness they cover their face lest the awful brightness smite them, with two wings of the spirit they fly 'to the ends of the earth',[2] the Seraphim with their . . .[3] the Cherubim with their praises, the angels according to their hosts, the watchers according to their orders, the chiefs of the watchers according to their ranks, the angels of fire in their brightness, the spiritual ones in their essence give thanks and praise with an awesome voice; they cry and say with a great and loud voice, and crying, thus they say, Holy, Holy, Holy, Lord of hosts (*in full*).

[1] There is some difficulty about the construction of this first sentence, but the general sense is clear.

[2] The MS. has 'on the ends of the Spirit'. The word for 'wings' and that for 'ends' differ only in one letter, so perhaps, 'on the wings of the Spirit' should be read.

[3] The MS. reads 'their heads', which seems unsuitable in the context. I cannot suggest any word for which it may be a mistake. 'Heads' may have the sense of 'chiefs', but this does not seem to suit the rest of the sentence.

The deacon saith: Answer ye.

The priest saith: And we also say together with them, Holy, Holy, Holy, Lord . . . Holy art Thou, awful is Thy holiness, the Father of our Lord and our Saviour Jesus Christ, who is alone, and Thou alone art His Father in truth. . . .

Mention is then made of the Eternal Generation and Essence of the Son, His Incarnation, Passion, Death, Burial, Resurrection, Appearance to the disciples, Ascension, Session, Second Coming.[1]

The deacon saith: Ye who sit (arise).

The priest saith: Yea, O Lord, Thou restorest all by Thy Word, the dead whom Thou didst raise by Thy death. . . .

The deacon saith: (Look) to the east.

The priest saith: To Thee we offer this pure and holy oblation before Thee. For the sake of Abel and Seth and Noah and Melchizedek, for the sake of Abraham, Isaac and Jacob, for the sake of Moses and Aaron and all the prophets, for the sake of Simon Peter and John the Baptist and all the apostles, for the sake of David and King Hezekiah, and Constantine, and all kings who have entered into rest in the true faith. . . .

For the sake of every mouth and tongue that hath confessed the name of our Lord Jesus Christ Thy Son and Thy Beloved, whom Thou lovest, to whom, etc.

The deacon saith: For the sake of the blessed.

The priest saith: For them and for all, our Lord and our Saviour Jesus Christ, Thy Church worshippeth Thee and Thy Bride extolleth Thee; by the benefits of the exalted ones, by the consecration of the Seraphim, and by the amazement of the Cherubim, by the thanksgiving

[1] In connection with the Burial occurs here also, as in the Anaphora of *The 318* (p. 106), the phrase 'they buried Him in a sepulchre of three cubits'.

of the angels, by the prayers of the watchers, and by the perfection of the saints, by the purity of Adam, and by the almsgiving of Noah, and by the acceptance of Abraham, by the goodness of Isaac. . . .

Further mention of Old Testament saints and apostles and unnamed Christian worthies.

and by the prayer of our Lord and our Saviour Jesus Christ which ascended to the Father.

In that night in which He was betrayed He took bread in His holy and blessed hands which were without spot; He looked up to heaven to Thee His Father, He gave thanks, blessed and brake, and said: Take, eat; this bread is My Body, which is broken for you and given for the redemption of all the world, by which sin is forgiven.

And again, after they had supped, He took the cup, He gave thanks blessed and hallowed, and said unto His disciples, Take, drink; this cup is My Blood of the new covenant which is poured out for you for the redemption of all the world, by which sin is forgiven.

Yea, O Lord our God, hear the prayer of Thy servants and receive those who worship Thee. Before Thy face a sword[1] (?) of fire flameth; revealed and opened are the heavens in Thy righteousness and by Thy will. Thy Living and Holy Spirit is sent forth; may He descend and come and rest on this bread and cup, may He bless and hallow (them), and may it be unto us the communion of the Body and Blood of Thy beloved Son, our Lord and our God and our Saviour Jesus Christ, that it may be for remission of guilt to

[1] The word is the same (Melos) which occurs in the Anaphora of James of Serug (p. 121).

those who offer it and for forgiveness of sin to those who receive it.

And to all those who in true faith partake and receive of it, be it unto them for compassion and for mercy, for healing and for help, for life of soul and body, for remission of guilt and for forgiveness of sin and for resurrection from the dead and for new life. Amen.

Prayer of the Fraction.

To Thee, O Lord, we have lifted up our eyes, longing for the descent of the Holy Spirit, and Thee we worship on the knees of our hearts, and to Thee we bow the heads of our minds and spirits. Sanctify us, O Lord, by Thy holiness, and cleanse us in Thy mercy and make us worthy participants to receive Thy holy mystery. Let not these coals of fire which we have laid before Thee (even) before Thy holy altar be to us for condemnation, and let not this bread of God which we have broken in faith be to us for punishment, because we have not purified our souls. It is a fearful thing (that) the lips have opened to eat fire and to devour the live coal, if the heart have not purified its inmost part from deceit; it is a fearful thing to look on the putting to death of the pure Bridegroom within His courts; it is a fearful thing to see the slaying of the Son of the living God before His heavenly Father; it is a fearful thing to draw nigh to the brightness of the Godhead and to touch the flashing of the glory. Let us purify ourselves to receive Him, and sanctify our souls to partake of Him.

Pray ye.

And let us say, Glory be to the Father who was pleased that the pure victim[1] should be sacrificed, Glory

[1] *Lit.* the pure fatted calf.

be to the Son who is the sacrifice, the pure victim (and) Glory be to the Holy Spirit.

Be this bread the body of the pure victim.

Three names, one God, three Persons, one Nature,[1] three Hypostases, one Essence. To Him be glory from the mouth of the angel watchers and to Him holiness from the mouth of the prophets and apostles now and ever and until His coming again.

The deacon saith: Standing (bow your heads).

The priest saith: The Father is with the Son and with the Holy Spirit before hours and days, before times and years. There is no precedence of the First above the Second nor of the Second above the Third[2] . . . united without alteration, joined without intermingling, existing in the Trinity, and holden in the Unity, equal in hypostasis and equal in splendour and glory.

Continuation about the Essence of the Son and His Incarnation.

Pilot of the Soul, in Basil (and so on).

At the end, but apparently not connected with this Anaphora are eleven similar, but not identical, versions of a Hymn commencing, The Hosts of the angels of the Saviour stand before Him, and crown the Body and Blood of our Lord. (See above in the Anaphora of the *Apostles,* and note in Brightman, p. 235).

[1] The word means literally 'Face', but it seems to be used in the sense of 'Nature'.

[2] Here follow the words 'How great is the course of the lightnings and how great the flapping of the eagle's wings'. They seem absolutely meaningless in the context.

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INTRODUCTION

The publication of this volume is long overdue. The draft copy was finished years ago, but several reasons have contributed to its delay. The main reason was the retirement of Sister Romaine Theisen, who was not only a good typist, but also, through the experience she acquired from typing Vols V-IX, capable of reading my handwriting, even of detecting spelling mistakes in the transliterated Ge'ez texts. I was extremely fortunate that Mrs. Marianne Hansen, then administrative assistant to the Director, was willing to type the descriptions. Her many years with the typewriter made the transition smoother than I feared, but then family problems interfered.

The second important reason for the delay was the Library's decision to produce the volume by computer. I am happy with the decision because, as readers of this volume will agree, this volume looks much nicer than its predecessors. But learning to command this modern weapon (or taking commands from it) was not easy.

Thirdly, this volume contains Project Nos. 4001-5000, that is, twice the number of descriptions which otherwise would have been the contents of two volumes.

As in some of the previous volumes, there are a number of project numbers whose microfilms, for reasons we cannot explain, were never received. They include 4049, 4094, 4097-4105, 4117, 4146, 4148-4158, 4161, 4175, 4221, 4243, 4244, 4292, 4600, 4690, 4755, 4776, 4837, and 4861. Some of these, e.g. 4148-4158, may be numbers inadvertently omitted from the series.

As with the manuscripts described in the previous volumes, only those that I consider the most important are described in detail. Bibliographical references are not repeated for manuscripts that contain the same text. The reader may have to locate the project number of the text where the necessary references are supplied. As a rule, it is either the first or the first better text.

As the index of libraries shows, we are still in Shoa, with only a few manuscripts from a few churches and private libraries in Wallo. Shoan churches are not famed for owning old manuscripts and non-service books. Accordingly, this huge volume does not contain a proportionate number of rare texts. Yet a few are noteworthy, especially EMML 4129-2; 4194; 4298-3; 4346; 4380, 4408-14; 4434, 4493-4; 4553; 4637; 4644-3; 4667; 4769; 4906(varia); and 4979-4(1). The volume also contains an "adequate" number of manuscripts against smoking and chewing tobacco (see index "smoking, note against.").

Colleagues and teachers in the field of Ethiopian Studies, especially Professors Walter Harrelson, Edward Ullendorff, Lanfranco Ricci, and Wolf Leslau, have shown continuing interest in this project. Dr. Cowley corresponded with me until the last days of his life. In fact, it was at my request and to facilitate the cataloguing of New Testament manuscripts that he included in his review of VII "an outline classification of prefatory material in Geez New Testament MSS", *JSS*, Vol. 29, no. 2 (1984), pp. 327-338, Cowley (Review, 1984), see List of Abbreviations. I will miss his watchful eye and helpful hand. Professor William F. Macomber has not participated directly in the preparation of this volume but the system I follow is his, as I learned it from him. Father Hilary Thimmesh, President of Saint John's University until this year, took it upon himself that the cataloguing of EMML should not be interrupted for lack of funds. The computer was tamed so as to become an obedient servant through the indefatigable efforts of Father Peregrin J. Berres, Dr. Jonathan Black and Mr. Richard Wyman. Dr. Julian G. Plante was, as usual, helpful in facilitating the work of the cataloguing. My special thanks go to Mrs. Hansen who always encouraged me to make whatever changes I wanted in the copy which she had so carefully typed.

December 1992 Getatchew Haile

ABBREVIATIONS

AṢZ - *Ammestu ṣawātewa zēmāwoccˇ*, Berhanennā Salām Printing Press, Addis Ababa 1965 E.C.

Cerulli, *Il Libro* - Enrico Cerulli, *Il Libro etiopico dei miracoli di Maria e le sue fonti nelle letterature del Medio Evo latino*. R. Università di Roma, Studi orientali pubblicati a cura della Scuola Orientale, Volume I, Rome 1943.

Chaîne - M. Chaîne, "Répertoire des salam et malke'e contenus dans les manuscrits éthiopiens des bibliothèques d'Europe". *ROC*, 2e série, 8/18 (1913), pp. 183-203 and 337-357.

Conti Rossini (Notice) - M.C. Conti Rossini, "Notice sur les manuscrits éthiopiens de la collection d'Abbadie", *Journal Asiatique* (1912-1915).

Cowley (Review, 1984) - Roger Cowley, "Getatchew Haile and William F. Macomber, *A Catalogue ... Vol. VII* ... 1983", *JSS*, Vol. 29/2 (1984), pp. 325-338.

CSCO - *Corpus Scriptorum Christianorum Orientalium*.

Dillmann, *Chrest* - Augusto Dillmann, *Chrestomathia Aethiopica*, Reprint Darmstadt 1967.

Eg" - Egzi'abḥēr.

EMML 1-300 - William F. Macomber, *A Catalogue of Ethiopian Manusripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Monastic Manuscript Microfilm Library, Collegeville*, Vol. I, Collegeville, Minnesota 1975.

EMML 301-700 - William F. Macomber, *A Catalogue of Ethiopian Manusripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Hill Monastic Manuscript Library, Collegeville*, Vol. II, Collegeville, 1976.

EMML 701-1100 - Volume III of the preceding, by W. F. Macomber, Collegeville, 1978.

EMML 1101-1500 - Volume IV of the preceding, by Getatachew Haile, Collegeville, 1979.

EMML 1501-2000 - Volume V of the preceding, by Getatchew Haile and W. F. Macomber, Collegeville 1981.

EMML 2001-2500 - Volume VI of the preceding, Collegeville 1982.

EMML 2501-3000 - Volume VII of the preceding, Collegeville 1983.

EMML 3001-3500 - Volume VIII of the preceding, by Getatchew Haile, Collegeville 1985.

EMML 3501-4000 - Volume IX of the preceding, by Getatchew Haile, Collegeville 1987.

Getatchew, *Nägś* - Getatchew Haile, *The Different Collections of Nägś Hymns of the Ethiopic Literature* (- *Oikonomia* no. 19), Erlangen 1983.

Grébaut-Tisserant (Vatican) - Silvanus Grébaut and Eugenius Tisserant, *Codices æthiopici Vaticani et Borgiani, Barberinianus Orientalis 2, Rossianus 865*, Vatican City 1935-1936.

Ham (Ṭānāsee 1) - Ernst Hammerschmidt, *Äthiopische Handschriften von Ṭānāsee 1: Reisebericht und Beschreibung der Handschriften in dem Kloster des heiligen Gabriel auf der Insel Kebrān*, Wolfgang Voigt (ed.), Verzeichnis der orientalischen Handschriften in Deutschland, Vol. XX 1, Wiesbaden 1973.

Ham, *Texte* - Ernst Hammerschmidt, *Äthiopische liturgische Texte der Bodleian Library in Oxford* (- *Deutsche Akademie der Wissenschaften zu Berlin*, Institut für Orientforschung, Veröffentlichung Nr. 38), Berlin 1960.

Ham-Six (Staatsb) - Ernst Hammerschmidt and Veronika Six, *Äthiopische Handschriften 1: Die Handschriften der Staatsbibliothek preussischer Kulturbesitz (- Verzeichnis der Orientalischen Handschriften in Deutschland*, Band XX 4), Wiesbaden 1983.

I" - Iyyasus

I" K" - Iyyasus Krestos.

JES - *Journal of Ethiopian Studies.*

JSS - *Journal of Semitic Studies.*

K" - Krestos

M. Deggʷā - *Maṣeḥafa Deggʷā: Qeddus Yārēd Yadarrasaw*, Berhanennā Sālām Printing Press, Addis Ababa 1959 E.C.

MQ - *Maṣeḥafa Qeddāsē ba-Geʿezennā ba-Amāreññā*, Tasfā Printing Press, Addis Ababa, 1951 E.C.

PO - *Patrologia Orientalis.*

RRAL - *Rendiconti della Reale Accademia dei Lincei, Classe di scienze morali, storiche e filologiche.*

ROC - *Revue de l'Orient Chrétien.*

RSE - *Rassegna di Studi Etiopici.*

Strelcyn (Accademia) - Stefan Strelcyn, *Catalogue des manuscrits éthiopiens de l'Accademia Nazionale dei Lincei: Fonds Conti Rossini et fonds Caetani 209, 375, 376, 377, 378,* Accademia Nazionale dei Lincei, Rome 1976.

Strelcyn (BL) - Stefan Strelcyn, *Catalogue of Ethiopian Manuscripts in the British Library Acquired Since the Year 1877*, Oxford 1978.

Strelcyn (Manchester) - Stefan Strelcyn, *Catalogue of Ethiopic Manuscripts in the John Rylands Library and in the University of Manchester Library*, Manchester 1974.

Ullendorff (Windsor) - Edward Ullendorff, "The Ethiopic Manuscripts in the Royal Library, Windsor Castle," *RSE*, vol. XII (1954), pp. 71-79.

Velat, *Me'erāf* - Bernard Velat, *Me'erāf, Commun de l'office divin éthiopien pour toute l'année* (- *PO* vol. XXXIII [for XXXIV] 1-2) 1966.

Velat, *Ṣoma Deggua* - Bernard Velat, *Ṣoma Deggua, Antiphonaire du carême, quatre premières semaines* (*PO* vol. XXXIII [for XXXII] 1-2) 1966.

Wright (B.M.) - William Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, London 1877.

ZA - *Zeitschrift für Assyriologie und verwandte Gebiete.*

ZDMG - *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

Zotenberg (Paris) - H. Zotenberg, *Catalogue des Manuscrits éthiopiens (Gheez et Amharique) de la Bibliothèque Nationale*, Paris 1877.

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EMML Pr. No. 4001

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

1) Ff. 4a-6b: **Prayers to Jesus Christ against demons**, EMML 1169 - 18.
   (Ba-sema Ab ... Ba-sema Egzi'abḥēr qadāmāwi za-enbala temālem, wa-mā'ekalāwi za-enbula yom ...), f. 4a.
   (Na'ā ḫabēya o-Egzi'eya I" K" Walda Eg" ḥeyāw ...), f. 4b.
   (Batr za-zabaṭo la-sayṭān, wa-sayf za-adangaẓomu la-'aqqabta gahannam ...), f. 5b.
2) Ff. 6b-7a: **The prayer, Egzi'abḥēr za-berhānāt**, Ms. orient. oct. 990, f. 34b, Ham-Six (Staatsb), p. 56.
3) Ff. 7a-9b: **Prayer against sickness.**
   (Kirubēl wa-Surāfēl wa-za-iyyetḫʷēllaqu malā'e(f. 7b)*kt za-manṭolā'tu berhān wa-qedma gaṣṣu esāt ...)*, f. 7ab.
   (...o-Amlāk, aḫazē kʷellu, eraqqeyo la-zentu ḥemum ba-sema zi'aka ...), f. 8a.
4) Ff. 9b-17a: **Asmāt prayer of salvation that Christ gave to the Twelve Apostles**, EMML 1328, f. 70a.
   (Ba-sema Ab ... Ṣalota seryata ḫaṭi'at [ ] za-Ⱁwa-Ⱬarde't za-wahabomu Egzi'ena ... ama ya'arreg samāya ba-za-yedeḫenu em-ḫaṭi'at wa-em-kʷellu mansut, em-ḥemāma śegā wa-nafs wa-em-kʷellu ḫayla agānent wa-em-kʷellu 'ammāzi wa-'aqqābē śerāy wa-ragāmi, em-tagśāṣa nagaśt wa-makʷānent. Ba-ze mo'ewwo la-sayṭān ...), f. 9a.
   (O-Egzi'eya I" K" ... seray ḫaṭi'ateya ... la-gabreka ... ba-sēqa (sic) semeka wa-ba-ṣēqā semeka ...), f. 10a.
   (Buruk anta, Eg" Amlākiya, ekkut wa-sebbuḥ semeka la-'ālam. A'akkʷetakka ...), f. 11a.
5) Ff. 17a-19b: **Asmāt prayer that Christ gave to Andrew the Apostle**, EMML 1328, f. 81a.
   (Ba-sema Ab ... Egzi'eya I" K" e(f. 17b)*ṣēlli ḫabēka ba-zātti 'elat za-wahabko la-Endereyās Ḥawāreyāka ama azzazko yeḥur hagara balla'ta sab' mesla Ⱬardā'ihu ...)*, f. 17ab.
   (Zātti maṣeḥaf itaṣeḥfat ba-eda sab' allā lalihu Madḫānina Iyyasus Kresto(f. 19a)*s ṣaḥafā ba-edēhu.*
   Wa-la-emmani anbabka qeb'a qeddus (sic) dammiraka anbeb kama yekunka madḫānita la-nafseka wa-śegāka, wa-magrarē ẓar wa-mogas yekawwenakka feṣṣuma ...), ff. 18b-19a.
6) Ff. 19b-22b: **Asmāt prayer that God gave to Moses**, EMML 1245, f. 84a.
   (Ba-sema Ab ... Eṣēlli ḫabēka, o-Eg" Amlākiya, ba-zentu ṣalot za-wahabko la-Musē gabreka ama aw(f. 20a)*ṣe'omu la-Esrā'ēl em-edēhu la-Far'on enza ebl kama-ze, ba-sirosenā semeka, ba-fenāsēr semeka ...)*
7) Ff. 22b-25b: **Asmāt prayer for help.**
   (Ba-sema Ab ... Habanni, Egzi'o, ekaśśet (sic) afuya kama esabbeḥka ba-lebb retu' wa-ba-ḥellinā neṣuḥ wa-ba-manfas teḥut ...)
8) Ff. 25b-26b: **Asmāt prayers that the angels told to Enoch**, EMML 1328, f. 83b.
   (Za-nagarewwo malā'ekt la-Hēnok wa-maḫarewwo wa-yebēlewwo soba maṣ'a deleqleq wa-barad wa-ẓā'ẓā' wa-raḫab la-beḥēr bal kama-ze, Eg", gʷenduya ma'āt ...)
9) F. 26: **Asmāt prayer of Joseph**, EMML 1358 - 1 (8) (c).
   (Ṣalot za-Yosēf, ḥarāpi pil tigʷāne'ēl muze'ēl ...), f. 26b.
10) Ff. 26b-27a: **Asmāt prayer for understanding the commandments of God.**
   (O-Egzi'eya I" K", Keśet (f. 27a) *afuya wa-abreh a'eyyenta lebbeya wa-arḫu ezna lebbeya kama esmā' nagara wa-elabbu ...)*
11) Ff. 27a-31a: **Excerpt from the Bāḥra ḥassāb or Computus.**
   (Maṭqe' and *abaqtē,* f. 27a; movable fasts and feasts, f. 28a; *endeqteyon*, f. 29a; New Year [*'elata Yoḥannes*], f. 29a; *Sebkata Gēnā*, f. 29a; Jewish fasts and feasts, f. 29b; *Sanbabata* (sic) *Sanbatāt*, f. 29b; *mehellā*, f. 30a; *qamar*, f. 30b; *Iyyobēleyu*, f. 30b, *Subā'ē* of Ezra, f. 30b; *Sanbat* of Enoch, f. 30b; *ḥassāba Sābēlā*, f. 31a).
12) Ff. 31a-32b: **Prayer for mercy invoking the names of the saints.**

(Ṣalot, maḥaranni Ab ba'enta Waldeka, Waldeni ba'enta Abuka, o-Ab wa-Wald ba'enta Manfas Qeddus, wa-Manfas Qeddus ba'enta Ab wa-Wald, Ab wa-Wald wa-Manfas Qeddus ba'enta Mikā'ēl wa-Gabre'ēl ...)

13) Ff. 33a-62b: **Sword of the Trinity, [Sayfa Śellāsē] for the hours**, EMML 1170, ff. 12a-79b. (The traditional divisions should be Monday (2nd hour), f. 33a; Tuesday (3rd hour), f. 37b; Wednesday (4th hour, not so indicated), f. 42a; Thursday (5th hour), f. 46a; Friday (6th hour), f. 51a; Saturday, f. 55b; Sunday (1st hour), f. 59a).
14) Ff. 62b-70a: **Litanical prayer to Jesus Christ invoking the name of Mary,** *Eqabanni ... ba'enta feqrā la-Māryām.* Cf. EMML 1169-21, and Chaîne no. 371.
(Ba-sema Ab ... Na'a ḫabēya, o-Egzi'eya I" K" Walda Eg" ḥeyāw ... o-Egzi'eya I" K", eqabanni la-gabreka ... ba'enta za-ḫadarka ba-karśa Māryām Dengel ...), f. 62b.
(Antakē, o-Egzi'eya I" K" ʿeqabanni la-gabreka ba'enta feqrā la-Māryām), f. 63a.
15) F. 70ab: **The Our Father.**
16) F. 70b: **Hail Mary.**
17) Ff. 70b-73a: **Litanical prayer to Mary,** *Tamāḥeẓanku.*
(Tamāḥeẓanku, o-Egze'eteya Māryām Denge[l], ba-kʷellu ḥemāmu za-ʿelata ʿarb la-fequr Waldeki ...)
18) F. 73ab: **Hymn to Mary,** *O-beẓeʿt za-albeki resḥat.*
(O-beẓeʿt za-albeki resḥat, burekt anti eska la-ʿālam. O-bāḥetāwit ...)
19) Ff. 73b-74b: **Hymn to Mary,** Chaîne no. 304.
20) Ff. 74b-76a: **Litanical prayer to Jesus Christ invoking the names of the Saints,** *Antakē o-Egzi'eya I" K", za-tehub la-kʷellu za-sa'alakka.*
21) F. 76ab: **The Our Father.**
22) F. 76b: **Hail Mary.**
23) Ff. 76b-77a: **The Our Father.**
24) F. 77ab: **Hail Mary.**
25) Ff. 77b: **The Our Father.**
26) Ff. 77b-78a: **Hail Mary.**
27) F. 78ab: **About the booklet of prayer,** cf. EMML 1169-22(1).
28) F. 78b: **The Our Father.**
29) Ff. 78b-79a: **Hail Mary.**
30) Ff. 79a-80a: **On what to expect from praying this booklet of prayer, the assumption being that all the entries above are parts of the booklet,** cf. EMML 1169-22.
(Wa-kʷellu za-anbaba zanta maṣeḥafa iyyemawwet enza hallo ba-ḫati'atu...)
31) Ff. 80a-8ab: **Prayer, petition and supplication [Ṣalot wa-seʿlat wa-astabqʷeʿot], concluded with a prayer to Jesus Christ,** cf. EMML 1169-23.
32) Ff. 82a-84b: **Excerpt from the Bāḥra ḥassāb, on telling the time by measuring the shadow.**
33) Ff. 85a-90b: **Image [Malkeʿ] of the Trinity,** Chaîne no. 20.
34) Ff. 90b-92a: **Hymn to Jesus Christ,** *O-Egzi'eya Iyyasus Krestos ṭeʿuma sem wa-ḥeywata kʷellu ʿālam*, EMML 2675, f. 56a.
35) Ff. 92b-93a: **Asmāt prayer for understanding the commandments of God,** another copy of entry 10) above.
36) Ff. 93 bis a-114a: **Computus [Bāḥra ḥassāb]** (table showing the position of the sun in different months, f. 93 bis a; table showing the length of the day in different months, f. 93 bis b; tables showing the *ʿawda qamar,* with historical notes in the margins, ff. 94a-100b; tables showing the 19-year cycles (with *asmāt* prayers for having revelation through dreams, ff. 101a-102a), ff. 101a-105a; tables showing the hours in the different months, ff. 105b-106a; historical notes on the Roman rulers, f. 106b; *asmāt* prayer for protection, f. 116b; on telling the time by measuring the shadow, f. 107ab; *Subāʿē* of Jeremiah, 107b; *ledata warḫ*, f. 108a; movable feasts and fasts, f. 108a; *ʿelata Yoḥannes* "New Year", f. 110a; *anqaṣa abaqtē*, f. 111a; *Sanbata Sanbatāt*, i.e., special Sundays of the

year, f. 113a; *Sanbatāt* of Daniel, f. 113b, of Ezra, f. 113b; *(ḥassāba) Sābēlā*, f. 113b; *Subā'ē* of Jeremiah (again), f. 113b; *(Ledata) Krestos* "Nativity of Christ", f. 114a).

37) Ff. 114b-115a: **Prayer for receiving revelation through a dream.**
(Ba-sema Ab ... [after Mt. 2,20-21 and Lk. 1,32-33] o-*Egzi' eya I" K" fannu mal' akaka qeddusa kama yār' eyanni ba-zātti lēlit ...)*

38) Ff. 115b-116a: **Prayer against the enemy**, composed of versicles from the Psalms.
(Ba-sema Ab ...Beka newagge'omu la-k"ellomu ẓarena. ba. wa-ba-semeka naḫāśśeromu la-ella qomu lā'elēya. ba. la-yetḫafaru ...)

39) Ff. 117a-125a: **Image of the Praises of Mary [Malke' a Weddāsē],** Chaîne no. 398.

40) Ff. 125b-126a: **Table blessing [Sa'alnāka].**

41) Ff. 127a-131a: **Miracles of the Archangel Gabriel.**
(1) Homily by Priest Archelaus on St. Gabriel. EMML 1835, f. 76b.
(2) The diggers who were bitten by a snake with horns, f. 128b.
(3) The mason who was struck by a big rock, f. 129b.
(4) How a young man saw the Archangel helping the builders of a church in erecting the pillars, f. 130a.
(Ta' ammerihu ... Wa-ḫaniẓomu bēta Krestyāna gabru meśwā'ā wa-ḫanaẓu (probably for *wa-aḫazu) yāqemu a'emāda la-lla ī wa-bo' a warēzā ...)*

42) Ff. 131ab: **One Miracle of the Trinity,** EMML 1882, f. 128
Promise of the Trinity to the faithful who bring offering in the name of the Trinity.
(Ba-sema Ab ... wa-aḫatta 'elata yebē Ab-eni za-akbaranni ba-medr ...)

43) Ff. 131b-134a: **Image of God the Father [Malke' a Egzi'abḥēr Ab],** with a rhyming introduction of praise (influenced by the hymn *Ṭabiba ṭabibān).*
(O-bā'l Eg" anta itenaddi la-gemurā / ḫeruma mendābē wa-taṣnās wa-gebra makarā / tebē nafseya za-fedfud qāla ga'ārā / ... Salām la-zekra semeka sebbuḫa k"ellahē wa-weddus / ba-afa k"ellu za-ségā wa-ba-afa k"ellu za-nafs / ...)

44) Ff. 135-144a: **The Book of the Pearl [Maṣeḥafa Bāḥrey],** with a list of the days (in the year) on which the penitential baptism should be performed (ff. 141b-142a), cf. EMML 1203-6.

Varia: (1) settlement of a dispute over land ownership, dated *Ṭeqemt* 1913 E.C. (= October/ November 1920 A.D.), f. 2a; (2) *incipits* of Psalms to be read on Sundays and on the first day of each month, ff. 2b-3a; (3) a short list of names, f. 3a.

Note of ownership by (the church of) Masçā Gadām Māryām, f. 1b.

– 18th and 19th (ff. 135a-144a: 20th) cent.

EMML Pr. No. 4002

Church of Masçā (Gadām) Māryām, Ankobarr, Shoa

Parchment, 18 x 19 cm , 119ff., 2 cols., 18 (rarely 17 and 19) lines, 18th/19th cent.

1) Ff. 3a-11b: **Homily by John Chrysostom on the Glory of St. John the Baptist** (Mt.11,7).
Or. 687, 688, f. 4a, Wright (B.M.) CCLVIII, 1.a, p. 169; EMML 1960-5.
(Ba-sema Ab ... Dersān za-darasa Yoḥannes Afa warq... ba' enta 'ebayu wa-kebru la-Yoḥannes Maṭmeq, ba-westa Wangēla Mātēwos za-yebē mentenumma waẓā' kemu kama ter' ayu ...)

2) Ff. 12a-25a: **Acts of John the Baptist as told by John Chrysostom.**
EMML 1344-1; 1479 (1); 1766 (1); 2514 (9); Or. 717, f. 2a, Wright (B.M.) CCXCIII, 1, p. 192; and MS ETH Windsor II, f. 56b, Ullendorff (Windsor), p. 74.
(Ba-sema Ab ... Zentu nagar za-kona ḫeywatu kema (sic) kona la-qeddus Yoḥannes Maṭmeq kama kona effo metrata re' esu, wa-za-targ"amo Yoḥannes Afa warq ... Wa-soba kona seddat westa Abrākeyes ama tase' elo Ayhudāwi ... Yebē, esma ḫokanni lebbeya kama ebl ...)

(*Ba-sema Ab ... Zentu nagar za-kona ḥeywatu kema (sic) kona la-qeddus Yoḥannes Maṭmeq kama kona effo metrata re'esu, wa-za-targ"amo Yoḥannes Afa warq ... Wa-soba kona seddat westa Abrākeyes ama tase'elo Ayhudāwi ... Yebē, esma ḥokanni lebbeya kama ebl ...*)

3) F. 25b: **Greeting [Salām] to John the Baptist**, Chaîne, no. 70.
4) Ff. 26a-46a: **Acts of Alexis [Gabra Krestos]**.
   See E. Cerulli, *Les vies éthiopiennes de Saint Alexis l'homme de Dieu* (= *CSCO*, vol. 298, script. aeth., t. 59) Louvain 1969.
5) Ff. 47a-67b: **Acts of Abbā Bulā/Abib**; EMML 1344-3; 1479 (16); 1960-2; 2610-2; and Or. 694, f. 5a, Wright (B.M.) CCLXX, 1, p.179.
6) Ff. 68a-108a: **Acts of Abbā Kiros**.
   EMML 1834 (6); 2504-6; Or. 701, f. 2a, Wright (B.M.) CCLXXVII, l, p. 184.

Varia: (1) F. 108b: One miracle of Abuna Takla Hāymānot, in a crude hand.

Note of ownership by (the church of) Masçā Gadām Māryām, f. 2b, Aknāfa Krestos and his wife Anesṭāseyā, f. 108a, and by Gētāčča w (in a crude hand), f. 10a.

Copied probably for Yoḥannes and his wife Žānḥagulā, (and Mārinā Dengel), prayer for them, ff. 67a, 98b and *passim*.

Ff. 1a-2a and 119b blank.

Ff. 62b-63a, 92b-93a and 104b-105a filmed twice.

EMML Pr. No. 4003

Church of Masçā (Gadām) Māryām, Ankobarr, Shoa

1) Ff. 3a-45b: **Greeting to the Saints [Ta'ammeḫo qeddusān]**, Conti Rossini (Notice) no. 85 (Monday, 3a; Tuesday, f. 9a; Wednesday, f. 16a; Thursday, f. 21a; Friday, f. 26b; Saturday, f. 33b; Sunday, f. 41a).
2) Ff. 47a-86a: **Beauty of the Creation [Sena feṭrat]**, in Amharic (creations of Sunday, f. 51b, Monday, f. 57a, Tuesday, f. 59a, Wednesday, f. 66b, Thursday, f. 73a, Friday, f. 74b; Saturday (rest), f. 78b; creation of Eve, f. 79b; the story of the fall of man, f. 81b).
3) Ff. 87a-132b: **Pillars of Mystery [A`emāda meṣṭir]** of the *Tawāḥedo* called here *Hāymānot rete't*. (introduction, f. 87a; theology of trinity and unity of God, f. 91b, creation, f. 102a, Incarnation, f. 103a, baptism, f. 120a, Eucharist, f. 124a, Resurrection, f. 129a).
4) Ff. 132a-133b: **List of the patriarchs of Alexandria from Mark the Evangelist to Cyril V (1854-1861)**, with an introduction and a conclusion.
5) Ff. 134a-150b: **Treasure of Faith [Mazgaba Hāymānot]**, concluded with a comment on the words of Severus of Antioch on Isaiah 11, 2 (f. 150b).
   Edited by Enrico Cerulli, *Scritti teologici etiopici dei secoli XVI-XVII* (= *Studi e Testi*, no. 204) Vatican City 1960, pp. 3-65. (trans. pp. 69-101).
6) Ff. 151a-153a: **A Tawāḥedo comment on the unction [qeb`at] of Jesus Christ**.
   (Yebē matargum ba-Wangēla Mātēwos sema Iyyasus wa-sema Iyyāsu madḫen, wa-sema Krestoseni yetbahal lā'ela ṣotā bezuḫ enbayna taqab'o ba-qeb` ...)

Varia: (1) excerpt from the greeting to the 318 Orthodox Fathers, taken apparently from the first entry above, f. 1a; (2) pen trials with words taken from the missal, including the Mystagogia [*Temeherta ḫebu'at*], f. 1b; (3) pen trials with words taken from the greeting to the saints, taken from the first entry above, f. 2a. (4) the beginning of the litanical prayer, *Eqabanni* (cf. EMML 4001, f. 62b), f. 46a; (5) the beginning of the *Temeherta ḫebu'at*, f. 46b.

Decorative designs, ff. 2b, 3a, 47a, and 153a.

Note of ownership by *Bālāmbārās* Kabada Feśśeḥa, f. 2b, Habta Śellāsē, f. 45b and Ḫayyala Krestos and others, f. 153a.

Copied in different hands (ff. 3a-45b for Habta Śellāsē, f. 45b).

Ff. 87a-153a copied by Walda Amānu'ēl for Ḫayyala Krestos, Tawalda Madḫen, Yamāna Ab, Ḥereyāqos, Ab Qeddus and Gabra Iyyasus as arranged by their (spiritual) son Habta Śellāsē, son of Walda Ḥannā and Walatta Negeśt, f. 153a.
- 19th cent.

EMML Pr. No. 4004

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

Ff. 2a-170b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 133a; Song of Songs, f. 147a; Praises of Mary [*Weddāsē Māryām*], f. 157a; Gate of Light [*Anqaṣa Berhān*], f. 166b).
Varia: (1) calendar for the saints, f. 171ab; (2) list of names, f. 172a.
Decorative designs, ff. 2a, 44b, 88a, 133a and 147a.
Note of ownership by (the church of) Masṣā Gadām Māryām, f. 1b.
Copied by Ḥeẓāna Wald (f. 156b), for Gabra Iyyasus, son of Zawe'etu Qāl and Dersānāwit, f. 170b.
- 19th cent.

EMML Pr. No. 4005

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

1) Ff. 3a-160a: **The Harp of Praise [Argānona Weddāsē]**. Edited by Pontus Leander, *'Argānona Ueddāsē nach Handschriften in Uppsala, Berlin, Tübingen und Frankfurt a. M.* (= *Göteborgs Högskolas Årsskrift*, vol. XXVIII, 3), Leipzig 1922. (Monday, f. 3a; Tuesday, f. 31 bis b; Wednesday, f. 58a; Thursday, f. 84b; Friday, f. 111a; Saturday, f. 135a; Sunday, f. 149a.)
2) Ff 160b-162b: **Prayer, petition and supplication [Ṣalot wa-se'lat wa-astabqʷe`ot]**.

Varia: (1) *asmāt* prayers against evil spirits that cause different diseases, in a crude hand, f. 1a; (2) hymn to the Blessed Virgin, Chaîne no. 344, ff. 1b-2a; (3) *asmāt* prayer for binding demons, in a crude hand, f. 160a; (4) *asmāt* prayer for binding demons (again), in the same crude hand, f. 162b.
Note of ownership by *Balāmbaras* Kabbada Feśśeḥa, f. 2b.
- 18th/19th cent.

EMML Pr. No. 4006

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

Ff. 2a-116a: **The Harp of Praise [Argānona Weddāsē]**, EMML 4005, (Monday, f. 2a; Tuesday, f. 22a; Wednesday, f. 39b; Thursday, f. 59b; Friday, f. 79b; Saturday, f. 97a; Sunday, f. 105b).

Varia: (1) list of the names of the prophets, including Job, Moses, Joshua, Gad and Ezra, f. 116a.
Copied for Sebestiyānos, f. 116a.
Note of ownership by *Balāmbārās* Kabbada Feśśeḥa, f. 116a.
- 18th cent.

EMML Pr. No. 4007

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

1) Ff. 5a-99a: **Acts [gadl] of Abuna Gabra Manfas Qeddus**, Strelcyn (*Accademia*), no. 103, I, p. 261.
2) Ff. 99b-122a: **Twelve miracles of Abuna Gabra Manfas Qeddus**, Strelcyn (*Accademia*), no. 103, II, p. 261-263.

Varia: (1) fragment of the Acts [*gadl*] of Abuna Gabra Manfas Qeddus, in a different hand, ff. 1b-4b; (2) the Amharic hymn to the Blessed Virgin, *Mesṭira ṣegēyāt*, in a different hand, incomplete at the end, ff. 122-124a.
Copied by Tanśe'a Krestos for Temeherta Masqal and his wife Aqlēseyā, ff. 98b-99a.
Note of ownership by Kabbada G^{w}allā (in a crude hand), f. 1a, and by *Bālāmbārās* Kabbada Feśśeḫa, f. 124b.
– 19th cent.

EMML Pr. No. 4008

Church of Masṣ̌ā (Gadām) Māryām, Ankobarr, Shoa

Ff. 3a-40a: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 3a; thirty-one miracles, f. 7a). The major work on the subject is Cerulli, *Il libro*.
Ff. 1a-2b and 40b-42b filled with scrawls and childish drawings.
Copied for Ḫayyala Krestos (and) Tawalda Madḫen, f. 40a.
– 18th-19th cent.

EMML Pr. No. 4009

Church of Masṣ̌ā (Gadām) Māryām, Ankobarr, Shoa

1) Ff. 3a-35a: **Epiphany ritual** (prayer of Severus of Antioch for the consecration of the water, f. 31b).
2) Ff. 37a-48a: **Learn Religion, Do Good Deeds [Hāymānot tamāru megbār śeru]**, in Amharic (journey of the soul of the pious man, f. 37a; journey of the soul of the sinner, f. 41b).
3) Ff. 48b-74b: **Me`edān**, compiled in Amharic by the seven holy monks, cf. EMML 1442-1.
   1. On the commandment, "Honour thy father and mother", f. 48b.
      (*Ba-sema Ab ... Zentu me'edān za-astagābe'ewwo z̄ qeddusān manakosāt meḥurān em-maṣāḥeft qeddusāt, amēn. Eg" ī̄ō qālāten siṣef abbāt ennātken akber ala. Abbātun ennātun ...*)
   2. On the fact that honoring the commandments brings also worldly rewards, f. 51a.
      (*Keft. Eg" ba-maṣāḥeft yatanāggarawen yayāzu sawwočč ba-nafs bečč̣ā aydallam yadānu ba-śegām dānu enǧi. Noḫ ka-māya ayh dāna, Loṭ ...*)
   3. On almsgiving, f. 58a.
      (*Keft. Wangēl endih a[la], berrāb alāballāčč̣ehuññ, beṣṣammā alāṭaṭṭāčč̣ehuññ, engedā behon ...*)
   4. On eating, f. 64b.
      (*Kefl. Ya-megbenemm nagar ka-maṭan aytraf belo azzewāll. Maṭṭeno yaballut megeb ṭēnā yehonāll ... Emmasa tefaqqed ṭe'ināhā la-śegā ḫedeg abzeḫo mabāle't ...*)
   5. Admonition for the clergy, f. 67b.
      (*Kefl. Yehennan kāhnāt bečč̣ā yesmut lēlā aysmā, ya-kāhnāt tagśāẓ naw. Kāhnātessa za-yebēlomu Egzi'ena ba-Wangēl ...*)
   6. Admonition for the monks, f. 70b.
      (*Kelf. Neṣeḥef me'edāna manakosāt. Ya-manak^{w}sēn nagar endih ala Maṣeḥafa manakosāt manak^{w}sē mālat ya-mota mālat naw ...*)

Decorative design, f. 3a.
Note of ownership by (the church of) Masṣ̌ā Gadām Māryām, f. 2b.
Pen trials, f. 2a, 75ab.
Copied (ff. 48b-74b) by 'Āmda Māryām for Habta Śellāsē, son of Gabra Iyyasus, f. 74b.
– 20th cent.

EMML Pr. No. 4010

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

Ff. 3a-64b: **Acts [gadl] of Abuna Aragāwi/Zamikā'ēl**, Ignazio Guidi, "Il 'Gadla Aragâwi'," *Reale Accademia dei Lincei. Memorie della Classe die science morali, storiche e filologiche,* vol. II 1 (1895), pp. 54-96.
Varia: (1) fruits for praying certain prayers, in the same hand of the text, ff. 65b-66b.
Note of ownership by Walda Giyorgis (includes names of the members of his family), f. 66b.
– 19th cent.

EMML Pr. No. 4011

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

Ff. 3a-175b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 134a; Song of Songs, f. 148a; Praises of Mary [*Weddāsē Māryām*], f. 157a; Gate of Light [*Anqaṣa Berhān*], f. 169a).
Varia: (1) image of the Assumption of Mary [*Malke'a Felsatā*], Chaîne no. 213, incomplete at the end, ff. 92b and 156a; (2) illegible note, f. 173ab, (3) acts [*gadl*] of Abuna Tarbu, f. 176ab; (4) illegible note; this and varia (2) above could be another copy of varia (3) above, f. 177ab.
Some sections, including the beginning (f. 3a), are marked with crude designs.
– 19th cent.

EMML Pr. No. 4012

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

Ff. 1a-41b: **Catholic Epistles** (I Peter, f. la; II Peter, f. 12b; I John, f. 19a; II John, f. 28b; III John, f. 30a; James, f. 31b; Jude, f. 39b).
Varia: (1) on the bad characters of man, in Amharic, f. 41b.
Note of ownership by (the church of) Masṣā Gadām Māryām, f. 41b.
– 19th cent.

EMML Pr. No. 4013

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

Ff. 3a-149a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 111b; Song of Songs, f. 129a; Praises of Mary [*Weddāsē Māryām*], f. 13ba; Gate of Light [*Anqaṣa Berhān*], f. 145a).
Ff. 1a-2b and 149b filled with phrases and sentences from the Psalter.
– 18th cent.

EMML Pr. No. 4014

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

Ff. 1a-150b: **Missal [Maṣeḥafa qeddāsē]**, Ernst Hammerschmidt, *Studies in the Ethiopic Anaphoras,* Berlin 1961; Marcos Daoud and Marsie Hazen (Walda Qirqos), *The Liturgy of the Ethiopian Church*, (Cairo 1959) and *MQ* (office prayers, f. 1a; ordinary of the Mass, f. 19a; Anaphoras of the Apostles, f. 45b, Our Lord Jesus Christ, f. 60a, Dioscorus, f. 63b, Our Lady Mary by Cyriacus of

Behensā, f. 66b, John Chrysostom, f. 76b, Epiphanius, f. 81b, Gregory (I), *Na'akkʷeto*, f. 93a, the 318 Orthodox Fathers, f. 101a, Basil, f. 112a, Athanasius, f. 124a, John Chrysostom, f. 137b).

Varia: (1) the prayer *Ba'enta qeddesāt*, *MQ*, p. 26, in a crude hand, f. 150b; (2) excerpt from the Missal, f. 151a.

Note of ownership by (the church of) Masṣā Gadām Māryām, f. 150b.

Stained with water in several places; ff. 1a-11a poorly legible.

Copied for Ḫayyala Krestos (prayer for him, f. 28a and *passim*).

– 1730-1769 (reign of either Iyyāsu or Iyyo'as, only initial is visible, f. 29b).

EMML Pr. No. 4015

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

Ff. 2a-41a: **Catholic Epistles** (I Peter, f. 2a; II Peter, f. 10b; I John, f. 16a; II John, f. 27b; III John, f. 28b; James 30a; Jude, f. 38b).

Varia: (1) isolated names, f. 41b.

Ff. 1ab and 41b-42b filled with scrawls.

Note of ownership by (the church of) Masṣā Gadām Māryām, f. 41a.

– 19th cent.

EMML Pr. No. 4016

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

1) Ff. 5a-169a: **Horologium for the day hours [Sa`atāt za-ma`alt]**, ascribed to Abbā Giyorgis (introductory prayers, f. 5a; *Matins*, f. 14a; *Tierce*, f. 24a; *Sext*, f. 44a; *None*, f. 62b; *Vespers*, f. 86a; *Compline*, f. 109a; *Vespers* for Friday, i.e. Sabbath eve, f. 126a; scriptural reading [including three miracles of Mary, ff. 138b, 140a and 141a], f. 136b).
2) Ff. 169b-178a: **Introductory rite [Maṣeḥafa śer`at] from Mu`allaqā for the reading of the miracles of Mary**, in a different hand.

Varia: (1) greeting to the Apostles, probably taken from the *Sa'atāt*, in a crude hand, ff. 1a-2b; (2) list of the clergy serving with the *Sa'atāt*, f. 3a; (3) copy of three lines from f. 4a, in a very crude hand, f. 3b; (4) hymn concerning fasting, *Salām la-ṣoma tesbe'tu*, in the beautiful hand of the main text, f. 4ab.

Copied beautifully for Ḥereyāqos, f. 140a and *passim*.

– 1746-1755 (reign of Iyyāsu II [1730-1755] and metropolitanate of Yoḥannes [1746-1764], f. 20b).

EMML Pr. No. 4017

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

1) Ff. 2a-58b: **Homiliary for the monthly feast of the Archangel Michael [Dersāna Mikā'ēl]**, Strelcyn (*Accademia*), no. 2, pp. 3-15. (*Ḫedār,* Dumātēwos, f. 2a, the story of Talāson, the son of the poor widow, f. 13a; *Tāḫśāś*, f. 21a; the story of Dorotheus and his wife Theopista, f. 30a; *Genbot*, Yoḥannes of Ethiopia who came after Abuna Yesḥaq, f. 40a; Yoḥannes of Aksum, f. 43a; *Naḥasē*, the miracle worked on the man who prayed for property without doing any work, f. 53b).
2) Ff. 58b-87a: **Miracles of the Archangel Michael**, Strelcyn (*Accademia*), no. 2, pp. 4-15.
3) Ff. 87a-115a: **The Sword of the Trinity [Sayfa Śellāsē]**, differently arranged, cf. EMML 1170-3.

1. Monday, f. 87a.
   (*Ba-sema Ab wa-Wald wa-Manfas Qeddus enaqqeh, ba-sema Ab wa-Wald wa-Manfas Qeddus etnaśśā'. Ba-sema Ab ... ba-qeddest Śellāsē enza a'ammen ...*), f. 87a.
   (*Tamāḫeẓanku ba-ʒ gaṣṣ wa-ba ʒ malakot, ba-ʒ akāl wa-ba-aḫatti mangeśt ...*), f. 87a.
   (*Ba-sema Ab wa-Wald wa-Manfas Qeddus a'atteb gaṣṣeya ba-ma'āzera gaṣṣu la-Eg"...*), f. 88b.
   (*Aḫattem feṣmeya ba-malakota Śellus Qeddus, aḫattem kawālāya ...*), f. 89b.
   (*Ba-sema Ab wa-Wald wa-Manfas Qeddus emawwe' ẓareya wa-ṣalā'teya ...*), f. 90a.
2. Tuesday, f. 90b.
   (*Ba-sema Ab wa-Wald wa-Manfas Qeddus ta'amineya kiyāka kama emā' ẓareya wa-ẓalā'teya, salām laka ...*), f. 90b.
   (*Salām la-Ab naq'ā zayt wa-meḫrat ṭellul, salām la-Wald naq'ā zayt wa-meḫrat ṭellul ...*), f. 91b.
3. Wednesday, f. 97a.
   (*Tamāḫeẓanku ba-qāleka, Egzi' Eg" Ab, we'etukē Waldeka za-hallo meslēka em-qedma yetfaṭar 'ālam ...*), f. 97a.
   (*Tamāḫeẓanku, o-Krestos, ba-qeddus* (f. 98b) *śegāka wa-ba-kebur dameka ...*), f. 98b.
   (*Ba-sema Ab wa-Wald wa-Manfas Qeddus* (f. 99b) *sadādihomu la-agānent em-yamāneya ...*), f. 99ab.
   (*Ba-sema Ab wa-Wald wa-Manfas Qeddus ekaśśet afuya kama ezēmmer la-Śellāsē ...*), f. 99b.
4. Thursday, f. 101b.
   (*Ay lessān wa-ay kanāfer za-yekl tanāgero 'ebaya gebru la-Śellāsē. Ay lebbuna wa-ay sami' za-yekl a'emero hellāwēhu la-Śellāsē ...*), f. 101b.
5. Friday, f. 105a.
   (*Aḫāśśeś ṣedqa em-ḫabē*(f. 105b)*ka, o-qamara ṣedq, aḫāśśeś ṭebaba, o-mudāya ṭebab ...*), f. 105a.
6. Saturday, f. 109a.
   (*Ba-sema Ab wa-Wald wa-Manfas Qeddus hebura ḥallewo, Ṣelluś ba-ta'aḫewo. Ab wa-Wald wa-Manfas Qeddus wāḫed ba-ṣemmārē śelluś ba-Śellāsē ...*), f. 109a.
   (*... Yetbārak Eg" Amlāka Esrā'ēl, em-ye'ezē wa-eska la-'ālam la-yekun, la-yekun Yetbārak Eg" za-ikal'anni ...*), f. 110a.
7. Sunday, f. 113b.
   (*Na'a ḫabēya, Egzi'eya I" K", sayfa malakot seḥul, na'a ḫabēya, Egzi'eya I" K", ḥaẓẓa malakot ḫayyāl, ...*)
8. Concluding prayer, the layman's prayer, in Ge'ez, f. 115a.
   (*Egzi'abḥēr madḫena kʷellu, za-adḫankomu la-qaddamt, la-Noḫ em-māya ayḫ la-Esrā'ēl em-Far'on, ...*)
9. Mk. 13, 32-37, f. 116a.

4) Ff. 116b-121a: **Image [Malke'] of Mary**, Chaîne no. 360.
5) Ff. 121b and 148a-149a: **Image of Sunday [Malke' a Sanbata Krestiyān]**, Chaîne no. 170.
6) Ff. 122a-147b: **Homily by James of Sarug on the Christian Sabbath [Dersāna Sanbat]**, EMML 1512-55.
7) Ff. 150a-153b: **Miracles of Mary** (hymn to the Blessed Virgin, *Esagged laki*, Chaîne no 336/338, f. 150a; three miracles of Mary, f. 151b).
8) Ff. 153b-157a: **Two miracles of Jesus**.

Varia: (1) One page from the beginning of the prayer, petition and supplication [*Ṣalot wa-se'lat wa-astabqʷe'ot*], f. 1b.

Copied for Zarufā'ēl (prayer for him, f. 65a and *passim*).

Note of ownership by *Bālāmbārās* Kabbala Feśśeḥa, f. 1b and Yosēf, f. 157a.

– 18th/19th cent.

EMML Pr. No. 4018

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

1) Ff. 1-50b: **Horologium for the night hours [Sa`atāt za-lēlit]** (ascribed to Abbā Giyorgis).
2) Ff. 51a-129b: **Horologium for the day hours [Sa`atāt za-ma`alt]** (ascribed to Abbā Giyorgis; *Matins*, f. 51a; *Tierce*, f. 63a; *Sext*, f. 77b; *None*, f. 88b; *Vespers*, f. 107b; *Vespers* of Friday [i.e. Sabbath eve], f. 111b; *Compline*, f. 118a; *Compline* of Friday, f. 126a; two miracles of Mary, f. 129a).

Varia: (1) the beginning of the second miracle of Mary on f. 129b, copied again, in a crude hand, f. 130a.

Copied for Māreqos (prayer for him, f. 129a and *passim*).

Note of ownership by (the church of) Masṣā Gadām (Māryām), *verso* of the first fore guard leaf.

– 18th/19th cent.

EMML Pr. No. 4019

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

Ff. 3a-75b: **Horologium for the night hours [Sa`atat za-lēlit]** (ascribed to Abbā Giyorgis).

Varia: (1) The beginning of the hymn to the saints, copied from f. 2a, in a crude hand, f. 1b; (2) hymn to the saints, *Mikā'ēl mal'ak, sa'al ba'enti'ana*, taken from the horologium, f. 2ab; (3) sentences from the horologium in crude hands, ff. 76a-77b; (4) curse against the enemy of Habta Śellāsē, in a crude hand, f. 78a.

Note of ownership by (the church of) Masṣā Gadām Māryām, f. 77a and (in a crude hand) by Ḫayyala Krestos, Tawalda Madḫen, Yamāna Ab, Ḥereyāqos, Ab Qeddus, Gabra Iyyasus and his son Habta Śellāsē, f. 78a.

– 18th/19th cent.

HMML Pr. No. 4020

Church of Č̣āṣā Giyorgis, Mandidā/Angolala, Shoa

1) Ff. 3a-68a: **Pillars of Mystery [A`emāda meṣṭir]**, in Amharic, in the form of question and answer, but after an introduction which shows that the Christian religion was transmitted from Adam (introduction, f. 3a; trinity of God, *Ba-mān tāmnāllah*, f. 7b; unity of God, *Ya-sostennatun naggarḳaññennā andennatāčč̣aw ba-men naw*, f. 14b; Incarnation, *Ka-sostu akālāt mān śegā labbasa*, f. 28b; on the Virgin Mary, *Māryāmen amlāk telātāllah*, f. 48b; Eucharist, *Ya-mānnan śegā*, f. 62b; Resurrection, *motaḳ tennaśśāllaḳ teqarāllaḳ*, f. 65b.)
2) Ff. 68b-70a: **On the human behavior of Jesus and Mary**.
   (*Enza we'etu malakotāwi; wa-mable'eni za-bal'ā em-qedma seqlatu kama-ze we'etu ...)*
3) Ff. 70-75a: **Refutation of different heresies**, EMML 1202-5(7).
4) Ff. 75a-77b: **Hymn to Jesus Christ**, Chaîne no. 250.

Note of ownership by (the church of) Č̣āṣā Giyorgis, f. 79b.

Stained with water; many folios are poorly legible.

– 19th cent.

EMML Pr. No. 4021

Church of Masṣā (Gadām) Māryām, Ankobarr, Shoa

1) Ff. 2a-11b: **The Mystagogia [Temeherta ḫebu'at]**, Ham, *Texte*, pp. 48-72.
2) Ff. 12a-32b: **Bundlet of Righteousness [Lefāfa ṣedq]**, with the journey to heaven [*Mangada samāy*] (f. 27b) and other *asmāt* prayers, ff. 30b-32b), cf. E. Wallis Budge, *The Bandlet of Righteousness*, London 1929; Sebastian Euringer, "Die Binde der Rechtfertigung," *Orientalia, NS,* vol. IX (1940), pp. 76-99 and 244-259.
3) Ff. 32b-35b: **Absolution of the Son [Feṭḥat za-Wald]**, *MQ*, pp. 23-25.
4) Ff. 36a-41b: **Hymn to the Blessed Virgin**, Chaîne no. 302.
5) Ff. 41b-48a: **Hymn to the Blessed Virgin**, Chaîne no. 221.
   (*Salām salām la-zekra semeki ba-ammeḫa*), f. 41b.
   (*Ne'i, Māryām, za-mesla teguhān ḥarā* ...), f. 43b.
   (*Atakkazkuki, Egze'eteya, gabreki ḫāte'* ...), f. 45b.
   (*Ta'ammerāteki bezuḫa ba-a'ezāneya samā'ku* ...), f. 46a.
   (*Sebḥat laki, Māryām, la-Ab mar'atu* ...), f. 47b.
6) Ff. 48a-57b: **Akkonu be'esi**, Chaîne no. 327.
7) F. 57b: **The prayer, Ba-sema Ab.**
8) Ff. 57b-58a: **The prayer, Na'akk^{w}etakka.**
9) Ff. 58a-59b: **Nicene Creed.**
10) Ff. 60a-62a: **The hymn, Yewēddesewwā malā'ekt**, Chaîne no. 388.
11) Ff. 63a-66b: **Asmāt prayers against evil spirits.**
   (*Ba-sema ab ... Ba-sema Śellus Qeddus a'atteb gaṣṣeya, ba-sema Śellus Qeddus aqannet ḥaq^{w}ēya* ...)

Varia: (1) *asmāt* prayer for protection, in a crude hand, f. 63a.
Note of ownership by Masṣā Gadām Māryām, f. 67b, and (in a crude hand) by Habta Śellāsē, f. 62b.
– 19th cent.

EMML Pr. No. 4022

Church of Ankobarr Māryām, Ankobarr, Shoa

Ff. 3a-205a: **Synaxary, Part II** (*Maggābit*, f. 3a; *Miyāzyā*, f. 35a; *Genbot*, f. 59a; *Sanē* f. 93a; *Ḥamlē*, f. 127b; *Naḥasē*, f. 169a; *Ṗāg^{w}mēn*, f. 199b).

Varia: (1) fixing the kind and quantity of land revenue, f. 205b; (2) fixing the kind and quantity of land revenue, dated 1906 E.C. (= 1913/4 A.D.), f. 205b.
Decorative designs, ff. 3a, 35a, 59a, 93a, 127b and 169a.
Crude drawings of the crucifixion, ff. 1a, 1b, and 2a, horses, f. 2a, a man in his bed (throne?), f. 2a, and a man holding a cup, f. 2a.
Stamp of the church, f. 3a.
Note of ownership by the (the church of) Ankobarr Māryām, f. 2b.
Copied by Arka Śellus for Tēwoderos, prince of Shoa, f. 205a.
– 1775-1809 (reign of Tēwoderos of Shoa, f. 205a and *passim*).

EMML Pr. No. 4023

Church of Ankobarr Māryām, Ankobarr, Shoa

1) Ff. 3a-25a: **Ritual for the consecration of the tābot and the church**, EMML 1206-10.
   (*Ba-sema Ab ... Maṣeḥafa te'ezāz za-śar'u abawina Ḫawāreyāt wa-liqāwent yemaṣṣe'u yebayyenu (sic) ellu emmuntu za-tabehlu ⟨ʒ⟩⟨o⟩wa-⟨ɛ⟩ retu'āna hāymānot. La-emma rak*^{w}*sa tābot ba-eda arami wa-ba-eda ḫezbāwi yesadu ḫaba ṗāppās yebārek (lomu ...)*, f. 3a.
   (*Eṣeḥef śer'āta negś za-bēta Krestiyān. Qedma qeddāsē soba tānaśśe' tābota mesla k*^{w}*ellomu newāya gebarihā yebal marāḥi ...)*, f. 4b.
2) Ff. 26b-28b: **Christian ethics [Śer' ata bēta Krestiyān]**, in Amharic.
3) Ff. 29a-38a: **Ritual for penitential baptism [Maṣeḥafa qēder]**, includes a list of the days on which the baptism should be performed (f. 37a).
   The ritual includes several *asmāt* prayers not found in the texts of the *Maṣeḥafa qēdar* catalogued so far.
   (*Ba-sema Ab ... Qannonā maṣeḥafa qēdar za-anbaru mamḥerān ba'enta za-kehda hāymānoto aw za-ark*^{w}*asa ségāhu mesla za-iyya'ammen aw ...)*, f. 29a.
   (*... śeray lottu tā'os amēn, śeray abyātēr*, amēn ...), f. 29a.
   (*... śeray lotu awlogeson mekrādeyon awrāgā'ēl medr akowāyā sarde'ēl semu la-Eg" ba-we'etu sawwaqomu la-malā'ekt za-enbala śegā aqemmo la-gabreka ba-śer'āta qannonā ḫano ḫano ḫano ḫezqe'ēl ḫezqe'ēl ḫezqe'ēl ayo ayo ayo nayā nayā nayā yākir yākir yākir, rāfon ...)*, f. 29b.

Decorative design, f. 3a.
Note of ownership by (the church of) Ankobarr Māryām, ff. 2a, 2b, 38b, 39a and 39b.
Ff. 29a-36b darkened.
Ff. 3a-26a copied for Takla Māryām, f. 26a.
Ff. 29a-38a copied for *Dabtarā* Sālemmañ, f. 38a.
– 19th cent. (ff. 29a-38a: metropolitanate of Yosāb [1770-1830], f. 38a).

EMML Pr. No. 4024

Church of Ankobarr Māryām, Ankobarr, Shoa

Ff. 3a-50a: **Calendar and scriptural reading for the year [Geṣṣāwē]** (*Maskaram*, f. 3a; *Ṭeqemt*, f. 6b; *Ḫedār*, f. 10a; *Tāḫśāś*, f. 13b; *Ṭerr*, f. 17b; *Yakkātit*, f. 21; *Maggābit*, f. 25b; *Miyāzyā*, f. 34a; *Genbot*, f. 36b; *Sanē*, f. 40a; *Ḫamlē*, f. 43a; *Naḥasē*, f. 46b; *Ṗāg*^{w}*mēn*, f. 49b).
Miniatures: (1) St. George killing the dragon, crucifixion, Our Lord before Pontius Pilate, f. 1b.
The beginning of each month and of some minor sections marked with decorative designs.
Stamp of the church, f. 50a (twice).
Note of ownership by (the church of) Ankobarr Māryām, f. 50a.
– 18th cent.

EMML Pr. No. 4025

Church of Ankobarr Māryām, Ankobarr, Shoa

Ff. 3a-42a: **Ṣoma degg**^{w}**ā**, cf. Velat, *Ṣoma Deggua* (*Za-warada*, f. 3a; *Qeddest*, f. 8b; *Mek*^{w}*erāb*, f. 12b; *Maẓāg*^{w}*e'*, f. 17b; *Dabra Zayt*, f. 22b; *Gabr Ḫēr*, f. 27b; *Niqodimos*, f. 32a; *Hośā'nā*, f. 37b).
Crude drawing of St. George riding a horse, f. 1a.
Stamp of the church, f. 2a.
Note of ownership by (the church of) Ankobarr Māryām, f. 2a.
– 18th cent.

EMML Pr. No. 4026

Church of Ankobarr Māryām, Ankobarr, Shoa

Ff. 4a-165a: **Missal [Maṣeḥafa qeddāsē]**, EMML 4014, (office prayers, f. 4a; ordinary of the Mass, f. 24a; Anaphoras of the Apostles, f. 51b, Our Lord Jesus Christ, f. 64b, Dioscorus, f. 65a, John Chrysostom, f. 70b, Our Lady Mary by Cyriacus of Behensā, f. 76a, James of Sarug, f. 85a, John Son of Thunder, f. 90b, Athanasius, f. 99a, the 318 Orthodox Fathers, f. 109a, Epiphanius, f. 117a, Gregory (I), *Na'akkʷeto*, f. 122b, Basil, f. 129a; Scriptural reading, f. 137b; Prayer of Thanksgiving of Our Lady Mary by Nathanael, f. 143a; Anaphora of Our Lady Mary, *Maʿazā qeddāsē*, f. 146a).

Varia: (1) the words of the priest which he says while washing his hand, in Amharic, f. 49ab; (2) blessing, *ze-ʿeṭān yeʿreg*, ff. 156a-157b; (3) the prayer *Śarāwita malā'ektihu* according to the different anaphoras, ff. 158a-159a; (4) when to bless with the hand during Mass service, ff. 159b-160a.

Miniatures: (1) Madonna and Child guarded by the Archangels Michael and Gabriel, f. 141b; (2) Abuna Takla Hāymānot enthroned and surrounded by Filepp̣os and Ēlsāʿ (of Dabra Libānos) and Gabra Manfas Qeddus (of Medra Kabd and Zeqʷālā) and Iyyo'as taking refuge; the fourth person carrying an umbrella is unidentified, Zamar'as (?), f. 142a.

Crude drawing of a church, f. 160b.

Stamp of the church, f. 160a (twice).

Note of ownership by (the church of) Ankobarr Māryām, f. 144a.

Copied for Bāḥreya Malakot (probably head of the church) as a gift from Qadāmi Qāl (probably prince of Shoa) for the salvation of the soul of Iyyo'as, f. 141a.

– 1720-1726 (patriarchate of Peter VI [1718-1926] and metropolitanate of Krestodolu [1720-1743], f. 34b and *passim*).

EMML Pr. No. 4027

Church of Ankobarr Māryām, Ankobarr, Shoa

Ff. 3a-26a: **Canticle of the Flower [Māḫelēta Ṣegē]**, Adolf Grohmann, *Aethiopische Marienhymnen (=Abhandlungen der Philologisch-historischen Klasse der Sächsischen Akademie der Wissenschaften*, vol. XXXIII 4), Leipzig 1919.

Varia: (1) Christian theology (creation, fall of man and his salvation and the theology of the trinity and unity of God), in Amharic in a crude hand, ff. 31a-32b.

Stamp of the church, f 29b.

Note of ownership by (the church of) Ankobarr Māryām, f. 1b.

– 19th cent.

EMML Pr. No. 4028

Church of Ankobarr Māryām, Ankobarr, Shoa

1) Ff. 3a-19a: **Praises of Mary [Weddāsē Māryām]**, with musical notation, cf. Karl Fries, *Weddâsê Mârjâm. Ein äthiopischer Lobgesang an Maria,* Upsala 1892. (Monday, f. 3a; Tuesday, f. 4a; Wednesday, f. 6b; Thursday, f. 9b; Friday, f. 13a; Saturday, f. 15b; Sunday, f. 17a).

2) Ff. 19a-25a: **Gate of Light [Anqaṣa Berhān]**, with musical notation, cf. Velat, *Meʿerāf*, pp. 69-75.

Varia: (1) hymn to the Blessed Virgin, Chaîne no. 92, ff. 1a-2b; (2) days of the year on which *mehellā* prayers should be held, f. 25ab; (3) what seems to be a hymn to Jesus Christ, insufficiently legible, ff. 25b-26a; (4) *asmāt* prayers for help in learning, f. 27a.

Stamp of the church, f. 26b.

Note of ownership by (the church of) Ankobarr Māryām, f. 1a.
Darkened.
– 19th cent.

EMML Pr. No. 4029

Church of Ankobarr Māryām, Ankobarr, Shoa

Ff. 5a-41b: **Baptismal ritual [Maṣeḥafa krestennā wa-maṣeḥafa ṭemqat]**, Sylvain Grébaut, Ordre du baptême et de la confirmation dans l'église éthiopienne," *ROC*, vol. 26 (1927-28), pp. 105-189; and Ernst Trumpp, "Das Taufbuch der Aethiopischen Kirche," *Abhandlungen der philosophisch-philologischen Classe der Königlichen Bayerischen Akademie der Wissenschaften*, vol. 14 III (1878), pp. 147-183.
Varia: (1) isolated names, f. 1a; (2) the beginning of the image [*malkeʾ*] of the Archangel Raphael, Chaîne no. 49, f. 1b; (3) scriptural reading for the ritual, ff. 2a-3a; (4) record of revenue collected from lands, ff. 3b-4b; (5) scriptural reading for the ritual, ff. 42a-44a; (6) record of revenue collected from lands, ff. 45b-48b.
Stamp of the church, f. 44b.
Note of ownership by (the church of) Ankobarr Māryām, ff. 1a, 41a and 44b.
Copied by Dama Wald for the church [*tābot*] of Ankobarr Māryām which was built by "Our Lord Tēwoderos [of Shoa]", as arranged by Priest Dama Wald with the good will of his master [*ba-faqāda liqu*] Śarṣa Wald, the sinner and transgressor, colophon, f. 41ab.
– 19th cent.

EMML Pr. No. 4030

Church of Sāl(l)a Ab(b)eyya (? slip, Sale Abiye; and church register, Sel(l)ā ʿAbeyyo) Giyorgis, Ankobarr, Shoa

1) Ff. 5a-77b: **Miracles of Mary**, EMML 4008 (introductory rite, f. 5a, introductory exhortation, f. 6b; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 7b; ninety-four [ms, ninety-six] miracles, f. 8b).
2) Ff. 78a-87b: **Miracles of Jesus**. EMML 2050; 2180, incomplete at the end.
Decorative design, f. 5a.
Note of ownership by (the church of) Sāll(a) Ab(b)eyya Giyorgis, f. 4a.
Copied (ff. 5a-77b) by Bakʷra Ṣeyon (for Walda Berhān, Walda Ḥawāreyāt and Walatta Samāʿt), f. 8b.
Ff. 78a-78b copied for Zawalda Māryām and Ammeḫa Iyyasus, f. 78b and *passim*.
– 1889-1913 (reign of Menelik II and metropolitanate of Mātēwos, f. 8b).

EMML Pr. No. 4031

Church of Sāl(l)a Ab(b)eyya (? slip, Sale Abiye; and church register, Sel(l)ā ʿAbeyyo) Giyorgis, Ankobarr, Shoa

Ff. 3a-66b: **Acts and martyrdom of St. George**, cf. E. A. Wallis Budge, *George of Lydda, The Patron Saint of England*, London 1930.
(1) Ff. 3a-9a: Homily by Theodotus of Ancyra on St. George.
(2) Ff. 9a-49a: Martyrdom [*gadl wa-semʿ*] of St. George.
(3) Ff. 49a-52a: Anonymous homily on the admirable patience of St. George in sufferings [*Maṣeḥafa Ankero*] for 18 *Ṭerr*, EMML 1735-4(23).
(4) Ff. 52a-54a: Hymn to St. George, Chaîne no. 312.

(5) Ff. 54a-59b: Anonymous homily on the agreement of the feast of St. George with that of St. Mary [*Maṣeḥafa aḫebero*], wrongly copied as *Maṣeḥafa anbero*, for 16 *Naḥasē*, EMML 1735-4(8).
(6) Ff. 59b-62a: Synaxary entry for St. George, for 23 *Miyāzyā*.
(7) F. 62ab: Synaxary entry for Roche, for the same day, 23 *Miyāzyā*.
(8) F. 66b: Greeting [*Salām*] to St. George, *Salām, salām la-Giyorgis ṣallim*.
(9) F. 66b: Poetic colophon, *La-za-aqrabku māḫelēta*.
(10) F. 66b: *Arkē* hymns for 23 (*Maskaram*) for Awnābeyos, Taklā and Endereyās, EMML 1735-4.
(11) F. 66b: *Arkē* hymns for 23 *Ṭeqemt*, for Joseph of Mannuf and Bishop (*Esquf*) Dionysius.
(12) F. 63ab: Synaxary entry for St. George the Alexandrian, for 7 *Ḫedār*, with *salām* to him, Abbā Nāhrew and Menas of Tamay.
(13) F. 63b-64b: Synaxary entry for the construction of the church of St. George in the city of Lydda, for 7 *Ḫedār*, with *salām* to St. George, Mercurius and John (f. 64a), and Zenobia and Zenobius, (f. 64b).
(14) F. 64b: Greetings [*Salām*] for Cornelius and Abdeyu, for 23 *Ḫedār*.
(15) F. 64b-65a: Greetings [*Salām*] to the monk Timothy, David of Israel, the monks Samuel, Simon and Gabriel (f. 64b) and Abbā Aboli (f. 65a), for 23 *Tāḫśāś*.
(16) F. 65a. Synaxary entry for the burning of the body of St. George, for 18 *Ṭerr*, with *salām* to the burning of his body and for James of Nisbis [*Yā'eqob za-Neṣbis*]
(17) F. 65a: Greeting [*Salām*] for Timothy (disciple of St. Paul), Emperor Theodosius and other saints, for 23 *Ṭerr*.
(18) F. 65ab: Greeting [*Salām*] for Eusebius (f. 65a), for 23 *Yakkātit*, and for Daniel the Prophet (65b), for 23 *Maggābit*.
(19) F. 65b-66a: Synaxary entry for Alexandra, wife of King Dudeyānos, for 15 *Miyāzyā*, with *salām* (f 65b).
(20) F. 66ab: Synaxary entry for the translation of the body of St. George, for 16 *Naḥasē*; greetings [*salām*] to Julianus and Julius and his mother [*Yoleyos wa-emmu*], for 23 *Genbot*; Solomon of Israel and Nob, for 23 *Sanē*; and for Marinā, for 23 *Ḫamlē* (f. 66b).
(21) Ff. 69a-143a: Eighty-eight miracles of St. George. Cf. Victor Arras, *Miraculorum S. Georgii megalomartyris. Collection altera. textus* (= *CSCO*, vols. 138 and 139 (1953)).

Note of ownership by (the church of) Sāl(l)a Ab(b)eyya Giyorgis, ff. 1a and 143a.
Copied by Takla Giyorgis for Walda Māryām, son of Gabra Ṣeyon and Walatta Yoḥannes, ff. 59b and 141a.
– 20th cent.

EMML Pr. No. 4032

Church of Sāl(l)a Ab(b)eyya Giyorgis, Ankobarr, Shoa

Ff. 2a-135a: **Funeral ritual [Maṣeḥafa Genzat]**, incomplete at the end (homily by Athanasius on death, f. 2a; the book that came from Jerusalem, f. 7b; *asmat* prayer that God gave to Peter, f. 17a: anonymous homily to be read over all the dead, f. 24a; Bundlet of Righteousness [*Lefāfa ṣedq*], f. 28a; prayer for the journey to heaven [*Mangada samāy*], f. 32a; prayer, petition and supplication [*Ṣalot wa-se'lat wa-astabqʷe'ot*], f. 45b; homily by Athanasius on death, again, in a different hand, inserted in the wrong place, ff. 52a-54a; on what to do when someone dies, f. 75b; anonymous homily for burial, f. 96b; homily by Abbā Salāmā on preparing oneself for death, f. 97a; homily by James of Sarug about priests and deacons that died, f. 99a; *asmāt* prayer that God gave to Peter, f. 122a; the story of the sinful woman who anointed Our Lord, f. 123a; the story of the wealthy man who did not fear God, f. 126a).

Note of ownership by (the church of) Sāl(l)a Ab(b)eyya Giyorgis, *recto* of the first rear guard leaf.

Decorative design, f. 113b.
Copied by Takla Giyorgis for Zawalda Māryām, son of Gabra Ṣeyon, f. 46b.
- 1946-1955 (patriarchate of Yosāb [Eusebius II (1946-1955)], f. 38a).

EMML Pr. No. 4033

Church of Sāl(l)a Ab(b)eyya Giyorgis, Ankobarr, Shoa

Ff. 5a-154b: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 120a; Song of Songs, f. 132b; Praises of Mary [*Weddāsē Māryām*], f. 139a; Gate of Light [*Anqaṣa Berhān*] f. 148a; The Angels Praise Mary [*Yewēddesewwā*], f. 153a).
Varia: (1) four lines from the beginning of the Psalter (f. 5a), f. 1a; (2) the lucky and unlucky days of the year [*ḥassāba ṣene't wa-ṣenṣent*], f. 1a; (3) another copy of the beginning of the Psalter, in pencil, f. 1b; (4) another copy of f. 7ab, f. 2ab; (5) four lines of f. 11b (Ps. 11) copied again, f. 3a; (6) will (probably of Zawalda Māryām owner of the manuscript in EMML 4032, 46b), erased, f. 3a; (7) eleven lines from the beginning of the image [*malke'*] of the Archangel Raguel, Chaîne no. 365, f. 3b; (8) two *asmāt* prayers, with *gabir*, against fever [*ḥemāma nedād*], f. 154a.
Decorative designs, ff. 5a, 11b, 18b, 26b, 35b, 43a, 49a, 58a and 69a.
Crude drawing of persons, ff. lb and 154b.
Note of ownership by (the church of) Sāl(l)a Ab(b)eyya Giyorgis, ff. 154a and 154b.
- 20th cent.

EMML Pr. No. 4034

Private Library of Yoḥannes Afa Warq, Enṭoṭṭo, Addis Ababa

Parchment, 21.5 x 21cm., 105ff., 2 cols., 23-30 (but mostly 26-24) lines, 17th c.

ARAGĀWI MANFASĀWI

Ff. 3a-103a: **The writings of the Spiritual Elder** [Aragāwi Manfasāwi].
Or. 529, Wright (B.M.) no. LIV, 8, pp. 35-37; EMML 1849 and 1937.
(a) F. 3a: Introduction.
(Ba-sema Ab ... wa-ba-rade' ētu ewaṭṭem ṣeḥifa maṣeḥaf za-Aragāwi ṣādeq Manfasāwi za-yebē ba' enta habtāt amlākāwiyāt wa-ḥewwāẓē ṣaggā enta yefēnnewā Eg" la-nuzāzē bāḥetāwiyān ...)
(b) Ff. 3a-64b: The 35 homilies [*dersānāt*], numbered irregularly.
(1) *(Ba' enta anqeho wa-'uqābē wa-tarāḥeqo em-ḥakkāyān)*, f. 3a.
(2) *(Ba' enta lebbāwē za-em-manfas yetwahab ...)*, f. 6a.
(3) *(Ba' enta rā'eyāta man[fas] enta tetwahab ...)*, f. 6b.
(4) *(Ḫewwāṣē ma'āreg qadāmāwi ...)*, f. 6b.
(5) *(Ḫewwāṣē ma'āreg qadāmit (sic) nafsāwit ...)*, f. 7b.
(6) *(Wa-kā'ba 'ādi ma'ārega feṣṣāmē ...)*, f. 8a.
(7) *(Ba' enta sayṭāna zemmut ...)*, f. 10a.
(8) *(Ba' enta sayṭāna ṣarif ...)*, f. 12b.
(9) *(Ba' enta ma'āt wa-zengā' ē ...)*, f. 14b.
(10) *(Ba' enta feqr ella yāre'eyewwā malā' ekt neṣuḥān ...)*, f. 15a.
(11) *(Ba' enta rā'eyāt manfasāweyāt za-ba-amān ...)*, f. 16b.
(12) *(Ba' enta kama imaftew yeḥmeyewwomu la-abaw qeddusān...)*, f. 19a.
(13) *(Ba' enta aḫaw ella aḥazu yewṭenu ...)*, f. 20a.
(14) *(Ba' enta ṣalot wa-ba' enta ḫāyla ṭabāye' (sic) manfasāweyān ...)*, f. 22a.

(15) *(Ba'enta ʿāqiba ḥellinā za-afaʿā wa-west ...)*, f. 25b.
(16) *(Ba'enta mot za-yekawwen em-faqāda ʿālam wa-ba'enta zentu ḥeywat enta temaṣṣe' ...)*, f. 30a.
(17) *(Ba'enta śena mogas za-yāṭarreyewwā em-ḫaba Eg ...)*, f. 31b.
(18) *(Ba'enta a'emero ḥabtāt ella yetwahabā em-ḫāba Eg" ...)*, f. 32a.
(19) *(Wa-kāʿba yebē ba'enta mesṭirāta ʿālam ḥaddis ...)*, f. 32b.
(20) *(Wa-lottu kāʿba dersān ba'enta ankero sebḥata Eg" ...)*, f. 34a.
(21) *(Ba'enta Śellus Qeddus enta ye'eti neṣṣārē akālāt za-yesaggedu lātti ...)*, f. 35a.
(22) *(Wa-lottu dersān kāʿba ba'enta ḥabtāt za-em-manfas Qeddus ella yetwahabā ...)*, f. 36b.
(23) *(Ba'enta ṭāʿma nuzāzē za-yettosāḥ ba-lebbomu la-mafqareyāna Eg" ...)*, f. 39b.
(24) *(Ba'enta gʷayey em-ʿalam ...)*, f. 42b.
(25) *(Anqeḥo wa-wehiba mekr ba'enta nesseḥa ...)*, f. 43b.
(26) *(Ba'enta taʿawqo wa-astar'eyota Krestos Amlākena ...)*, f. 45a.
(27) *(Wa-lottu kāʿba dersān* (f. 46b) *ʒ em-aḫāw ṣaḥafa zanta ...)*, f. 46ab.
(28) *(Wa-kāʿba la-Aragāwi qeddus ḫaba eḫuhu ...)*, f. 47a.
(29) *(Rā'ey za-astar'ayo la-ʒ be'esi soba qarba emma yeqaddes mesṭira amlākāwita ...)*, f. 51a.
(30) *(Waʿādi za-qeddus ba'enta fekkārē eḫʷ za-qadimu ebēlakka ...)*, f. 51b.
(31) *(Wa-kāʿba za-qeddus dersān ba'enta za-kama effo yekawwenomu ṣemmāwē baqʷeʿēta la-nequhān ...)*, f. 51b.
(32) *(Wa-lottu dersān ba'enta feqr wa-ba'enta feqra Eg" ...)*, f. 52b.
(33) *(Lottu kāʿba dersān ba'enta anbebo za-astaḥamemo Eg" ...)*, f. 56b.
(34) *(Dersān ba'enta naṣṣerota Eg" wa-za-kama effo yetkahalo la-sab' ba'amṭāna ḫāylu ...)*, f. 58a.
(35) *(Waʿādimma dersān kāʿba za-zentu qeddus ba'enta zammero wa-ṣāḥq ba-tazakkero Eg" ...)*, f. 62b.

(c) Ff. 65a-83b, 27a-28a and 84a-93b: The first 42 letters.
EMML 1937-(c) and (d) 1-42.
(d) Ff. 93b-102b: The three homilies (f. 93b, 98b and 101b) on the heads of knowledge.
(e) F. 102b: Letter of the Spiritual Elder, Aragāwi, to his brother.
(f) Ff. 102b-103b: Petition of John, brother of the Spiritual Elder, to the readers of the writings which he had collected.

Varia:

(1) F. 1b: Ten lines of what seems excerpt from the *Aragāwi Manfasāwi*.
(Westētā qawimomu yānakkeru wa-yeṣannehu śerqato sebbuḥa maśtafśeḥihomu la-ḫaśāśeyānihu ...)
(2) F. 28ab: Note of commentary on the *Aragāwi Manfasāwi, Lebbu la-bāḥetāwi*.
(3) F. 28b: *Asmāt* prayer for increasing the harvest.
(Ba-sema Ab ... Ṣalot ba'enta barakata ekl, bašamdān, bašamdā'ēl ...)
(4) F. 103a: The four seasons of the year, *kefla zamanāt*.
(5) F. 103a: The number of hour in the day and the nights during the different months.
(6) F. 104ab: What seems to be Gen. 1, 22-23, in Hebrew, erased.

Copied in two different hands.
Ff. 1a, 2ab and 104a-105b blank.
Ff. 6b-7a, 18b-19a filmed twice.
Ff. 104b-105b filmed three times.

EMML Pr. No. 4035

Church of Sāl(l)a Ab(b)eyya Giyorgis, Ankobarr, Shoa

Parchment, 23.5 x 17cm., 150 ff., 2 cols., 25 lines, dated, f. 150a, *Tāḫśāś* 8, 1869 E.C. (= 16 December 1876 A.D.).

NAGŚ HYMNS

Ff. 5a-150a: **Egzi'abḥēr Nagśa, ascribed to Zar'a Yā`eqob**, but elaborated with hymns from the other collections.

This could be the collection of hymns called *Egzi'abḥēr Nagśa rābe`* or the fourth *Egzi'abḥēr Nagśa*, Getatchew, *Nägś*, pp. 1-2. Here it is called *Weddāsēhomu*.

(1) Ff. 5a-6b: Introduction.

(Ba-sema Ab ... Nāhu waṭanku ṣeḥifa weddāsēhomu la-nabiyāt wa-ḥawāreyāt, la-ṣādqān wa-samā`t, la-danāgel wa-manakosāt wa-la-teguḥān malā'ekt, wa-la-Māryām Dengel neṣeḥt, kama yethabbayuni ama `elata feddā geremt, lita la-gabromu ... amēn. Mikā'ēl liqa malā'ekt sa'al ba'enti'ana wa-qeddus Gabre'ēl a`reg ṣalotana ...), f. 5a.

(Sem`anni, Egzi'o, ṣaloteya, hāllē luyā, hāllē luyā, wa-yebṣāḥ qedmēka ga`āreya ...), f. 5b.

(Salām la-Ab wa-la-Wald qālu, wa-la-Manfas Qeddus salām za-akālomu ẓotā akālu, la-Māryām salām enta taśātafat sebḥata ellu. Salām la-malā'ekt wa-la-māḫebara bak"r k"ellu ...), f. 6a.

(2) Ff. 6b-21b: Ḫedār 12-30).

(Salām laka, liqa malā'ekt mikā'ēl, wa-diba śannāytika `ādi la-sab' śāhl, Ī em-ella yebārreku qāl, ...), f. 6b.

(3) Ff. 21b-38a: *Tāḫśāś*.

(Salām la-ledateki, Egze'eteya Māryām, bēzāwita k"ellu `ālam, qarna neṣḥ anti, le`elt eskana aryām, ...), f. 21b.

(Salām (f. 22a) *laka, Ēleyās dengel, ba-Tābor bo`ka pilāsa wangel, ba-śegā re'iko la-Amānu'ēl ...)*, ff. 21b-22a.

(4) Ff. 38a-52a: *Ṭerr*.

(Salām la-ledateki, Egze'eteya Māryām, Dengel ba-Ī̄ē, za-qeb`a Ēleyās gem`ē, ...), f. 38a.

(Salām la-Esṭifānos, qarna ledat ḥaddis, ṣegēradāhu tersitā la-nafās ...), f. 38a.

(5) Ff. 52a-64a: *Yakkātit*.

(Salām la-ledateki, Egze'eteya Māryām, la-fidala tenbit maṣeḥaf, yetfēṣṣeḥa (sic) beki wa-yethaṣṣay af, ...), f. 52a.

(Salām lakemu, gubu`ān liqāwent, za-Q"esṭenṭeneyā pāppāsāt, Ī̄Ō wa-Ō̄ ēppis qopposāt, Sabāleyosehā ...), f. 52a.

(Ba-zamana Astamḥero bal: Ḫaba ḫāyla qāl yemrāh lessāneya kokaba a'mero ẓedul, za-fenota ledateka marḥa la-Sab'a Sagal ...), f. 54a.

(6) Ff. 64a-80a: *Maggābit*.

(Salām la-ledateki, Egze'eteya Māryām, walatta neguś ṭabib, yetfēṣṣeḥa beki wa-yetḥaśśayā albāb , ...), f. 64a.

(Salām la-kemu, Barkisos wa-Marqorēwos, agberta Iyyasus Krestos, ...), f. 64b.

(Ama Ī̄. Salām la-ḥemāmeka bēta Ayhud za-andada, wa-rassayomu ḥamada Māryāmehā ella bomu kāhda, ...), f. 69b.

(7) Ff. 80a-90a: *Miyāzyā* (includes the Eucharistic hymn).

(Salām la-ledateki, o-Egze'eteya Māryām emenna ḫeruyān kel'ē, ma`āre`ir zekreki wa-ṭe`um ba-westa g"er`ē ...), f. 80a.

(Salām laka, Aron, em-ḫerē, ṣeguya batr wa-ferē, enbala māy ba-wesāṭē debtārē, ...), f. 80a.

(Eucharistic hymn, *Māḫebara me' emanān*, Dillmann, *Chrest.*, pp. 131-136), f. 82a.

(8) Ff. 90a-98a: *Genbot.*
(Salām la-ledatā, la-mel'ā ʿālam tefśeḥtā, wa-la-Ṣeyon sena berqatā ...), f. 90a.
(Salām ʿebl la-Bartalomēwos pāppās, ʿuzufa manfas, aklila gabra feqra Māryām ...), f. 91b.

(9) Ff. 98a-106a: *Sanē.*
(Salām la-ledateki, Egze' eteya Māryām, la-aba Isāb nabiyy maṣeḥaf ḫetum, anbeboto iyyekl be' esē śegā wa-dam, ...), f. 98a.
(Salām la-Yosēf, walda Yā'eqob Esrā' ēl, ḥezān wegur westa gebba ḥeql (sic.), ...), f. 98a.

(10) Ff. 106a-114b: *Ḫamlē.*
(Emma itawaladki, Māryām, mannu em-kona ṣādeqa, beki tanśe' a westa gebba si' ol za-wadqa ...), f. 106a.
(Salām la-ḥawāreyā, Tādēwos [MS. Tēdēwos] za-tabehla, enbala zenām abqʷala, mesla Ṗēṭros ...), f. 106a.

(11) Ff. 114b-126a: *Naḥasē.*
(Salām la ledateki [MS, la-ledateka] la-Yā'eqob em-zar' u, nabiyāta Esrā' ēl (f. 114b) *ba-kama ayde' u, ...)*, f. 114b.
(Salām la-danāgel Ṗis Ṭis (sic) Alāppis wa-Agāppis asmātihon, ella konā ba-resna ḥazzin ...), f. 115a.

(12) Ff. 126a-127b: *Ṗāgʷmēn.*
(Salām la-ledateki, Egze' eteya Māryām, em-ḥaqʷē Iyyāqēm wa-Ḫannā, anti we' etu amṣā' ita salām wa-dāḫnā ...), f. 126a.
(Salām laka, Liqa malā' ekt śeyyum ba-diba qʷesl, Rufā' ēl, wa-diba ḥemām, ...), f. 126b.

(13) Ff. 127b-133b: *Maskaram.*
(Mesla Rāgu' ēl śeʿul ba-nabalbāl, wa-mesla Yoḥannes dengel, wa-Iyyob ṣādeq tawakāfē qʷesl, wa-Bartalomēwos rad' sabākē Wangēl, ...), f. 127b.

(14) Ff. 133b-140a: *Ṭeqemt.*
(Ba-ṣegē hāymānot medra za-aṣdala, ba-zabāneki taḫāzla, la-kebra ledateki aḥalli efattu kehila ...), f. 133b.
(Salām la-Sāwiros ṣegēyāta Wangēl za-tamalʿā, Gebṣa ba-seddatu ama qoma afe' a, ...), f. 134a.

(15) Ff. 140a-145b: *Ḫedār* (1-11)
(Za-gabra nadd atroneso, za-rassayakki qāso, enta tawaladki yom ba-rukābē ḥegg ba-i' abbeso, Māryām, za-konki ...), f. 140a.
(Salām ebl la-nabiyy ʿEnbāqom, samāʿku yebē demza amlāk gerum, ...), f. 140a.
(Tamasilaki samāya bal. za-zawatr. Salām lakemu, māḫebara Ab wa-Wald wa-Manfas Qeddus, māḫebara malā' ekt wa-sab' ...), f. 143a.

(16) Ff. 146a-148a: Image [*Malkeʿ*] of St. Yārēd, *Salām la-ṣensateka, maśarata ferē wa-zar'*.
(Salām la-ṣensateka, maśarata ferē wa-zar', za-tanāgarka mesṭira zēmā ba-śemrata Kresto[s] Egzi', Kāhen Yārēd, nagada ...)

(17) F. 148ab: Greeting [*Salām*] to Yārēd.
(Salām laka, Yārēd kāhen, (f. 148b) *nagada kāhnāt za-rāmā, aqrabka kebra ba-ḥawāz zēmā, ...)*
(Ama ፲ wa-፩ la-warḫā Genbot a' erafa ba-፴ wa-፱ ʿāmat.), f. 148b.

(18) F. 148b: Hymn to St. George, seven lines.
(Kalhā Giyorgis ba-qedma Dudeyānos wa-yebē, semeʿuni engerkemu ...)

(19) Ff. 149ab: Hymn to the Savior of the World, Madḫānē ʿĀlam, *Etmaḥazzan.*
(Etmaḥazzan ba-eḫzateka wa-ba-ʿesrateka deḫrita, gizē aḫazuka Ayhud kama śarāqi ēlita, ...)

(20) Ff. 149b-150a: Hymn to the Savior of the World, Madḫānē ʿĀlam, *Sebḥat laka, Madḫānē ʿĀlam Krestos.*

(21) F. 150a: Hymn to the Cross, *Kebromu la-qebbusān.*

Copied by Walda Takla Hāymānot for Zawalda Māryām, f. 145b.
Crude decorative designs, ff. la, lb, and 133b.
Note of ownership by (the church of) Sāl(l)a Ab(b)eyya Giyorgis, f. la and 50b.
Ff. la, lb, 2b, 4a and 4b pen trials.
Ff. 2a, 3ab and 4b blank, save for scrawls.
Ff. 2b-3a, 63b-64a and 116b-117a filmed twice.

EMML Pr. No. 4036

Church of Sāl(l)a Ab(b)eya Giyorgis, Ankobarr (slip Ḥarr Ambā), Shoa

1) Ff. la-4b: **History of Ethiopia**, with special reference to theological disputes.
   1. On the title of Ethiopian rulers, *aṣē* and *ǧānhoy*, f. lab.
   2. Palace etiquette, *ama yegabber feṭḥa*, ff. 1b-2a.
   3. Religious controversies, beginning with Suseneyos (1607-1632), ff. 2a-4b.
2) Ff. 5a-173b: **Acts of Abuna Takla Hāymānot**, E. A. Wallis Budge, *The Life of Takla Hâymânot in the Version of Dabra Libânos, and the Miracles of Takla Hâymânot in the Version of Dabra Libânos, and the Book of the Riches of the Kings*, London 1906.
   (1) Ff. 5a-9a: Homily for the commemoration of Abuna Takla Hāymānot on 24 *Naḥasē*.
   (Ba-sema Ab wa-Wald wa-Manfas Qeddus ʾl amlāk. Ba-sema Ab Awlogeson, ba-sema Wald aʾ ammen wa-ba-sema Manfas Qeddus amallek. Ba-sema Ab awlogeson behil abeḥota nagar weʾ etu, balukē abeḥuni, fequrānihu la-Ab, ḫērān wa-matanbelān kama Eg" Ab yābreh aʿeyyenta lebbeya kama ezēnnukemu nestita em-terufāta gadlu la-qeddusa Eg" kebur wa-ḫēr takla Ab, takla Wald ...)
   (2) Ff. 9a-106b: Acts [*gadl*] of Abuna Takla Hāymānot.
   (Ba-sema Eg" śellus ba-italēleyo, wa-wāhed ba-itāfāleyo, keduna malakot ... Neṣeḥef gadla abuna qeddus beẓuʿāwi takla Ab, takla Wald ... Wa-kona ṭenta mulādu la-zentu qeddus haga(f. 9b)*ra Iyyarusālēm em-dawala Felṭ ...)*
   (3) Ff. 106b-117a: Homily for the translation of the body of Abuna Takla Hāymānot on 12 *Genbot*.
   (Ba-sema Ab ... ʾl Amlāk wa-ʾl Eg" za-ba-ʾl ḥellunā wa-ʾl melkennā wa-ba-ʾl leʿelennā ...
   (f. 107b). *Semeʿu wa-labbewu, o-fequrāneya maṣeḥafa zēnāhu la-kebur wa-qeddus wa-beẓuʿ fequra Eg" za-yetnabbab baʿelata felsata śegāhu ... nenaggerakkemu aḫāwina wa-nāyaddeʿakkemu yom felsata śegāhu ...)*
   (4) Ff. 117b-118a: Genealogy of Abuna Takla Hāymānot.
   (5) Ff. 118b-123b: Homily for the nativity of Abuna Takla Hāymānot on 24 *Tāḫśāś*.
   (Ba-sema Eg" Egziʾ samāya za-rassaya manbaro ... Neṣeḥe[f] enka yom zātti (sic) ʿelat za-kama ledatu la-Abuna Takla Hāymānot, za-kama gabra Eg" taʾ ammera wa-mankera ba-edawihu ...)
   (6) Ff. 124a-173b: Miracles of Abuna Takla Hāymānot, EMML 2134-2.
      (1) Ff. 124a-143b: The first group of 22 miracles.
      (2) Ff. 143b-156b: The second group of 22 miracles, the first being a homily on the conception of Abuna Takla Hāymānot.
      (3) Ff. 157a-173b: The third group of 22 miracles, introduced by a homily on the translation of the body of Abuna Takla Hāymānot.
   (7) Ff. 173b-174a: List of the abbots of Dabra Libānos to Tasfā Giyorgis, with short descriptions and references to the origin of some of them. Cf. Enrico Ceruli, "Gli abbati di Dabra Libānos, capi del monachismo etiopico, secondo la 'lista rimata' (sec. xiv-xviii)," *Orientalia* (N.S.) Vol. 12 (1943), pp. 226-253, and Vol. 13 (1944) pp. 137-182; and Getatchew, "The Monastic Genealogy of the Line of Täklä Haymanot of Shoa, *RSE*, Vol. XXIX (1982-83), pp. 7-38.

(Ḫʷelqo mamḥerān za-Dabra Libānos, 1 Abuna Takla Hāymānot, 2 Ēlsā‘... ... 10 Ṗēṭros rebu‘ā ‘ayn, 11 ‘Enbāqom za-tafalṭa em-Eslām azmādihu ... 20 Batra Giyorgis za-Galilā Dambiyā, 21 Zakrestos za-Šemē ... 23 Zakrestos za Ṣankalā, 24 Hereyāqos za-Māḫedara Māryām ... 27 Yoḥannes za-Angār ... (f. 74a) *... 33 Mikā’ēl za-nabara qēs aẓē, 34 Zawalda Māryām za-Magʷinā, 35 Takla Hāymānot za-Tegrē, 36 Abulidis za-Māḫedara Māryām, 37 Ēwosṭātēwos za-Sadako, 38 Hēnok za-Bēta Le[hēm] za-tase‘ra ba-nufāqēhu, 39 Isāyeyyās za-A[za]zo, 40 Tasfā Giyorgis za-Wed(d)o).*

Varia: (1) Amharic interpretation of an Arabic expression in transliteration as well as in Arabic script, on the theology of *qeb‘at (ettaḫad etmassāḥ ba-roḥal qedus ellwāh wāhed ‘ebna ǧuḥar. Ya-tawalladaw ba-Manfas Qeddus and yabāḥley (sic) leǧ naw ...)*, f. 4b; (2) prayer to Christ, the God of Abib, f. 174a.

Miniature: (1) Abuna Takla Hāymānot (with his six wings) praying in his cave, f. 112a; (23) drawing of a holy man, in pencil standing for prayer, f. 135a.

Decorative designs, ff. 9a, 106b, 118b, 124a, 143b and 157a.

Note of ownership by (the church of) Sāl(l)a Ab(b)eyya Giyorgis, f. 174b.

– 18th/19th cent.

EMML Pr. No. 4037

Church of Sāl(l)a Ab(b)eyya Giyorgis, Ankobarr (slip, Ḥarr Ambā), Shoa

1) Ff. 3a-86a: **Horologium for the night hours [Sa‘atāt za-lēlit]**, ascribed to Abbā Giyorgis.
2) Ff. 91a-95b. **Prayer for the Vespers [sark] of Hośā‘nā "Palm Sunday" and for Passion Week.** *(Ba-sema Ab ... za-śark ba-‘elata Hośā‘nā wa-ṣalot za-yetnabbab ba-samuna ḥemāmāt wa-ye’eti sebbāḥē yebalu ḥezb ba-10 wa-1 sa’ata manfaqu ba-lafē wa-manfaqu ba-lafē ba-1 af, laka ḫāyl kebr wa-sebḥat ...)*

Varia: (1) excerpt from the *Sa‘atāt*, in a crude hand, f. 2b.

Crude drawing of persons, ff. 1b, 2a, 96b, 97a and 97b.

Note of ownership by (the church of) Sāl(l)a Ab(b)eyya Giyorgis, ff. 2a and 96a.

Copied by Habta Śellāsē for Zawalda Māryām, f. 16a and *passim*.

– 19th cent.

EMML Pr. No. 4038

Church of Sāl(l)a Ab(b)eyya Giyorgis, Ankobarr, Shoa

1) Ff. 4a-10a: **Image [Malke‘] of the Trinity**, Chaîne no. 20.
2) Ff. 10b-16b: **Image [Malke‘] of Jesus Christ**, Chaîne, no. 123.
3) Ff. 16b-21b: **Image [Malke‘] of the Savior of the World [Madḫānē ‘Ālam]**, Chaîne no. 164.
4) Ff. 21b-28b: **Image [Malke‘] of Mary**, Chaîne no. 172.
5) Ff. 28b-34a: **Image of the Pact of Mercy [Malke‘a Kidāna Meḥrat].** *(Ba-sema Eg"Ab, wahābē berhān za-yeśēllas ba-akālu/ enza tawāhedo yāṣanne’ ba-malakotu wa-ḫaylu/ ... Salām la-zekra semeki za-astamāsalewwo ba-kokab/ ...)*
6) Ff. 34a-40a: **Image [Malke‘] of the Archangel Michael**, Chaîne no. 119.
7) Ff. 40a-43b: **Image [Malke‘] of the Archangel Gabriel**, Chaîne no. 246.
8) Ff. 43b-51a: **Image [Malke‘] of Takla Hāymānot**, Chaîne no. 211.
9) Ff. 51a-53a: **Image [Malke‘] of Gabra Manfas Qeddus**, Chaîne no. 196.
10) Ff. 53b-60a: **Image [Malke‘] of St. George**, Chaîne no. 147.
11) Ff. 60a-81b: **Canticle of the Flower [Māḫelēta Ṣegē]**, EMML 4027.

12) Ff. 82a-89a: **Lamentation of the Virgin [Saqoqāwa Dengel]**, Ms. orient. oct. 989, f. 78a, Ham-Six (Staatsb), p. 55.
13) Ff. 89b-96b: **Hymns for the hours, Temeherta Salāmena**, ascri'bed to Abbā Giyorgis, cf. Ṭānāsee 24, f. 171a, Ham (Ṭānāsee 1), p. 137.
14) Ff. 97a-98b: **Hymn to Abuna Takla Hāymānot,** *Astamḥer wa-ṣalli ba-amsāla Ṗāwli.*
(... Ba-sema Ab wa-Wald wa-Manfas Qeddus Śellāsē/Takla Hāymānot, dāgemāy Musē/ ...)
15). Ff. 98b-99b: **Hymn to God,** *Amlākena, Amlākena.*
(Amlākena, Amlākena, faṭārina, Amlākena negusena, madḫānina, iterḫaq, Egzi'o, emennēna ...)
16) Ff. 99b-100b: **Hymn to the Archangel Michael,** *Sa'al lana, Mikā'ēl*, EMML 3934-4(2).
17) Ff. 100b-101a: **Hymn to the Archangel Gabriel,** *Sa'al lana, Gabre'ēl.*
18) Ff. 101b-102a: **Hymn to St. George,** *Bahaka, Giyorgis*, Chaîne no. 242.
19) Ff. 102b-103a: **Hymn to Abuna Gabra Manfas Qeddus,** *Astamḥer wa-ṣalli ba-amsāla Ṗāwli*, added later, EMML 3968-5.
(... Mafqarē ṣalot wa-ṣom kokaba gadām ...)

Varia: (1) the beginning of the Mystagogia [*Temeherta ḫebu'at*], in a crude hand, f. 1a; (2) note that Berqenah is a good deacon, in a crude Amharic, f. 1b; (3) noting the date for the *sa'atāt*, etc., f. 2b; (4) *asmāt* of the *Dersāna Mikā'ēl* to be recited seven times a day, f. 101a.

Note of ownership by (the church of) Sāl(l)a Ab(b)eyya Giyorgis, f. 1a.

Copied for Zawalda Māryām Gultē, f. 96b.

– 19th cent.

EMML Pr. No. 4039

Church of Sāl(l)a Ab(b)eyya Giyorgis, Ankobarr, Shoa

Ff. 2a-146b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 112a; Song of Songs, f. 125a; Praises of Mary [*Weddāsē Māryām*], f. 132a; Gate of Light [*Anqaṣa Berhān*], f. 142a).

Varia: (1) what seems to be *asmāt* prayer, in a crude hand, poorly legible, f. 1ab; (2) *asmāt* and divination, the purpose of which is not known, in a crude hand, f. 131b; (3) *asmāt* prayer the purpose of which is known, f. 146b; (4) what seems to be *asmāt* prayer, in a crude hand, poorly legible, f. 147ab.

Crude decorative design, f. 112a.

Note of ownership by (the church of) Sāl(l)a Ab(b)eyya Giyorgis, ff. 1a, 3a and 114b, by Gabra Māryām, ff. 8b and 112a and by Gabra Mikā'ēl, f. 98b.

Copied crudely.

– 18th/19th cent.

EMML Pr. No. 4040

Church of Sāl(l)a Ab(b)eyya Giyorgis, Ankobarr, Shoa

Parchment, 18 x 16 cm., 292 ff. (numbered 1 to 293 with the number 61 omitted from the series), 2 cols., 18 lines, 17th cent.

FOUR GOSPELS

Ff. 3a-291b: **Four Gospels.**
(1) Ff. 3a-5a: Tables of Eusebian Canons [*Aqmārāt*].
(2) Ff. 6a-7a: Synoptic Presentation Concerning the Agreement of Texts of the Four Gospels [*Geṣṣāwē śer'āt ba'enta ḫebrata qālāt za-Ⱬ Wangēlāt*], Cowley (Review, 1984), no. 1.1.2.

(3) Ff. 7a-8a: Introduction to Matthew, *Maʿarega Wangēl*, Cowley, *ibid.*, no. 1.4.1. and 1.5.1.
(Ba-sema ⁊ Amlāk, Ab wa-Wald wa-Manfas Qeddus. Sebḥāt la-Egʷ. Maʿarega Wangel wa-zemmārē za-ba-amān ba-taʾ ammerāt gehudāt em-ḫaba kʷellomu Ḥāwāreyāt ...), f. 7a.
(Wa-la-Mātēwosessa semu Lēwi wa-tergʷāmēhu ḫeruy, wa-weʾ etu em-nagada Yessākor ...), f. 7b.

(4) Ff. 8a-9a: Index of pericopes for Matthew, Cowley, *ibid.*, no. 1.8.1.

(5) Ff. 10a-22b: Introduction to Four Gospels [*Maqdema ⁊ Wangelāt*], Cowley, *ibid.*, 1.1.1.
(Ba-sema Ab ... Neqaddem ba-radeʾ ēta Egʷ yetbārak semu wa-yetlēʿāl zekru za-emennēhu kʷellu śimata ḫāyl, wa-bottu tafṣāmēta kʷellu seʾ lat wa-ḫabēhu mebṣāḥa kʷellu astabqʷeʿot ba-ṣeḥifa maqdema ⁊ Wangēlāt sebbuḥat wa-qeddusāt wa-⁊ō aqmārāt ... Wa-em-deḫra zentu yeśēnni wa-yeqaddem maqdema nagar retuʿ ...)

(6) Ff. 22b-23b: Letter of Eusebius to Carpianus [*Awsēbes la-Qeṗreyānos*], Cowley, *ibid.*, no. 1.1.3.

(7) Ff. 26a-100a: Gospel of Mathew, with a concluding note on the divisions and composition of the Gospel (f. 100a).

(8) Ff. 100b-150a: Gospel of Mark.
(a) Ff. 100b-101a: Introduction to Mark, Cowley, *ibid.* no. 1.5.2.
(Ba-sema Egʷ ḥeyāw eska la-ʿālam wa-ba-Iʷ Kʷ qadāmāwi Manfas Qeddus māḥeyawi. Zentussa Māreqos Ḥawāreyā liqa ṗāṗṗāsāt qeddus wa-dengel, wa-kona semu qedma Yoḥannes ...)
(b) Ff. 101a-102a: Index of pericopes, Cowley, *ibid.*, no. 1.8.2.
(c) Ff. 103a-150a: Text, with a conclusion [*Tafaṣṣama, malʾ a*] (150a).

(9) Ff. 150b-226b: Gospel of Luke.
(a) Ff. 150b-151a: Introduction to Luke, Cowley, *ibid.*, no. 1.4.3. and 1.5.3.
(Ba-sema Ab ... za-marḫanna ba-radeʾ ētu em-deḫra seḥtat wa-ʿurat ... Neqaddem ba-radeʾ ēta Egʷ ba-ṣeḥifa maqdema Luqās ḫeruy ... Zentussa Luqās nabara ʿāqqābē śerāy ba-Anṣokiyā ...)
(b) Ff. 151a-152b: Index of pericopes, Cowley, *ibid.*, no. 1.8.3.
(c) Ff. 231a-291ab: Text, with a conclusion [*Tafaṣṣama, malʾ a*] (f. 226b).

(10) Ff. 227a-291b: Gospel of John.
(a) Ff. 227-228a: Introduction to John, Cowley, ibid., no. 1.4.4 and 1.5.4.
(Ba-sema Egʷ za-yetwaḫad ba-malakot wa-yessēllaś ba-akālāt, maqdema wangēlu la-Yoḥannes faṣṣāmē besrāt. Zentussa Yoḥannes ... semā la emmu Bāwfeleyā wakāʿba tasamyat Māryām ...)
(b) F. 228a: Index of pericopes, Cowley, ibid., 1.8.4.
(c) Ff. 231a-291b: Text, with a conclusion [*Malʾ a*].

Varia:

(1) F. 2a: A long list of land bought by Šum Asbo.
(Ḫʷolqo medr za-Šum Asbo za-tasāyaṭa ba-newāyu. Ba-waqēt ka-Lāḥeya Māryām, Abbā Fiqeṭor madḫen. Ba-3 drim ya-Egʷāla Krestos medr, meštu Ḥadaro šeyāč leǧʷā Malʾ aka Ḥeywatennā Abbā Seno madḫen. Ba-⁊ drim Emma-menēt šeyāč Zamāryām ... madḫen ...)

(2) F. 9a: List of land purchased by Dama Krestos.

(3) Ff. 24a- 25a: *Liṭon* for Friday (f. 24a) and Saturday (f. 24b), *MQ*, pp. 265-267.

(4) F. 102ab: *Liṭon* for all deeds or *Za-aryam* (f. 162a) and for Vespers [śark], *MQ*, p. 270 and p. 268 respectively.

(5) Ff. 228b-230b: *Liṭon* for Monday (f. 228b, *MQ*, p. 262), Tuesday (f. 228b, *MQ*, p. 263), Sunday (f. 229a, *MQ*, p. 267), Wednesday (f. 229b, *MQ*, p. 264), Thursday (f. 230a, *MQ*, p. 265), and Friday (f. 230a, *MQ*, p. 265).

(6) Ff. 291b-292b: Absolution, *MQ*, pp. 64-68 (parag. 72-87).

The pre-Gospel psalms are noted occasionally in the top margin.

The name of the original owners (Malke'a Krestos?) has been systematically erased, f. 102a and *passim*, and replaced occasionally by that of Dama Krestos, f. 291ab and *passim*, also erased.
Copied in a very beautiful hand.
Note of ownership by (the church of) Sāl(l)a Ab(b)eyya Giyorgos, f. 1a.
Ff. 1b, 2b, 5b and 293b blank
Ff. 91b-92a, 172b-176a, 183b-184a, 201b-202a and 277b-278a filmed twice.

EMML Pr. No. 4041

Church of Sāl(l)a Ab(b)eyya (? slip, Sale Abiye) Giyorgis, Ankobarr, Shoa

1) Ff. 1a-36a: **Miracles of Mary** (introductory rite f. 1a; twelve miracles, f. 11a.).
2) Ff. 36a-48a: **Scriptural reading.**
3) Ff. 48b-99a: **Twenty-one miracles of Mary**, concluded with Jn. 19, 25-27, f. 99a.
4) Ff. 100a-107a: **Eucharistic hymn, Māḫebara me'emanān**, Dillmann, *Chrest.*, pp. 131-136.
5) Ff. 107a-113a: **One miracle of Mary**, concluded with Jn.1, 1-5, ff. 113b-114a.

Note of ownership by Sālla Abeyya Giyorgis, f. 114a.
F. 114b, illegible note.
- 18th/19th cent.

EMML Pr. No. 4042

Church of Č̣āč̣ā Giyorgis, Mandidā/Angolalā, Shoa

1) Ff. 1a-31b: **Horologium for the night hours**, ascribed to Abbā Giyorgis.
2) Ff. 33a-78a: **Horologium for the day hours**, ascribed to Abbā Giyorgis.
3) Ff. 81a-105b: **Book of the Wise philosophers [Maṣeḥafa (Falāsfā) Ṭabibān]**, cf. Dillmann, *Chrest.*, pp. 40-45.
4) Ff. 106a-108a: **History of man [Nagara Gannat].**
   (*Eṣeḥef nagara gannat. Nadādihā wa-gabārihā takālihā Eg" la-gannat qedma mangala ṣebāḥ. Wa-gannatessa le'elt ye' eti em-medr za-nabaru bātti daqiqa Sēt ba-Ēdom ...*)
   History of the fall of man, f. 106a.
   World chronology from Adam to Christ, f. 107b.
   Origin of the prophets, f. 107b .
   Chronology from the Nativity of Our Lord to the reign of Takla Hāymānot (1706-1708), f. 108b.

Decorative designs, ff. 1a and 33a.
Note of ownership by (the church of) Č̣āč̣ā Giyorgis, *recto* of the first foreguard leaf.
- 1930-1974, (reign of Haile Selassie, f. 35b).

EMML Pr. No. 4043

Church of Č̣āč̣ā Giyorgis, Mandidā/Angolalā, Shoa

1) Ff. 2a-45b: **Abbreviated degg^{wā}.**
2) Ff. 46a-67b: **Abbreviated Me'rāf.**
   (*Ba-sema Ab ... me'rāf za-wāzēmā ba-gēnā, ba-sanbata hośā'nā, ba-'ergat wa-ba dabra tābor, ba-ge'ez. Qeddus Eg", qeddus ḫayyāl ...*)
3) Ff. 67b-77a: **Zemmārē.**

Copied beautifully, but not well preserved.
- 18th cent.

EMML Pr. No. 4044

Church of Čāčā Giyorgis, Mandidā/Angolalā, Shoa

1) Ff. 3a-164b: **Psalter [Dāwit]** (Psalter, f. 3a, introduced (3a) and concluded (f. 128a) with prayers to Mary; 15 biblical canticles, f. 129a; Song of Songs, f. 140a; Praises of Mary [*Weddāsē Māryām*], f. 148a; Gate of Light [*Anqaṣa Berhān*], f. 159b.)
2) F. 165ab: Hymn to the Blessed Virgin, Chaîne no. 248.

– 18th/19th cent.

EMML Pr. No. 4045

Church of Čāčā Giyorgis, Mandidā/Angolalā, Shoa

1) Ff. 2a-75a: **A collection of asmāt prayers**, arranged for the days of the week, EMML 1328- 6 and 7.
   (1) (Monday, not indicated), f. 2a.
   Asmāt prayer ascribed to Peter, f. 2a.
   (2) Tuesday, f. 8b.
   Prayer concerning Melchisedec and Paraclete, f. 8b.
   Prayer of mercy [*ṣalota meḥrat*] which angels, martyrs, bishops, priests, monks, and men and women prayed, f. 13a.
   (... maḥaranna ma wā'i (sic) ẓar ba-zentu asmātika atdunāwal arfēl warfēl ...)
   Prayer that Satan may not approach, f. 15a.
   (... ba-za-iyyeqarrebakka sayṭān degem wa-bal ba-as' a'ēl ba-tnā'ēl ba-amānu'ēl wa-ba-bersebāḥēl ...)
   (3) Wednesday (rubricated in a different hand), f. 17b.
   Prayer of salvation given to Thomas, f. 17b.
   (4) Thursday, f. 24a.
   Prayer concerning which the angels asked Our Lord, f. 24a.
   (... wa-yebēlewwo malā' ekt, tāstaḥafferomunu la-emma dagamewwo la-zentu asmāt ...)
   (5) Friday (rubricated in a different hand), f. 36b.
   Prayer stating that the names of Jesus Christ bless us, f. 36b.
   (... Ṣalot, yeqaddesanna asmātihu la-Iyyasus Krestos, sidlāwi, biṣagāwi, qidrolāwi ...)
   (6) Saturday, f. 45a.
   Prayer of forgiveness (of sin) ascribed to the Apostles and Disciples, f. 45a.
   (... ṣalota śeryat emnatomu la-Ḥawāreyāt wa-la-k"ellomu 70 wa-2 Arde't, wa-seme'u yebēlomu Egzi' I" la-ardā'ihu, antemu we'etu...)
   (7) Sunday (rubicated in a different hand), f. 54a.
   Asmāt prayer given to Hananiah, Azaria and Mishael, f. 54a.
   Asmāt which Our Lord told to Andrew, f. 59a.
   (8) For all days [*za-zawatr*], f. 66b.
   Prayer against untimely death, f. 66b.
   (... tamāḥeẓanku kama iyyemut za-enbala gizēya, kama śarāqi lēlit (sic)...)
   Asmāt which the angels told to Enoch, f. 68a.
2) Ff. 75b-151b: **Sword of the Trinity**, EMML 1170-3 (Monday, f. 75b; Tuesday, f. 86b; Wednesday, f. 98b; Thursday, f. 107a; Friday, f. 118a; Saturday, f. 128b; Sunday, f. 137a; for all days [*za-zawatr*], f. 143a).
3) Ff. 152a-163b: **Seven miracles of the Trinity** (one for each day of the week).

Miniatures: (1) The Trinity, in a crude hand, f. 164a.

Note of ownership by (the church of) Čāčā Giyorgis, f. 1a.
Copied for Walda Madḫen, f. 7a and *passim*.
– 20th cent.

EMML Pr. No. 4046

Church of Čāčā Giyorgis, Mandidā/Angolalā, Shoa

1) Ff. 3a-23a: **Anaphora of Our Lady Mary by Cyriacus.**
2) Ff. 23a-31b: **Image [Malkeʿ] of Emmannel,** *Ba-salēdā zentu lebbeya*, EMML 1733-29; 3548-2.
3) Ff. 32a-42a: **Image [Malkeʿ] of St. George,** Chaîne no. 147.
4) Ff. 43a-46a: **Image [Malkeʿ] of Abuna Gabra Manfas Qeddus,** Chaîne no. 196.
5) Ff. 46a-48b: **Absolution of the Son [Feṭḫat za-Wald],** *MQ*, pp. 23-25.
6) Ff. 49a-58a: **Ṣalota kidān/kidān za-nagh,** *MQ*, pp. 256-262.
7) Ff. 59a-81ab: **The hymn Ṭabiba ṭabibān,** Dillmann, *Chrest.*, pp. 108-131.
8) Ff. 82b-84b: **Fragment of an image [malkeʿ] of the Archangel Raphael,** poorly legible, *Salām la-zekra semeka za-dalawewwo* (?).

Varia: (1) calendar for the Apostles and Evangelists, f. 1a; (2) date on which *Wayzaro* Šawānnāqiw gave birth to a child, f. 1b; (3) list of witnesses present when a will was made, ff. 58a-59a; (4) record of income of grain, f. 85b; (5) list of witnesses for an unidentified case, f. 88b.
– 20th cent.

EMML Pr. No. 4047

Church of Čāčā Giyorgis Mandidā/Angolalā, Shoa

Ff. 1a-67a: **Geʿez grammar and vocabulary explained in Amharic [Sawāsew].**
(*Eṣeḥef Sawāsew [nabbār?] za-taqadḥa em-beḥēra Gʷaẑẑām* ...)
Ff. 61b-67a: stained with water.
– 19th cent.

EMML Pr. No. 4048

Church of Čābel Giyorgis Mandidā/Angolalā, Shoa

1) Ff 3a-47b: **Canticle of the Flower [Māḫelēta Ṣegē],** EMML 4027.
2) Ff. 47a-57a: **Image [Malkeʿ] of the Archangel Michael,** Chaîne no. 119.
3) Ff. 57b-164a: **The thirteen sufferings of the Cross [Ḥemāmāta Masqal],** in Amharic, EMML 3517-3.
4) Ff. 104a-108b: **Religious instruction [Qāla hāymānot za-astagābeʿewwo liqāwent emenna maṣāḥeft qeddusān],** in Amharic, incomplete at the end.
(... *la-Krestiyān ka-tagbāra śegā wa-nafs asqaddemo hāymānoten mammār yeggabbāl* ...)

Varia: (1) on the origin of fire, water, wind and earth, f. 1a: (2) excerpt from the *Māḫelēta Ṣegē*, ff. 1b-2b; (3) isolated sentences, f. 109b.
Miniature (1) St. Mark standing on the back of a lying lion, crude, f. 108a.
Decorative design, f. 3a.
– 20th cent.

EMML Pr. No. 4049

(Microfilm not received)

EMML Pr. No. 4050

Church of Čabel Giyorgis, Mandidā/Angolalā, Shoa

Ff. 3a-127b: **Acts of St. George**, cf. EMML 4031.
(1) Ff. 3a-95b: Acts [*gadl*] of St. George by Theodotus of Ancyra.
(2) Ff. 96a-127b: Twenty miracles of St. George.
Varia: (1) hymn to St. George, Chaîne 242, in a crude hand, f. 2b.
Miniature: (1) St. George killing the dragon to rescue Birutāyt, accompanied by his servant (?), f. 1b; (2) St. George killing the dragon which is depicted as a person fighting back with a bow and spear, f. 128a.
Decorative designs, ff. 3a and 96a.
Copied by Afa Krestos, as arranged by Zaśellāsē (and) Zamanfas Qeddus, ff. 94b-95a; prayers also for Walda Yoḥannes, f. 118a and Kidāna Māryām, f. 127b.
Note of ownership by Takla Śellāsē, f. 95b.
– 18th cent.

EMML Pr. No. 4051

Church of Čabel Giyorgis, Mandidā/Angolalā, Shoa

Ff. 1a-63a: **Horologium for the night hours [Sa` atāt za-lēlit]**.
– 19th cent.

EMML Pr. No. 4052

Church of Čabel Giyorgis, Mandidā/Angolalā, Shoa

Ff. 1a-167a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 129b; Song of Songs, f. 142a; Praises of Mary [*Weddāsē Māryām*], f. 148b; Gate of Light [*Anqaṣa Berhān*], f. 161b).
Note of donation, poorly legible, f. 167b.
Note of ownership by (the church of) Čabel Giyorgis, f. 1a.
Decorative designs (crude), ff. 1a, 8a, 15b, 35a, 43b, 50a, 59a, 72a, 87a, 87a, 101a, 117b and 148b.
– 19th cent.

EMML Pr. No. 4053

Church of Čabel Giyorgis, Mandidā/Angolalā, Shoa

Ff. 3a-84b: **Scriptural reading.**
Varia (1): hymn about the Resurrection, ff. 1b-2a; (2) apocryphal story about the Crucifixion (*Esma medr adlaqlaqat wa-samāy tahawkat soba tewaṣṣe' manfasu la-Iyyasus, re' eyo Bartalomēwos wa-yebēlo Egzi'* ...), f. 2ab; (3) excerpts from the *Gebra ḥemāmāt*, f. 2b and 85a; (4) record of expenses in grain, f. 84 bis b and 87a; (5) hymn for the Crucifixion, ff. 85b-86a.
– 1929-1936 (Prayer for Metropolitan Qērelos (1929-1950) and Bishop Ṗēṭros (died 1936), f. 34b.

EMML Pr. No. 4054

Church of Čabel Giyorgis, Mandidā/Angolalā, Shoa

1) Ff. 2a-6b: **Fragment of the hymn Akkonu be'esi.**
2) Ff. 12-34a: **Scriptural reading,** incomplete.
3) Ff. 34a-47b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 34a; eight miracles, f. 40a).
4) Ff. 48a-56b: **Five miracles of St. George.**

Ff. 1b, 6b-11b and 57ab filled with scrawls.
Note of ownership by (the church of) Čabel Giyorgis, f. 1a.
Copied crudely.
- 19th/20th cent.

EMML Pr. No. 4055

Church of Čabel Giyorgis, Mandidā/Angolalā, Shoa

1) Ff. 2a-144a: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 112a; Song of Songs, f. 123b; Praises of Mary [*Weddāsē Māryām*], f. 130a; Gate of Light [*Anqaṣa Berhān*], f. 139a; The Angels praise Mary [*Yewēddesewwā*], f. 143a.
2) Ff. 144b-145a: **Hymn to St. George,** Chaîne no. 83.

Varia: (1) image [*malke'*] of the Archangel Michael, Chaîne no. 119, unfinished, f. 1a; (2) a letter in Amharic, insufficiently legible, f. 1b.
Decorative designs. ff. 2a, 38a, 74a and 112a.
Donated to the church by *Dabtarā* Engedā Warq, f. 145a.
Ff. 145b-146b: Scrawls.
- 19th cent.

EMML Pr. No. 4056

Church of Čabel Giyorgis, Mandidā/Angolalā, Shoa

Ff. 51-171b: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 129b; Song of Songs, f. 143a; Praises of Mary [*Weddāsē Māryām*], f. 153a; Gate of Light [*Anqaṣa Berhān*], f. 16a).
Drawings (crude): (1) a man, probably St. George, on horseback, f. 1a; (2) the Archangel Michael, f. 2a; (3) St. George killing the dragon, f. 2b; (4) Madonna and Child, f. 3b; (4) St. George killing the dragon, f. 4a.
Decorative designs, ff. 5a, 12b, 20b, 63b, 83b, 89b, 114a, 129b, 143a and 153a.
Copied by Walda Māryām, f. 171b.
- 13 *Miyāzyā* 1901 E.C. (= 21 April, 1909 A.D.), f. 171b.

EMML Pr. No. 4057

Church of Čabel Giyorgis, Mandidā, Shoa

Ff. 3a-216b: **Psalter [Dāwit],** incomplete at the end (Psalms, f. 3a; 15 biblical canticles, f. 179b; Song of Songs, f. 198b; Praises of Mary [*Weddāsē Māryām*], incomplete, only to the beginning of Sunday, f. 209a).
- 20th cent.

EMML Pr. No. 4058

Church of Gāleyā Māryām, Giddā, Shoa

Ff. 3a-55a: **Deggʷā**, cf. *Maṣeḥafa deggʷā. Qeddus Yārēd Yadarrasaw*, Berhānennā Salām Printing Press, Addis Ababa, 1959 E.C. (season of John the Baptist, f. 3a; *Anqaṣa Hāllētā*, f. 30b; season of Easter, f. 33a).

Varia: (1) words of testimony of *Ato* Raggāsā Abdi, about an unidentified case, f. 1b; (2) note of donation of the manuscript by Empress Zawditu, dated 1912 E.C. (1919/1920 A.D.), f. 53a; (3) note of donation of a carpet [*kozē me(n)ṭāf*] by *Wayzaro* Ṭerunaš, f. 53a; (4) note on the foundation (1876 E.C.) and renovation (1936 E.C.) of the church of Gāleyā Māryām, f. 55b; (5) hymns for the third hour (*Salām laki, ḥamara beʿlena* ...), taken from the hymns for the hours by Abbā Giyorgis, e.g. EMML 4038-13, f. 72a; (6) record of birth and ordination as deacon of Ballaṭa Robē, f. 72b (and 2a).

Stamp of Empress Zawditu, f. 53a.

Ff. 56a-71b blank save for crude drawing of a man on horse back on f. 71b.

– 28 *Ḥamlē*, 1911 E.C. (= 4 August 1919 A.D.), f. 53a.

EMML Pr. No. 4059

Church of Gāleyā Māryām, Giddā, Shoa

Ff. 1a-201a: **Pauline Epistles** (Romans, f. 1a; I Corinthians, f 40a; II Corinthians, f. 78b; Galatians, f. 104a; Ephesians, f. 115b; Philippians, f. 127b; Colossians, f. 136a; I Thessalonians, f. 144b; II Thessalonians, f. 153b; I Timothy, f. 160; II Timothy, f. 167b; Titus, f. 172b; Philemon, f. 176a; Hebrews, incomplete, only to 13, 21, f. 177b).

Note of ownership by (the church of) Gāleyā Māryām, *recto* of the first foreguard leaf and f. 200b.

– 20th cent.

EMML Pr. No. 4060

Church of Gāleyā Māryām, Giddā, Shoa

Ff. 3a-113b: **Missal (Maṣeḥafa qeddāsē]**, EMML 4014 (office prayers, f. 3a; ordinary of the Mass, f. 21a; Anaphoras of the Apostles, f. 43a, Dioscorus, f. 55a, Our Lord Jesus Christ, f. 57b, John Chrysostom, f. 59b, Our Lady Mary by Cyriacus of Behensā, f. 64a, James of Sarug, f. 70b, John Son of Thunder, f. 75a, the 318 Orthodox Fathers, f. 83b, Epiphanius, f. 90a, Athanasius, f. 94b, Gregory (I), *Naʾakkʷeto*, f. 103a, Basil, f. 108a).

Varia: (1): Eucharistic hymn, *Māḫebara meʾemanān*, Dillmann, *Chrest.*, pp. 131-136, f. 1b.

Many folios are stained with water; f. 113b insufficiently legible.

– 1841-1861 (prayer for Patriarch Cyril IV [1854-1861] and Metropolitan Salāmā [1841-1867], f. 30b and *passim*.

EMML Pr. No. 4061

Church of Gāleyā Māryām, Giddā, Shoa

1) Ff. 1a-9a: **Image [Malkeʿ] of Mary**, Chaîne no. 172.

2) Ff. 9b-18b: **Image [Malkeʿ] of Jesus Christ**, Chaîne no. 123.
3) Ff. 19a-25a: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
4) Ff. 25a-27: **Mehellā hymn to the angels**, *Nagada malā' ekt ⟨ge⟩ wa-ḫ.*
   (*Nagada malā' ekt ⟨ge⟩ wa-ḫ / ba' enta ẓensatu wa-ledatu/mehellāna aʿregu lalla-sa' atu/ ...*)
5) Ff. 27a-31b: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246, but with a different conclusion
   (*Astamḥer lana Gabre' ēl za-absarkā la-Dengel. Gabre' ēl absarā, Ezrā-ni tanāgarā ...*)
6) Ff. 31b-37b: **Image [Malkeʿ] of the Archangel Phanuel**, Chaîne no. 166.
7) Ff. 37b-38a: **Greeting [Salām] to the Archangel Phanuel**, Chaîne no. 49.
8) Ff. 38a-44b: **Hymn to St. George**, Chaîne no. 6.
9) Ff. 45b-47b: **Image [Malkeʿ] of St. George**, Chaîne no. 208.
10) Ff. 48a-55: **Image [Malkeʿ] of St. George**, Chaîene no. 147.
11) Ff. 55a-59a: **Hymn to St. George**, probably, Chaîne, no. 84.
   (*Tebārreko nafseya la-Eg", tebārreko nafseya la-Eg". Salām laka, Giyorgis. Naʿā, Giyorgis / Samāʿta I" K" / wa-na' a fequreya za-Ledā neguś / ...*)
12) Ff. 61a-63a: **Image [Malkeʿ] of the Archangel Raphael**, Chaîne no. 215.
13) Ff. 63b-67b: **The Mystagogia [Temeherta ḫebu'at]**, EMML 4021.
14) Ff. 68a-69a: **Hymn to the Blessed Virgin**, Chaîne no. 336/338.
15) Ff. 69a-70b: **One miracle of Mary.**

Varia: (1) note on the date on which (the owner) received promotion of *mato alaqennat*, f. 73; (2) hymn to Jesus Christ, insufficiently legible, f. 73b; (3) birth record, insufficiently legible, f. 37b.
Decorative design (crude), f. 1a.
– 19th/20th cent.

EMML Pr. No. 4062

Church of Gāleyā Māryām, Giddā, Shoa

Ff. 1a-119b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 92a; Song of Songs, f. 102b; Praises of Mary [*Weddāsē Māryām*], f. 109a; Gate of Light [*Anqaṣa Berhān*], the last strophe being incomplete, f. 117a).
Crude decorative designs, ff. 1a, 6a, 12a, 17b, 25b, 31b, 36a, 43a, 51b, 58b, 62b, 81a, 83b, 88a, 92a, 102b, and 109a.
Note of ownership by (the church of) Gāleyā Māryām, f. 119b.
Copied crudely.
– 20th cent.

EMML Pr. No. 4063

Church of Gāleyā Māryām, Giddā, Shoa

1) Ff. 2a-18a: **Beauty of the Creation [Śena feṭrat]** in Amharic (introduction, f. 2a; creations of Sunday, f. 2b, Monday, f. 5a, Tuesday, f. 6a, Wednesday, f. 8b, Thursday, f. 10b, Friday, f. 11a).
2) Ff. 18a-19b: **Religious instruction as an introduction to the Pillars of Mystery [Aʿemād Meṣṭir]**, in Amharic [*Qāla hāymānot*], EMML 4048-4.
   (*Ba-sema Ab ... Neqaddem ṣeḥifa qāla hāymānot za-astagābe' ewwo liqāwent emenna maṣāḥeft qeddusāt ... (La-Krestiyān ka-tagbāra śegā wa-nafs asqaddemo hāymānoten mammār yeggabbāll ...)*
3) Ff. 19b-21b. **History of the Crucifixion**, in Amharic, apparently as an introduction to what follows.

4) Ff. 22a-36b: **The thirteen sufferings of the Cross [Ḥemāmāta Masqal]**, in Amharic, cf. EMML 4048-3.
5) Ff. 36b-59b: **Pillars of Mystery [A`emāda Meṣṭir]**, in Amharic, Roger Cowley (tr.), "An Ethiopian Orthodox Catechism on the 'Five Pillars of Mystery,'" *Sobornost*, London ser. 7, no. 4 (Winter-Spring 1977), p. 298-306. (Trinity, f. 36b; Incarnation, f. 41a; Baptism, f. 45b; Eucharist, f. 50a; Resurrection, f. 55a).

F. lab: pen trial and crude drawings of persons.
Decorative design, f. 2a.
– 19th cent.

EMML Pr. No. 4064

Church of Gāleyā Māryām, Giddā, Shoa

Ff. 5a-34a: **Epiphany ritual** (prayer of Severus of Antioch, f. 30a).
Varia: (1) note on people fined *dāfan* for cancelling church services, f. 1b; (2) unintelligible note concerning the governorate of *Qañ̃āzmāč* Walda Gabre'ēl, f. 1b; (3) excerpt from the *Gebra ḥemāmāt* (*laka ḫāyl ... ebnodi tā'os ...*), f. 3b; (4) *mesmāk* chant, apparently for the epiphany ritual, f. 3ab; (5) greeting to church, *Salām laki, Bēta Krestiyān emmeya*, f. 4a; (6) greeting to the Blessed Virgin, Chaîne no. 91, f. 4a; (7), hymn to Jesus Christ, *Sebḥāt laka, kama nenger kʷello sebḥatika*, taken from the hymn for the hours by Abbā Giyorgis, e.g. EMML 3617, f. 174b; and 4038-13, f. 4a; (8) hymn to God, *Kʷellomu śarāwita malā'ekt*, EMML 3672-v(6); 3813-vv (4), (6), ff. 34b-35b.
Decorative design, f. 5a.

EMML Pr. No. 4065

Church of Gāleyā Māryām, Giddā, Shoa

Ff. 1a-77b: **Mawāse't chants**, *AṢZ, pp. 529-604.*
Note of ownership by Kidāna Qāl and Berhāna Masqal, f. 77b.
Not well preserved.
– 17th/18th cent.

EMML Pr. No. 4066

Church of Zenqi Māryām, Abbečču (Angolalā?), Shoa

Ff. 4a-196b: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 151b; Song of Songs, f. 168a; Praises of Mary [*Weddāsē Māryām*], f. 177b; Gate of Light [*Anqaṣa Berhān*], f. 190b).
Varia: (1) hymn to the Blessed Virgin, Chaîne no. 292, incomplete, f. 2ab; (2) fragment of a hymn to the Blessed Virgin, unidentified, f. 3b.
Stamp, unidentified, ff. 54a, 61a (three times) and 62a.
Ff. 1a-2b and 196b-197b erased.
– 17th cent.

EMML Pr. No. 4067

Church of Zenqi Māryām, Abbečču (Angolalā), Shoa

Ff. 3a-168b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 125a; Song of Songs, f. 138b; Praises of Mary [*Weddāsē Māryām*], f. 145a; Gate of Light [*Anqaṣa Berhān*], f. 161a.
Varia: (1) *asmāt* prayer, insufficiently legible, f. 1a; (2) *asmāt* prayer against enemy, insufficiently legible, f. 2b; (3) greeting to the Archangel Raphael, f. 168b; (4) *asmāt* prayer to have dexterous hands (for writing and beating the drum?), insufficiently legible, f. 169b.
– 18th cent.

EMML Pr. No. 4068

Church of Čebsi Giyorgis, Abbečču, Shoa

Ff. 6a-149a: **Acts and Martyrdom [Gadl wa-sem‘] of St. George**, EMML 4031.
(1) Ff. 6a-8b: Homily by Theodotus of Ancyra on St. George.
(2) Ff. 9a-64b: Acts and Martyrdom of St. George.
(3) Ff. 65a-68b: Homily on the admirable patience of St. George in sufferings [*Maṣeḥafa ankero*].
(4) Ff. 68b-74a: Homily on the agreement of the feasts of St. George and the Blessed Virgin [*Maṣeḥafa aḫbero*].
(5) Ff. 74a-75a: Martyrdom of St. George of Alexandria, 7 *Ḫedār*, concluded with a hymn.
(6) F. 75ab: Synaxary entry for the consecration of the church of St. George in Lydda, concluded with greeting [*salām*].
(7) Ff. 75b-76a: Synaxary entry for the translation of the relics of St. George, 18 *Ṭerr*, concluded with greeting [*salām*].
(8) Ff. 76a-78b: Synaxary entry for the martyrdom of St. George, 23 *Miyāzyā*, concluded with greeting [*salām*].
(9) Ff. 78b-79a: Synaxary entry for Alexandra, 15 *Miyāzyā*, concluded with greeting [*salām*].
(10) F. 79ab: Synaxary entry for the translation of the body of St. George, 17 *Naḥasē*, concluded with greeting [*salām*], and the poetic colophon, *Za-aqrabku māḫelēta*.
(11) Ff. 80a-149a: Eighty-two miracles of St. George.
Varia: (1) conjugation of the verb *a’emara*, translated into Amharic, f. 1a; (2) fragment from the funeral ritual, *Maṣeḥafa genzat*, f. 2ab; (3) prayer of the copyist, f. 149a; (4) notes on the history of Ethiopia, prepared for the occasion of the 63rd birthday of Emperor Haile Selassie I, f. 149b.
Copied by Ḫāyla Māryām for Habta Iyyasus and his wife Walatta Māryām, f. 149a.
Note of ownership by (the church of) Čembesi (sic) Gigorgis, f. 149a.
– 1865-1913 (reign of Śāhla Māryām/Menelik, f. 79b).

EMML Pr. No. 4069

Church of Čebsi Giyorgis, Abbečču, Shoa

Ff. 1a-127b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 91b; Song of Songs, f. 101a; Praises of Mary [*Weddāsē Māryām*], f. 106b; Gate of Light [*Anqaṣa Berhān*], f. 124a).
Varia: (1) what seems to be record of income of grain for the Eucharistic bread [*magabbariyā*], insufficiently legible, f. 128a.
Decorative designs, ff. 1a, 58b and 62b.
Copied crudely by Habta Māryām, f. 127b.
– 19th/20th cent.

EMML Pr. No. 4070

Church of Č̣ebsi Giyorgis, Abbečču, Shoa

Ff. 1a-119a: **Missal**, EMML 4014 [*Maṣeḥafa qeddāsē*] (office prayers, f. 1a; ordinary of the Mass, f. 15b; Anaphoras of the Apostles, f. 42a, Our Lord Jesus Christ, f. 52a, Dioscorus, f. 55b, John Chrysostom, f. 58b, Our Lady Mary by Cyriacus of Behensā, f. 64a, James of Sarug, f. 72b, John Son of Thunder, f. 78a, Athanasius, f. 86a, Gregory (I), *Na' ākk*ʷ*eto*, f. 94b, Epiphanius, f. 99b, the 318 Orthodox Fathers, f. 104a, Basil, f. 111a.
Decorative design, f. 1a.
Copied by Gabra Giyorgis, f. 119a.
Note of ownership by (the church of) Č̣ebsi Giyorgis, *recto* of the first foreguard leaf and f. 121b.
– 1914 E.C. (= 1921/2 A.D.), f. 119a.

EMML Pr. No. 4071

Church of Č̣ebsi Giyorgis, Abbečču, Shoa

Ff. 1a-176a: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 1a; the book that came from Jerusalem, f. 9b; *asmāt* prayer, here prayer of penance, that God gave to Peter, f. 20b, bandlet of righteousness [*Lefāfa ṣedq*], f. 25a, prayer for the Journey to heaven [*Mangada samāy*], f. 31b; *asmāt* prayer that God gave to Peter, f. 75b; the story of the sinful woman who anointed Our Lord, f. 77a; the story of the wealthy/rich man who did not fear God, f. 81b; [*Mangada samāy*], f. 103a; homily for burial, f. 130a; homily by Abbā Salāmā on preparing oneself for death, f. 131a; blessing by Abbā Sāmu'ēl, f. 138b; Prayer, petition and supplication [*Ṣalot wa-se' lat wa-astabq*ʷ*e'ot*], f. 174a).
Varia: (1) *awāǧ*, "declaration", insufficiently legibly, probably land transaction, f. 171a; (2) inventory of church articles, including manuscripts, f. 171b; (3) land transaction, f. 172b; (4) land transaction (by will), f. 172b; (5) land transaction (by will), f. 172b; (6) land transaction (by agreement), f. 176b; (7) donation of vestment by the palace [*mangeśt*], f. 176b; (8) land transaction, ff. 176b-177b; (9) list of names (of the dead) for whom prayer is to be offered, f. 177ab (10) inventory of church articles, f. 177b; (11) inventory of church articles, including manuscripts, f. 178a; (12) transaction of a manuscript, f. 179a; (13) note concerning certain transaction, insufficiently legible, f. 179b.
Decorative design, f. 1a and 172a.
Note of ownership by (the church of) Č̣embesi (sic) Giyorgis, *recto* of the second foreguard leaf.
The notes (ff. 172b and 178a) indicate that the name of the church is Lač̣agabi.
Copied by Habta Māryām for Walatta Māryām and her husband Habta Iyyasus, f. 171a.
– 10 *Naḥasē*, 1904 E.C. (= 16 August 1911 A.D.), f. 173b.

EMML Pr. No. 4072

Church of Č̣ebsi Giyorgis, Abbečču, Shoa

Ff. 1a-41b: **Scriptural reading**, incomplete at the end.
Many folios are stained with water.
– 19th cent.

EMML Pr. No. 4073

Church of Čebsi Giyorgis, Abbečču, Shoa

1) Ff. 4a-56b: **Miracles of Mary**, Cerulli, *Il libro* (introductory rite from Mu'allaqā, ff. 4a-8a, 1b-2b and 8a-9a; introductory exhortation, f. 9b; hymn to the Blessed Virgin, *Esagged laki, o-Egza' eteya Māryām, emmu la-Iyyasus Krestos*, f. 11b; hymn to the Blessed Virgin, Chaîne no. 338, f. 12b; thirty-three numbered miracles, each concluded with a rhyming hymn, f. 15a).
2) F. 57ab: **Hymn to the Blessed Virgin**, erased.
3) Ff. 57b-59a: **Two miracles of the Archangel Michael.**
4) F. 59ab: **One miracle of the Archangel Gabriel.**
5) Ff. 51a-83a: **The four homilies of Zar'a Yā'eqob to be read before the miracles of Mary [Rā'eya ta'ammer].**
   (1) Dual Virginity of Mary, f. 51a.
   (2) Christian Baptism, f. 68a.
   (3) Almsgiving, f. 73a.
   (4) Agreement of the Eighty-One Canonical Scriptures, f. 76b.
6) Ff. 85a-87b: **Two miracles of Jesus.**
7) Ff. 87b-88a: **One miracle of the Trinity.**
8) Ff. 90a-92b: **Three miracles of St. George.**
9) F. 93ab: **One miracle of Jesus.**

Varia: (1) inventory of church articles, including manuscripts, f. 60a; (2) blessing, *Nawā baggeʿu*, f. 60b; (3) Jn. 19, 25-27, f. 83b; (3) hymn to the Blessed Virgin, Chaîne no. 336; fragment of a hymn to the Blessed Virgin, f. 89a; (4) inventories of church articles, f. 90b; (5) poorly legible notes in Amharic, f. 93b.

Miniatures (all crude): (1) Mary saving the cannibal, f. 3a; (2) Crucifixion, f. 3b; (3) Madonna and Child, flanked by two angels, f. 14a; (4) Our Lord enthroned, f. 14b; (5) the Trinity, f. 88b; (6) St. George killing the dragon, f. 89b.

Decorative design, f. 61a.

Copied crudely (except for ff. 61a-83a) by Habta Māryām (for Habta Wald and his wife Walatta Wald Ḫāyla Śellāsē), f. 56b, Gabra Giyorgis (for Walda Madḫen), f. 83a, and by Ḫāyla Śellāsē (for Gabra Kidān and Amata Giyorgis, f. 88a.

The colophon on f. 89a lists the family members and close relatives of the owner, Gabra Kidān.

– 19th cent.

EMML Pr. No. 4074

Church of Aṭurā Mikā'ēl, Abbečču, Shoa

Ff. 3a-99a: **Homiliary for the monthly feast of the Archangel Michael [Dersāna Mikā'ēl]** (*Ḫedār*: homily by Damātēwos, f. 3a, miracle, f. 9b, synaxary entry, f. 10b, greeting, f. 11a; *Tāḫśāś*: homily on Dorotheus and Theopista, f. 11b, miracle, f. 16b, synaxary entry, f. 17b, greeting, f. 18a; *Ṭerr*: homily on the world of spirits, f. 18a, miracle, f. 27b, synaxary entry, f. 28b, greeting, f. 29a; *Yakkātit*: homily about the man who prayed for help but did not engage himself in any work, f. 29a, miracle, f. 32b, synaxary entry, f. 33b, greeting, f. 34a; *Maggābit*: homily by the archbishop of Antioch, f. 34a, miracle f. 49a, synaxary entry, f. 51b, greeting, f. 51b; *Miyāzyā*: homily by *Retuʿa Hāymānot*, f. 51b, miracle, f. 56a, synaxary entry, f. 58b, greeting, f. 59a; *Genbot*: homily by John [Yoḥannes], Bishop of Ethiopia, f. 59a, miracle, f. 60b, synaxary entry, f. 63a, greeting, f. 63b; *Sanē*: homily by John [Yoḥannes], Bishop of Aksum, f. 64a, miracle, f. 70a, synaxary entry, f. 72a, greeting, f. 73a, *Ḥamlē*: homily by Bishop John [Yoḥannes], on the wicked wealthy man and the poor generous man (father

of Talāson), f. 73b, miracle, f. 77a, synaxary entry, f. 79a, greeting, f. 79b; *Naḥasē*: homily dealing with the book that came from Jerusalem, f. 79b, miracle, f. 83a, synaxary entry, f. 88a, greeting, f. 88b; *Maskaram*: homily on not worshipping other gods, f. 88b, miracle, f. 91a, synaxary entry, f. 92a, greeting, f. 92b, *Ṭeqemt*: homily on the man who could not pay his debt, f. 92b, miracle, f. 95b, synaxary entry, f. 98b, greeting, f. 99a).

Varia: (1) note stating that the monthly feast of the Archangel Michael is ordained to be honored like Sunday, f. 99a; (2) note stating that the land belonging to Ato Sayfu has been granted to (the church of) Mikā'ēl for *Sa'atāt* service, f. 99a; (3) varia (2) copied again, f. 99b; (4) names of witnesses and a judge, f. 99b; (5) inventory of church articles, including manuscripts, made in 1895 E.C. (1902/3 A.D.), f. 99b; (6) church articles loaned out to some officials, f. 100a; (7) inventory of church articles, including manuscripts, made on 5 *Tāḫśāś* 1923 E.C. (= 14 December 1930 A.D.), f. 100a; (8) record of income from vow, f. 100a; (9) three rhyming hymns (*qenē*?) for the Archangel Michael, f. 100b.

Decorative design, f. 3a.

Copied beautifully for the church by Walda Rufā'ēl as arranged by Tasfā Iyyasus, f. 99a.

– 1775-1809 (prayer for Tēwoderos [of Shoa], f. 99a and *passim*).

EMML Pr. No. 4075

Church of Aṭurā Mikā'ēl, Abbečču, Shoa

Ff. 3a-172b: **Four Gospels**, EMML 4040 (introduction to Four Gospels, f. 3a; the letter of Eusebius to Carpianus, f. 9a; agreement of the Four Gospels [*Geṣṣāwē śer'at*]. f. 9b; tables of Eusebian canons, f. 10b; Matthew, f. 17a, conclusion, f. 57a; introduction to Mark, f. 57a, Mark, f. 58a, conclusion, f. 85b; introduction to Luke, f. 85b; index of pericope for Matthew, f. 86b; Luke, f. 88a, conclusion, f. 132b; John, f. 134a, conclusion, f. 172b).

Varia: (1) land transaction, f. 2a.

Copied by Arka Śellus for Sofoneyā as arranged by Walda Iyyasus, f. 172b.

– 18th cent.

EMML Pr. No. 4076

Church of Aṭurā Mikā'ēl, Abbečču, Shoa

Ff. 4a-138b: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 110a; Song of Songs, f. 121a; Praises of Mary [*Weddāsē Māryām*], f. 127a; Gate of Light [*Anqaṣa Berhān*], f. 134b).

Varia: (1) one miracle of Abuna Gabra Manfas Qeddus, the man who denied God and all the saints but not Abuna Gabra Manfas Qeddus, ff. 2a-3a; (2) hymn to Abuna Gabra Manfas Qeddus, f. 3a; (3) greeting [*salām*] to the Guardian Angel, f. 3b; (4) *asmāt* prayer, erased, f. 136a; (5) table blessing [*sa' alnāka*], f. 136ab.

Crude drawing of persons and animals, f. 3a.

– 17th cent.

EMML Pr. No. 4077

Church of Aṭurā Mikā'ēl, Abbečču, Shoa

Ff. 3a-167b: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 3a; the book that came from Jerusalem, f. 8b; prayer of penance [i.e. *asmāt*] that God gave to Peter, f. 23b; prayer for the Journey to heaven [*Mangada samāy*], f. 25b; homily by Abbā Salāmā about preparing oneself for

death, f. 46a; prayer, petition and supplication, f. 105b; the story of the sinful woman who anointed Our Lord, f. 110b; the story of the wealthy/rich man who did not fear God, f. 114b; homily by James of Sarug about priests and deacons who died, f. 127b; blessing by Abbā Sāmu'ēl, f. 138b; Bandlet of Righteousness [*Lefāfa ṣedq*], f. 157a).

Varia: (1) one miracle of Mary, f. 157b.

Note of donation of the manuscript by *Grāzmāč* Wandemmāgañña hu with baptismal name Walda Qirqos, f. 167b.

Copied in different hands.

– 19th cent.

EMML Pr. No. 4078

Church of Aṭurā Mikā'ēl, Abbečču, Shoa

Ff. 3a-157a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 125b; Song of Songs; f. 138a; Praises of Mary [*Weddāsē Māryām*], f. 145a; Gate of Light [*Anqaṣa Berhān*], f. 154a.)

Varia: (1) *asmāt* prayer for the dexterity of the hand in beating the drum, f. 158a; (2) *asmāt* prayer against hail, insufficiently legible, copied from varia (3), f. 158a; (3) *asmāt* prayer against hail, f. 158a; (4) hymn to God, insufficiently legible, f. 158b.

Decorative designs, ff. 3a, 125b.

– 1755-1769 (reign of Iyyo'as, f. 144b).

EMML Pr. No. 4079

Church of Aṭurā Mikā'ēl, Abbečču, Shoa

1) Ff. 3a-85b: **Miracles of Mary**, Cerulli, *Il libro* (introductory rite from Mu'allaqā, f. 3a; Seventy-three miracles, f. 9a; hymn to Mary, Chaîne no. 336/338, f. 84b).
2) Ff. 85b-100b: **Scriptural reading.**
3) F. 101ab: **One miracle of Jesus Christ.**
4) Ff. 101b-103a: **Three miracles of the Archangel Michael.**
5) F. 103ab: **Hymn to Jesus Christ,** *Iyyasus Krestos, ṭe'uma sem la-za-yeṣē[wwe]'o.*
6) Ff. 103b-105: **Introductory exhortation to the miracle of Mary.**

Copied in different hands, including that of Tasfā Iyyasus (f. 101b) for Sofoneyās (f. 83a), Tēwoderos (f. 85b), Habta Māryām (f. 101a), Walda Iyyasus (103a), and Gabra Śellāsē, f. 105a.

– 19th cent.

HMML Pr. No. 4080

Church of Aṭurā Mikā'el, Abbečču, Shoa

1) Ff. 2a-135a: **Missal [Maṣeḥafa qeddāsē]**, EMML 4014 (office prayers, f. 2a; ordinary of the Mass, f. 21a, Anaphoras of the Apostles, f. 47a, Our Lord Jesus Christ, f. 60a, Dioscorus, f. 63b, John Chrysostom, f. 66b, Our Lady Mary by Cyriacus, f. 72b, James of Sarug, f. 82b, John Son of Thunder, f. 87b, the 318 Orthodox Fathers, f. 96a, Epiphanius, f. 103b, Gregory (I), *Na' akk"eto*, f. 108b, Athanasius, f. 114a, Basil, f. 123b; Scriptural reading, f. 131b).
2) Ff. 135b-137a: **Eucharistic hymn [Māḫebara me'emanān]**, traditionally titled *Malke'a q"erbān*, EMML 5115, f. 102a, cf. Dillmann, *Chrest.*, pp. 131-139.

Varia: (1) Note on land holding, insufficiently legible, f. 1b; (2) calendar of the Apostles and Evangelists, f. 135b.

Copied beautifully by Walda Amlāk for Gabra Ḥeywat, f. 135a.
- 1769 (prayer for Patriarch John XVIII [1769-1796], metropolitan Yoḥannes [1764-1769], f. 35a and *passim*, and Emperor Iyyo'as [1755-1769], f. 54a and *passim*).

EMML Pr. No. 4081

Church of Aṭurā Mikā'el, Abbečču, Shoa

Ff. 1a-148a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 111b; Song of Songs, f. 125a; Praises of Mary [*Weddāsē Māryām*], f. 132; Gate of Light [*Anqaṣa Berhān*], f. 143a).
Varia: (1) *asmāt* prayer against eye illness and headache, ff. 148b-149a; (2) petition of the copyist to pray for him, f. 149a; (3) excerpts from Song of Songs, f. 149b.
Many folios are darkened and f. 25 effaced.
- 19th cent.

EMML Pr. No. 4082

Church of Aṭurā Mikā'ēl, Abbečču, Shoa

Parchment, 17.5 x 15.5 cm., 95ff, 2 cols, 18 (ff. 3a-12b: 17) lines, 18th/19th cent.

DERSĀNA MIKĀ'ĒL – MIRACLES OF THE ARCHANGEL MICHAEL

1) Ff. 3a-36a: **Homiliary in honor of the Archangel Michael [Dersāna Mikā'ēl]**, EMML 4017.
   (1) Ff. 3a-14a: Anonymous homily reviewing the missions of the Archangel Michael, EMML 1835, ff 3a-15b.
   (Ba-sema Ab ... Dersān za-Mikā'ēl liqa malā'ekt re'esomu la-ḫaylāta samāy tegʷehān mal'aka śerawihomu la-berhānāweyān ella śe'ulān ...)
   (2) Ff. 14a-20b: Homily by Damātēwos of Alexandria on the glory of the Archangel Michael, EMML 1763, ff. 69a-72b.
   (Ba-sema Ab ... Dersāna nagar za-qeddus Damāteyos ...(f. 14b) *... Yāre'eyanna ḫayla wa-mankera za-wahabo Egʷ be'la wa-kebra ... amēn. Awlogeson, 'ābiyy ba'al lana yom, o-fequrāneya, netgābā' netfaśśāḥ...)*
   (3) Ff. 20b-28a: Homily by Damātēwos of Alexandria, copied again with few textual differences.
   (Ba-sema Ab ... Dersān za-qeddus wa-beẓu' Damātēwos ... za-yetnabbab ba-ba'ala liqa malā'ekt Mikā'ēl. Wa-yāre'eyanna Egʷ ... amēn. 'Abiyy ḫayl we'etu, o-fequrāneya, netgābā' wa-netfēśśāḥ (sic) wa-nā'ref...)
   (4) Ff. 28a-36a: Anonymous homily on the spiritual world (by Retu'a Hāymānot), designated usually for the month of *Ṭerr* and sometimes for *Miyāzyā*.
   (Sellus za-iyyetlēllay 'eruy za-iyyessēddaq...)
2) Ff. 36b-94a: **Miracles of (and homilies about) the Archangel Michael**. cf. EMML 1835, ff. 16a-62a.
   1. How the angel helped Sts. Andrew and Bartholomew, f. 36b.
   2. How the angel helped Sts. Matthias and Andrew, f. 37a.
   3. The people of Syria who placed a naked prostitute at the gate of their city to scare away Sts. Peter and Thaddeus, f. 38b.
   4. How the angel was sent to destroy the evil spirit in response to the prayers of Sts. Peter and Andrew, f. 39a.
   5. How St. Michael was sent by the Lord to raise St. George from the dead, f. 39b.
   6. How the angel blinded Diocletian when he ordered the destruction of the church of St. George in Galilee, f. 40a.

7. How the Archangel Michael helped Sts. Theodore the Anatolian and Claudius, f. 41a.
8. How the angel extinguished the fire that was to burn Mercurius the Martyr, f. 41a.
9. How the angel made water spring up in the Church of St. Menas when the churchgoers were thirsty, f. 42a.
10. How the angel encouraged Abaskiron in his combat, f. 43a.
11. How the angel appeared to Abbā Nob, when the child was in prison, to strengthen him in his combat, f. 43b.
12. How the angel crowned Abbā Nob at the end of his martyrdom, f. 44b.
13. How the angel released Abbā Nob from his imprisonment, f. 45a.
14. How the angel encouraged Abbā Nob to stand firm in his faith, f. 46b.
15. The preceding miracle continues, f. 48a.
16. The preceding miracle continues, f. 48b.
17. The preceding miracle continues, f. 49b.
18. How the angel took to heaven the soul of Abakerazun, f. 50a.
19. How Our Lord Jesus Christ baptized Christina, f. 51a
    (*Ta' ammerihu ... za-kama rad' a la-Qereṣtinā samā'ī wa-aṭmaqā ... amēn. Wa-naṣṣarat Qereṣtinā westa samāy wa-ṣallayat enza tebl ...*)
20. How the angel strengthened Abbā Hērudā, f. 52a.
21. How the angel helped Giyorgis Ḥaddis, f. 52b.
22. How the angel helped again Giyorgis Ḥaddis, f. 53b.
23. How the angel helped Giyorgis Ḥaddis for the third time, f. 54b.
24. How the angel helped Giyorgis Ḥaddis for the fourth time, f. 55a.
25. How the angel took Basilides to the third heaven, f. 56a.
26. How the angel baptized Basilides in the river of life [*falaga ḥeywat*], f. 57a.
27. How the angel appeared to Basilides and untied his hands when he was taken captive by boat to North Africa, f. 58a.
28. How the angel delivered Basilides from the wheel on which he had been hanged, f. 59a.
29. Homily on the importance of celebrating the feast days of the Archangels (and of the Virgin Mary), f. 60a.
    (*Seme'u kʷellekemu ḥezba krestiyān mahayyemnān itāstanā' u (sic) gabira tazkāromu wa-gabira ba'alomu la-ellu ʕ̱ liqāna malā' ekt ...*)
30. Homily on the importance of celebrating the feast days of the Archangel Michael, f. 64a.
    (*Wa-ye' ezēni seme'u , o-a[ḫa]weya wa-fequrāneya, 'ebaya ḫaylo wa-mankero za-gabra liqa malā' ekt ...*)
31. How God created and arranged his creation, f. 67a.
    (... (f. 67b) ... *amēn. Yebē 'abiyy we' etu Egˮ sebbuḥ wa-ṭeqqa le'ul. Yebē kʷellu feṭrat ...*)
32. The Egyptians whose boat was troubled by a strong wind, f. 67b.
33. The peasant who was told by the angel in a dream to go fishing, f. 68b.
34. The peasant who once neglected the feast of St. Michael, f. 69a.
35. The generous man who became a paralytic, f. 70a.
36. The rich woman who spent all her money on physicians who could not cure her skin disease [*zelgāśē*], f. 71a.
37. The rich pagan from Rome who hired a Christian to serve him, f. 72b.
38. The nobleman from Rome whose wife was sterile, f. 74a.
39. The sick Jew who was healed in the new church, f. 75b.
40. The man with evil spirit who came to the church of St. Michael during the consecration of the church, f. 77a.
41. The blind man whose sight was restored, f. 78a.
42. The lazy man who used to pray before the icon of the angel, asking for the fulfillment of his needs, f. 78b.

43. The rich family of Dorotheus and Theopista, f. 80b.
44. Homily (here, miracle) by Yoḥannes, Bishop of Ethiopia who came after Abbā Salāmā (! other sources have, after Yesḥaq), f. 86b.
    (... *Amen. Wa-kona ba-mawā'ela Arqādēwos* ...).
45. Homily (here, miracle) by Yoḥannes, Bishop of Aksum, f. 88a.
    (... *Wa-hallo ʾl makʷannen ba-we' etu hagar, 'ābiyy wa-retu' hāymānotu za-semu Astarnāqos za-Qileqeyā wa-sema be' esitu Afomeyā* ...)

Varia: (1) another copy of the first seven lines of f. 3a, col. 1, in a very crude hand, f. 1a; (2) hymn for the crucifixion, *Laka ḫāyl wa-kebr wa-sebḥat*, f. 94b.
Decorative design, f. 3a.
Note of ownership by (the church of) Aṭurā Mikā'ēl, f. 1a.
Copied by Walda Giyorgis for Aṣma Giyorgis, f. 94a and *passim*.
Ff. 31b-32a filmed twice.
Ff. 1b-2b and 95ab blank save for scrawls.

EMML Pr. No. 4083

Church of Aṭurā Mikā'ēl, Abbečču, Shoa

Ff. 1a-43a: **Horologium for the day hours [Sa' atāt za-ma' alt]**, incomplete at the end (*Matins*, f. 1a; *Tierce*, f. 9a; *Sext*, f. 17b; *None*,. f. 23b; *Vespers*, f. 33a).
Ff. 43b-46b contains pen trials in different crude hands.
– 19th cent.

EMML Pr. No. 4084

Church of Aṭurā Mikā'ēl, Abbečču, Shoa

Ff. 3a-43a: **Epiphany ritual** (prayer of Severus of Antioch for the consecration of the water, f. 37a).
Copied by Śāhla Giyorgis.
– 1904 E.C. (= 1911/12 A.D.), f. 43a.

EMML Pr. No. 4085

Church of Waramo Mikā'ēl, Ankobarr, Shoa

Ff. 1a-156b: **Funeral ritual (Maṣeḥafa genzat]**, ff. 153a-156b being in Amharic (on what to do when someone dies, f. 1a; homily by Athanasius about death, f. 9a; the book that came from Jerusalem, f. 14b; the story of the rich man who did not fear God, f. 22a; homily to be read for all the dead, f. 23b; bandlet of righteousness [*Lefāfa ṣedq*], f. 25b; prayer for the journey to heaven [*Mangada samāy*], f. 30a; homily by James of Sarug about priests and deacons that died, f. 31b; prayer of penitence [*asmāt*] which God gave to Peter, f. 64a; history of the book that came from Jerusalem, f. 97a; homily by Abbā Salāmā on preparing oneself for death, f. 100a; blessing by Abuna Sāmu'ēl, f. 125a; homily by Abbā Salāmā on preparing oneself for death, in Amharic, f. 153a).
Holy pictures: (1) Our Lord giving communion to a child, *verso* of the first foreguard leaf.
Donated to the church of Waramo Mikā'ēl by *Wayzaro* Wasan Yallaš, daughter of *Negus* Walda Giyorgis, f. 151b.
Stamp of *Wayzaro* Wasan Yallaš (forged in 1909 E.C. [=1916/7 A.D.], ff. 1a, 5a, 151b (twice) and 156b.
Stamp of (*Negus*) Walda Giyorgis, f. 151b.
– 1881-1889 (metropolitanate of Ṗēṭros, f. 39b and *passim*).

EMML Pr. No. 4086

Church of Waramo Mikā'ēl, Ankobarr, Shoa

1) Ff. 3a-85b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]**, with the usual homilies, miracles, synaxary entries and greetings [*Salām*] of each month, EMML 4017 (*Ḫedār*, f. 3a; *Tāḫśāś*, f. 13a; *Ṭerr*, f. 20b; *Yakkātit*, f. 31a; *Maggābit*, f. 36a; *Miyāzyā*, f. 50a; *Genbot*, f. 56a; *Sanē*, f. 59b; *Ḥamlē*, f. 67a; *Naḥāsē*, f. 71b, *Maskaram*, f. 78a; *Ṭeqemt*, f. 81a).
2) Ff. 87a-90b: **Image [Malke'] of the Archangel Michael**, Chaîne no. 5.
3) Ff. 91a-92b: **Image of Mary Zion [Malke'a Māryām Ṣeyon]**, EMML 1220-2; 1757-25.
4) Ff. 92b-94b: **Image of Sunday Sabbath [Malke'a Sanbata Krestiyān]**, Chaîne no. 170.

Varia: (1) lucky and unlucky days of the year [*Ḥassāba ṣene't wa-ṣenṣent*], copied clearly, f. 86b; (2) calendar for the Apostles and Evangelists, f. 86b; (3) fragment of the image [*malke'*] of St. George, Chaîne no. 147, f. 96a.

Miniatures: (1) an angel (Archangel Michael?), f. 1a; (2) St. George (?) killing the dragon, f. 2a; (3) hand cross, f. 2b; (4) an angel (Archangel Michael?), f. 12b; (5) Archangel Michael, f. 85b; (6) Archangel Gabriel, unfinished, f. 86a; (7) St. George killing the dragon, f. 94b; (8) Madonna and Child flanked by the Archangels Michael and Gabriel, f. 95a; (9) St. George (caption, St. Michael) killing the dragon, in a crude hand, f. 95b; (10) a horse, unfinished, f. 96a.

Decorative designs, ff. 3a, 35b and 91a.

Copied for Zayoḥannes, son of Ergata Qāl and Abroqseyā, f. 85b, brothers and a sister of the owners: Ammeḫa Giyorgis, Walda Giyorgis, Walda Yoḥannes, Aṣqa Yoḥannes, Walda Yonā and Walatta Nob, f. 85b.

- 19th cent.

EMML Pr. No. 4087

Church of Waramo Mikā'ēl, Ankobarr, Shoa

Ff. 2a-169b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 127b; Song of Songs, f. 140b; Praises of Mary [*Weddāsē Māryām*], f. 148b; Gate of Light [*Anqaṣa Berhān*], f. 161b; the Angels Praise Mary [*Yewēddesewwā*], Chaîne no. 388, f. 167b).

Decorative designs, ff. 2a, 9a, 16b, 24b, 35a, 43a, 49a, 58b, 70a, 78b, 84b, 98a, 111a, 114b, 121a, 127b, 140b and 148b.

- 19th cent.

EMML Pr. No. 4088

Church of Waramo Mikā'ēl, Ankobarr, Shoa

Ff. 3a-137a: **Egzi'abḥēr nagśa hymns ascribed to Zar'a Yā'eqob (1434-1468)**, compiled by "Our King Takla Giyorgis, Son of Dāwit" (f. 3a), Getatchew, *Nägś*, p. 29.

(... *Ṣaḥafna ba-za-nezzēkkar māḫelēta Egzi' abḥēr nagśa ... za- 'āstagābe'ā neguśena Takla Giyorgis walda Dāwit...*)

(*Ḫedār*, f. 4a; *Tāḫśāś*, f. 17b; *Ṭerr*, f. 31a; *Yakkātit*, f. 43b; *Maggābit*, f. 49a; *Miyāzyā*, f. 58a; *Genbot*, f. 72a; *Sanē*, f. 80b; *Ḥamlē*, f. 88b; *Naḥāsē*, f. 97b; *Ṗāg"mēn*, f. 109b; *Maskaram*, f. 111b; *Ṭeqemt*, f. 120a; *Ḫedār*, f. 129b).

Varia: (1) Praises of Mary [*Weddāsē Māryām*] for Monday, incomplete at the end, ff. 1a-2b;
(2) introductory hymn of the *Egzi' abḥēr nagśa*, ff. 137b- 138b.
Copied in different hands.
– 18th and 19th cent.

EMML Pr. No. 4089

Church of Waramo Mikā'ēl, Ankobarr, Shoa

1) Ff. 1a-8a: **Image [Malkeʿ] of the Trinity**, Chaîne no. 20.
2) Ff. 8a-12b: **Image [Malkeʿ] of Jesus Christ**, Chaîne no. 125.
3) Ff. 12b-20a: **Image [Malkeʿ] of Jesus Christ**, Chaîne no. 123.
4) Ff. 20a-29b: **Image [Malkeʿ] of Mary**, Chaîne no. 220.
5) Ff. 29b-37a: **Image of the Pact of Mercy [Malkeʿa Kidāna Meḥrat]**, Chaîne no. 362.
6) Ff. 37a-39b: **Image of the Assumption [Malkeʿa Felsatā]**, Chaîne no. 213, incomplete at the end.
7) F. 40ab: See entry 15 below.
8) F. 41a: **End of unidentified hymn to Mary.**
(la-ze ṣaloteya ba-aʿezāna manfas ṣelewi/la-ʿālama ʿālam meslēna ḥallewi).
9) Ff. 41a-48b: **Lamentation of the Virgin [Saqoqāwa Dengel]**, Chaîne no. 268., and P. C. Hayoz, *Portrait de Marie. Complainte de la Vierege,* Fribourg 1956.
10) Ff. 49b-55a: **Hymn to the Blessed Virgin,** *Akkonu be' esi*, Chaîne no. 327.
11) Ff. 55a-58b: **Image of Mary Eden [Malkeʿa Ēdom]**, Chaîne no. 221.
12) Ff. 58b-59b, and 92a-92b bis, **Image of the Icon [O-reḫreḫta ḥellinā]**, Chaîne no. 368, incomplete at the end.
13) Ff. 60a-64a: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246.
14) Ff. 64a-65b: **Image [Malkeʿ] of the Archangel Raphael**, begins as in Chaîne no. 131/215, but a different composition, incomplete at the end.
15) Ff. 93ab, 66ab, 40ab and 67a-71b: **Image [Malkeʿ] of Takla Hāymānot**, Chaîne no. 211, incomplete at the beginning.
16) Ff. 71b-74a: **Image [Malkeʿ] of Gabra Manfas Qeddus**, Chaîne no. 196.
17) Ff. 74a-77b: **Image [Malkeʿ] of Kiros**, EMML 2107-4.
18) Ff. 77b-82b: **Image [Malkeʿ] of Aragāwi/Zamikā'ēl**, Chaîne no. 278.
19) Ff. 82b-91b: **Image [Malkeʿ] of St. George**, Chaîne no. 147.
20) Ff. 91b and 94a-98a: **Image [Malkeʿ] of John the Baptist**, Chaîne no. 279.
21) Ff. 98a-103: **Image [Malkeʿ] of the Apostles.**
(Em-afa lebbunā nā (sic) za-waṣ' u lessānāta ṭebab wa-qāl/ṣelmata ḥellināya yebrāh ba-maṣeḥētomu ṣedul/Ḥawāreyāta Krestos ... Salām la-zekra semekemu em-qedma (f. 98b) *ʿālamāt za-taṭabṭaba ...)*

Varia: (1) fragment of an image [*malkeʿ*] of the Archangel Michael (*Salām la-lessā[ne]ka mazmura qeddāsē ba-nabalbāl ...*), f. 103b.
Copied for Sofoneyās, f. 37a and *passim*.
– 18th cent.

EMML Pr. No. 4090

Church of Qirqos Iyyasus, Abbečču, Shoa

Parchment, 30 x 25 cm, 209 ff (f. 208 being half a leaf), 2 cols., 23-25 lines, 1434-1468 (reign of Zar'a Yā'eqob, f. 1a).

FOUR GOSPELS

Ff. 1ab, and 6a-208a: **Four Gospels [Arbā' ettu Wangēlāt].**

(1) F. 1ab: Eusebian canon, incomplete at the beginning and at the end.
(2) Ff. 6a-68b: Gospel of Matthew.
(3) Ff. 68b-103a: Gospel of Mark (index of pericope, ff. 68b-69a; text of the Gospel, f. 70a).
(4) Ff. 103b-162a: Gospel of Luke (index of pericope, f. 103b; text of the Gospel, f. 104a).
(5) Ff. 162a-208a: Gospel of John (index of pericope, text of the Gospel, f. 163a).
(6) F. 208a: Notes on the Four Gospels.

Varia:

(1) Ff. 2a-5b: Mat. 1,1-4, 8, 19th cent.
(2) Ff. 69a and 162b: Hymn for the crucifixion, 16th cent.
(Ba-ḫ na' ammen na' ammen ḥemāmo la-za-iyyahammem. Regzata gabohu na' ammen ...)
(3) F. 162b: Prayer to protect domestic animals from wild animals, in Amharic and Ge'ez, in the hand of varia (2) above, poorly legible.
(Ṣalota mastāhdart. Žeb gāmmāmmā, namr ṣefrāmmā, anbasā ṭersāmmā, qabaro enkukučča ...)

Decorative designs, ff. 2a, 6a, 70a, 103a, 104a and 163a.
Note of ownership by Wald[a] Tenśā'ē, f. 162b and by (the church of) Abbečču Qirqos Iyyasus, f. 209.
Many folios, especially ff. 1a, 100b-101b, 120ab and 207ab, are darkened, and many folios, especially ff. 6a-7a and 27b-41a, are stained with water.
Ff. 69b and 208b blank.
Ff. 14b-15a, 40b-41a, 100b-101a, 118b-119a, 131b-132b, 143b-144a, 194b-195a and 201b-202b filmed twice.

EMML Pr. No. 4091

Church of Qirqos Iyyasus, Abbečču, Shoa

Ff. 3a-71b: **Miracles of Mary** (introductory rite from Mu'allaqē, f. 3a; hymn to the Blessed Virgin Mary, *Esagged laki*, Chaîne no. 336/338, f. 8a; sixty-four miracles with the hymn *Akkonu be' esi*, Chaîne no. 327, f. 9a).
Varia: (1) Land transactions, f. 1a.
Note of ownership by (the church of) Qirqos Iyyasus, f. 3a.
Copied for Habta Wald (prayer for him, f. 9a and *passim*).
– Early 20th cent.

EMML Pr. No. 4092

Church of Qirqos Iyyasus, Abbečču, Shoa

Ff. 9a-83a: **Miracles of Jesus [Maṣeḥafa Ela' atqarfā].**
Varia: (1) excerpt from the book of the miracles of Jesus, in a crude hand, ff. 2a-4b.
Note of ownership by (the church of) Qirqos Iyyasus, f. 83b.
Copied by Zēnā Gabre'ēl, f. 83a.
– 19th/20th.

EMML Pr. No. 4093

Church of Qirqos Iyyasus, Abbečču, Shoa

Ff. 3a-173a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 138b; Song of Songs, f. 152b; Praises of Mary [*Weddāsē Māryām*], f. 160b; Gate of Light [*Anqaṣā Berhān*], incomplete at the end, f. 172a).
Decorative designs, ff. 3a and 37b.
– 20th cent.

EMML Pr. No. 4094

(Microfilm not received)

EMML Pr. No. 4095

Private Library of Marigētā Ḫāylē Berhāna, Ankobarr, Shoa

Ff. 2a-89a: **Ṣoma degg^{w}ā**, cf. Velat, *Ṣoma Deggua* (*Za-warada*, f. 2a; *Qeddest*, f. 16b; *Mek^{w}rāb*, f. 25a; *Maṣag^{w}e‘*, f. 35b; *Dabra Zayt*, f. 45a; *Gabr ḫēr*, f. 61a; *Niqodimos*, f. 71a; *Hośā‘nā*, f. 82a).
Varia: (1) supplementary chants, ff. 1b and 96a-98a.
Note of ownership by *Mar(i)gētā* Ḫāylē Berhāna, f. 1a.
– 20th cent.

EMML Pr. No. 4096

Private Library of Marigētā Ḫāylē Berhāna, Ankobarr, Shoa

1) Ff. 1a-42a: **Zemmārē chants**, *AṢZ*, pp. 401-527.
2) Ff. 45a-197a: **Ziq chants**, *AṢZ*, 249-373.
Varia: (1) supplementary chants, f. 201b.
Decorative designs, ff. 1a and 45a.
Note of ownership by Ḫāyla Māryām / Ḫāylē Berhāna, *recto* of the second foreguard leaf and f. 197a, and by (the church of) Sāllābbeyya Giyorgis, *recto* of the fifth foreguard leaf.
– 1950 E.C. (= 1957/8 A.D.), f. 197a.

EMML Pr. Nos. 4097-4105

(Microfilms not received)

EMML Pr. No. 4106

Private Library of ‘Ālama Warq, Ankobarr, Shoa

1) Ff. 5a-59b: **Prayer of Moses (asmāt) which saved him from Pharaoh**, BL Add. 24,996, f. 11b, Wright (B.M.) CLXIX, 2, p. 112; EMML 1143, 2, concluded with Ps. 67 (68), f. 42b, Ps 108(109), f. 49b, Ps 58 (59), f. 54a and Ps 151, f. 58a.

(*Ba-sema Ab ... Ṣalota Musē nenaggerakkemu neḫna ba-za-deḫna Musē em-edēhu la-Far'on ...* (f. 5b)*... wa-qadimu-ssa warada Gabre'ēl mal'ak wa-yebēlo itefrāḫ Musē ...*), f. 5a.
(*Wa-kā'ba ṣallaya Musē wa-yebē, ba-sema Ab wa-Wald wa-Manfas Qeddus ʾIʾ Amlā*(f. 29a)*k habanni Egzi'o ekaśśet afuya ba-lebb retu' ...*) f. 28b.
(*... Wa-a*(f. 41b)*wṣe'o Eg" la-Musē em-beḥēra Gebṣ wa-angaśo diba daqiqa ʾOʾ-ēl wa-awraso medra Iteyoppeyā...*), f. 41a.

2) Ff. 60a-61b: **Asmāt prayer against the snare of sorcerers.**
(*Ba-sema Ab ... Ṣalot ba-enta maśgarta mas (sic) budā wa-zār wellāǧ wa-qammāññā ...*), f. 60a.
(*Wa-tebē Māryām, Fēsēlēmēwos qursbeyā'ēl ...*), f. 61a.
3) Ff. 62a-86a: **Image [Malke'] of the Archangel Michael**, Chaîne no. 119.
4) Ff. 86b-100b: **Image [Malke'] of the Archangel Gabriel**, Chaîne no. 246.

Note of ownership by Baqqala Aklila Berhān, with baptismal name Fequra Egzi', who donated the manuscript to Abbā Gabra Ṣādeq (1948 EC = 1955/6 A.D.), f. 3a, and by 'Ālama (Wa)rq Ḫeruy, f. 101b.
Copied by Kidāna Māryām, f. 5b.
– 19th cent.

EMML Pr. No. 4107

Private Library of 'Ālama Warq Ḫeruy, Ankobarr, Shoa

1) Ff. 3a-41a: **Praises of Mary [Weddāsē Māryām]** (Monday, f. 3a; Tuesday, f. 6b; Wednesday, f. 12b; Thursday, f. 19a; Friday, f. 27a; Saturday, f. 32b; Sunday, f. 36b).
2) Ff. 41a-58b: **Gate of Light [Anqaṣa Berhān]**.
3) Ff. 58a-63a: **The Angel Praise Mary [Yewēddesewwā]**.
4) Ff. 64a-80a: **Image [Malke'] of the Savior of the World**, Chaîne no. 164.
5) Ff. 84a-91a: **Hymn to St. George Na'ā Giyorgis**, BL 568, f. 112a, Wright (B.M.) No. CLXXXI, b, p. 117.
(Tebārreko nafseya la-Eg" ... Na'ā Giyorgis/samā'ta I" K" / wa-na'a fequreya za-Ledā neguś/Na'a Giyorgis/enza tesarrer ba-faras/ ...)

Note of ownership by 'Ālama Warq Ḫeruy, f. 2a.
– 19th (ff. 84a-91a, copied for Abta Māryām, f. 91a: 20th) cent.

EMML Pr. No. 4108

Private Library of 'Ālama Warq, Ankobarr, Shoa

1) Ff. 3a-21a: **Image [Malke'] of Mary**, Chaîne no. 172/220.
2) Ff. 21b-40b: **Image [Malke'] of Jesus Christ**, Chaîne no. 123.
3) Ff. 40b-44b: **Image [Malke'] of Gabra Manfas Qeddus**, Chaîne no. 196.
4) Ff. 45a-56a: **Image [Malke'] of St. George**, Chaîne no. 147.
5) Ff. 56b-70a: **Image [Malke'] of Takla Hāymānot**, Chaîne no. 211.
6) Ff. 70b-85a: **Image [Malke'] of the Savior of the World**, Chaîne no. 164.
7) F. 85ab: **Litanical prayer**, *Ba-Ab fannāwi*.

Varia: (1) Note of a reminder addressed to a woman, not clear, f. 1b; (2) record of birth and baptism of a child whose name has not been mentioned, f. 2a; (3) birth record of Tāddasa, f. 2b.
Note of ownership by 'Ālama Warq Ḫeruy, ff. 1a, 2a and 85b.
Copied in different hands.
– 19th cent.

EMML Pr. No. 4109

Private Library of ʿĀlama Warq, Ḫeruy, Ankobarr, Shoa

1) Ff. 6a-59b: **A collection of prayers invoking the name of the Holy Cross,** includes *Haẓura Masqal.*
   (Ba-sema Ab ... ʿĀʿätteb wa-etnaśśā' ⳋ asmāta naśi' eya etmaraggʷaz. Emma-ni wadaqqu etnaśśā', wa-emma-ni ḥorku westa ṣelmat Egʷ yābarreh lita ba-Egʷ tawakkalku amanku ba-za-nababku diba masqalu la-wāhed esma ḫayleya wa-ẓawaneya masqāl za-yaḫadder ba-rade' ēta masqal ...) f. 6a.
   (Ba-sema Ab ... Esma ba-meṣṭir yessēbbāḥ masqal, ba-amsāla bēta krestiyān masqal māʿeṭantā (f. 17a)*, ba-amsāla zentu ⳋ ensesā, wa-saragallāhomuni we' etu masqal ...)*, f. 16b.
   (Ba-sema Ab ... Westa edēka amāḫaẓẓen nafseya ba-kʷellu gizē ...), f. 21a.
   (Ba-sema Ab ... Alfā wa-o, alēf sayf balliḥ za-yematter ʿālāweyān (sic) agānent (sic) rekusān. Gefeʿomu ...), f. 29a.
   (Ba-sema Ab ... Ṣalota ḥazura masqal za-ṣaḥafa Ērmeyās nabiyy westa kʷakʷḥ ḫaba tābot ...), f. 35a.
   (Ba-sema Ab ... Ṣalota meḥṣentā. Tamāḫeẓanku ba-samāyāwi neguś wa-ba-malā' ekt samāyāweyān), f. 38b.
   (Ba-sema Ab ... Ṣalot ba' enta za-yāwaggezu Sayṭān. Ba-sema Ab wa-Wald wa-Manfas Qeddus wa-ba-Qeddest Śellāsē awaggezakka Sayṭān wa-kʷellu ṭāʿoteka ...), f. 42a.
   (Ba-sema Ab ... Ba-za-yeṣṣarrāʿ kʷellu manāgentihu la-Sayṭān wa-yessaddad kʷellu dawē ...), f. 46b.
   (Ba-sema Ab ... La-zātti maṣeḥaf za-ʿelata tazkāreya za-taṣeḥfat ba-akkʷatēta Egʷ la-śeryata ḫaṭi' at ... Krestos A(f. 55a)*mlākiya wa-tasfāya. Tazakkaranni ama temaṣṣe' ...)*, f. 55a.
2) Ff. 60a-70b: **Image [Malkeʿ] of St. George,** Chaîne no. 147.
3) Ff. 70b-73a: **Asmāt prayer against charm.**
   (Ba-sema Ab ... Ṣalot ba' enta mafteḥē śerāy za-rababomu la-agānent ba-te' ezāza Egʷ yebē: Šamdān amšidān ...)

Copied for Habta Giyorgis Māndafro, f. 73a.
Decorative design, ff. 6a and 60a.
Note of ownership by ʿĀlama Warq Ḫeruy, ff. 2a, 59b, 60a, 72b and 74a.
– 20th cent.

EMML Pr. No. 4110

Private Library of Alaqā Menāsē Zallaqa, Dabra Berhān (slip, Addis Ababa), Shoa

Ff. 3a-119a: **Meʿrāf,** Velat, *Meʿerāf* (*Sebḥata nagh*, f. 41a; *Derāra ṣom*, f. 61a; *Are' esta mehellā*, f. 101a).
Copied by and for Menāsē with baptismal name Walda Madḫen, f. 119a.
Note of ownership by *Marigētā* Menāsē of Shoa, f. 59b.
Stamp of *Alaqā* Menāsē Zallaqa, ff. 42a, 46b and 89b.
Filmed with inadequate lighting.
– 1930-1974 (reign of Haile Selassie, f. 3a).

EMML Pr. No. 4111

Private Library of Alaqā Menāsē Zallaqa, Dabra Berhān (slip, Addis Ababa), Shoa

Ff. 5a-114b: **Ṣoma deggʷā**, EMML 4095 (*Za-warada*, f. 5a; *Qeddest*, f. 20b; *Mekʷrāb*, f. 32a; *Maẓāgʷeʿ*, f. 44a; *Dabra Zayt*, f. 54b; *Gabr Ḫēr*, f. 74a; *Niqodimos*, f. 85a; *Hośāʿnā*, f. 96b; *Anqaṣa hāllētā*, f. 111a).
Copied by and for Menāsē, with baptismal name Walda Madḫen, f. 114b.
Stamp of *Alaqā* Menāsē Zallaqa, ff. 9a, 16a, 28a, 31a, 32a, 49a, 61a, 64b, 79a and 114b.
Filmed with inadequate light.
– 1946 E.C. (= 1953/4 A.D.), f. 114b.

EMML Pr. No. 4112

Private Library of Alaqā Menāsē Zallaqa, Dabra Berhān (slip, Addis Ababa), Shoa

Ff. 3a-44a: **Mawāśeʿt**, *AṢZ*, pp. 529-604.
Copied in the same hand of EMML 4111 and filmed with inadequate light.
Stamp of *Alaqā* Menāsē Zallaqa, ff. 4a, 22b and 44a.
– 20th cent.

EMML Pr. No. 4113

Private Library of [*Alaqā*] Menāsē [Zallaqa], Dabra Berhān (slip, Ankober)

1) Ff. 1a-60b: **Abbreviated deggʷā, called here Anqaṣ wa-taqarāni**, includes *Anqaṣ wa-taqārāni za-ṣoma deggʷā*, f. 57a.
2) Ff. 61a-72b: **Study of deggʷā**, in Amharic.

Stamp of *Alaqā* Menāsē Zallaqa, ff. 4a, 26b, 30b, 31a, 37a, 59b, 60a, 60b (twice), 65b and 72b (twice).
– 1881-1889 (prayer for Metropolitan Ṗēṭros, f. 1a).

EMML Pr. No. 4114

Church of Sālla Abbeyya Giyorgis, Ankobarr, Shoa

1) Ff. 2a-91a: **Deggʷā**, *M. Deggʷā* (*Anqaṣa hāllētā*, f. 2a; Season of St. John the Baptist, f. 4a; Season of *Astamḥero*, f. 33a; Season of Easter, f. 59a bis).
2) Ff. 91a-116b: **Mawāśeʿt**, *AṢZ*, pp. 529-604.

Varia: (1) supplementary chants, *verso* of the first foreguard leaf; (2) divisions of the ecclesiastical seasons, f. 1b; (3) land transaction by will, f. 116b.
Decorative design, f. 4a.
Copied crudely for Śarẓa Mikāʾēl, f. 4a.
Note of ownership by (the church of) Sālla Abbeyya, f. 116b.
Many folios are darkened.
– 19th cent.

EMML Pr. No. 4115

Private Library of Afa Warq Yoḥannes, Enṭotto, Addis Ababa, Shoa

1) Ff. 1a-37b: **Proverbs** (*Tagśāẓ*, f. 31a).
2) Ff. 37b-61b: **Wisdom of Solomon.**
3) Ff. 61b-72a: **Ecclesiastes.**
4) Ff. 72a-78a: **Song of Songs of Solomon.**

– 20th cent.

EMML Pr. No. 4116

Private Library of Čarennat, Garbā, Morat, Shoa

1) Ff. 3a-20a: **Image of the suffering of St. George [Malke' a Seqāyu la-Giyorgis]**, Chaîne no. 312, with almost each suffering mentioned represented by a miniature.
2) Ff. 24a-34a: **Image of the suffering of St. George [Malke' a Seqāyu la-Giyorgis]**, Chaîne no. 6.
3) Ff. 35a-37a: **Image [Malke'] of Gabra Manfas Qeddus**, Chaîne no. 196.
4) Ff. 37a-41b: **Image [Malke'] of Lālibalā**, EMML 1548-1.
5) Ff. 42a-46a: **Image [Malke'] of John the Baptist**, Chaîne no. 279.
6) Ff. 46a-47a: **Greeting to John the Baptist**, Chaîne no. 70.
7) Ff. 47a-56a: **Image [Malke'] of St. George**, Chaîne no. 208.

Varia: (1) Synaxary entry for Roqqo, f. 1a; (2) vow of Fesseḥa Ṣeyon Tāyya to give $1000 to the church of Garbā Giyorgis if recovered from the illness he suffers from, f. 22a; (3) prayer of protection, f. 57a.

Miniatures: (1) St. George killing the dragon, f. 2b; (2) representation of the life of St. George on each of the *recto* and *verso* of the folios 3b-19b; (3) Śāhla Śellāsē (prince of Shoa?), f. 20a; (4) two wicked kings (or a king and his queen?), f. 20b; (5) the Trinity, f. 21a; (6) Abuna Gabra Manfas Qeddus, f. 22b; (7) Abuna Takla Hāymānot, f. 23a.

Copied in different hands for Walatta Māryām, f. 34a and *passim*.

1813-1847 (prayer for Śāhla Śellāsē of Shoa, f. 20a).

EMML Pr. No. 4117

(Microfilm not received)

EMML Pr. No. 4118

Church of Čangi Gabra Manfas Qeddus (slip, Tchengi Mariam), Mandidā, Shoa

1) Ff. 5a-72b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 5a; introductory exhortation, f. 8a; sixty-three miracles, f. 9b.
2) Ff. 73a-80b: **Seven miracles of Jesus Christ.**
3) F. 81ab: **One miracle of Abuna Gabra Manfas Qeddus.**

Varia: (1) hymn to the Blessed Virgin, *Esagged laki*, Chaîne no. 336/338, ff. 2b-3b; (2) one miracle of Jesus Christ, f. 4ab.

Decorative design, f. 11a.

Note of ownership by (the church of) Čangi Gabra Manfas Qeddus/Abbo, ff. 2a and 10b.

Copied by Gabra Giyorgis for Aśrāta Ṣeyon, f. 17a and *passim*.

– 19th cent.

EMML Pr. No. 4119

Church of Čangi Gabra Manfas Qeddus (slip, Tchengi Mariam), Mandidā, Shoa

1) Ff. 3a-58b: **Acts [Gadl] of Abuna Gabra Manfas Qeddus**, orient. oct. 555, Ham-Six, p. 50.
2) Ff. 59a-74a: **Twelve miracles of Abuna Gabra Manfas Qeddus.**
3) Ff. 73a-75b: **Image [Malkeʿ] of Abuna Gabra Manfas Qeddus**, Chaîne no. 196.
4) Ff. 75b-86b: **Four miracles of Abuna Gabra Manfas Qeddus.**

Varia: will of a woman (Ṣadāla?), f. 1a; (2) list of lands and their owners, f. 1a; (3) scriptural reading, ff. 1b-2b and 87a; (4) what seems to be settlement of dispute over land ownership, f. 58b; (5) settlement of dispute over certain property, f. 58b.

Decorative designs, ff. 3a and 59a.

Copied clearly by Walda Ab of Dabra Beśrāt for Walatta Iyyasus/Žamānaš (f. 74a) but microfilmed with insufficient light.

– 18th cent.

EMML Pr. No. 4120

Church of Čangi Gabra Manfas Qeddus (slip, Tchengi Mariam), Mandidā, Shoa

Ff. 3a-108b: **Missal [Maṣeḥafa qeddāsē]**, EMML 4014 (office prayers, f. 3a; ordinary of the Mass, f. 20a; Anaphoras of the Apostles, f. 44a, Our Lord Jesus Christ, f. 53b, John Chrysostom, f. 58a; Our Lady Mary by Cyriacus of Behensā, f. 62b, James of Sarug, f. 69a, John Son of Thunder, f. 73a, Athanasius, f. 79a, the 318 Orthodox Fathers, f. 86b, Epiphanius, f. 92b, Gregory (I), *Naʾakkʷeto*, f. 97a, Basil, f. 102a).

Varia: (1) hymn to Jesus Christ, insufficiently legible, ff. 108b-109b; (2) what the priest says when washing his hands, in Amharic, f. 110ab; (3) what the priest says when washing his hands, in Geʿez, ff. 110b-111a.

Decorative design, f. 3a.

Note of ownership by (the church of) Čangi Gabra Manfas Qeddus, f. 1a.

Filmed with insufficient light.

– 1779-1800 (reign of Takla Giyorgis, f. 9a).

EMML Pr. No. 4121

Church of Čangi Gabra Manfas Qeddus (slip, Tchengi Abbo), Mandidā, Shoa

Ff. 3a-176b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 136a; Song of Songs, f. 149a; Praises of Mary [*Weddāsē Māryām*], f. 159a; Gate of Light [*Anqaṣa Berhān*], f. 171a).

Varia: (1) *asmāt* prayer, unidentified, f. 177b; (2) what seems to be record of income from land, f. 177b; (3) excerpt from the *Bāḥra Ḥassāb*, f. 178a.

Crude drawing of a cross, f. 158b.

Crude decorative designs, ff. 1b, 2a, 3a, 18b, 27b, 38b, 76a, 90b, 136a, 149a and 159a.

Copied crudely by Takla Giyorgis (for Gabra Madḫen), f. 176b with insufficient light.

– 19th/20th cent.

EMML Pr. No. 4122

Church of Ǧihur Madḫanē ʿĀlam (slip, Jihur Mikāʾēl), Morat and Ǧirru, Shoa

Ff. 1a-64b: **Deggʷā**, EMML 4114 (Season of St. John the Baptist, f. 1a; Season of *Astamḥero*, f. 17a; *Anqaṣa hāllētā*, f. 33b; Season of Easter, f. 35a).
Note of ownership by (the church of) Ǧihur Madḫanē ʿĀlam, f. 64b.
Not well preserved, stained with water and filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4123

Church of Ǧihur Madḫanē ʿĀlam, Morat and Ǧirru, Shoa

Ff. 2a-146b: **Psalter [Dāwit]** incomplete and rebound in disorder (Psalms, f. 2a; the biblical canticles, f. 125b; Song of Songs, f. 139b.
The Amharic note on f. 147b is illegible.
Filmed with insufficient light.
– 17th/18th cent.

EMML Pr. No. 4124

Church of Ǧihur Madḫānē ʿĀlam, Morat and Ǧirru, Shoa

Ff. 1a-50b: **Scriptural reading.**
Filmed with insufficient light.
– 1770-1796 (patriarchate of John [1769-1796] and metropolitanate of Yosāb [1770-1803], f. 47a).

EMML Pr. No. 4125

Church of Ǧihur Madḫānē ʿĀlam, Morat and Ǧirru, Shoa

Ff. 2a-30a: **Miracles of Jesus.**
Note of ownership by (the church of) Ǧihur Madḫānē ʿĀlam, f. 30b.
Copied by Walda Iyyasus for Dabra Madḫanit, i.e. the Church of Ǧihur Madḫānē ʿĀlam, f. 30a.
Filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4126

Church of Ǧihur Madḫānē ʿĀlam, Morat and Ǧirru, Shoa

Ff. 1a-88b: **Horologium for the night hours.**
Note of ownership by (the church of) Ǧihur Madḫānē ʿĀlam, f. 88b.
Copied crudely, not well preserved and filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4127

Church of Ǧihur Madḫānē ʿĀlam, Morat and Ǧirru, Shoa

Ff. 1a-167b: **Psalter [Dāwit]**, incomplete (Psalms, f. 1a; 15 biblical canticles, f. 129b; Song of Songs, f. 144a; Praises of Mary [*Weddāsē Māryām*], f. 151a; Gate of Light [*Anqaṣa Berhān*], f. 162b).
Decorative designs, ff. 45a and 129b.
Copied beautifully but not well preserved.
Filmed with insufficient light.
– 18th cent.

EMML Pr. No. 4128

Church of Ǧihur Madḫānē ʿĀlam, Morat and Ǧirru, Shoa

Ff. 5a-59a: **Epiphany ritual** (prayer of Severus of Antioch for the consecration of the water, f. 51a).
Varia: (1) inventory of church articles, in a crude hand, f. 2ab; (2) confession of faith, in crude Amharic, f. 4a.
Stained with water and filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4129

Church of Ǧihur Madḫānē ʿĀlam Morat and Ǧirru, Shoa

1) Ff. 5a-109a: **Homiliary of the Life-giver [Dersāna Māḥeyawi]** ascribed to the Three Virgins, Birgitta, Mechtilde and Elizabeth of Schönau (Monday/(compline); f. 5a; Tuesday/midnight, f. 22a; Wednesday/*Matins*, f. 37a; Thursday/*Tierce*, f. 50a; Friday/*Sext*, f. 67a; Saturday/*None*, f. 83a; Sunday/*Vespers*, f. 98a).
2) Ff. 109b-114a: **Hymn to Jesus Christ in the month of the Virgin Mary**, intended to be part of the preceding entry.
   (Zēnā Saqoqāweki enabbeb wa-enagger nestita/ḫaba Waldeki, Dengel, sa' ali lita meḥrata wa-teʿegeśta/Zēnā lāheki, Dengel, la-za-ezēnnu be' esi/nebāba afuya rekus enza teqēddesi/ ... Tebē Dengel: ba' enta feqra sab' ḥamma/wāhed Waldeya wa-kaʿāwa dama/...)
3) Ff. 115a-169a: **Asmāt prayer for the forgiveness of sins, given by Our Lord to the disciples [Arde't]**.
   See E. Littmann, "Arde'et: The Magic Book of the Disciples," *Journal of the American Oriental Society*, vol. 25 (1904), pp. 1-48.
   Monday, f. 115a.
   (Ba-sema Ab ... Ṣalota seryata ḫaṭi' at za-Ⱁ wa-Ⱂ arde' t za-wahabomu Egzi' ena I" K" ama yaʿārreg samāya ba-za-yedeḫenu em-ḫaṭi' at wa-em kʷellu mansut wa-em-ḥemāma śegā wa-nafs wa-em kʷellu ḫayla agānent wa-em-kʷellu ʿāmmāzi wa-ʿāqqābē śerāy wa-ragāmi wa-tagśāẓa nagaśt wa-makʷānent ba-ze moʿewwo la-Sayṭān wa-sadadewwo kama iyyeqrab ḫabēhomu ba-(115b)*za-yedeḫenu em-nadda esāt. Wa-barhā gaṣṣomu kama ẓaḥay wa-kʷellu tagabra lomu la-Ⱁ wa-Ⱂ Ḥawāreyāt ba-zentu asmātihu la-Krestos kamāhomu gebar lana la-kʷellena ḥezba Krestiyān ...)*
   Tuesday, f. 126a.
   (Ba-sema Ab ... Nagar za-Ⱁ wa-Ⱂ arde' t magrarē ẓar madḫānita (f. 126b) *nafs wa-madḫānita śegā maṣeḥafa ḥeywat za-nagaromu Egzi' ena I" K" ...)*
   Wednesday, f. 142b.
   (Ba-sema Ab ... wa-em-deḫra zentu nagar faṣṣamu ṣalotomu wa-seʿlatomu ...)

Thursday, f. 151a.

(*Ba-sema Ab ... Wa-zanta em-deḫra ar' ayomu ፲ wa-፭ arde' t ḥoru ḫaba ellu aḫgur wa-tarākabu ba-westa fenot ḫaba tagābe'u ፹ wa-፰ nagśtāt ...*)

Friday, f. 156b.

(*Ba-sema Ab ... wa-zanta em-deḫra faṣṣamu wa-wahabomu Egzi' ena I" se'latomu wa-k"ellu faqādomu wa-za-kama ta' ammanu sam'omu ṣalotomu wa-yebēlomu ...*)

Saturday, f. 159b.

(*Ba-sema Ab ... wa-zanta nagara em-deḫra faṣṣama kā'ba tase'elewwo ardā' ihu ... wa-yebēlewwo, nāhu wahabkanna k"ello ...*)

Sunday, f. 165b.

(*Ba-sema Ab ... Wa-zanta nagara em-deḫra tanāgara ... kā'ba tase'elewwo ardā' ihu wa-yebēlewwo, nāhu re' ina ar' ayāhu la-dayn, ye' ezēni are' eyanna ar' ayāhu la-ṣedq ...*)

Varia: (1) garbled quotation from Lk. 23, 2-3, f. 4a.

Crude drawing of a church, f. 3a.

Decorative design, f. 5a.

Note of ownership by (the church of) Ǧihur Madḫānē ʿĀlam, ff. 1a and 172b.

Copied by Walda Kidān (f. 169a) For *Ato* Daḫnē/Kenfa Mikā'ēl who donated the manuscript to the church of Ǧihur Madḫānē ʿĀlam, f. 169b.

– 19th cent.

EMML Pr. No. 4130

Church of Wayrā Mikā'ēl, Morat and Ǧirru, Shoa

Ff. 2a-95a: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]**, with the usual miracles, synaxary entry and greetings, EMML 4017 (*Ḫedār*, f. 2a; *Tāḫśāś*, f. 14a, *Ṭerr*, f. 23b; *Yakkātit*, f. 32b; *Maggābit*, f. 37a; *Miyāzyā*, f. 53a; *Genbot*, f. 59a; *Sanē*, f. 62b; *Ḥamlē*, f. 72a; *Naḥāsē*, f. 78a; *Maskaram*, f. 82a; *Ṭeqemt*, f. 87b).

Note of ownership by (the church of) Wayrā Mikā'ēl, f. 95b.

Copied crudely by Walda Samā'ʿt, f. 32a and *passim*, not well preserved and filmed with insufficient light.

– 1813-1847 (prayer for "Our Lord Śāhla Śellāsē" of Shoa, f. 52b.

EMML Pr. No. 4131

Church of Wayrā Mikā'ēl, Morat and Ǧirru, Shoa

Ff. 2a-170a: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 131a; Song of Songs, f. 145a; Praises of Mary [*Weddāsē Māryām*], f. 153a; Gate of Light [*Anqaṣa Berhān*], f. 165a).

Varia: (1) hymn to the Blessed Virgin, in a crude hand, f. 175a; (2) note on the coming of the children of Israel (to Ethiopia), f. 170b; (3) genealogy of Ksos Mogasā, f. 171ab; (4) laymen's prayer, in Geʿez, ff. 172a, 171b-172a and 170b.

Note of ownership by Dabra Ṣeyon, f. 130b and by Abbā Walda Aragāwi who donated the manuscript to (the church of) St. Michael, i.e. Wayrā Mikā'ēl, f. 152b.

Copied beautifully but not well preserved; many folios are stained with water and over half of f. 141 has been cut away.

Filmed with insufficient light, but clearly legible.

– 17th cent.

EMML PR. No. 4132

Church of Wayrā Mikā'ēl, Morat and Ǧirru, Shoa

Ff. 3a-46a: **Epiphany ritual** (prayer of Severus of Antioch for the consecration of the water, f. 30b).
Varia: (1) inventory of church articles, f. 49a.
– 19th cent.

EMML Pr. No. 4133

Church of Wayrā Mikā'ēl, Morat and Ǧirru

1) Ff. 3a-67a: **The Book of the Passion of Our Lord [Maṣeḥafa ḥemāmātihu wa-zēnā seqlatu wa-qetlatu la-Egzi'ena]**, EMML 1779.
   1. (... *wa-zanta rakabna ba-westa maṣeḥafa senkesār, esma we' etu yenagger ṭeyyuqa wa-ṭenquqa* ...), f. 4a.
   2. (... *fēqurāneya seme'uni nenaggerakkemu za-kama ḥamma wa-mota Egzi' a kʷellu, za-hallo wa-yehēllu* ...), f. 10b.
   3. (... *nenagger wa-nezēnnu ba' enta nefuqana (sic) hāymānot wa-nezleffomu la-ella yebēllu, tasaggawa* ...), f. 21b.
   4. (... *O-Egzi' eya Iyyasus K*(f. 31a)*restos rede' anni wa-abreh a'eyyenta lebbeya kama etnāgar meṣtirāta* ...), f. 30b.
   5. (... *wa-bezuḫa beya mezmār ba' enta ḥemāmātihu la-Madḫen wa-bāḥettu etḥakkay nagara kama iyyekun*...), f. 37a.
   6. (... *Nawā nenaggerakkemu kasitana afa la-ella yesamme'u ba-a'emero wa-ba-labbewo zēnā ḥemāmātihu wa-seqlatu wa-motu* ...), f. 48a.
   7. (*Wa-em-ze waḫaba (sic) 'efrata śannāya wa-taśāyaṭat emennēhu wa-ḥorat ḫaba bēta sem'on* ...), f. 57a.
2) Ff. 67a-79a: **Five miracles of the memorial of the death of Our Lord [Ta'ammera tazkāra motu]**.
3) Ff. 79a-91b: **Eight miracles of Jesus**.
4) Ff. 91b-92a: **One miracle of Abuna Gabra Manfas Qeddus.**
5) F. 92ab: **One miracle of Takla Hāymānot.**

Note of donation of the manuscript to (the church of) Wayrā Mikā'ēl by *Wayzaro* Fatla Warq, f. 93a.
Copied for Amoneyos, f. 92b.
Filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4134

Church of Wayrā Mikā'ēl, (Morat and) Ǧirru, Shoa

1) Ff. 1a-16b: **School chants**, incomplete, EMML 1347.
2) Ff. 16b-20b: **Chants from the Mawāśe't**, *AṢZ*, pp. 529-604.
3) Ff. 21a-102b: **Deggwā** (season of John the Baptist, f. 21a; [season of *Astamḥero*, f. 39a?]; *Anqaṣa hāllētā*, f. 58a; season of Easter, f. 60a).
4) Ff. 103a-127b: **Chants from the Me`rāf**.

Note of ownership by (the church of) Wayrā Mikā'ēl, f. 1a.
Not well preserved, and filmed with inadequate light.
– 18th cent.

EMML Pr. No. 4135

Church of Wayrā Mikā'ēl, (Morat and) Ǧirru, Shoa

Ff. 3a-90a: **Gospel of John** (conclusion, f. 90a).
Decorative design, f. 3a.
Darkened, many folios are stained with water.
Filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4136

Church of Wayrā Mikā'ēl (Morat and) Ǧirru, Shoa

Ff. 3a-160a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 126a; Song of Songs, f. 139a; Praises of Mary [*Weddāsē Māryām*], f. 145a; Gate of Light [*Anqaṣa Berhān*], f. 155a).
Varia: (1) *asmāt* prayer against snakes, ff. 160a-161a; (2) *asmāt* prayer against menstrual bleeding, ff. 161b-162a; (3) Lk. 1, 26-38, f. 162b.
Filmed with insufficient light.
– 18th cent.

EMML Pr. No. 4137

Church of Wayrā Mikā'ēl, Morat and Ǧirru, Shoa

Ff. 3a-48a: **Horologium for the night hours [Sa‘atāt za-lēlit]**.
Stained with water and filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4138

Church of Ç̌afnān Māryām, Angolalā, Shoa

1) Ff. 1a-57b: **Homiliary of the Life-giver [Dersāna Māḥeyawi]** ascribed to the Three Virgins, Birgitta, Mechtelde and Elizabeth of Shönau, EMML 1113 (Monday)/*compline*, f. 1a; Tuesday/midnight, f. 9b; Wednesday/*Matins*, f. 18a; Thursday/*Tierce* f. 25b; Friday/*Sext*, f. 35a; Saturday/*None*, f. 43b; Sunday/*Vespers*, f. 52a)
2) Ff. 57b-78b: **Another homiliary about the Passion and death of the Savior of the world [Kāle‘ dersān za-ḥemāmātihu wa-motu la-Madḫānē ‘Ālam]**.
   1. Monday, f. 57b.
      (Ba-sema Ab ... Kāle‘ dersān ... Basema Eg" Śellus enbala qedmennā wa-tadeḫro/ba-gezzāwēhu yetra’ ay za-tawāhada mekro/za-faṭara barada ... (f. 58a) *...nānqeḥ re’ esa ḥellināna wa-nāstaḥawwes ‘āśrāwa lessānena...)*
   2. Tuesday, f. 63b.
      (Ba-sema Ab ... Negbā‘ekē kama nefaṣṣem zēnā ḥemāmātihu la-Madḫānina. Wa-angehu ye’ eta ‘elata enza yezabbeṭewwo ...
   3. Wednesday, f. 67a.
      (Negbā‘ekē kama nefaṣṣen nagarana. Ba-gizē ṯ sa‘āt takasta ẓaḥay ba-‘āwda samāy. Wa-soba re’ eyā la-emmu Māryām ...)
   4. Thursday, f. 71a.

(Ba-sema Ab ... Negbā'ekē kama nefaṣṣem nagara ʂ sa'āt. Wa-ye' ezēni nagara soba re' eyu nabiyāt qaddamt moto la-Madḫānina ...)

5. Friday, f. 74a.
   (Negbā'ekē kama nefaṣṣen nagara ba-mesēta 'ārb. Esma yebē Zakkāreyās, ye' eti 'elat emmert ye' eti ...)
6. Saturday, f. 76a.
   (Negbā'ekē kama nefaṣṣem zēnāhu [la-ṣalbo?] Madḫānē 'Ālam, Madḫen [ ]ṭa masqal za-kama hallawa ba-eda Eg"...)
7. Sunday, f. 77b.
   (Negbā'ekē kama nesabbeḥo la-Eg" wa-newaddeso enza nebl, ṭe'uma sem, Madḫānē 'Ālam ...)

Decorative design, f. 1a.
Copied by Gabra Kidān for Abbā Yetbārak/Walda Samā't, f. 78b.
Note of ownership by (the church of) Čafnān Māryām, *recto* of the first foreguard leaf.
– 19th/20th cent.

EMML Pr. No. 4139

Church of Čafnān Māryām, Angolalā, Shoa

1) Ff. 1b-4a: **Hymn to Church,** *Ḫāyleki ta'āwqa.*
   (Ḫāyleki ta'āwqa wa-ba-reḥba 'ālam safana/enta lā'ela ḥeywat wa-mot soba adme'ā selṭāna/Bēta Krestiyān qeddest, tarāde'enni feṭuna/ ...)
2) F. 4ab: **Prayer of the owner of the manuscript,** Samu'ēl Walda Yoḥannes, based on the first part of Ps. 70 (71).
   (Wa-Sāmu' ēlessa aḫāza kama sab' ebal (sic) enza dellew la-taqaśfo, yebē, tawakkalku, Egzi' o, ...)
3) Ff. 5a-10b: **Excerpt from Sayfa Śellāsē,** prayer for Friday.
   (Ay lessān wa-ay kanāfer za-yekl nabiba 'ebaya gebru la-Śellāsē ...)
4) Ff. 10b-17a: **Asmāt prayer of Moses given to him by God.**
   (Ba-sema Ab ... Eṣēlli ḫabēka Eg" Amlākiya ba-zentu ṣalot za-wahabko la-Musē gabreka ama awṣe'omu Eg" la-Esrā' ēl em-(f. 11a)*Gebẓ wa-em-edēhu la-Far'on enza ebl kama-ze, ba-Sirosena semeka ...)*
5) F. 17ab: **Prayer with the names of the nails of the cross.**
6) Ff. 17b-22a: **Asmāt prayer taken from Arde't.**
   (Maṣeḥafa arde' t za-tase' elewwo la-Egzi' ena I" K" eska yetkaśśat lomu sema (sic) ḫebu'ā wa-em-deḫrēhu naga(f. 18a)*romu I" wa-yebēlomu, 'eqabewwā ...)*
7) Ff. 22a-23a: **Greeting [Salām] to Lālibalā.**
   (Salām laka, ṣedqa Lālibalā tas me'a (sic) ba-reḫba 'ālam k"ellā / ba-hagara Roḫā qeddest ba-mā'ekalā/ ...)
8) Ff. 23a-29a: **Image [Malke'] for the saintly kings of Zāgwē,** Yemreḥanna Krestos, Lālibalā, and Na'akk"eto La'ab.
   (Newaṭṭen ansa (sic) wa-Lālibalā Māḫelēta mal'akekemu (sic) ba-zammero/wa-'ādi la-ṭā'mu em-ṭā'ma ma'ār za-afqaro (sic) Yemreḥanna Krestos wa-Lālibalā Na' akk"e(f. 23b)*to La' ab ba-aḫbero/ mannu em-sab' nabābi za-iyyānakker ankero / zēnā gadlekemu soba sam'ā wa-labbawa gebro/ Salām salām la-zekra semekemu ba-ṭayyeqo / ...)*
9) Ff. 29a-32b: **Hymn to the Blessed Virgin, Etgānnay laki.**
   (Etgānnay laki (f. 29b)*, o-emm (sic) la-Amālāka amlekt wa-walāditu la-ẓaḥaya ṣedq. Etgānnay laki, ...)*
10) Ff. 32b-33b: **Hymn to the Blessed Virgin, Taẓawanku kiyāki,** possibly part of the preceding entry.
   (Taẓawanku kiyāki ẓawana ẓene'ta wa-waltā semrat (sic). /Taẓawanku kiyāki ...)

11) Ff. 33b-38b: **Blessing for the owner of the manuscript, invoking the names of God and of the Saints.**
(Barakata Addām wa-Abēl wa-Sēt wa-kʷellomu abaw, barakata Noḫ ...)
12) Ff. 38b-49a: **The Mystagogia [Temeherta ḫebu'at]**, Ham, *Texte*, pp. 39-72.
13) Ff. 49a-54a: **Hymn to God, Egzi'abḥer za-berhāhāt**, extended at the end.
Note of ownership by (the church of) Çafnān Māryām, f. 1a.
Copied by and for Sāmu'ēl Walda Yoḥannes, f. 4a.
Filmed with insufficient light.
– 18th cent.

EMML Pr. No. 4140

Church of Ḥarr Ambā Māryām, Angolalā, Shoa

1) Ff. 3a-60b: **Miracles of Mary** (*Rā'eya ta'ammer*: almsgiving, f. 3a; Christian baptism, f. 7a, agreement of the Eighty-One canonical scriptures, f. 12a; introductory rite from Mu'allaqā, f. 20a; thirty-one (?) miracles, f. 24a).
2) Ff. 62a-89b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 62a; twenty miracles, f. 66b).
3) Ff. 89b-99b: **Six miracles of Jesus.**
4) Ff. 99b-100b: **Hymn to the Blessed Virgin**, Chaîne no. 336/338.
5) Ff. 101a-102b: **Fragment of a book of the miracles of Jesus.**
6) Ff. 103-108a: **Fragment of a book of the miracles of the Trinity.**
7) Ff. 108b-109a: **Fragment of a book of the miracles of the Archangel Michael.**
8) Ff. 112a-116b: **One miracle of Jesus/Mary**: The birth of Our Lord, ascribed to Jesus at the beginning and to Mary at the end.
Varia: (1) record of a settlement of a dispute, f 1b; (2) blessing, *Ṣalleyu ba'enta ṣen'ā zātti makān*, ff. 60b-61a; (3) what seems to be a *qenē* poem, in pencil in a crude hand, f. 117b; (4) hymn to the Blessed Virgin, in a crude hand, f. 111a.
Decorative design, f. 62a.
Different manuscripts belonging to Walda Mikā'ēl (f. 19b and *passim*), Walda Ḥannā (f. 24a and *passim*), Malke'a Giyorgis (f. 54b and *passim*), Walda Śellāsē (f. 66b and *passim*), Ēwosṭātēwos (f. 89b and *passim*), and Takla Hāymānot and Walda Giyorgis (f. 101b) bound together.
Ff. 3a-60b copied by Gabra Iyyasus, f. 60b.
Filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4141

Church of Ḥarr Ambā Māryām, Angolalā, Shoa

1) Ff. 3a-61b: **Deggʷā**, *M. Deggʷā* (season of John the Baptist, f. 3a; season of *Astamḥero*, f. 19b; *Anqaṣa hāllētā*, f. 36b, season of Easter, f. 40a).
2) Ff. 62a-93b: **Me`rāf**, Velat, *Me'erāf.*
Varia: (1) fragment of a chant, insufficiently legible, f. 1a; (2) what seems to be *asmāt* prayer to win the love of a woman, f. 1a; (3) Pillars of Mystery, *A'emāda meṣṭir*, in Amharic: Trinity, f. 1a; Incarnation, f. 1a; Baptism, f. 1a; Eucharist, f. 1a; Resurrection, f. 1b; (4) ecclesiastical season for the service of the *deggʷā*, ff. 37b-38a; (5) supplementary chants, ff. 2b, 38a-39b and 93b-94a.
Decorative designs, ff. 3a, 40a, 61b, 62a and 93b.
Prayer by Ṣaggā Za'ab, apparently the copyist, f. 61b.

Note of ownership by Albāsṭeros, f. 61b.
Darkened and filmed with inadequate light.
– 19th cent.

EMML Pr. No. 4142

Church of Ḥarr Ambā Māryām, Angolalā, Shoa

Ff. 2a-132b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 106a; Song of Songs, f. 117a; Praises of Mary [*Weddāsē Māryām*], f. 123a; Gate of Light [*Anqaṣa Berhān*], f. 130a.
Varia: (1) what seems to be a settlement of a dispute, f. 122b.
Crude drawing of a man, f. 1a.
The lower parts of ff. 100-132 are cut away.
Most folios are stained with water.
Filmed with less adequate light.
– 18th cent.

EMML Pr. No. 4143

Church of Ḥarr Ambā Māryām, Angolalā, Shoa

Ff. 2a-127b: **Psalter [Dāwit]** (Psalms, f. 2a, 15 biblical canticles, f. 99a; Song of Songs, f. 109b; Praises of Mary [*Weddāsē Māryām*], f. 115a; Gate of Light [*Anqaṣa Berhān*], f. 122b).
Varia: (1) what seems to be *asmāt* prayer to keep one's wife, insufficiently legible due to insufficient light while filming, f. 127b.
– 18th/19th cent.

EMML Pr. No. 4144

Church of Ḥarr Ambā Māryām, Angolalā, Shoa

1) Ff. 2a-37b: **Scriptural reading [Sa`ātat za-lēlit?]**, including miracles, two miracles of Mary (ff. 29b and 31a), one miracle of the Trinity (f. 32b) and three more miracles of Mary (ff. 34a, 36a and 38a).
2) Ff. 41a-61a: **Baptismal ritual.**
3) F. 61b: **Fruits rewarded for certain religious deeds.**
(Za-yeṣēlli ba-bēta Krestiyān ferēhu ...)
4) Ff. 61b-62b: **Admonition to the monk.**
(Semā` engerka, o-manakos, gebar ba-astaḥamemo nagaraka. Soba tebawwe' bētaka, ḥalli ba-lebbeka ...)
5) Ff. 63a-64a: **One miracle of Abuna Takla Hāymānot**, in a different hand.
Drawing of two crosses, ff. 61a and 62b.
Copied beautifully but microfilmed with insufficient light.
– 19th cent.

EMML Pr. No. 4145

Church of Harr Ambā Māryām, Angolalā, Shoa

Ff. 3a-71b: **Gospel of John** (conclusion, f. 71b).
Varia: (1) *asmāt* prayer, erased, f. 1b; (2) prayer against snakebite, f. 2ab; (3) the story of the appearance of Mary to the Syrian Potter to ask him to compose the *Weddāsē Māryām*, ff. 71b-72b.
Copied beautifully.
– 19th cent.

EMML Pr. No. 4146

(Microfilm not received)

EMML Pr. No. 4147

Church of Amad (slip, Amedé) Wāššā (Gabre'ēl), Morat and Ǧirru, Shoa

1) Ff. 3a-63b bis (numbered 3a-62b, 22ab, 63ab, 73ab and 63a-72b: **Homiliary for the feasts of the Archangel Gabriel [Dersāna Gabre'ēl]** (homily by Alexander Abbā Awer of Fayyum, f. 3a; homily by Archelaus of Dāḫnā, f. 37b; anonymous homily on the annunciation, incomplete at the beginning, ff. 64a).
2) Ff. 63b bis-65b (numbered 73b-74b and 63b) and 82b-85b: **Image [Malke'] of Abuna Takla Hāymānot**, Chaîne no. 211, incomplete.
3) Ff. 76a-82b: **Six miracles of the Archangel Gabriel**.
Varia: (1) insufficiently legible fragment (of a *malke'* ?), ff. 1a and 2b; (2) illegible note mentioning Emperor Menelik (II), f. 1b; (3) what seems to be interpretation of difficult Ge'ez words, in Ge'ez, f. 2ab.
Not well preserved, darkened and stained with water, probably rebound in disorder, some folios numbered wrongly and microfilmed with insufficient light, some of them more than once.
– 18th/19th cent.

EMML Pr. Nos. 4148-4158

(Microfilms not received)

EMML Pr. No. 4159

Church of Dobbā Abbo [= Gabra Manfas Qeddus], Angolalā, Shoa

Ff. 2a-185a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 2a; ordinary of the Mass, f. 35a; Anaphoras of the Apostles, f. 87b, Our Lord Jesus Christ, f. 112a, Our Lady Mary by Cyriacus, f. 120a; Dioscorus, f. 138a, John Chrysostom, f. 143b, James of Sarug, f. 154 b, the 318 Orthodox Fathers, f. 170a; scriptural reading, f. 183b).
Varia: (1) Eucharistic hymn, *Māḫebara me' emanān*, or *Malke'a Q"erbān*, Dillmann, *Chrest.*, pp. 131-136. ff. 166b-169b; (2) hymn to Jesus Christ, insufficiently legible, f. 19b.
Note of ownership by (the church of) Dobbā Gabra Manfas Qeddus, ff. 1b and 164a bis.
– 1874-1913 (reign of Menelik II [1865-1913] and patriarchate of Cyril V [1874-1927], f. 81ab).

EMML Pr. No. 4160

Church of Dobbā Abbo [= Gabra Manfas Qeddus], Angolalā, Shoa

Ff. 1a-56a: **Baptismal ritual**, cf. EMML 4181.
Varia: (1) hymn to Jesus Christ in a crude hand, *Salām la-sebkatu, ba-sem'ā kʷellomu nabiyātu*, ff. 57b-58a.
Copied by Walda Mikā'ēl, f. 54b.
Note of ownership by (the church of) Dobbā Abbo, f. 1a.
– 20th cent.

EMML Pr. No. 4161

(Microfilm not received)

EMML Pr. No. 4162

Church of Sāfǧ Yoḥannes, Angolalā, Shoa

Ff. 3a-121b: **Four Gospels** (Matthew, f. 3a, conclusion, f. 36b; introduction to Mark, f. 36b, index of pericope, f. 36a bis, Mark, f. 37a, conclusion, f. 57b; Luke, f. 58a, conclusion, f. 91a; introduction to John, f. 91a, index of pericope, f. 91b, Gospel of John f. 92a; introduction to the Four Gospels, f. 115a; Tables of Eusebian canons, f. 119a; index of pericope for Matthew, f. 121b).
Varia: (1) record of expenditure of clothes belonging to the church, f. 1b; (2) inventory of church articles donated by *Wayzaro* Altāyya, f. 1b; (3) transaction of the manuscript, with a stamp of *Naggādrās* Wandemm Agañña hu,f. 2a; (4) prayer for (*Fitāwrāri*) Habta Giyorgis and(his wife) Walatta Śellāsē, f. 114a.
Stamp of *Naggādrās* Wandemm Agañña hu, f. 2a.
Stamp of *Wayzaro* Altāyya Warq, ff. 3a, 36b bis and 114b.
Note of ownership by (the church of) Sāfǧ Yoḥannes, f. 1a, and *Fitāwrāri* Habta Giyorgis, a one time Ethiopian Minister of War, "the name of whose wife [was] Walatta Śellāsē [= Altāyya Warq]", f. 114b.
Purchased by *Wayzaro* Altāyya Warq (f. 2a) and donated to the church of Sāfǧ Yoḥannes (f. 114b).
– 20th cent.

EMML. Pr. No. 4163

Church of Sāfǧ Yoḥannes, Angolalā, Shoa

1) Ff. 3a-67b: **Deggʷā** (season of John the Baptist, f. 3a; season of *Astamḥero*, f. 22b; *Anqaṣa hālīētā*, f 40b; season of Easter, f. 43b).
2) Ff. 68a-91b: **Mawāśe't**.
Varia: (1) Inventory of church articles, ff. 1a-2b; (2) inventory of church articles, f. 41b; (3) church articles donated to the church, f. 42a; (4) income in the form of church articles and money, f. 42b; (5) record of expenses for the church, f. 42b; (6) inventory of church articles, f. 42b; (7) ecclesiastical seasons for the purpose of using the *deggʷā*, f. 67b; (8) supplementary chants, f. 92a; (9) inventory of church articles, f. 92a; (10) inventory of church articles, f. 92b; list of names, with money in dollars either donated or received by them, f. 92b; (11) excerpts from the chant, 93ab.

Copy (by and) for Walda Yoḥannes, disciple of Zāmānu'ēl and son of Bartalomēwos and Basema Dengel, f. 3a.
- 19th cent.

EMML Pr. No. 4164

Church of Sāfǧ Yoḥannes, Angolalā, Shoa

1) Ff. 2a-72a: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 2a; fifty-six miracles, some incomplete).
2) Ff. 72a-73b: **Two miracles of Jesus.**
3) Ff. 73b-79a: **Six miracles of Mary.**
4) Ff. 79a-80b: **John 3, 1-21.**
5) Ff. 81-103a: **Miracles of Jesus**, in a crude hand.

Ff. 3a-80b copied by Zamāryām for (the church of ?) Yoḥannes, f. 80b.
Prayer for Bartalomēwos and Hellinā Ab, ff. 11b-12a and *passim*.
- Ff. 3a-80b: 19th cent, and ff. 81a-103a: 20th cent.

EMML Pr. No. 4165

Church of Sāfǧ Yoḥannes, Angolalā, Shoa

1) Ff. 1a-119a: **Acts [gadl] of Eṣa Yoḥannes Meśrāqāwi**, EMML 1303, ff 4a-127b: Paolo Marrassini, *Gadla Yoḥannes Meśrāqāwi: Vita di Yohannes l'Orientale* (= *Quaderni di Semitistica* no.10), Instituto di Linguistica e di Lingue Orientali, Universita' di Firenze, 1981.
2) Ff. 119a-160a: **Nineteen miracles of Eṣa Yoḥannes Meśrāqāwi**, EMML 1303, ff. 127b-170b (with nos. 3 and 4 not copied).

Varia: (1) will of Zēnā Abboyya, f. 162a; (2) list of holy days dedicated to Yoḥannes Meśrāqāwi, f. 162b.
Note of ownership by the church of Sāfǧ Yoḥannes, f. 81b.
Copied for Gabra Ḥeywat Bēta Māryām, ff. 81a, 160b and *passim*.
- 20th cent.

EMML Pr. No. 4166

Church of Sāfǧ Yoḥannes, Angolalā, Shoa

Ff. 3a-98b: **Acts [gadl] of John the Baptist.**
(1) Ff. 3a-4b: Synaxary entry for 26 *Maskaram*: Conception of John the Baptist.
(2) Ff. 4b-6a: Synaxary entry for 30 *Sanē*: Nativity of John the Baptist.
(3) Ff. 7a-34b: Anonymous homily on the birth of St. John.
(Beśrāta Ab Eg" maḥari za-asme'a qāla ama kona sem'a la-Waldu ... Eg" [haba]ni lessāna ṭebab kama a' mer za-enabbeb ba' enta ṣensatu la-Yoḥannes kāhen ... (f. 7b)*... kama eṣḥaf weddāsē ledatu za-yetbaṣṣā' em-ledata kāle'ān ...)*
(4) Ff. 34a-43b: Anonymous homily on the Baptism of Our Lord by John the Baptist.
(Ba-sema Ab ... Nagar ba-kama taṭamqa Egzi' ena I" K" em-Yoḥannes walda Zakkāreyās ... Wa-em-deḫra zentu yebēlomu Egzi' ena I" K" la-ardā' ihu a' emeru esma qarba ...)
(5) F. 43b: Synaxary entry for 1 *Pāg"mēn*, with the *Arkē* greeting [*salām*]: Imprisonment of John the Baptist.
(6) Ff. 44a-47a: Anonymous homily for 6 *Ḥamlē*: Circumcision of John the Baptist.

(*Ba-sema Eg" Ab, Ṭent wa-tafṣāmēt ... Dersān za-yetnabbab ama ǝ̄ la-warḫā Ḫamlē, ba-ʿelata gezratu ... qadāmihu la-Wangēla Egzi' ena I" K" Walda Eg" ḥeyāw ba-kama ...*)

(7) Ff. 47b-65a: Life (and martyrdom) of John the Baptist, by John Chrysostom, EMML 1344-1; 1479(1); 1766(1); Ullendorff (Windsor) MS ETH Windsor II, F. 56b, p.74; BL or. 717, Wright (B.M.) CCXCIII, 1, p. 192.

(*Ba-sema Ab ... Zentu nagar za-kama kona ḥeywatu la-qeddus Yoḥannes, waṭānē, Krestennā, maṭmeq wa-nabiyy, wa-kama ment kona metrata re' esu, targ"amā Yoḥannes Afa Warq ...*)

(8) Ff. 65b-67b: Synaxary entries for 1 (introduction, Job, Bartholomew and the Archangel Raguel) and 2 (John the Baptist) *Maskaram*.

(9) Ff. 68a-78a: Homily on John the Baptist by John Chrysostom, for 30 *Sanē*, BL Or. 717, Wright (B.M.) CCXCIII, 2, pp. 192-3.

(10) Ff. 78b-92 bis a: Anonymous homily on the sufferings of John the Baptist, for 1 *Pāg"mēn* and 15 *Miyāzyā*.

(*Ba-sema Ab ... Zentu nagara Śellāsē wa-ʒ malakot, enza a' ammen Aba fannāwē ... neṣeḥef nagarāta gef'u la-Yoḥannes ... Anśā'ku a'eyyenteya mangala adbār...*)

(11) Ff. 92 bis b-95a: Synaxary entry for 30 *Yakkātit*: Beheading of John the Baptist, includes the version by John Chrysostom (f. 94b).

(12) F. 95b: Synaxary entry for 15 *Miyāzyā*: Departure of the soul of John the Baptist.

(13) Ff. 96a-98b: Synaxary entry for 2 *Sanē*: Appearance of the Body of John the Baptist.

Note of donation of the manuscript by Takla Māryām, f. 99a.

Pen trials, ff. 1a-2b.

Copied by Takla Māryām, son of Walda Mikā'ēl and Walatta Māryām, f. 47a and *passim*.

– 18 *Ṭeqemt*, 1868 (= 28 October 1875 A.D.), f. 2b.

EMML Pr. No. 4167

(Church of Sāfǧ Yoḥannes, Angolalā, Shoa - slip not supplied)

1) Ff. 3b-7b: **Ṣalota kidān/za-nagh**.
2) Ff. 7b-11b: **The Mystagogia [Temeherta ḫebu'at]**.
3) Ff. 12a-207b: **Psalter [Dāwit]** (Psalms, f. 12a; 15 biblical canticles, f. 162a; Song of Songs, f. 179a; Praises of Mary [*Weddāsē Māryām*], f. 188a; Gate of Light [*Anqaṣa Berhān*], f. 201b.

Varia: (1) calendar of the Saints for the year, ff. 2b-3b and 208a-209b.

Note of ownership by (the church of) Sāfǧ Yoḥannes, f. 2a.

Copied beautifully.

– 16th/17th cent.

EMML Pr. No. 4168

Church of Aṭurā (slip, Atura) Mikā'ēl, Angolalā, Shoa

1) Ff. 2a-73b: **Deggwā** (season of John the Baptist, f. 2a; season of *Astamḥero*, f. 21b; *Anqaṣa hāllētā*, f. 41a; season of Easter, f. 48a.
2) Ff. 74a-109a: **Me'rāf**.

Varia: (1) Supplementary chants, f. 1b.

Note of ownership by (the church of) Aṭārā Mikā'ēl, f. 1a.

Darkened and stained with water.

– 19th cent.

EMML Pr. No. 4169

Church of Aṭurā Mikā'ēl, Angolalā, Shoa

1) Ff. 3a-57b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]** (*Ḫedār*: homily by Damātrēwos of Alexandria, f. 3a; *Tāḫśāś*: anonymous homily on the family of Dorotheus [here, Darāqeyos] and Theopista, f. 8a; *Ṭerr*: anonymous homily on the spiritual world, *Śellus za-iyyetlēllay*, f. 12b; *Yakkātit*: anonymous homily on the man who prayed but never worked, f. 20a; *Maggābit*: homily by a patriarch of Antioch on the family of Matthew, f. 22b; *Miyāzyā*: homily by Retu'[a] Hāymānot on the creation of man and the angels, f. 34a; *Genbot*: homily by [Ms, "about"] Yoḥannes, bishop of Ethiopia, on the banishment of John Chrysostom, f. 38a; [*Sanē*]: homily by bishop of Aksum on Euphemia, f. 39b; *Ḫamlē*: homily by Yoḥannes of Ethiopia on the wicked wealthy man and his poor neighbor, f. 45a; *Naḥasē*: the book on the angels that came from Jerusalem, f. 49a; *Maskaram*: anonymous homily on not worshipping other Gods, f. 51b; *Ṭeqemt*: anonymous homily on the importance of honoring the angels, f. 54a).
2) Ff. 57b-73b and 79a-88b: **Fourteen miracles of the Archangel Michael**, with one of them concluded with an admonition dealing with virtuous deeds (f. 82a).
3) Ff. 91a-100b: **The synaxary entries for and greetings to the Archangel Michael**, in a different hand.

Varia: (1) Jn. 19, 25-27, in a very crude hand, f. 2a; (2) fragment of a hymn to the Archangel Michael, *Mikā'ēl ofa lu'ālē, em-hagara bekāy wa-waylē*, f. 74a, *Baḥaka, Mikā'ēl, baḥaka, em-ama faṭarakka Ab wa-ale'ālakka*, f. 74b; (3) fragment of a hymn to the Archangel Gabriel, ff. 76b-77b; (4) the Ge'ez alphabet, f. 78a.

Holy Picture: (1) the Crucifixion, f. 103a.

Note of ownership by (the church of) Aṭārā Mikā'ēl, f. 1a, and by Zarāmā, in a later hand, f. 88b.

– 18th cent. (ff. 91a-100b: 20th cent.).

EMML Pr. No. 4170

Church of Aṭurā Mikā'ēl, Angolalā, Shoa

Ff. 4a-195b: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 4a; the book that came from Jerusalem, f. 10b; (*asmāt*) prayer that God gave to Peter, f. 21a; homily to be read on all the dead, f. 26a; homily by James of Sarug about priests and deacons that died, f. 91a; *asmāt* prayer that God gave to Peter, f. 117b; homily for burial, f. 128b; homily by Abbā Salāmā on preparing oneself for death, f. 129a; blessing by Abbā Sāmu'ēl, f. 131b; the story of the rich man who did not fear God. f. 165a; prayer, petition and supplication (in a different and crude hand), f. 169a; *Lefāfa ṣedq*, f. 187a; prayer for the journey to Heaven, f. 191a; prayer, petition and supplication, f. 192a.

Varia: (1) the beginning of the *Malke'a Weddāsē*, Chaîne no. 398, f. 1a; (2) scriptural reading, f. 3ab; (3) inventory of church articles, ff. 195b-196a.

Note of ownership by Zarāmā and his family, 168b.

– 18th cent. (ff. 169a-195b added later, 19th and 20th cent., in different hands).

EMML Pr. No. 4171

Church of Aṭurā Mikā'ēl, Angolalā (slip, Abichu and Gnea), Shoa

Ff. 3a-160b: **Psalter [Dāwit]**, incomplete at the end (Psalms, f. 3a; 15 biblical canticles, f. 132a; Song of Songs, f. 145a; Praises of Mary [*Weddāsē Māryām*], only close to the end of the prayers for Friday, f. 153a).

Varia: (1) what seems to be *asmāt* prayer, in a crude hand, f. 2a; (2) the beginning of the Mystagogia [*Temeherta ḫebu' āt*], in a crude hand, f. 2b; (3) calendar of the Apostles and Evangelists, f. 152b; (4) what seems to be an excerpt from the Missal, in a very crude hand, f. 152b.
- 18th/19th cent.

EMML Pr. No. 4172

Church of Yamʷāy Abbo [= Gabra Manfas Qeddus], Angolalā, Shoa

1) Ff. 1a-66a: **Acts [gadl] of Abuna Gabra Manfas Qeddus.**
2) Ff. 66a-86a: **Fourteen miracles of Abuna Gabra Manfas Qeddus.**

Varia: (1) greeting to Menelik II (1889-1913), f. 87a.
Decorative designs, ff. 66a and 86b.
Some folios are missing (f. 81a is not a continuation of 80b).
- 18th cent.

EMML Pr. No. 4173

Church of Yamʷāy Abbo, Angolalā, Shoa

1) Ff. 1-66a: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]** (*Ḫedār*: homily by Damātrēwos of Alexandria, f. 2a; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 9a; *Ṭerr*: anonymous homily on the spiritual world, *Śellus za-iyyetlēllay*, f. 13b; *Yakkātit*: anonymous homily on the man who prayed but never worked, f. 21b; *Maggābit*: homily by a patriarch of Antioch on the family of Matthew, f. 24b; *Miyāzyā*: homily by Retu'[a] Hāymānot on the creation of man and the angels, f. 39b; *Genbot*: homily by (MS *ba' enta* "about") Yoḥannes, bishop of Ethiopia, on the banishment of John Chrysostom, f. 43b; *Sanē*: homily by bishop of Aksum [Ms, Akrasom] on Euphemia, f. 45a; *Ḫamlē*.. homily by Yoḥannes of Ethiopia on the wicked wealthy man and his poor neighbor, f. 50b; *Naḥasē*: the book on the angels that came from Jerusalem, f. 57a; *Maskaram*: anonymous homily on not worshipping other gods, f. 60b; *Ṭeqemt*: anonymous homily on the importance of honoring the angels, f. 62a).
2) Ff. 66b-94a: **Twelve miracles of the Archangel Michael.**

Varia: (1) greeting to the nativity of the Blessed Virgin, obviously Chaîne no. 23, *Salām la-zekra semeki za-manker ṭā'mu ... Salām la-ledateki*, f. 1b; (2) what seems to be *asmāt* prayer against stomach ache, *qʷerṣat*, in a crude hand, erased, f. 94b; (3) the beginning of the image of Mary, Chaîne no. 220, f. 96b.
Decorative designs, ff. 2a and 66b.
Note of ownership by (the church of) Yamʷāy Abbo, ff. 3a, 3b bis, 40a and 95a.
Copied beautifully by Warqu, f. 66a and *passim*.
- 18th/19th cent.

EMML Pr. No. 4174

Church of Yamʷāy Abbo, Angolalā, Shoa

Ff. 1a-114a: **Missal [Maṣeḥafa qeddāsē]** (ordinary of the Mass, f. 1a; Anaphoras of the Apostles, f. 9a, John Son of Thunder, f. 20b, the 318 Orthodox Fathers, f. 31a, Gregory (I), *Na' akkʷeto*, f. 39a, Athanasius, f. 46a, Apostles, f. 56a, Our Lord Jesus Christ, f. 57b, Dioscorus, f. 59b, Epiphanius, f. 62a, James of Sarug, f. 72b, John Chrysostom, f. 77b; excerpt from the Anaphora of the Apostles, f. 82a; excerpt from the ordinary of the Mass, f. 84b; office prayers, in a crude hand, f. 87a).

Varia: (1) calendar of the Saints for the year, ff. 69b-71a.
Note of ownership by (the church of) Yamʷāy Abbo, f. 86b.
Copied in different hands.
– 18th, 19th, 20th cent.

EMML Pr. No. 4175

(Microfilm not received)

EMML Pr. No. 4176

Church of Kol Ambā (slip, Kulaba) Giyorgis, Angolalā, Shoa

1) Ff. 3a-22b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 3a; twenty miracles, f. 7b).
2) Ff. 22ab: **One miracle of Mary.**
3) Ff. 23a-32b: **Book of the agreement of the feasts of Mary (Assumption) and George (translation of his relics) [Maṣeḥafa Aḫbero (here, anbero]**, concluded with a synaxary entry for and greeting to St. George, for 16 *Naḥasē*.
4) Ff. 32b-38b: **Acts and Martyrdom [gadl wa-sem`] of St. George**, for 23 *Miyāzyā*.
   (*Ba-sema Ab ... gadl wa-sem' 'abiyy mār (sic) Giyorgis, kokaba kebr ba-mā'ekala samāy wa-medr, fādel mawā'i ...* (f. 33) *...wa-kona ba-mawā'ela seddat enta em-ḫaba Dudeyānos ...*)
5) Ff. 38b-43a: **Acts and Martyrdom [gadl wa-sem`] of St. George**, for 23 *Miyāzyā*, different from entry 4 above.
   (*Ba-sema Ab ... gadl wa-sem' za-qeddus wa-beẓu' wa-samā't ḫayyāl Mār Giyorgis ... Ba-sema Eg" qadāmāwi za-hallo wa-yehēllu em-qedma kʷellu ... Yom ba-zātti 'elat ḫirit (sic), ze-we' etu 'elata ba'alu la-qeddus ... za-śergew ba-aklila berhān za-maṭṭawa nafso ...*)
6) Ff. 43b-48a: **Book of Admiration [Maṣeḥafa ankero] of the patience of St. George in martyrdom.**
7) Ff. 48a-52a: **Synaxary entry for St. George,** for 23 *Miyāzyā*, see entry 4 above.
8) Ff. 52a-60a: **Acts and Martyrdom [gadl wa-sem`] of St. George** continued, see entry 5 above.
   (*Wa-kona Saqrāṭes, gabra qeddus Giyorgis, yeqawwem af' a ḫaba śeḫā egzi' u ...*)
9) Ff. 60a-61a: **Synaxary entry for Roqqo** (Roche), concluded with the poetic colophon *La-za-aqrabku māḫelēta.*
10) Ff. 61a-62a: **Two miracles of St. George.**
11) F. 62ab: **Hymn to the Blessed Virgin,** Chaîne no. 336/338, in a different hand.
12) Ff. 63a-72b: **Four miracles of St. George.**
13) Ff. 73a-74a: **Two miracles of Jesus Christ.**
14) Ff. 74a-78a: **Scriptural reading.**
15) F. 78b: **Hymn to Jesus Christ,** *Ama temaṣṣe' la-kʷanneno.*

Varia: (1) record of the date of the roofing of the church, f. 2a; (2) record of purchase of a drum [*kabaro*], f. 2a; (3) record of vow(?), erased, f. 62b.
Crude drawing of crosses, ff. 2a and 2b.
Note of ownership by (the church of) Kul'ambā Giyorgis, f. 1a.
Ff. 3a-75a copied by Walda Kidān (for Gabra Ḥeywat), f. 72b and *passim*; and ff. 75b-78a copied crudely by Walda Masqal/Ṭāsaw (for Walda Ḥannā/Ayāhluh), f. 78a.
– 19th/20th cent.

EMML Pr. No. 4177

(Church of Kol Ambā Giyorgis, Angolalā, Shoa - slip not provided).

Ff. 3a-16a: **Miracles of Jesus Christ.**
Varia: (1) income from vow, f. 169a.
Decorative design, f. 3a.
Note of ownership by (the church of) Kol Ambā Giyorgis, f. 3a.
Prayer for Walda Śellāsē, f. 108a and *passim*, ʿĀmata Māryām, f. 111b and *passim*, Gabra Iyyasus and Kidānā Māryām, f. 131a, and ʿĀmata Śellāsē, f. 141b.
- 20th cent.

EMML Pr. No. 4178

Church of Kol Ambā Giyorgis, Angolalā, Shoa

Ff. 3a-162b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 123b; Song of Songs, f. 137b; Praises of Mary [*Weddāsē Māryām*], f. 146a; Gate of Light [*Anqaṣa Berhān*], f. 156b; Angels Praise her [*Yewēddesewwā*], f. 161a.
Decorative designs, ff. 41b, 47b, 81b, 107b, 117b, 123b and 146a.
Note of ownership by (the church of) Kol Ambā (f. 162b: kawalābā) f. 2a, with a list of names of the donors of the manuscript, f. 162b.
- 19th/20th cent.

EMML Pr. No. 4179

Church of Kol Ambā Giyorgis, Angolalā, Shoa

Ff. 3a-80a: **Horologium for the night hours [Saʿatāt za-lēlit].**
Decorative design, f. 3a.
Note of ownership by (the church of) Kol Ambā Giyorgis, f. 2a.
- 19th cent.

EMML Pr. No. 4180

Church of Kol Ambā Giyorgis, Angolalā, Shoa

Ff 5a-183: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 139b; Song of Songs, f. 154a; Praises of Mary [*Weddāsē Māryām*], f. 163a; Gate of Light [*Anqaṣa Berhān*], f. 177a).
Varia: (1) acts [*gadl*] of Abuna Tarbu, ff. 184a-185a and 2b-3a, S. Grébaut, Abba Tarbou et le chien Koulb, *ROC*, vol. 30 (1935-1936), pp. 433-441; (2) prayer to stop menstrual bleeding, f. 183ab.
Note of ownership by (the church of) Kol Ambā Giyorgis, f. 4a.
- 18th/19th cent.

EMML Pr. No. 4181

Church of Kol Ambā (slip, Kulabbā) Giyorgis, Angolalā, Shoa

Ff. 3a-53b: **Baptismal ritual [Maṣeḥafa Krestennā wa-Maṣeḥafa Qeddesāt]**, S. Grébaut, "Ordre du baptême et de la confirmation dans l'église éthiopienne," *ROC*, vol. 26 (1927-1928), pp. 105-189.
Varia: (1) birth and baptismal record of Takla Giyorgis, f. 53b; (2) birth and baptismal record of Askāla, f. 54a.
Copied by Walda Mikā'ēl, f. 48.
– 20th cent.

EMML Pr. No. 4182

Church of Yemā Māryām, Morat, Shoa

1) Ff. 1a-3a: **Introductory rite from Mu'allaqā for the reading of the miracles of Mary.**
2) F. 3ab: **One miracle of St. George.**
3) Ff. 3b-4a: **One miracle of Jesus Christ.**
4) F. 4ab: **One miracle of Abuna Gabra Manfas Qeddus.**
5) Ff. 4b-5a: **One miracle of Abuna Takla Hāymānot.**
6) Ff. 5a-7b: **Treatise (by Zar'a Yā'eqob) on almsgiving [Rā'eya ta'ammer].**
7) F. 8a: **One miracle of the Trinity**, in a very crude hand.

Copied crudely by Walda Sem'on (f. 5a) and stained (with water?).
Note of ownership by (the church of) Yemā Māryām, f. 1a.
– 19th/20th cent.

EMML Pr. No. 4183

Church of Yemā Māryām, Morat, Shoa

1) Ff. 1a-37b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 1a; twenty-four miracles, f. 6a).
2) F. 38a-45b: **Three miracles of Jesus.**
3) Ff. 47a-53a: **Three miracles of Jesus.**
4) Ff. 54a-55a: **Fragment of the introductory rite from Mu'allaqā**, cf. entry 1 above.
5) F. 55ab: **Hymn to Jesus Christ**, *Iyyasus Krestos ṭe'uma sem.*

Varia: (1) *Ziq* chant for Epiphany, in a very crude hand, f. 53b.
Decorative design, f. 47a.
Ff. 38a-53a copied by Bartalomēwos for Walda Ṣādeq (f. 45b) and Frē Sanbat, f. 53a.
– *Sanē* 1898 E.C. (= June/July 1916 A.D.), f. 45b.

EMML Pr. No. 4184

Church of Hāyādur Madḫānē 'Ālam, Morat, Shoa

Ff. 2a-60a: **Homiliary of the Life-giver [Dersāna Māḥeyawi]** ascribed to the Three Virgins, Birgitta, Mechtelde and Elizabeth of Shönau (Friday (!)/ *compline*, f. 2a; Saturday/Midnight, f. 11a; Sunday/*Matins*, f. 20a; Monday/*Tierce*, f. 27b; Tuesday/*Sext*, f. 36b; Wednesday/*None*, f. 45a; (Thursday/) *Vespers*, f. 54a).
Varia: (1) Amharic letter of greeting to Dabtarā Ḫayla Māryām, in pencil, f. 1b; (2) on the thirteen sufferings of Jesus, in Amharic, f. 60ab.

Drawings: (1) the Archangel Raphael, in a crude hand, f. 1b; (2) the Archangel Phanuel, in a crude hand, f. 61a.
Decorative design, f. 2a.
Note of ownership by the church of Hāyādur [Ms, Kāyādur] Madḫānē ʿĀlam, f. 61b.
Copied by Walda Takla Hāymānot (for Takla Wald), f. 11a.
– 19th/20th cent.

EMML Pr. No. 4185

Church of Hāyādur Madḫānē ʿĀlam, Morat, Shoa

Ff. 3a-63a: **Mawāśeʾt.**
Decorative design, f. 3a.
Note of ownership by (the church of) Hāyādur Madḫānē ʿĀlam, ff. 1a and 63b.
– 20th cent.

EMML Pr. No. 4186

Church of Hāyādur Madḫānē ʿĀlam, Morat, Shoa

Ff. 3a-157a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 129a; Song of Songs, f. 142a; Praises of Mary [*Weddāsē Māryām*], f. 148a).
Varia: (1) Ps. 1,1, in a crude hand, f. 2b; (2) prayer invoking the names of Mary and David, f. 157a; (3) greeting to David (?), poorly legible, f. 157b; 4) death record of Eḫeta Māryām, f. 157b.
Decorative design, f. 129a.
Note of ownership by (the church of) Hāyādur Madḫānē ʿĀlam, ff. 3a and 157b.
Many folios are darkened.
– 18th cent.

EMML Pr. No. 4187

Church of Hāyādur Madḫānē ʿĀlam, Morat, Shoa

Ff. 5a-124b: **Psalter [Dāwit]**, incomplete at the end (Psalms, f. 5a; 15 biblical canticles f. 96b; Song of Songs, f. 106a; Praises of Mary [*Weddāsē Māryām*], f. 111a; Gate of Light [*Anqaṣa Berhān*], f. 120b).
Varia: (1) note in crude Geʿez about someone who sent his son to Gondar and Goǧǧām for (higher) education, f. 1a; (2) *asmāt* prayers to protect domestic animals from wild animals, ff. 2a-3a; (3) medical prescriptions, poorly legible, ff. 3a-4b; (4) *asmāt* prayer, poorly legible, margins of ff. 121b-124a.
Decorative design, f. 5a.
Note of ownership by (the church of) Hāyādur Madḫānē ʿĀlam, f. 124b, and by Tāffasa Warq Kidāna Māryām, f. 4b.
– 19th cent.

EMML Pr. No. 4188

Church of Dur Giyorgis, Morat, Shoa

Ff. 2a-191b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 146a; Song of Songs, f. 160b; Praises of Mary [*Weddāsē Māryām*], f. 172a; Gate of Light [*Anqaṣa Berhān*], f. 185b).

Varia: (1) note on the coming of the king [Jesus], f. 1b; (2) fragment of *Bāḥra ḥassāb* ff. 191b-192a; (3) the lucky and unlucky [*sene't wa-ṣenṣent*] days of the year, ff. 192a.
Note of ownership by (the church of) Dur Giyorgis, f. 190b.
– 18th cent.

EMML Pr. No. 4189

Church of Enǧarā Masqal (?), Morat, Shoa

1) Ff. 5a-171b: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 135a; Song of Songs, f 149a; Praises of Mary [*Weddāsē Māryām*], f. 157a; Gate of Light [*Anqaṣa Berhān*], f. 167a).
2) Ff. 172-174a: **The Mystagogia [Temeherta ḫebu'āt].**
3) Ff. 174-175b: **Litanical prayer to Jesus Christ,** *Ba' enta Māryām Walāditeka.*

Varia: (1) Ps 1,1 in a very crude hand, f. 1a; (2) *asmāt* prayer to win the love of a woman, in a crude hand, f. 2a; (3) the daily prayers: *Ba-sema Ab*, f. 2b, *Na' akk"etakka*, f. 2b, the Our Father, f. 2b, Hail Mary, f. 2b; (4) litanical prayer to Jesus Christ, *Tamāḫeẓanku (O-Egzi' eya I" K", madḫena 'ālam, tamāḫeẓanku ba-ḥemāmātika za-lalika kaśatka lon la-śalās qeddusāt anest* ...), ff. 3a-4b; (5) the beginning of entry 2 above (f. 172a) copied again in a very crude hand, ff. 171b-172a.
Note of ownership by (the church of) Enǧarā Masqal, f. 1a and 174b.
– 17th cent.

EMML Pr. No. 4190

(Church of Enǧarā Masqal, Morat, Shoa – slip not provided)

Ff. 1a-14a, 17ab, 15a-16b, 19ab, 21a-189b, 18ab and 20ab: **Missal [Maṣeḥafa qeddāsē].**
(1) Ff. lab, 189b, 189a and 9a-12a: *Ṣalota Kidān/Za-nagh.*
(2) Ff. 12a-14b, 17ab and 15a-16a: *Liṭon* (*Sark*, f. 12a, *Aryām* [*MQ*, p. 270, first supplication], f. 13a, Monday, f. 13b, Tuesday, f. 14b, Saturday, f. 17a, Thursday, f. 17b, Wednesday, f. 15a, Saturday in Passion Week, f. 15b).
(3) Ff. 16a-19b, 18ab, 22a-27b and 20a: Supplications (including one unidentified supplication for the dead, 16a, the two supplication for Mary, f. 22a and 23b [for the reading of her miracles], and the *liṭon* for Sunday, f. 23b).
(4) Ff. 20ab and 28a-32a: *Za-yenaggeś* supplications.
(5) Ff. 32a-37a: Ritual for penitential baptism [*Maṣeḥafa qēder*].
(6) Ff. 37a-44b: Book of Confession [*Maṣeḥafa nuzāzē*].
(7) Ff. 44b-46b: Supplication of the cross.
(8) Ff. 47a-55b and 63a-87b: Ordinary of the Mass, incomplete at the end.
(9) Ff. 62b and 6a-7b: *Ṣalota 'etān*, probably part of the preceding entry, but copied separately.
(10) Ff. 88a-150b, 160ab, 151a-158b, 161a-181b, 159ab, 182a-188b, 8ab and 2a-4a: Missal [*Maṣeḥafa qeddāsē*] (Anaphoras of the Apostles, incompete at the beginning, f. 88a, Our Lord Jesus Christ, f. 98, Our Lady Mary by Cyriacus of Behensā, f. 104a, John Son of Thunder, f. 116a, John Chrysostom, f. 126a, the 318 Orthodox Fathers, f. 131b, Gregory I *Na' akk"eto*, f. 140a, James of Sarug, ff. 147b-150b, 160ab and 151a-153a, Epiphanius, ff. 153a-158b and 161a-162b, Cyril, f. 162b, Basil, f. 167b, Dioscorus, f. 177b, Athanasius, ff. 180b-181b, 159ab 182a-188b, 8ab and 2a-4a).

Varia: (1) hymn to God, *Sebḥat laka, Egzi' abḥēr*, reviewing the creation of the six days, ff. 4b-5b; (2) *Asmāt* prayer against bleeding, *Seqleyās*, f. 5b; (3) *Baḥra ḥassāb* in Amharic, based on the date 7160 A.M (= 1667/8 A.D), ff. 55b-62b; (4) The Ge'ez alphabet, *Nagara Dabtarā Sammā*, in a different order: h, ʾ/ʿ, l, m. ś/s, ṣ/ẓ, r n, q, g, b, f, t, d, k, w, z, y, ṭ, p. f. 62ab.

Copied very beautifully, but with less care, by Eḫwa Krestos for [Batra] Māryām, ff. 131b, 180b and *passim*.
Not well preserved, rebound in disorder. The folios are numbered with added confusion.
Ff. 1ab, 9a-46a, 189ab, 18ab and 20a copied in a later hand.
Note of ownership by (the church of) Enǧarā Masqal, ff. 1a and 189b.
- 17th cent. (see varia 3 above and the prayer for Patriarch John XVI [1676-1718], Metropolitan Sinodā [1671-1693] and Emperor Iyyāsu [1682-1706], f. 55a).

EMML Pr. No. 4191

Church of Enǧarā Māryām, Morat, Shoa

Ff. 3a-42b: **Missal [Maṣeḥafa qeddāsē]** (ordinary of the Mass, f. 3a; Anaphoras of the Apostles, f. 18b, Our Lady Mary by Cyriacus of Behensā, f. 26b, Dioscorus, f. 35a, Our Lord Jesus Christ, f. 36b; scriptural reading, f. 41a).
Copied by Walda Samā'ṭ (f. 26a) for (the church of Ṭāṭissā Giyorgis, f. 42b).
Note of ownership by (the church of) Enǧarā Māryām, ff. 2b and 43b.
- 9 *Maskaram* 1922 A.D. (= 19 September 1929 A.D.), f 42b.

EMML Pr. No. 4192

Church of Enǧarā Māryām, Morat, Shoa

Ff. 1a-59a: **Horologium of the night hours [Sa` atāt za-lēlit]**.
Note of ownership by (the church of Ṭāṭissā?) Giyorgis, ff. 37a and 59b, and Enǧarā Māryām, f. 61a.
Varia: (1) greeting [*salām*] to St. George, in a crude hand, ff. 59b-61a.
- 19th cent.

EMML Pr. No. 4193

Church of Asabot Kāhnāta Samāy, Morat, Shoa

Ff. 2a-60b: **Gospel of John**, incomplete.
Varia: (1) note on the rebinding of the manuscript by *Mamher* Walda Ṣādeq, f. 60b; (2) scriptural reading, ff. 61a-62b.
Rebound in disorder and with some folios missing.
Ff. 2a-9b, 58ab and 60b-62b stained with water.
- 18th/19th cent.

EMML Pr. No. 4194

Church of Asabot Kāhnāta Samāy, Morat, Shoa

Ff. 3a-82b: **Interpretation of texts in the Old Testament referring to the New Testament**.
(*Ba-sema Ab ... Ba-qadāmi gabra Eg" ...(3b)... Egzi' abḥēressa za-yebē a' mer kama ba' enta Ab we' etu,Wa-qadāmāwissa, esma ba-mekra Waldu gabra samāyāta.Wa-kamassa tasamya Wald qadāmāwi, yebē Yoḥannes ba-male' ektu ze-we' etu qadāmāwi ...*), f. 3a.
(*Orit za-dāgem ḥegg. Wa-kama-ze ye' eti barakat enta bārakomu Musē la-Daqiqa ʾo' ēl ... tenbit za-Musē yet[taragg"am] ba-Krestos, wa-Sināssa ba-aryām ...*), f. 16b.
(*Wa-Ḥezqe' ēleni yebē, wa-nababanni Eg" wa-yebēlanni, walda eg"āla emaḥeyāw ...*), f. 30b.

(*Ṭebaba Salomon walda Dāwit la-hagar ṣene'ṭ bo' a ṭabib wa-naśata ṣen'a ba-za-yetwēkkalu raśi'ān. Hagare-ssa ṣene'ṭ za-yebē Si' ol ye' eti wa-be' esini ṭabit Krestos we[' etu]...*) f. 72a.
([Monday], f. 3a; Tuesday, f. 16b; [Wednesday], f. 33a; Thursday, f. 42a; Friday, f. 50b; Saturday, f. 63a; Sunday, f. 73a).

Varia: (1) additional notes of the interpretation, ff. 1b-2b; (2) fragment of *Bāḥra ḥassāb*, in Amharic, f. 32a; (3) on heavenly Jerusalem (?), not clear, f. 32b; (4) on the statement of Our Lord, "I am not come to call the righteous, but sinners to repentence" Mt. 9, 13, f. 32b; (5) fragment of *Bāḥra ḥassāb*, in Amharic, darkened, ff. 82b-84a.

– 19th cent.

EMML Pr. No. 4195

Church of Ilāni Māryām, Mandidā, Shoa

Ff. 3a-100b: **Funeral ritual (Maṣeḥafa genzat]** (homily by Athanasius on death, f. 3a; the book that came from Jerusalem, f. 6b; [*asmāt*] that God gave to Peter, f. 12b; homily to be read on all the dead, f. 17a; *Lefāfa ṣedq*, f. 19b; prayer for the journey to Heaven [*Ṣalota mangada samāy*], f. 22b; anonymous homily for burial, f. 67a; homily by Abbā Salāmā on preparing oneself for death, f. 67b; homily by James of Sarug about priests and deacons who died, f. 69a; the story of the rich man who did not fear God, f. 83a; the story of the sinful woman who anointed Our Lord, f 84b; blessing by Abuna Sāmu'ēl, f. 88b.

Varia: (1) prayer to Mary for help by Mulugētā, in Amharic in a crude hand, f. 1a; (2) inventory of church articles, ff. 1b and 2a.

– 27 *Tāḫśāś* 1903 E.C. (= 6 January 1911 A.D.), f. 100a.

EMML Pr. No. 4196

Church of Yelāni/Ilāni Māryām, Mandidā, Shoa

1) Ff. 1a-80b: **Miracles of Mary** (introductory treatises [*Rā' eya ta' ammer*]: about Mary's dual virginity, incomplete at the beginning, f. 1a, about Christian baptism, f. 8a, about almsgiving, f. 15a, about the agreement of the Eighty-One Canonical Scriptures, f. 20b; introductory exhortation, f. 37a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 39a; introductory rite from Mu'allaqā, f. 41a; thirty miracles, f. 46a.
2) Ff. 80b-86b: **Seven miracles of Jesus Christ.**
3) Ff. 87a-91a: **Scriptural reading.**
4) Ff. 91b-92a: **One miracle of Jesus.**
5) F. 92ab: **One miracle of Abuna Takla Hāymānot.**
6) Ff. 92b and 96ab: **Two miracles of Abuna Gabra Manfas Qeddus.**
7) Ff. 93a-95a: **One miracle of Abuna Gabra Manfas Qeddus.**
8) F. 95a: **One miracle of St. George.**
9) F. 95ab: **One miracle of the Archangel Michael**, incomplete at the end.
10) Ff. 97a-98a: **Scriptural reading**, insufficiently legible.

Varia: (1) An English sentence in Amharic letters, *ay am awt, māy ēksarsāy* (sic) *buk. tergum*, f. 34b; (2) record of income for the Eucharistic bread [*magabbariyā*], f. 35ab (3) one miracle of Jesus, ff. 35b-36b; (4) one miracle of the Trinity, f. 55ab; (5) hymn to the Blessed Virgin, Chaîne no. 336/338, ff. 99b and 98b-99a; (6) record of good deeds and prayer (of Aẓma Giyorgis, who built the church), f. 99a; (7) prayer by [ ] Gabre'ēl, f. 100a.

Note of ownership by (the church of) Yelāni Māryām, f. 1b.

Ff. 1a-31a copied on paper: "DENUNCIE DI MODIFICA".

Ff. 45a-55b copied by Gabra Madḫen for Walda Māryām and (his wife) Walatta Māryām, f. 45a and *passim*, and ff. 56a-92b copied for Awdakeyos, f. 56a and *passim*.
Copied crudely, and many folios stained with water.
– 19th cent.

EMML Pr. No. 4197

Church of Yelāni/Ilāni Māryām, Mandidā, Shoa

Ff. 1a-181b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 134a; Song of Songs, f. 149a; Praises of Mary [*Weddāsē Māryām*], f. 159a; Gate of Light [*Anqaṣa Berhān*], f. 174a; Angels Praise her [*Yewēddesewwā*], f. 180a).
Drawing: (1) Madonna and Child flanked by the Archangels Michael and Gabriel, crude, f. 158b.
Decorative designs, ff. 1a, 8b, 16b, 36b, 44b, 51a, 61a, 73b, 82b, 88b, 102b, 116b, 120a, 127a, 149a, 159a and 174a.
Note of ownership by (the church of) Yelāni/Ilāni Māryām, *recto* of the first and second foreguard leaves.
– 20th cent.

EMML Pr. No. 4198

Church of Yelāni/Ilāni Māryām, Mandidā, Shoa

Ff. 3a-60a: **Scriptural reading.**
Decorative design, f. 3a.
Note of ownership by (the church of) Yelāni Māryām, *recto* of the first foreguard leaf.
– 20th cent.

EMML Pr. No. 4199

Church of Yelāni/Ilāni Māryām, Mandidā, Shoa

Ff. 3a-130b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 21a; Anaphoras of the Apostles, f. 49b, Our Lord Jesus Christ, f. 62a, Dioscorus, f. 66b, John Chrysostom, f. 69b, Our Lady Mary by Cyriacus, f. 75b, James of Sarug, f. 84b, John Son of Thunder, f. 90b, Athanasius, f. 98a, the 318 Orthodox Fathers, f. 107a, Epiphanius [*za-ṭebab Ēppifāneyos*], f. 113b, Gregory (I) *Na' akk*ʷ*etakko*, 118a, Basil, f. 123b).
Varia: (1) the Our Father, in a very crude hand, f. 2a.
Crude drawing of crosses, ff. 2b and 131b.
Copied by Gabra Madḫen/Šawān Gezāw, f. 130b.
– 27 *Tāḫśāś*, 1908 E.C. (= 6 January, 1916 A.D.), f. 130b.

EMML Pr. No. 4200

Church of Mahaggel Māryām, Angolalā, Shoa

Ff. 1a-139b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 1a; ordinary of the Mass, f. 14a; Anaphoras of the Apostles, f. 47a, Our Lord Jesus Christ, f. 59b, John Son of Thunder, f. 64a, Our Lady Mary by Cyriacus of Behensā, f. 72a, the 318 Orthodox Fathers, f. 81a, Athanasius, f. 88a, Basil, f. 97b,

Gregory (I), *Na' akk"eto* f. 105a, Epiphanius, f. 111a, John Chrysostom, 116b, Cyril, f. 122a, James of Sarug, f. 127b, Dioscorus, f. 133b, Gregory (II), *Na' akk"etakka*, f. 136a).
Note of ownership by (the church of) Mahaggel (Māryām), *verso* of the first foreguard leaf.
- 1930-1950 (reign of Haile Selassie [1930-1974], f. 4b, and metropolitanate of Qērelos [1929-1950], f. 29b.)

EMML Pr. No. 4201

Church of Mahaggel Māryām, Angolalā, Shoa

1) Ff. 1a-25a: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 1a; twenty miracles [including one on the importance of chanting, f. 21b], f. 4a).
2) Ff. 25b-26a: **One miracle of Jesus.**

Note of ownership by (the church of) Mahaggel Māryām, f. 26a and 26b, *Mammerē* Walda Samā't, ff. 25a and 26a, and *Mammerē* Gabra Mikā'ēl, f. 26b.
Decorative design, f. 1a.
Copied in a crude hand.
- 20th cent.

EMML Pr. No. 4202

Church of Mahaggel Māryām, Angolalā, Shoa

1) Ff. 3a-4a: **Introductory exhortation to the Miracles of Mary.**
2) F. 4ab: **One miracle of St. George.**
3) F. 5ab: **Hymn to the Blessed Virgin,** Chaîne no. 336/338.
4) Ff. 7a-31b: **Miracles of Mary**, incomplete at the end (introductory rite from Mu'allaqā, f. 7a; twenty-three miracles, f. 10a).
5) Ff. 35ab and 32ab: **Hymn to the Blessed Virgin**, Chaîne no. 292.
6) F. 33ab: **One miracle of Abuna Gabra Manfas Qeddus.**
7) F. 34ab: **One miracle of Abuna Gabra Manfas Qeddus.**
   The woman who was assaulted by highway men.
8) F. 36ab: **One miracle of Jesus Christ.**
9) F. 38a: **Hymn to Jesus Christ,** *Iyyasus Krestos ṭe'ama sem la-za-yeṣēwwe'o.*
10) F. 39a: **Hymn to God,** *Amlākena, Amlākena, Amlākena faṭārina, iterḫaq, Egzi' o, emennēna.*
11) F. 39ab: **Hymn to the Blessed Virgin**, Chaîne no. 336/338.
12) Ff. 40a-60b: **Fragment of the Horologium of the day hours [Sa' atāt za-ma' alt].**

Varia: (1) hymn for the Resurrection, *Krestos tanśe' a em-mutān*, f. 2a.
Ff. 3a-5b, 35a-36b and 39ab copied crudely for Aśrāta Ṣeyon (and) Habta Giyorgis, f. 4a.
Ff. 33ab, 35ab and 50b-51a darkened.
Copied in different hands.
- 19th cent.

EMML Pr. No. 4203

Church of Mahaggel Māryām, Angolalā, Shoa

Ff. 1a-114b: **Horologium for the night hours [Sa' atāt za-lēlit]** (includes supplications, f. 79b, *liṭon*, f. 87a, *Malke'a Weddāsē*, Chaîne no. 398, f. 97a; *Malke'a Anqaṣa Berhān*, Chaîne no. 241, f. 105b, and *Ṣalota Kidān/za-nagh*, f. 108b).

Varia: (1) calendar for the month, f. 94b; (2) calendar for the month, f. 96a; image [*malkeʿ*] of Mary, *Salām la-zekra semeki za-manker ṭāʿmu*, incomplete at the end, ff. 115b-116a.
Note of ownership by (the church of) Mahaggel Māryām, f. 115b.
Copied by Gabra Iyyasus for Walda Tenśā'ē, f. 114b and *passim*.
– 19th cent.

EMML Pr. No. 4204

Church of Mahaggel Māryām, Angolalā, Shoa

Ff. 3a-183b: **Psalter [Dāwit]** (Psalms, f. 3; 15 biblical canticles, f. 143b; Song of Songs, f. 158a; Praises of Mary [*Weddāsē Māryām*], f. 165a; Gate of Light [*Anqaṣa Berhān*], f. 178b).
Varia: (1) *incipits* of psalms to be recited to acquire victory, f. 2a; (2) prayer to the Archangels, f. 184a; (3) prayer by Walatta Berhān (to the Blessed Virgin) to be saved from Satan, f. 184b and 183b.
Decorative designs, ff. 3a, 30a, 43a, 70a, 143b, 157a and 165a.
Note of ownership by (the church of) Mahaggel Māryām, f. 185a.
– 20th cent.

EMML Pr. No. 4205

Church of Bilan Wāššā Mikā'ēl, Morat, Shoa

1) Ff. 2a-7b: **Introductory rite (from Muʿallaqā)**.
2) Ff. 8a-19b: **Scriptural reading**.
3) Ff. 20a-55a: **Twenty (?) miracles of Mary**, rebound in disorder.

Varia: (1) genealogy of Walda Kiros, Prince of Shoa, prepared by *Mamher* Waldu of Bilonāššā, f. 56a. According to this genealogy, Walda Kiros, the *masfena Šawā*, descends from Sēf Ared (1344-1371/2) and Zar'a Yā'eqob (1434-1468) and, therefore, the kingdom should be his. *(Tāyātāčč̣en ta-aṭē Zarʾa Yāʿeqob anseto ersewo deras l0 wa-l̄ tewledd naw. Mangešt yeggabbāwall larsewo)*; (2) request (by *Mamher* Waldu from Walda Kiros) for material aid for the church of (Bilan Wāššā) Mikā'ēl, f. 56a; (3) *asmāt* prayer against hail, f. 56b.
Crude drawing identified by the caption as Madonna and Child, f. 55b.
Note of ownership by (the church of) Bilan Wāššā Mikā'ēl, ff. 1a and 56b.
Filmed with insufficient light.

Ff. 20a-55b copied during the reign of Śarṣa Dengel [1563-1597], f. 20a and *passim*).
– 1563-1597.

EMML Pr. No. 4206

Church of Bilan Wāššā Mikā'ēl, Morat, Shoa

1) Ff. 1a-25b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikāʿēl]**, stained with water and filmed with insufficient light.
2) Ff. 26a-39b: **Twelve miracles of the Archangel Michael.**

Decorative design, f. 26a.
Note of ownership by (the church of) Bilan (Wāššā) Mikā'ēl, ff. 1a and 39b.
Copied by Walda Kiros for Zamāryām/Adgo, f. 25b and *passim*.
– 19th cent.

EMML Pr. No. 4207

Church of Bilan Wāššā Mikā'ēl, Morat, Shoa

1) Ff. 2a-59b: **Gospel of John.**
2) Ff. 59b-60b: **One miracle of Mary**, in a different hand.

Varia: (1) hymn to St. George, *Baḥaka Giyorgis*, insufficiently legible, f. lab(?); (2) Lk. 1, 26-38, ff. 1b and 61ab; (3) *incipits* of prayers (mostly from the Psalter) against eye disease [*ayna metāt*], f. 61a.

Filmed with insufficient light.

– 18th/19th cent.

EMML Pr. No. 4208

Church of Bilan Wāššā Mikā'ēl, Morat, Shoa

1) Ff. 3a-11b: **Image [Malkeʿ] of St. George**, Chaîne no. 147.
2) Ff. 11b-21a: **Image [Malkeʿ] of Takla Hāymānot**, Chaîne no. 211.
3) Ff. 21a-31a: **Image [Malkeʿ] of Mary**, Chaîne no. 172/220.
4) Ff. 31a-40a: **Image [Malkeʿ] of Jesus Christ**, Chaîne no. 123.
5) Ff. 40a-47a: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
6) Ff. 47a-61b: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246.
7) Ff. 51b-54a: **Image [Malkeʿ] of the Archangel Raphael**, Chaîne. no. 215.
8) Ff. 54a-57a: **Image [Malkeʿ] of the Four Living Creatures**, Chaîne no. 216.
9) Ff. 57a-61b: **Image [Malkeʿ] of John the Baptist**, Chaîne no. 279.
10) Ff. 62a-72b: **Image [Malkeʿ] of the Trinity**, Chaîne, no. 347.
11) Ff. 72b-78b: **Image [Malkeʿ] of the Jesus Christ**, Chaîne no. 125.
12) Ff. 78b-81b: **Image of the Assumption [Malkeʿa Felsatā]**, Chaîne no. 213.
13) Ff. 81b-83b: **Image [Malkeʿ] of Church.**
    (*Salām la-zekra semeki [ ]rta fequr zegub/ba-qʷenāmāta kʷellu ṭebab / Bēta Krestiyān qeddest baggeʿu la-Ab/...*)
14) Ff. 83b-86b: **Image of the Icon [Malkeʿa śeʿel]**, Chaîne no. 368.
15) F. 87ab: **Synaxary entry for Roche [Roqqo]** for 24 *Miyāzyā*.
16) Ff. 89a-93a: **Eucharistic hymn [Māḫebara meʿemanān]** or **Malkeʿa Qʷerbān**, Dillmann, *Chrest.* pp. 131-6.
17) Ff. 93a-98b: **Image [Malkeʿt] of God the Father**, (*o-bāʿl Egzi' abḥēr ... Salām la-zekra semeka, sebbuḥa kʷellahi wa-weddus*).
18) Ff. 98b-106b: **Image [Malkeʿ] of Mary**, Chaîne no. 362.
19) Ff. 106b-108a: **Hymn to the Blessed Virgin**, Chaîne no. 248.

Varia: (1) one miracle of Mary, ff. 1b-2a; (2) *asmāt* prayer against leech, f. 2a; (3) the beginning of the image of John the Baptist, Chaîne no. 279, f. 2b; (4) *asmāt* prayer for the relevation of God's secrets, f. 87b; (5) the beginning of the image of John the Baptist, Chaîne no. 279; (6) *asmāt* prayer to protect domestic animals from wild animals, ff. 108b-109a; (7) *asmāt* prayer against hail, f. 109ab; (8) *asmāt* prayer against Šotali [*ḫemāma šotali*], incomplete at the end, f. 109b; (9) calendar of the New Testament Saints, i.e. Apostles, Evangelists, John the Baptist and the Blessed Virgin, f. 110ab.

Drawing of two crosses, f. 86b.

Copied for Lottu Sebḥat, f. 86b and *passim*.

Note of ownership by (the church of) Bilan Mikā'ēl, ff. 1a and 110b.

– 19th cent.

EMML Pr. No. 4209

Church of Gosāl Giyorgis, Morat, Shoa

1) Ff. 3a-6b: **Homily by Archbishop Theophilus** (sic) **on the martyrdom of St. George.**
   (*Ba-sema Ab ... Neṣeḥef ḫāyla [ ] ḫāyla (sic) wa-ta' ammer (sic) za-gabra Eg" la-samā'tu. Wa-em-deḫra tafaṣṣama sem'u wa-amṣe' u śegāhu ...*).
2) Ff. 6b-37b: **Eleven miracles of St. George**, concluded with a personal prayer in a rhyming composition.
3) Ff. 38a-39b: **Chant for St. George**, *Hāllē luyā ... Na'ā Giyorgis, enza tesarrer ba-faras.*
4) Ff. 39b-40a: **Greeting to St. George**, Chaîne no. 83.
5) Ff. 42-72b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 42a; twenty-two miracles, f. 49a; hymn to Mary, Chaîne 336/338, in a crude hand, f. 71b).

Varia: (1) Mk. 13, 32-37, f. 4a; (2) hymn to God, *Ba-sema Eg" qadāmāwi za-enbala temālem*, ff. 2b, 1ab and 40ab; (3) Mt. 25, 1-13, ff 40b-41b; (4) note in Ge'ez, erased, f. 48b; (5) hymn on the crucifixion and the resurrection of Our Lord, in a crude hand and crude Ge'ez, f. 72b.

Ff. 1a-40b Copied for G^{w}enda Hāymānot, f. 8b and *passim*, and ff. 42a-71b for Tēwofelos, f. 49a and *passim*.

– 19th cent.

EMML Pr. No. 4210

Church of Hudād Abbo [= Gabra Manfas Qeddus], Morat, Shoa

1) Ff. 1a-10b: **Miracles of Jesus**, incomplete and rebound in disorder.
2) Ff. 11a-62b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 11a; forty-four numbered miracles, f. 17a).
3) Ff. 62b-71b: **Scriptural reading**, incomplete at the end.

Varia: (1) *asmāt* prayer against enemies, f. 16b.

Ff. 17a-62b copied by Kiros, f. 62b.

Ff. 4a-10b copied for Takla Hāymānot, f. 6a and *passim*.

Note of ownership by (the church of) Kudād Abbo, f. 71b.

– 18th cent.

EMML Pr. No. 4211

Church of Moyyē Śellāsē, Mandidā, Shoa

1) Ff. 3a-94a: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 3a; eighty-six miracles, ff. 6a and 75b; introductory exhortation, f. 73a; hymn to the Blessed Virgin, *Barakatātihā*, f. 74b).
2) Ff. 94a-95b: **Three miracles of the Trinity.**
3) Ff. 95b-98b: **Four miracles of Jesus.**
4) F. 99ab: **Hymn to the Blessed Virgin**, Chaîne no 336/338.
5) Ff. 101-109b: **Scriptural reading.**
6) Ff. 109b-111a: **Two miracles of Mary.**
7) F. 112ab: **Greeting to Church**, possibly Chaîne no. 93.
   (*Salām laki, Bēta Krestiyān / Bēta Krestiyān bēta ṣalot/dama malakot ṭellelt/ ...*)

Varia: (1) chant of seven lines, apparently from the Missal.
   (*Egzi' o za-k^{w}ello te' eḫez wa-ta' ammer em-reḫuq wa-lakassa albo ...*)

Drawing of a cross, f. 27b.

Decorative designs, ff. 3a, 28a, 75b, 94a, 95b, 96a and 101.
Copied for Wald Mikā'ēl (f. 6a and *passim*): ff. 3a-98b by Gabra Yoḥannes and ff. 101a-111a by Gabra Giyorgis.
– 19th/20th cent.

EMML Pr. No. 4212

Church of Moyyē Śellāsē, Mandidā, Shoa

Ff. 1a-132a: **Homiliary for the Trinity [Dersāna Śellāsē]**, EMML 1882 (history of creation, f. 1a; homilies for *Miyāzyā*, f. 9b, *Genbot*, f. 10b, *Sanē*, f. 12a, *Ḫamlē*, f. 14b, *Naḥasē*, f. 26b, *Ṗāg*^{w}*mēn*, f. 28b, *Maskaram*, f. 31a, *Ṭeqemt*, f. 36a, *Ḫedār*, f. 37a, *Tāḫśāś*, f. 38b, *Ṭerr*, f. 39b, *Yakkātit*, f. 41b; *Maggābit*, additional homilies [= EMML 1882, ff. 44b-45a], f. 43b, [*ibid.*, ff. 45a-51a], f. 44b, [*ibid.*, ff. 51a-57a], f. 52b, on the glory of the Trinity, f. 60a, [*ibid.*, ff. 57a-58b], f. 67a; fifty miracles of the Trinity, incomplete at the end, f. 70a).
Varia: (1) list of the names of the months and of persons, apparently, who serve in the corresponding month, f. 139a; (2) list of names of persons who beat the drum, *kabaro*, in the service, f. 132b.
Decorative designs, ff. 1a, 9b, 10b, 12a, 14b, 26b, 28b, 31a, 36a, 37a, 38b, 39b, 41b, 43b, 44b, 52b, 60a, 66a and 70a.
Note of ownership by (the church of) Moyyē Śellāsē, *recto* of the first foreguard leaf.
Copied by Gabra Yoḥannes for Walda Mikā'ēl, f. 9a and *passim*.
– 19th/20th cent.

EMML Pr. No. 4213

Church of Moyyē Śellāsē, Mandidā, Shoa

Ff. 3a-132a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 22a; Anaphoras of the Apostles, f. 49b, Our Lord Jesus Christ, f. 61a, Dioscorus, f. 64b, John Chrysostom, f. 67a, Our Lady Mary by Cyriacus of Behensā, f. 72b, James of Sarug, f. 81b, John Son of Thunder, f. 87a, Athanasius, f. 95a, Gregory (I), *Na' akk*^{w}*eto*, f. 105a, Epiphanius, f. 111a, the 318 Orthodox Fathers, f. 116a, Basil, f. 124a).
Varia: (1) Eucharistic prayer, f. 2a; (2) land transaction by gift, f. 132a.
Diagram for the fraction of the Eucharistic bread, f. 132b.
Note of donation of the manuscript by Walda Mikā'ēl (owner of EMML 4212) dated 1884 E.C. (= 1891/2 A.D.), f. 132a.
– 1769 (reign of Iyyo'as [1755-1769] and patriarchate of John XVIII [1769-1796], f. 55b).

EMML Pr. No. 4214

Church of Ellabağ Māryām, Morat, Shoa

Ff. 2a-148: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 2a; ordinary of the Mass, f. 22b, Anaphoras of the Apostles, f. 51a, Our Lord Jesus Christ, f. 64a, John Son of Thunder, f. 67b, John Chrysostom, f. 77b, Our Lady Mary by Cyriacus of Behensā, f. 84a, the 318 Orthodox Fathers, f. 94b Dioscorus, f. 103b, Epiphanius, f. 106b, James of Sarug, f. 113a, Basil, f. 120a, Athanasius, f. 130a, Gregory (I), *Na' akk*^{w}*eto*, f. 142a).
Varia: (1) what seems to be hymn to the Blessed Virgin, copied crudely, f. 149a; (2) record of money of the church deposited with individuals, f. 151a.
Note of ownership by (the church of Ellabağ) Māryām, ff. 1a and 149a.

– 1730-1743 (reign of Iyyāsu II [1730-1755] and Metropolitanate of Krestodolu [1720-1743], ff. 21b, 36b and *passim*.

EMML Pr. No. 4215

Church of Ellabağ Māryām, Morat, Shoa

Ff. 3a-4b, 6a-11b, 5ab, 12a-42b: **Forty eight miracles of Mary** (with one miracle of Jesus, ff. 30b-31b; introductory exhortation, f. 33a; introductory rite from Mu'allaqā, f. 35a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 41a).
Varia: (1) hymn to Jesus Christ, *Sebḥat laka*, based on Ps. 21(22), ff. 2ab and 1b.
Decorative designs on almost every page from f. 3a to 30b.
Note of ownership by (the church of) Ellabağ Māryām, ff. 1a and 42b.
Copied by Gebra Dengel, f. 7a and *passim*.
– 16th/17th cent.

EMML Pr. No. 4216

Private library of Mamher Gērā Warq Gabra Egzi'abḥēr, Addis Ababa

Ff. 2a-50b: **Amharic commentary on Daniel.**
(1) Ff. 2a-5a: Introduction.
(2) Ff. 5a-8b: Daniel 13: The Book of Susanna.
(3) Ff. 9a-47a: Daniel chapters 1-12.
(4) Ff. 47a-50b: Daniel 13, 65-14, 42 (here Daniel chapter 13): Bel and the Dragon.
Note of ownership by *Mamher* Gērā Warq Ga[bra] Egzi'abḥēr, f. 1a.
Title, f. 1b.
– 20th cent (paper).

EMML Pr. No. 4217

Private library of Mamher Gērā Warq Gabra Egzi'abḥēr, Addis Ababa

Ff. 1a-93b: **Ge'ez vocabulary and grammar** (in Amharic) **[Sawāsew].**
(vocabulary, f. 1a; grammar: morphology of the verb, f. 23b, sentence structure [*aggabāb*], f. 33a).
Varia: (1) calendar for the year, ff. 96a-97b; (2) *asmāt* prayer for help in learning, f. 97b.
Pen trial, ff. 95ab and 99b.
Note of ownership by *Mamher* Gērā Warq Ga[bra] Egzi'abḥēr, *verso* of the third foreguard leaf.
– 20th cent.

EMML Pr. No. 4218

Private library of Mamher Gērā Warq Gabra Egzi'abḥēr, Addis Ababa

Ff. 1a-108b: **Amharic commentary on Catholic Epistles.**
(1) Ff. 1a-52b: I Peter.
(2) Ff. 52b-78a: II Peter.
(3) Ff. 79a-96a: I John.
(4) Ff. 96a-99b: II John.

(5) Ff. 99b-102: III John.
(6) Ff. 102a-106a: Jude.
(7) Ff. 106a-108b: James 1, 1-5 (only), completed in EMML 4219.

– 20th cent. (paper).

EMML Pr. No. 4219

Private library of Mamher Gērā Warq Gabra Egzi'abḥēr, Addis Ababa

Ff. 1a-86a: **Amharic Commentary (on parts of James and other verses).**
(1) Ff 1a-31b: Amharic commentary on James, continuation of EMML 4218 (7).
(2) Ff. 31b-45a: Amharic commentary on Acts, 1, 1-8, 4.
(3) Ff. 45b-51a: Amharic commentary on the title and the first verse of I Peter, incomplete at the beginning.
(4) Ff. 51a-86a: Amharic commentary on Revelation 1, 1-6, 4.

Ff. 86b-100a: blank.

– 20th cent. (paper).

EMML Pr. No. 4220

Private library of Mamher Gērā Warq Gabra Egzi'abḥēr, Addis Ababa

1) Ff. 2a-127a: **Computus [Bāḥra ḥassāb]** (includes *Abušāher*, f. 10a, discourse on heresies, f. 11b, *Marḥa ʿewwer*, f. 23a; *Demēṭeros*, f. 70b, *Abušāher*, again, f. 118a).
2) Ff. 127b-134a: **On Orthodox teaching** (in Amharic, on good deeds, f. 12b; on the mystery of Trinity, f. 129b).

Varia: (1) supplementary notes on the *Bāḥra ḥassāb*, ff. 1a, 1b, 137a and 138b; (2) on the alphabets, f. 148b.

Ff. 98a, 134b-136b, and 137b-138a and 139a-148a blank.

Copied on "EXERCISE BOOK" for school children, f. 1a, with "ARITHMETICAL TABLES", f. 98b.

– 20th cent.

EMML Pr. No. 4221

(Microfilm not received)

EMML Pr. No. 4222

Private library of M[arigētā] Menāsē [Zallaqa], Addis Ababa

Ff. 4a-189b: **Degg^{w}ā.** (introduction, f. 4a; season of John the Baptist, f. 5a; season of *Astamḥero*, f. 65a; season of Easter, f. 127a; *Anqaṣa hāllētā*, f. 188a; the seasons for the *degg^{w}ā*, f. 189a).

Varia: (1) calendar for the year, unfinished, f. 61a; (2) letter of *Alaqā* Amsālu Maršā to the monastic community of Garagarā Giyorgis asking the community to accept (his student) *Marigētā* Menāsē as their Degg^{w}ā teacher, dated 5 *Ṭerr*, 1948 E.C. (= 14 January 1956 E.D.), f. 62b.

Holy pictures: (1) St. Yārēd, a reproduction of what is found in the *M. Degg^{w}ā*, f. 3b.

Decorative design, f. 65a.

Stamp of *Alaqā* Amsālu Maršā, ff. 61a (twice), 62b (three times), 126b (twice) and 190a.

Copied by the owner, *Marigētā* Menāsē Zallaqa, f. 126b.
– 1930-1974 (reign of Haile Selassie, f. 4b).

EMML Pr. No. 4223

Church of Gāšoṭ Māryām Warānā Bāso, Shoa

Ff. 2a-100a: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius on death, f. 2a; the book that came from Jerusalem, f. 4b; *asmāt* that God gave to Peter, f. 9a; homily by James of Sarug about priests and deacons that died, f. 52a; homily by Abbā Salāmā about preparing oneself for death, f. 72b; blessing by Abuna Sāmu'ēl, ff. 74; *Lefāfa ṣedq*, f. 88).
Varia: (1) land transaction by litigation, f. 101a.
Note of ownership by (the church of) Gāšoṭ Māryām, ff. 1a and 101a.
F. 1a: unintelligible note in a crude hand.
– 18th cent.

EMML Pr. No. 4224

Church of Endāfarē Māryām, Morat (slip, Mandidā), Shoa

Parchment, 32x22 cm., 168ff., 2 cols, 30 lines, 14th cent.

FOUR GOSPELS

Ff. 3a-166b: **Four Gospels.**
(1) Ff. 3a-7b and 9a: Introduction.
  1. Ff. 3a-5b Eusebian canons, rebound in disorder.
  2. F. 6ab: Letter of Eusebius of Caesarea to Carpianus.
  3. F. 7ab: The Synoptic Presentation [*Geṣṣāwē śer'at*].
(2) Ff. 7b-8ba and 10a-58b: Matthew.
  1. Ff. 7b-8b: Index of Pericopes.
  2. Ff. 10a-58b: The Gospel.
(3) Ff. 58b-84a: Mark.
  1. Ff. 58b-59a: Index of Pericopes.
  2. Ff. 60a-84a: The Gospel.
(4) Ff. 84a-130b: Luke.
  1. Ff. 84a-85a: Index of Pericopes.
  2. Ff. 86a-130b: The Gospel.
(5) Ff. 130b-166a: John.
  1. Ff. 130b-131a: Index of Pericopes.
  2. Ff. 132a-166a: The Gospel.
(6) F. 166ab: Colophon.
  (*Ba-ṣaggāhu la-Eg" tafaṣṣama ba-zeya ⱬ wangēlāt ...*)

Varia:
(1) F. 9b: Land grant (Lofogē) to the church of St. Mary (by G^{w}ebbāsfarrē) during the reign of Sayfa Re'ad *(sic)* (1344-1372) and metropolitanate of Salāmā (1348-1388), i.e. 1348-1372. The year 6900 A.M. [= 1407/8 A.D.] given here does not synchronize well with 1348-72. This land grant contains interesting information on the history of the region and the officials of the time.

(2) F. 166b: Land grant [*Maṣeḥafa gʷelt*] (Yelagʷeʿān Yamāt) by *Rās* Bāro to the church of Mikāʾēl Yeqāy, dated 60 AMM [= 1407/8 A.D.).
(3) Ff. 166b-167a: What seems to be donation of this manuscript, during the reign of Ḥezbanān *(sic)* (1430-1433).
(4) F. 167b: Land grant [*Maṣeḥafa gʷelt*], by Zakkāreyās, governor [gazay] of Kalʾāt to (the monastery of ?) Sēnodā, during the reign of *Dāwit* (1382-1413) and metropolitanate of Bartalomēwos (1398-1434), i.e., 1398-1413.

Miniatures:
(1) F. 59a: St. Mark.
(2) F. 131b: St. John.

Decorative designs, f. 10a, 60a, 86a and 132a.
Copied, according to R. Zuurmond, who is in the process of editing the synoptic gospels, from Abbā Garimā MS 3 which was microfilmed by Dr. D. Davies.
Some folios stained with water and the outer top corners of ff. 7 and 10 cut out.
Ff. 36b-37a and 143b-144a filmed twice.

EMML Pr. No. 4225

Church of Day Mikāʾēl, Ankobarr, Shoa

Ff. 3a-150b: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 3a; the book that came from Jerusalem, f. 8b; *asmāt* that God gave to Peter, f. 18b; homily by James of Sarug about priests and deacons that died, f. 80b; *asmāt* that God gave to Peter, f. 102b; the story of the sinful woman who anointed Our Lord, f. 108b; blessing by Abbā Sāmuʾēl, f. 116a; homily by Abbā Salāmā about preparing oneself for death, f. 138a; prayer for the journey to heaven, f. 145a; *Lefāfa ṣedq*, f. 145b).
Note of ownership by (the church of) Day Mikāʾēl, f. 1a.
Copied by Walda Yoḥannes for Ammeḫa Iyyasus (Prince of Shoa? [1745-1775] when Lukiyānos and Yonās were in office, f. 150b.
– 1745-1775.

EMML Pr. No. 4226

Monastery of Dabra Baggeʿ, Angolalā, Shoa

Ff. 1a-62b: **Ṣoma Deggʷā** (*Za-warada*, f. 1a; *Qeddest*, f. 10b; *Mekʷrāb*, f. 17b; *Maẓāgʷeʿ*, f. 25b; *Dabra Zayt*, f. 32a; *Gabr Ḫēr*, f. 43b; *Niqodimos*, f. 51a; *Hośāʿnā*, f. 60a).
Varia: (1) supplementary chant, f. 63a.
Decorative design, f. 1a.
Note of ownership by (the monastery of) Abuna Ḥeẓān Moʿā, f. 63b.
– 19th cent.

EMML Pr. No. 4227

Church of Gān Māryām, Morat, Shoa

1) Ff. 3a-56b: **Deggʷā** (season of John the Baptist, f. 3a; season of *Astamḥēro*, f. 17b; season of Easter, f. 33a; *Anqaṣa hāllētā*, f. 55b).
2) f. 57a-9ab: **Meʿrāf.**

Varia: (1) note on the importance of honoring the holy days, f. 1a; (2) prayer to Mary for good health, in Amharic, f. 1b; (3) excerpts from the image [*malkeʿ*] of Emmanuel, EMML 1733-29, f. 1b; (4) supplementary chants, ff. 91a-97b.
Crude drawing of (1) a man and a horse, f. 2a; (2) St. George on horseback, f. 98a; and (3) a horse, f. 98b.
Decorative designs, ff. 3a and 57a.
Note of ownership by (the church of) Gān Māryām, ff. 1a and 1b.
– 19th cent.

EMML Pr. No. 4228

Church of Angolalā Kidāna Meḫrat, Angolalā, Shoa

1) Ff. 2a-65a: **Deggʷā** (season of John the Baptist, f. 2a; season of *Astamḥero*, f. 20b; season of Easter, f. 40a; *Anqaṣa hāllēta*, f. 38b).
2) Ff. 67a-96b: **Meʿrāf.**
Varia: (1) supplementary chants, ff. 65b-66b and ff. 96b-99b; (2) calendar for the saints, f. 100a; (3) supplementary chants, ff. 100b-101b.
Decorative design, f. 2a.
Stamp of the church of Angolalā, Kidāna Meḫrat, f. 4a.
Copied by and for Ba'eda Māryām, ff. 2a and 65a.
Note of ownership by Walda Gabre'ēl, f. 65a.
Filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4229

Church of Angolalā Kidāna Meḫrat, Angolalā, Shoa

1) Ff 3a-48b: **Ṣoma deggʷā** (*Za-warada*, f. 3a *Qeddest*, f. 8b; *Mekʷrāb*, 15a; *Maẓāgʷeʿ*, f. 20a; *Dabra Zayt*, f. 25b; *Gabr Ḫēr*, f. 33a; *Niqodimos*, f. 38b; *Hośāʿnā* f. 45a).
2) Ff. 49a-77b: **Meʿrāf.**
Varia: (1) supplementary chants, f. 1a; (2) Mt. 7, 7-12, f. 1b; (3) supplementary chants, ff. 1b-2b; (4) what seems to be calendar for *Mehellā*, f. 1b; (5) supplementary chants, f. 78ab.
Stamp of the church of "Angolalā Kidāna Meḫrat, birth and baptismal place of *Neguśa nagaśt* Menilek," f. 77a.
Copied by and for Walda Qirqos, f. 77b.
– 1770-1777 (reign of Takla Hāymānot [1769-1777] and metropolitanate of Yosāb [1770-1803] f. 76a.

EMML Pr. No. 4230

Church of Wayneyya [= Waynegē?] Takla Hāymānot, Warānā Bāso, Shoa

1) Ff. 2a-71b: **Deggʷā** (season of John the Baptist, f. 2a; season of *Astamḥero*, f. 23a; *Anqaṣa hāllēta*, f. 43a; season of Easter, f. 45a).
2) Ff. 72a-107b: **Meʿrāf.**
Note of ownership by (the church of) Wayneyya Takla Hāymānot, f. 1a.
– 1730-1755 (? reign of Iyyāsu II, f. 73a).

EMML Pr. No. 4231

Church of Gān Māryām, Morat, Shoa

1) Ff. 3a-6b: **Three miracles of the Archangel Gabriel.**
2) Ff. 7a-60b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]** (*Ḫedār*: homily by Demātrēwos, f. 7a; *Tāḫśāś*: homily on the family of Dorotheus and Theopista, f. 12b; *Ṭerr*: homily on the celestial beings, f. 17a; *Yakkātit*: homily on the poor man who prayed for help, f. 24b; *Maggābit*: homily by an archbishop of Antioch on Michael's love of people, the Sabbath and on the family of Matthew, the traveler, f. 27a; *Miyāzyā*: homily by Retu'a Hāymānot on the creation, f. 40a; *Genbot*: homily by Yoḥannes of Ethiopia, who came after Yesḥaq, f. 43b; [*Sanē*]: homily by a bishop of Aksum, on the family of Euphemia, f. 46a; *Ḥamlē*: homily on the wicked man and his poor faithful neighbor, f. 50a; *Naḥasē*: the book on the angels which came from Jerusalem, f. 53b; *Maskaram*: homily on the rich man who worshipped gods, f. 55b; *Ṭeqemt*: homily on the importance of commemorating the feast days of the angels, f. 57b).
3) Ff. 60b-72b: **Twelve miracles of the Archangel Michael.**
4) Ff. 73b-82b: **The treatises (of Zar'a Yā'eqob)** to be read before the reading of the miracles of Mary [Rā'*eya ta' ammer*], incomplete at the end (about almsgiving, f. 73b, Christian baptism, f. 76b; Mary's dual virginity, incomplete at the end, f. 79a).

Note of ownership by (the church of) Saggad/Segad Mikā'ēl, ff. 1a and 7a.
Decorative design, f. 7a.
Copied in different hands.
– 19th cent.

EMML Pr. No. 4232

Church of Aṭē Wāššā Māryām, Moǧā (Dabra Berhān), Shoa

Ff. 2a-78b: **Miracles of Mary [Ta'ammera Māryām].**

(1) F. 2ab: Dialogue before the reading.
(Ba-sema Śellus Qeddus. Saḥaf zanta maṣeḥafa za-yetnabbab ba-kʷellu ʿelata ʿeḥud wa-ba-kʷellu baʿalātihā la-Egze' etena Māryām. Wa-faṣṣimaka qenē salām yetgābe' u kʷellu kāhnāt wa-diyāqonāt wa-ḥezb ... ye[bal] di[yāqon]: Tanśe' u la-ṣalot ...)
(2) Ff. 2b-5a: Introductory rite from Mu'allaqā [*Maṣeḥafa śerʿat*].
(3) Ff. 5b-8b: Scriptural reading for the Mass.
(4) Ff. 9a-78a: Sixty numbered miracles.
(5) F. 78ab: Colophon.

Varia: (1) on the disadvantage of education, in crude Amharic, f. 1a; (2) land transaction by exchange, f. 78b.
Ff. 9a-78b copied by Eskender and donated to Dabra [...], f. 78a.
Note of ownership by (the church of) Aṭē Wāššā Māryām, ff. 1a and 1b and by Walda Iyyasus/Gāššāhunañ who donated it to (the church of) Aṭē Wāššā Māryām, f. 78b.
– 18th (ff. 2a-5a: 17th) cent.

EMML Pr. No. 4233

Church of Day Giyorgis, Morat, Shoa

1) Ff. 3a-51b: **Ṣoma deggʷā** (*Za-warada*; f. 3a; *Qeddest*, f. 10b; *Mekʷrāb*, f. 16a; *Maẓāgʷeʿ*, f. 22a; *Dabra Zayt*, f. 26b; *Gabr Ḫēr*, f. 34b; *Niqodimos*, 39b; *Hośāʿnā*, f. 46a; *Anqaṣa hāllēta*, f. 50b).

2) Ff. 52b-90b: **Me'rāf chants for the Fast.**
Varia: (1) one miracle of Mary, poorly legible, f. 1a; (2) Lk. 4, 40 (?)-41, darkened at the beginning, f. 1b; (3) excerpt from the ordinary of the Mass, ff. 1b-2a; (4) Mt. 7, 7-12, f. 2b; (5) blessing (?) by Abuna Yārēd, f. 2b; (6) supplementary chants, f. 91ab; (7) scriptural reading, ff. 91b-92a; (8) blessing (?), insufficiently legible, f. 92b.
Crude drawing of King Gabra Masqal and Yārēd the Musician, f. 92a.
Decorative design, f. 52a.
Copied by Walda Yārēd for Yonās, f. 51b.
– 1682-1706 (reign of Iyyāsu, f. 51b).

EMML Pr. No. 4234

Church of "Betaso" Māryām, Morat and Ǧirru, Shoa

Ff. 1a-116b: **Deggwā** (season of John the Baptist, f. 1a; season of *Astamḥero*, f. 23a; season of Easter, f. 39b; supplementary chants, 46a; *Mastagābe'*, f. 60a; season of Easter, continues, f. 63a; supplementary chants, f. 72a).
Varia: (1) *śena feṭrat*, in Amharic (18th cent?), incomplete at the beginning and at the end, ff. 117a-119b; (2) *asmāt* prayer in a crude hand, poorly legible, f. 119b.
Ff. 1a-45b, copied by Mikā'ēl for Qāla Ab of Dabra Beśrāt (Zēnā Māreqos), f. 45b.
– 1682-1706 (reign of Iyyāsu, f. 45b).

EMML Pr. No. 4235

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 1a-162b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 Biblical canticles, f. 125b; Song of Songs, 139b; Praises of Mary [*Weddāsē Māryām*], f. 147a; Gate of Light [*Anqaṣa Benhān*], f. 158a).
Varia: (1) calendar for the saints, f. 163a; (2) what seems to be *asmāt* prayer, f. 163b.
Note of ownership by Egzi'abḥērāwit, f. 163a; other notes are illegible: ff. 162b-163b.
Stamp of the church of Angolalā Kidāna Meḥrat, f. 161b.
– 19th cent.

EMML Pr. No. 4236

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 1a-178b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 Biblical canticles, f. 138b; Song of Songs, f. 152a; Praises of Mary [*Weddāsē Māryām*], f. 161b; Gate of Light [*Anqaṣa Berhān*], f. 179a).
Varia: (1) fragment from the Anaphora of Dioscorus, cf. *MQ*, pp. 242-3, f. 179ab.
Decorative design, f. 138b.
Stamp of the church of Angolalā Kidāna Meḥrat, f. 2a.
– 18th cent.

EMML Pr. No. 4237

Church of Wayneyya [= Waynegē?] Takla Hāymānot, Warānā Bāso, Shoa

Ff. 2a-89b: **Miracles of Jesus [Maṣeḥafa El'atqarfā].**
Decorative design, f. 2a.

Note of ownership by (the church of) Wayneyya Takla Hāymānot, f. 1a.
Some folios are stained with water.
Filmed with insufficient light.
- 19th cent.

EMML Pr. No. 4238

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 3a-58b: **Scriptural reading.**
Crude drawing of an angel, f. 1a.
Note of ownership by (the church of) Wayneyya Takla Hāymānot, f. 1a.
Ff. 1a-2a and 59ab filled with scrawls.
- 19th cent.

EMML Pr. No. 4239

Church of Day Giyorgis, Morat, Shoa

1) Ff. 3a-113a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, ff. 3a-16a and 112a-113a; ordinary of the Mass, f. 16a; Anaphoras of the Apostle, f. 37b, Our Lord Jesus Christ, f. 47a, Dioscorus, f. 50a, John Chrysostom, f. 52a, Our Lady Mary by Cyriacus, f. 56a, James of Sarug, f. 62b, John Son of Thunder, f. 67a, Athanasius, f. 73b, Epiphanius, f. 81b, Gregory (I), *Na' akk"eto*, f. 86a, the 318 Orthodox Fathers, f. 91a, Basil, f. 98b, Cyril, f. 106b).
2) Ff. 113a-116b: **Image [Malkeʿ] of the Trinity**, Chaîne no. 20, incomplete at the end, 19th cent. (?).
3) Ff. 117a-122b: **Anaphora of Our Lady Mary by Nathanael the Apostle, Maʿāzā qeddāsē**, copied in 7310 A.M (= 1817/8 A.D., f. 122b).

Varia: the prayer, *Ba' enta qeddesāt samāyāwit*, in a crude hand, f. 1a.
Decorative design, f. 117a.
Ff. 1b-2b: Scrawls.
Ff. 3a-90a: copied in 1711-1716 A.D. (reign of Yosṭos [1711-1716], ff. 31b and 43b, patriarchate of John XVI [1676-1718] and metropolitanate of Māreqos [1693-1716], f. 26b). Patriarch Atnātēwos mentioned in ff. 35b, 37b, 43b and *passim* is not identified. Ff. 91a-113a copied in 1693-1707 A.D (reign of Iyyāsu [1682-1706], f. 102a, and metropolitanate of Māreqos [1693-1716], f. 103a). Patriarch Mātēwos mentioned in 103a is not identified.

EMML Pr. No. 4240

Church of Salalkullā Mikā'ēl, Angolalā/Ankobarr, Shoa

Ff. 2a-70b, 72a-92b and 71ab: **Missal [Maṣeḥafa qeddāsē]** (office prayer, f. 2a; ordinary of the Mass, f. 25b, Anaphoras of the Apostles, f. 52b, Our Lord Jesus Christ, f. 64b, Dioscorus, ff. 68b-70b and 72a, John Chrysostom, f. 72a, Our Lady Mary by Cyriacus, f. 78b, James of Sarug, ff. 88a-92b and 71ab; scriptural reading, f. 93a).
Varia: (1) unintelligible note, probably a passage from the Missal, f. 1a; (2) Acts 28, 33-37, f. 1b.
Note of ownership by (the church of) Salalkullā Mikā'ēl, f. 1a.
Rebound with some disorder; the suggested order is tentative.
- 1769 (reign of Iyyo'as [1755-1769], ff. 9a and 38a, patriarchate of John [1769-1796] and metropolitanate of Yoḥannes [1746-1769], f. 37a and *passim*).

EMML Pr. No. 4241

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 1a-57b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 1a; ordinary of the Mass, f. 26b; Anaphoras of the Apostles, f. 47a, Our Lord Jesus Christ, f. 53a).
Decorative design, f. 47a.
Filmed with insufficient light.
- 1779-1800 (reign of Takla Giyorgis, f. 13a).

EMML Pr. No. 4242

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

1) Ff. 3a-33b: **Acts [Gadl] of Ḥeẓān Mo'ā**, EMML 2353-1.
2) Ff. 33b-41b: **Admonition called Messāleyāta nagar.**
   EMML. 2838-2 is apparently an excerpt from the beginning of this admonition which teaches Christian virtues.
   (*[E ... Amlā]k. Messāleyāta nagar wa-a' emero [... ...] O-Waldeya kun ṭabiba ba-kʷellu gebr ....*)
3) Ff. 44b-41a: **Homily on preparing oneself for communion.**
   (*[ ] ʔAmlāk. Zentu tagśāẓ za-yedallu la-kāhnāt wa-la-diyāqonāt wa-la-ḥezbāweyān wa-śer'ata qʷerbān nāṭēyyeq la-weluda burukān kāhnāt wa-diyāqonāt ḫebura yebārek Eg" lā'elēkemu wa-lā'la weludekemu wa-anestiyākemu wa-azre' tikemu ... wa-yebārek lā'ela kʷellu Iteyoppeyā, amēn. Nāṭēyyeqakkemu kama neḥna em-qedma zentu tanāgarna meslēkemu ba-westa kāle' maṣāḥeft ba-nestit ba-za-yedallewomu em-za yegabberu kāhnāt wa-ḥezbāweyān wa-faqadna kama nāstagābe' o westa zentu maṣeḥaf ....*)
4) Ff. 44a-46a: **Canon law concerning sexual sins.**
   (*Em-qannonāhu (sic) abawina Ḫawāreyāt yeṣaggewanna Eg" barakatomu. Yebē, la-emma rakaba (sic) la-be' esi zenyat ba-rā'eya lēlit enta re' eyā ba-ma'ā*(f. 44b)*lt ...*)
5) F. 46ab: **On Adultery/fornication.**
   (*Qadāmihu la-zentu zemmut we' etu, wa-we' etu 'ezub ḫaṭi' at ....*)

The last three entries (3-5) could be parts of one work.
Varia: (1) Acts 28, 33-37, f. 2a; (2) an unintelligible note on the *gadl* (entry 1 above) in a crude hand and crude Amharic, f. 2b.
Copied by Niqodimos, f. 33a.
- 1682-1706 (reign of Iyyāsu, f. 33b).

EMML Pr. No. 4243-4244

(Microfilm not received)

EMML Pr. No. 4245

Church of Day Giyorgis, Morat [slip, Day Mikā'ēl, Ankobar], Shoa

1) Ff. 1a-52a: **Horologium for the night hours [Sa'atāt za-lēlit].**
2) Ff. 52b-108b: **Horologium for the day hours [Sa'atāt za-ma'alt]** (*Matins*, f. 52b; *Tierce*, f. 60a; *Sext*, f. 69b; *None*, f. 79a; *Vespers*, f. 88a; concluded with the image of Mary/Ēdom [*Malke'a Ēdom*], Chaîne no. 221, f. 107a).

3) Ff. 109a-131a: **Epiphany ritual [Maṣeḥafa ṭemqat]** (prayer of Severus of Antioch for the consecration of the water, f. 128a).
4) Ff. 131a-132b: **Three miracles of Mary**, probably part of the preceding entry.
5) Ff. 133a-142b: **The Book of Pearl [Maṣeḥafa bāḥrey]**, EMML 1480-7.
6) Ff. 142b-152b: **The Book of Confession [Maṣeḥafa nuzāzē]**, concluded with a rhyming benediction, *Ṣaggā za-Ab*, f. 150b.

Copied for Warada Qāl, ff. 106b and 152b.
Note of ownership by (the church of) Day Giyorgis, f. 152b.
- 1746-1755 (reign of Iyyāsu [1730-1755] and metropolitante of Yoḥannes [1746-1769], f. 151b).

EMML Pr. No. 4246

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 4a-143a: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 109a; Song of Songs, f. 121a; Praises of Mary [*Weddāsē Māryām*], f. 128a; Gate of Light [*Anqaṣa Berhān*], f. 138b).
Varia: (1) *incipits* of the strophes of an image [*malkeʿ*] of Mary, f. 1a; (2) hymn to the Blessed Virgin, Chaîne no. 336/338, ff. 2b, 2a and 1a; (3) hymn to St. George, Chaîne no. 83, in a crude hand, f. 3b.
Decorative design, f. 109a.
Stamp of the church of Angolalā Kidāna Meḥrat, f. 141b.
Many folios are stained with water.
- 18th/19th cent.

EMML Pr. No. 4247

Church of Zeqʷāla Yoḥannes, Ḥarr Ambā, Ankobarr, Shoa

Ff. 17a-86b: **Horologium for the day hours [Saʿatāt za-maʿalt]** (*Matins*, f. 17a; *Tierce*, f. 29a; *Sext*, f. 41b; *None*, f. 51b; *Vespers*, f. 62b; *Compline*, f. 73b; the reading includes three miracles of Mary, ff. 81b-83a).
Varia: (1) hymn to the saints from the horologium, *Areʾesta qeddusān ʿabbāyt*, ff. 1b and 8ab; (2) blessings of the different canonical hours, ff. 2a-6b; (2) hymn to the Archangels, ff. 6b-7b; (3) hymn to the Blessed Virgin, *Akkonu beʾesi*, Chaîne no. 327, ff. 9a-12a; (4) image of Mary/Ēdom [*Malkeʿa Ēdom*], Chaîne no. 221, ff. 12a-14a; (5) hymn to the Blessed Virgin, Chaîne no. 336/338, ff. 14b-15a; (6) hymn to the Apostles, Chaîne no. 67, ff. 15b-16b; (7) hymn to the Trinity, *Faṭāreyāna ẓaḥay wa-warḫ*, f. 16b.
Note of ownership by (the church of) Ḥarr Ambā Zeqʷālā Yoḥannes, f. 1a.
- 19th cent.

EMML Pr. No. 4248

Church of Gāšoṭ Egziʾabḥēr Ab, Moğā, Shoa

Ff. 2a-148a: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 100b; Song of Songs, f. 113a; Praises of Mary [*Weddāsē Māryām*], f. 121a; Gate of Light [*Anqaṣa Berhān*], f. 129b; the Angels Praise Mary [*Yewēddesewwā*], f. 133b; Nicene Creed, f. 134b; Image [*Malkeʿ*] of the Archangel Raphael, Chaîne no. 215, f. 135b; Image of the Praises of Mary [*Malkeʿa Weddāsē*], Chaîne no. 398, f. 140a; Image of the Gate of Light [*Malkeʿa Anqaṣa Berhān*], Chaîne no. 241, f. 147a).

Varia: (1) *asmāt* prayer against hail, f. 1a; (2) *asmāt* prayer against tapeworm [*koso*], f. 1a; (3) *asmāt* prayer to cause quarrel (among friends?), f. 1a; (4) laymen's prayer, f. 1b; (5) land transaction by will, f. 120b; (6) hymn to God, erased at the beginning, ff. 137b-138a; (7) transaction of the manuscript by purchase, f. 138a; (8) record of adoption of a child (for the purpose of litigation), f. 138a; (9) *asmāt* prayer, purpose not stated, f. 138b; (10) list of names, f. 139b.
- 19th cent.

EMML Pr. No. 4249

Church of Asā Bāḥer Egzi'abḥēr Ab, Angolalā, Shoa

Ff. 1a-130a: **Psalter [Dāwit]**, incomplete toward the end (Psalms, f. 1a; 15 biblical canticles, f. 111a; Song of Songs, incomplete at the end, f. 123a; Gate of Light [*Anqaṣa Berhān*], incomplete by a few lines at the beginning, f. 125a).
Varia: (1) prayer of protection, in crude Ge'ez, ascribed to Our Lady Mary, f. 130a; (2) hymn to Gabra Manfas Qeddus, *Ba-makāna ḥawāz*, f. 130b; (3) what seems to be *asmāt* prayer for help in learning in a very crude hand, f. 131a; (4) what seems to be record of income and expenditure, f. 131a; (5) settlement of a dispute, poorly legible, f. 131b.
Note of ownership by (the church of Asāh (*sic*) Bāḥer Egzi'abḥēr Ab, f. 1a.
- 18th cent.

EMML Pr. No. 4250

Monastery of Dabra Bagge', Angolalā, Shoa

Ff. 2a-164a: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 136b; Song of Songs, f. 146b; Praises of Mary [*Weddāsē Māryām*], f. 152a; Gate of Light [*Anqaṣa Berhān*], f. 160b).
Varia: (1) unintelligible chant concerning the baptism of Jesus, f. 1b.
Decorative designs, (crude) ff. 2a, 9b, 17b, 26b, 48a, 65a, 110a, 126a, 131b and 136b.
Note of ownership by (the Monastery of) Abuna Ḥeẓān Mo'a [= Dabra Bagge'], ff. 1a and 164b and by Ṣaggā Za'ab, f. 164a.
Prayer for Habta Māryām, f. 38a and *passim*.
- 19th cent.

EMML Pr. No. 4251

Church of Dāhnāšarā Yoḥannes, Ḥarr Ambā, Ankobarr, Shoa

Ff. 1a-132b: **Missal [Maṣeḥafa qeddāsē]** (ordinary of the Mass, f. 1a; Anaphoras of the Apostles, f. 45b, Our Lord Jesus Christ, f. 61b, Dioscorus, f. 67b, John Chrysostom, f. 72a, Our Lady Mary by Cyriacus of Behensā, f. 82b, James of Sarug, f. 99b, Epiphanius, f. 110a, Gregory (I), *Na' akk"eto*, f. 120b).
Note of ownership by (the church of) Dāhnāšarā Yoḥannes, f. 1a.
- 1951-1970 (metropolitanate of Bāsleyos, f. 127a).

EMML Pr. No. 4252

Church of Qafadā Abbo [- Gabra Manfas Qeddus] (slip, Kofad Dabo) (Morat, Shoa)

Ff. 6a-144a: **Psalter [Dāwit]** (Psalms, f. 6a; 15 biblical canticles, f. 112b; Song of Songs, f. 124a; Praises of Mary [*Weddāsē Māryām*], f. 130b; Gate of Light [*Anqaṣa Berhān*], f. 140b).
Varia: (1) the Mystagogia [*Temeherta ḫebu' at*] in a crude hand, unfinished, ff. 1a-2a.
Note of ownership by (the church of) Qafad(ā) Abbo/Gabra Manfas Qeddus, f. 144a and f. 144b.
Ff. 2a-4a filled with scrawls and crude drawings of persons.
Filmed with insufficient light.
- 19th/20th cent.

EMML Pr. No. 4253

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 4a-99a: **Horologium for the night hours [Sa' atāt za-lēlit]** (*Matins*, f. 78a. The reading includes the introductory exhortation to the miracles of Mary, f. 62a, one miracle of Mary, f. 64b, one miracle of Jesus, f. 66b, and the introductory rite from Mu'allaqā [*Maṣeḥafa śer'at*], f. 95a).
Note of ownership by (the church of) Wayneyya Takla Hāymānot, f. 1a.
Filmed with insufficient light.
- 20th cent.

EMML Pr. No. 4254

Church of Asā Bāḥer Egzi'abḥēr Ab, Angolalā, Shoa

1) Ff. 2a-35a: **Scriptural reading.**
2) Ff. 36a-52a: **Baptismal ritual [Maṣeḥafa Krestennā]**, EMML 4255.
3) Ff. 53a-66b: **The Book of Confession [Maṣeḥafa nuzāzē].**

Note of ownership by (the church of) Asā Bāḥer Egzi'abḥēr Ab, f. 1a.
Filmed with insufficient light, affecting the legibility of the texts.
- 19th/20th cent.

EMML Pr. No. 4255

Church of Sinā Mikā'ēl, Ankobarr, Shoa

Ff. 2a-57b: **Baptismal ritual [Maṣeḥafa Krestennā]**, S. Grébaut, "Ordre du baptême et de la confirmation dans l'église éthiopienne", *ROC*, vol. 26 (1927-1928), pp. 105-189.
Varia: (1) what seems to be note of donation of the manuscript, ff. 57b-58a.
Filmed with insufficient light.
- 19th/20th cent.

EMML Pr. No. 4256

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 1a-40a: **Epiphany ritual [Maṣeḥafa ṭemqat]** (prayer of Severus of Antioch for the consecration of the water, f. 35a), C. von Arnhard, *Maṣeḥafa ṭemqat: Liturgie zum Tauffest der Aethiopischen Kirche*, Munich 1886.
Note of ownership by (the church of) Wayneyya Takla Hāymānot, *recto* of the first foreguard leaf.
Copied by Walda Iyyasus for Walda Samā't, f. 40a.
Lower parts of the folios stained with water.
Filmed with insufficient light.
– 19th/20th cent.

EMML Pr. No. 4257

Church of Zeq^{w}āla Yoḥannes, Ḥarr Ambā, Ankobarr, Shoa

1) Ff. 3a-13b: **The Book of Confession [Maṣeḥafa nuzāzē]**.
2) Ff. 14a-19a: **Image [Malke`] of John the Baptist**, Chaîne no. 279.
3) Ff. 19a-22b: **Hymn to the Blessed Virgin**, *Samāy wa-medr za-iyyāgammero*.
(*Samāy wa-medr za-iyyāgammero makān/[ba-kar]śeki taṣawra ba-amān/beluya mawā'el wa-azmān/Māryām Emmu la-Berhān/...*)
4) Ff. 23a-32a: **Litanical hymns for the rogation called Sebḥata fequr**, cf. EMML 1529-5 (includes *Ba' enta Śellāsēka*, f. 23a, *O-za-waradka*, f. 23b, *Ta'abbeyo nafseya*, f. 25a).

Varia: (1) chants for John the Baptist, ff. 1a-2b.
Note of ownership by Walda Nag^{w}adg^{w}ād Yoḥannes (i.e. the church of Zeq^{w}āla Yoḥannes), f. 1b.
Filmed with insufficient light, affecting the legibility of the texts.
– 19th cent.

EMML Pr. No. 4258

Church of Gān Māryām, Morat, Shoa

Ff. 2a-40a: **Scriptural reading**.
Filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4259

Church of Zeq^{w}āla Yoḥannes, Ḥarr Ambā, Ankobarr, Shoa

1) Ff. 2a-16a: **Hymns to the Blessed Virgin, Māḫelēta Ṣegē**, Chaîne no. 397; Adolf Grohmann, *Äthiopische Marienhymnen* (= *Abhandlungen der Philologisch-historischen Klasse der Sächsischen Akademie der Wissenschaften*, Vol. 33/4, Leipzig 1919, pp. 3-157.
2) Ff. 16b-25b: **Prayer of Mary which she prayed at Golgotha in the month of Sanē** *[Sanē Goleyotā]*.
3) Ff. 25b-26a: **Hymn to the Blessed Virgin**, Chaîne no. 23.
4) F. 26ab: **Excerpt from the beginning of the Māḫelēta Ṣegē**, see entry 1 above.

Varia: (1) chant to St. George, poorly legible, f. 27a.
Filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4260

Church of Bollad Ba'ala Wald, Ankobarr, Shoa

Ff. 3a-125a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 93a; Song of Songs, f. 103b; Praises of Mary [*Weddāsē Māryām*], f. 109b; Gate of Light [*Anqaṣa Berhān*], f. 119a; the Angels Praise Mary [*Yewēddesewwā*], Chaîne no. 388, f. 124a).

Varia: (1) *asmāt* prayer and medicine to stop (a slave) from running away, f. 2a; (2) calendar for the Apostles and Evangelists, poorly legible, f. 2a; (3) genealogy of Qoma Ksos, owner of the manuscript, f. 125a; (4) *asmāt* prayer against drought, *wāg*, ff. 125b-126a; (5) *asmāt* prayer to protect domestic animals from wild animals, f. 126ab.

Note of ownership by Qoma Ksos, f. 125a.

Stained with water and filmed with insufficient light.

– 18th cent.

EMML Pr. No. 4261

Church of Dāhnāšarā Yoḥannes (Ḥarr Ambā), Ankobarr, Shoa

Parchment, 20 x 19 cm, 50 ff, 2 cols., 17 (ff. 1b-3a: 18) lines, 16th (ff. 1b-18b: 19th) cent.

MIRACLES OF MARY

Ff. 1b-50a: **Miracles of Mary [Ta'ammera Māryām].**

(1) Ff. 1b-3a: Introductory exhortation.

(2) Ff. 7a-18b: One collection of the miracles.

(a) Ff. 7a-11b: Introductory rite from Mu'allaqā [*Maṣeḥafa śer'at*].

(b) Ff. 11b-18b: Six miracles.

(3) Ff. 19a-50a: Sixteen miracles.

1. Bishop Hildefonsus of Toledo, f. 19a.
2. The European [*be'esi nagādi em-beḥēra Afrāgeyā*] who attempted to steal the Icon of Mary at Ṣēdēneyā, f. 21b.
3. The poor man on whom the gold mine collapsed, f. 23.
4. The handsome young man who earned his living by cutting wood and grass, f. 26b.
5. Mary prays and blesses the disciples, f. 27b.
6. The fisherman who was swallowed by a dragon [*taman*], f. 28b.
7. The man who was possessed by evil spirit [*nagargār*] for forty-eight years, f. 29b.
8. The woman who saved her son from death by hanging, by praying to the Blessed Virgin, f. 30b.
9. The righteous (priest) to whom Satan came to beguile him, f. 32a.
10. The sinful woman who swallowed a scorpion [*aqrāb*], f. 33a.
11. Kaṭir, the old man from Elkesus, f. 34a.
12. The icon of Mary at the church in Haltalrom [= *Ḥārat ar-Rûm*], f. 35a.
13. Patriarch Christodolus who saw the dry olive tree near the church of Mary in Endoles bearing fruit on the feast day of the Blessed Virgin, f. 36a.
14. The traveler/merchant [*nagādi*] who mistreated the icon of the Blessed Virgin in the church where Abbā Tomas served f. 38b.
15. The wealthy man from Cappadocia whose son died, f. 40a.
16. The story of the boy who was born by vow, f. 41a.

(Ta' ammerihā ...(f. 41b). Wa-hallo ʾl be' esi ba-hagara Afrengi em-adyāma Afrāns, wa-yāfaqqerā la-Egzi' etena qeddest ... em-ne' esu wa-yetla' akā ba-kʷellu ḫaylu. Wa-soba baṣḥa amṭāna tawāsebo ...)

Copied for Takla Hāymānot, f. 50a and *passim.*
Note of ownership by (the church of) Dāhnāšarā Yoḥannes, ff and 50a.
Ff. 5a and 6b: pen trial.
Ff. 1a, 3b-4b, 5b-6a and 5b blank, save from scrawls.
Ff. 18b-19a filmed twice.
Filmed with insufficient light.

EMML Pr. No. 4262

Monastery of Dabra Bagge', Angolalā, Shoa

1) Ff. 4a-161b: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 129b; Song of Songs, f. 142a; Praises of Mary [*Weddāsē Māryām*], f. 149a; Gate of Light [*Anqaṣa Berhān*], f. 157b).
2) Ff. 161b-162a: **One miracle of Mary.**
3) Ff. 162a-163b: **Image of Mary/Ēdom [Malkeʿa Ēdom]**, Chaîne no. 176.
4) Ff. 163b-164a: **Matthew 25, 1-13.**
5) Ff. 164a-165(?): **Matthew 24, 36-?.**

Varia: (1) what seems to be an excerpt from the image [*malkeʿ*] of Mary, Chaîne no 172/220, in a very crude hand, *verso* of the first foreguard leaf; (2) symbolic interpretation of the parts of the church and other objects, in Amharic, ff. 1a-2b.

Filmed with insufficient light, affecting the legibility of the texts in ff 161b-165b and in the varia.
– 18th/19th cent.

EMML Pr. No. 4263

Monastery of Dabra Bagge', Angolalā, Shoa

Ff. 3a-109b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 85b; Song of Songs, f. 94b; Praises of Mary [*Weddāsē Māryām*], f. 100a; Gate of Light [*Anqaṣa Berhān*], f. 108b).

Varia: (1) calendar of the saints, f. 1b; (2) the lucky and unlucky days of the year [*ṣeneʿt wa-ṣenṣent*], f. 109b; (3) what seems to be *asmāt* prayer against wild animals, insufficiently legible, ff. 109b and 110a; (4) what seems to be the length of the day and night in hours in the different months, insufficiently legible, f. 110a; (5) the opening prayer, *Ba-sema Ab*, f. 110a; (6) chant for Gabra Manfas Qeddus, f. 110b; (7) an illegible note, ff. 110b-111a; (8) the beginning of an image of Mary, *Salām la-zekra semeki za-manker ṭāʿmu*, f. 111a; (9) an illegible note, f. 111b.

Copied crudely by Walda Amlāk (f. 109b),
Stained with water and filmed with insufficient light.
– 20th cent.

EMML Pr. No. 4264

Church of Gāšoṭ Egzi'abḥēr Ab, Moǧā, Shoa

1) Ff. 5a-24b: **Baptismal ritual [Maṣeḥafa Krestennā].**
2) Ff. 24b-47b: **Scriptural reading.**
3) Ff. 47b-60a: **Miracles of Mary** (introductory rite from Muʿallaqā, f. 47b; introductory exhortation, f. 52a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 53b; six miracles, f. 25b).

4) Ff. 60a-62b: **Two miracles of Jesus.**
5) Ff. 62b-64b: **One miracle of the Archangel Michael.**
The relationship between these five entries is not clear; they are copied as though they were parts of one work.
Varia: (1) note, in crude Amharic, stating that useless things bring shame to one's country, f. 1a; (2) settlement of a dispute, insufficiently legible, f. 1b; (3) note on patience, in the hand of varia (1), f. 3a; (4) record of income for the church, f. 4a.
Decorative design, f. 5a.
Copied by Gabra Masqal Walda Kidān, f. 64.
– 20th cent.

EMML Pr. No. 4265

Church of Gān Māryām, Morat, Shoa

1) Ff. 3a-76b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 3a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 10a; introductory exhortation, f. 11a; thirty-six miracles each concluded with an *Akkonu be' esi* hymn).
2) Ff. 77a-99b: **Thirteen miracles of Jesus**, introduced with the hymn, *I" K" ṭe'uma sem.*
Varia: (1) note of donation of a censer, f. 1b.
Note of ownership by (the church of) Gān Māryām/Segad Mikā'ēl, f. 1a (and 90b).
Copied by and for Suseneyos who donated the manuscript to (the church of) Segad Mikā'ēl, f. 99b.
– 19th cent.

EMML Pr. No. 4266

Church of Gāšoṭ Egzi'abḥēr Ab, Moǧā, Shoa

1) Ff. 2a-135b: **Miracles of Mary [Ta'ammera Māryām]** (introductory rite, f. 2a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 8a; sixty two (?) miracles, f. 10a; the four treatises [*Rā' eya ta' ammer*]: on almsgiving, f. 108a, Christian baptism, f. 112b, Mary's dual virginity, f. 119a, agreement of the Eighty-One Canonical Scriptures, f. 127a).
2) Ff. 136a-138b: **Three miracles of Jesus.**
Varia: (1) the beginning of the image [*malke'*] of the Archangel Raphael, Chaîne no. 215, copied in a very crude hand, f. 1a.
Copied for Zēnā Gabre'ēl, f. 8a and *passim*, and for Beẓā Giyorgis, f. 12a and *passim*.
Ff. 1a-22a filmed twice.
Filmed with insufficient light, affecting the legibility of the texts.
– 19th cent.

EMML Pr. No. 4267

Church of Gāšoṭ Egzi'abḥēr Ab, Moǧā, Shoa

1) Ff. 3a-23a: **Baptismal ritual [Maṣeḥafa Krestennā].**
2) Ff. 23a-46b: **Scriptural reading.**
3) Ff. 46b-50a: **Four miracles of Mary**, concluded with Mt. 7, 7-12 (f. 49b).
The relationship between these entries is not clear, cf. EMML 4264.
Varia: (1) the beginning of the first entry above, copied again in a very crude hand, f. 2a.
Filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4268

Church of Ellagand Mikā'ēl, Ankobarr, Shoa

Parchment, 16 x 13.5 cm, 94 ff., 2 cols., 15 lines, 16th cent.

DERSĀNA MIKĀ'ĒL – GADLA YOḤANNI

1) Ff. 2a-10b, 12a-19b, 62b, 62a, 20a-31b, 11b, 11a, 33a-35b, 37a-43b, 32ab, 54a-57b, 36ab, 44a-53b, 58a-61b, and 63a-81b: **Homiliary for the feast days of the Archangel Michael [Dersāna Mikā'ēl]**, with miracles of the Archangel.
   (1) Ff. 2a-9a: Homily by Retu'a Hāymānot on the creation of man and angels.
   (Ba-sema Ab ... Dersān za-Retu'a Hāymānot za-darasa ba' enta beẓu' wa-qeddus Mikā' ēl mal' ak. Maftew aḫawina nezzakkar 'ebay za-Ab wa-ḫirut za-Wald ... esma ba-ḫebrata [Śellā]sē tagabra k"ellu ...)
   (2) Ff. 9b-10b and 12a-19b, 62b, 62a and 20a-22b: Homily by Abbā Damātēwos of Alexandria for 12 Ḫedār.
   (Ba-sema Ab ... Dersān za-nagara qeddus Abbā Damātēwos liqa pāppāsāt za-La' eskendereyā za-yetnabbab ... yāre' eyanna ḫayla wa-kebra za-wahabo Eg" la-Mikā' ēl mal' ak em-k"ellomu malā' ekt qeddusān ... Awlogeson 'a[ ]y ba'al ...)
   (3) Ff. 23a-31b, 11b, 11a, 33a-35b, 37a-43b, 32ab, 54a-57b, 36ab and 44a-46b: Miracles of the Archangel:
      1. Introduction, f. 23a.
      (Ba-sema Ab ... Neqaddem ba-rade' ēta Eg" ba-seḥifa ta' ammerihu la-Mikā' ēl ... esma we' etu Egzi' abḥēr kebur ba-westa k"ellu feṭrat ...)
      2. The 'Egyptians whose boat was troubled by a strong wind, f. 23b.
      3. The peasant who was told by the Archangel in a dream to go fishing, f. 25a.
      4. The farmer who once neglected the feast of St. Michael, f. 26b.
      5. The generous man who became paralytic, f. 27b.
      6. The rich woman who spent all her money on physicians who could not cure her skin disease, f. 29a.
      7. The rich Pagan from Rome who hired a Christian to serve him, ff. 31ab, 11b, 11a and 33a-34b.
      8. The Christian nobleman from Rome whose wife was sterile, ff. 34b-35b and 37a-38a.
      9. The sick Pagan/Jew who was healed in the new church of St. Michael in Cyprus, f. 38a.
      10. The man with evil spirit who came to the church of St. Michael during its consecration, f. 40b.
      11. The blind man whose sight was restored, f. 41b.
      12. Homily on the importance of observing the feast day of St. Michael by giving alms to the poor, ff. 43ab, 32ab and 54a-57a.
      (Ǭwa-ǯ. Ta' ammerihu ... Naṣṣseru, o-aḫaweya wa-fequrāneya 'ebayo wa-ḫaylo wa-mankero za-gabra liqa malā' ekt (f. 32a) *Mikā' ēl esma Eg" iyyāḫaṭṭe' o gemurā ...)*
      13. The rich family of Dorotheus and Theopista in Sekā (in Egypt), who, because of famine, had nothing to offer on the feast day of St. Michael, ff. 57ab, 36ab and 44a-46b.
   (4) Ff. 46b-53b and 58ab: Homily by Yoḥannes Bishop of Aksum on the wicked wealthy man and his poor neighbour.
   (Ba-sema Ab ... Nagar za-Yoḥannes pāppās za-Aksum. Wa-hallo ǯ be' esi 'abiyy wa-kebur ba-westa aḫatti hagar, wa-lebbussa ṣenu' kama Far'on ... Wa-hallo ǯ nadāy za-yenabber gora bētu ...)

(5) Ff. 59a-61b and 63a-81b. Anonymous homily in honor of St. Michael to be read at the beginning of each month [*la-lla-sarqa warḫu*], called here *Maṣeḥafa tagāneyo*. EMML 1835, ff. 2a-15b and 1841, ff. 3a-12b.

(Ba-sema Eg" za-yessēllas ba-geṣṣāwēhu, wāhed ba-melkennāhu, za-iyyetrakkab ṭenta hellāwēhu neṣeḥef maṣeḥafa tagāneyo ba' enta ʿebayu la-Mikā' ēl liqomu la-teguhāna samāy ...)

The elaborated decorative design on f. 59a indicates that this *Dersāna Mikā' ēl* starts with this homily as in EMML 1835 and 1841.

2) Ff. 82a-93b: **Acts [gadl] of Abbā Yoḥanni of Dabra ʿAsā**, R. Basset, "Vie d'Abbā Yohanni," *Bulletin de Correspondance Africaine*, Vol. 1, Algiers (1884), pp. 433-453.

(Ba-sema Eg" ḫebura hallewo, leʿul za-iyyerakkebewwo, kebut za-iyyerē' eyewwo, esāt ... neṣḥaf enka zanta gadla la-qeddus Abbā Yoḥanni esma we' etu kokab beruh za-beḥēra Agʿazi wa-gabārē manker za-Dabra ʿĀsā ... (f. 82b) ... *Amen*. [This introduction is wanting in Basset] *Semeʿu aḫāwina* [Basset, *Aḫaweya*] *zēnā gadlu la-be' esē Eg" qeddus wa-beẓuʿ Abbā Yoḥanni. Wa-hallo ... ḫaba beḥēra Nobā. Wa-soba* [Basset, *Nobā wa-Sābā] baṣḥa* ...)

Varia: (1) the Geʿez Alphabet from *ha* to *'o* in a crude hand, f. 1b.
Decorative desgns, ff. 2a, 23a, 25a, 29a, 34b, 38a, 40b, 41b, 43b, 46b, 57a, 59a and 82a.
Ff. 1b and 99ab blank.
Ff. 2b-3a filmed twice.
Rebound in disorder and filmed with insufficient light.

EMML Pr. No. 4269

Church of Anta Gebāññ Giyorgis, Angolalā, Shoa

1) Ff. 3a-4b and 51a-52b: **Ṣalota Kidān/za-nagh**, *MQ*, pp. 256-262.
2) Ff. 5a-8b: **Supplications**, *MQ*, pp. 270-276.
3) Ff. 99ab, 9a-49b, 86a-87b, 91ab, 94a-98b: **Excerpts from the deggwā**, rebound with confusion.
4) Ff. 52b-53a: **Nicene Creed**.
5) Ff. 53a-56b: **The Mystagogia [Temeherta ḫebu' at]**.
6) Ff. 56b and 92ab: **Image [Malkeʿ] of Mary**, fragment.
7) Ff. 57a-85b, 90ab and 100a-121a: **Horologium for the day hours**, incomplete and rebound with confusion. (*Matins*, f. 57a; *Tierce*, f. 64a; *Sext*, f. 73b; *None*, f. 82b, *Vespers*, f. 102a).
8) Ff. 89ab, 122a-128a: **The Book of the Pearl [Maṣeḥafa bāḥrey]**, ritual for the unction of the sick, EMML 1203-6.
9) Ff. 128a-129b: **Hymn to the Blessed Virgin**, Chaîne no. 345.
10) Ff. 129b and 93ab: **Image [Malkeʿ] of the Archangel Gabre' ēl**, Chaîne no. 246, incomplete.

Varia: (1) prayer invoking the saints, insufficiently legible, ff la and 2a; (2) calendar of the saints, ff. 1b-2a; (3) riddles from the Old Testament, *Nagara Ṭebab za-Orit wa-Nabiyāt*, f. 2b.
– 18th cent.

EMML Pr. No. 4270

Church of Gadām Māryām, Morat, Shoa

Ff. 3a-99b: **Missal [Maṣeḥafa qeddāsē]** (office prayers: *Ṣalota Kidān/za-nagh*, f. 3a, supplications, f. 6b; ordinary of the Mass, 9a; Anaphoras of the Apostles, f. 15b, Our Lord Jesus Christ, f. 23a, John Chrysostom, f. 26a, John Son of Thunder, f. 32a, Dioscorus, f. 42b, Our Lady Mary by Cyriacus of Behensā, f. 45a, Epiphanius, f. 54b, James of Sarug, f. 60a, Gregory (I), *Na' akkʷeto*,

ff. 66a and 83a-86a, Athanasius, f. 70a, the 318 Orthodox Fathers, ff. 80a-82b and 91a-96a, Basil f. 86a-90b and 67a-70a; *liṭon* for the days of the week, f. 96a).

Varia: (1) fragment from the Psalter (Ps. 11, 7-13, 5 [= 12, 7-14,5] and 2, 10-4, 7), ff. 1ab and 2ab, respectively.

Note of ownership by (the church of) Gadām Māryām, f. 99b.

Ff. 99b-100a erased.

Ff. 10 and 99 partially cut out.

– 18th cent.

EMML No. 4271

Church of Day Mikā'ēl, Ankobarr, Shoa

1) Ff. 4a-33b: **Baptismal ritual [Maṣeḥafa ṭemqat wa-Maṣeḥafa Krestennā]**, EMML 4255.
2) Ff. 33b-53b: **Ritual for penitential baptism [Maṣeḥafa qēdar]**, with lacuna in the middle (after f. 43b).
3) Ff. 54a-83b: **The Book of Confession [Maṣeḥafa nuzāzē]**, with additional readings from the Psalms, *Ser'ata Bēta Krestiyān*, f. 78b.

Note of ownership by Mazgaba Ḫāyla Masqal, ff. 2a and 78b.

– 19th cent.

EMML Pr. No. 4272

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 2a-125a: **Synaxary for three months** (*Maggābit*, f. 2a, *Miyāzyā*, f. 45a and *Genbot*, f. 79a, with the corresponding *Arkē* hymns).

Varia: (1) the litanical hymn, *O-za-waradka*, f. 1a; (2) the litanical hymn, *Ba' enta Śellāsēka*, f. 1ab; (3) record of expenditure, f. 1b; (4) land transaction by inheritence, f. 125b; (5) land transaction by inheritance, f. 125b; (6) land transaction by settlement, f 125b; (7) inventory of church articles, including manuscripts, f. 125b; (8) receipt of a book loaned out, f. 126a; (9) inventory of church articles, including manuscripts f. 126a.

Decorative designs, ff. 2a; 45a and 79a.

Stamp of the church: "Angolalā Kidāna Meḥrat, which is the heavenly palace [ṣerḥa aryām], birth and baptismal place of Menelik II, King of Kings of Ethiopia", ff. 2a (twice) and 125a.

Note of ownership by Walda Giyorgis/Wasan Saggad, Prince of Shoa (1809-1813), f. 1b, but the prayer is for his father Tēwoderos (1775-1809), f. 5a and *passim.*

– 18th/19th cent.

EMML Pr. No. 4273

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 2a-184a: **Synaxary, part I** (*Maskaram*, f. 2a; *Ṭeqemt*, f. 33a; *Ḫedār*, f. 60b; *Tāḫśāś*, f. 91a; *Ṭerr*, f. 124b; *Yakkātit*, f. 159b).

Varia: (1) history of the church (*tābot*) of Atronesa Egze'etena Māryām, Getatchew, "A History of the *Tabot* of Atronəsä Maryam in Amhara (Ethiopia)," *Paideuma*, Vol. 34 (1988), pp. 13-22, f. 90b.

Prayer for Ḥafa Krestos (son of Ḥamalmāl), f. 2b and *passim.*

– 17th cent. (Ḥafa Krestos lived during the reign of Suseneyos [1607-1632]).

EMML Pr. No. 4274

Church of Elqo Madḫānē ʿĀlam, Ankobarr, Shoa

Ff. 7a-169a: **Synaxary, part II** (*Maggābit*, f. 7a; *Miyāzyā*, 38a; *Genbot*, f. 61b; *Sanē*, f. 92a; *Ḥamlē*, f. 115a; *Naḥasē*, f. 144a; *Ṗāg*^{w}*mē*, f. 165b).

Varia: (1) f. 157ab copied again, f. 5ab; (2) note of donation of the manuscript to (the church of) Elqo Madḫānē ʿĀlam by *Dağğ Azmāč* Šāwel and his wife *Wayzaro* Aṣnāfa Warq, in 1917 E.C. (= 1924/5 A.D.), f. 6b.

Copied by Gabra Abib, f. 91a, and one other person [name erased] during his exile or migration [*ba-gizē seddatu*], f. 169a.

– 25 *Sanē*, 1917 E.C. (= 2 July, 1925 A.D.), f. 169a.

EMML Pr. No. 4275

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 2a-169b: **The Faith of the Fathers [Hāymānota abaw].**

(1) F. 2a: Introduction.
(Ba-sema Ab ... Newēṭṭen ba-rade' ēta Egzi' ena I" K" za-bottu madḫānitena ṣeḥifa hāymānota abaw mamherāna qeddest Bēta Krestiyān ... wa-nagara hāymānota k^{w}*ellu ī-ī em-ennēhomu ba' enta hāymānot ...)*

(2) Ff. 2a-3b: The Mystagogia [*Elmasṭo' ageyā*].

(3) Ff. 3b-4a: The Apostles' Creed [*Amakneyo za-Ḥawāreyāt*], *MQ*, pp. 51-53, parag. 31-44.

(4) F. 4a: From the Didascalia of the Apostles.

(5) Ff. 4a-150b: Excerpts from the sayings of the Fathers, from Hierotheus [*Hērēnēwos*] of Ēdom to Abbā Zakkāreyās Yeḥyā Walda Adāy, EMML 2051 (5), (d).

(6) Ff. 150b-158b: Anathemas.

(7) Ff. 158b-162a: Additional testimonies of the Fathers (Cyril of Alexandria, f. 159b; Gregory of Nazianzus, f. 160a).

(8) Ff. 162a-165b: From the writing of the Apostles and Evangelists.

(9) Ff. 165b-166: The Ten Commandments, versicles of the Psalms and Mt. 25, 31-46.

(10) Ff. 166b-168b: The Epistle from Heaven [*Maṣeḥafa ṭomār*].

(11) F. 169ab: Table of Contents.

Varia: (1) litanical hymn to Jesus Christ calling him with each letter of the Hebrew Alphabet, *Ba' enta ṭebḥu la-Wald*, f. 170a.

Stamp of the church of Angolalā Kidāna Meḥrat, f. 169b.

Ff. 170b erased.

Ff. 2a-66a filmed with insufficient light.

Copied beautifully (and carefully).

– 18th/19th cent.

EMML Pr. No. 4276

Church of Endāfarē [slip, Endefart] Māryām, Morat (slip, Mandidā), Shoa

Ff. 2a-138b: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 2a; the book that came from Jerusalem, f. 7a; penitential prayer [*asmāt*] that God gave to Peter, 15a; *Lefāfa ṣedq*, f. 18b; prayer for the journey to heaven, f. 23a; homily by James of Sarug about priests and deacons that died, f. 41a; *asmāt* prayer that God gave to Peter, f. 59a; the story of the sinful woman who

anointed our Lord, f. 59b; prayer, petition and supplication, f. 69a; anonymous homily for burial, f. 109a, homily by Abbā Salāmā about preparing oneself for death, f. 109b; blessing by Abuna Sāmu'ēl, f. 114b).

Varia: (1) land transaction by purchase, f. 1b; (2) inventory of church articles, including manuscripts, f. 138b; (3) land transaction by purchase, f. 138b; (4) land transaction by will, f. 139a; (5) land transaction by purchase, f. 139a; (6) land transaction by purchase, f. 139a; (7) land transaction by purchase, f. 139b; (8) land transaction by purchase, f. 139b; (9) land transaction by purchase, f. 139b; (10) land transaction by purchase, f. 139b.

Decorative designs, ff. 2a, 41a, 69b and 90b.

– 20th cent.

EMML Pr. No. 4277

Church of "Serré Kristos M., Moret and Jirru", Shoa

Ff. 4a-109a: **Four Gospels** (introduction, f. 4a; synoptic presentation of the agreement of the Four Gospels [*Geṣṣāwē śer'at*], f. 7a; letter of Eusebius of Caesarea to Carpianus, f. 7a; introduction to Matthew [*Ma'ārega Wangel*], f. 7b; table of Eusebian canons, f. 8a; Matthew, 12a; index of pericopes for Mark, f. 40b, Mark, f. 41a; Luke, f. 58a; John, f. 88a).

Varia: (1) treatise on the Orthodox Faith, *Ba-tawāḥedo kabbara*, in Amharic, ff. 3ab; (2) land transaction by inheritance, f. 57b.

Decorative designs, ff. 12a, 41a and 88a.

Copied by Gabra Iyyasus and Walda Ḥannā for Walatta Śellāsē, f. 109a.

– 20th cent.

EMML Pr. No. 4278

Church of Aṭē Wāššā Māryām, Moǧā, Shoa

Ff. 2a-210b: **Miracles of Mary** (introductory rite, f. 2a, introductory exhortation to the miracles of Mary, f. 4a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 5a; One hundred fifty-one numbered miracles, f. 6a).

Varia: (1) will (of Kidāna Wald), f. 1a; (2) land transaction by purchase, f. 1a; (3) land transaction by will, f. 1a; (4) land transaction by evacuation of an army, f. 210b; (5) land transaction by gift, f. 210b; (6) land transaction by settlement of a dispute, f. 211a; (7) land transaction by will, f. 211a; (8) land transaction (?) by settlement of a dispute, f. 211a; list of landholding of *Fitāwrāri* Gārrad, f. 211a.

Copied by Walda Giyorgis (for Gabra Māryām and his wife Walatta Mikā'ēl), f. 210a.

– 20th cent.

EMML Pr. No. 4279

Church of Aṭē Wāššā Māryām, Moǧā, Shoa

Ff. 3a-97a: **Homiliary about the Blessed Virgin [Dersāna Māryām]**.

(1) Ff. 3a-19b: Vision of Our Lady Mary [*Rā'eya Māryām*] by John Son of Thunder, EMML 2044 (38); and 2461-1(88).

(2) Ff. 19b-22b: Reading from the *Nagara Māryām*, for 21 *Maskaram*: The return of the Holy Family from Ethiopia to Israel, EMML 2044(8).

(3) Ff. 22a-24b: Reading from the *Nagara Māryām*, for 21 *Ṭeqemt*, EMML 2461-1(49).

(4) Ff. 24b-27a: Reading from the *Nagara Māryām*, for 21 *Ḫedār*, EMML 2461-1(52).

(5) Ff. 27a-30a: Reading from the *Nagara Māryām*, for 21 *Tāḫśāś*: The Holy Family goes to Nazareth.
(Ba-sema Ab ...(f. 27b)... Wa-ba-sānitā tanśe' at em-heyya wa-baṣḥat hagara Nāzrēt wa-taqabbalewwā kʷellomu Nāzrāweyān ...)

(6) Ff. 30a-40b: Homily by Minās, Bishop of Aksum, on the Dormition (and Assumption) of Mary, for 21 Ṭerr, EMML 1763 (34); 2461-1(66).

(7) Ff. 40b-51a: Homily by James the Apostle, brother of Our Lord, on the Nativity of Our Lady, EMML 2461-1(1).

(8) Ff. 51a-52a: Anonymous homily for the dedication of the first church of Mary, for 21 *Sanē*.
(Ba-sema Ab ... Yom ama ፳ wa-፩ la-Sanē ba-zātti ʿelat tazkāra Egze' etena neṣeḫt Walādita Amlāk za-ba' enti' ahā kona madḫanita Addām wa-la-zar' u wa-ḥenzē abyāta krestiyān lāʿela sema zi' ahā westa kʷellu ʿālam ...)

(9) Ff. 52a-60a: Homily by Basil, Bishop of Caesarea, for the dedication of the church in the name of the Blessed Virgin, for 21 *Sanē*.

(10) Ff. 60a-74a: Anonymous homily on the Assumption, EMML 2461-1 (39).

(11) Ff. 74a-86b: Homily (by Retuʿa Hāymānot) on the Assumption of Mary, EMML 2044(2).

(12) Ff. 86b-88a: Homily by James of Sarug on the Annunciation, different from EMML 3442(3).
(Ba-sema Ab ... Dersān za-Yāʿeqob za-Śerug za-yenabbab (sic) ama ፳ wa-፬ la-Maggābit ba-za zēnawā [ḫāylu (?)] la-Ab za-warada yeḫder ba-māḥeẓanā la-Dengel ba-feqru [ḫaba]nni afa kama etnāgar zēnāk leʿul [sic] ...)

(13) Ff. 88a-91b: Homily by John Chrysostom on the glory of the Blessed Virgin, for her monthly feasts, EMML 2461-1(89).

(14) Ff. 91b-97: Reading from the *Nagara Māryām*: History of the Blessed Virgin from her conception to the persecution by Herod, for the feast of her conception, 7 *Naḥasē*, cf. EMML 2044(1).
(Dersān ba' enta ṣensatā la-Egze' etena ... wa-hallo ፩ be' esi za-em-bēta Esrā' ēl za-semu Baṭriqā, ṣādeq wa-farāhē Eg" ...)

Varia: (1) inventory of church articles, including manuscripts, f. 29; (2) land transaction by inheritance, f. 97a; (3) land transaction by purchase, f. 97b; (4) letter of *Mammerē* Gabra Ḥeywat to Walatta Ab concerning a book (this manuscript?) which he sent her, f. 97b; (5) land transaction by purchase, f. 98b.

Copied by Walda Ab for Walda Takla Hāymānot and his wife Walatta [Ab], f. 97a.

– 19th/20th cent.

EMML Pr. No. 4280

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

1) Ff. 3a-149b: **Acts of Abuna Takla Hāymānot.**

(1) Ff. 3a-15b: Combat [*Gadl*] of Abuna Takla Hāymānot, version of Dabra Libānos, EMML 1758-1.
"This book was written in 7007 AM [= 1514/15 A.D.] during the reign of Gabra Masqal", 95a.

(2) Ff. 95b-101b: Homily for the translation of the body of the saint, for 12 *Genbot*.
(Ba-sema Śellus Qeddus ... gabārē kʷellu ... anta Egzi' o masēseya kʷellu ba-kama ar' ayko la-Musē liqa nabiyāt ama zēnawo mal' ak ba' enta felsatu ...)

(3) Ff. 1b-106a: Homily for the nativity of the Saint, for 24 *Tāḫśāś*,
(Ba-sema Eg" Egzi' samāya za-rassaya ... (f. 102a) ... Neṣeḫef enka yom ba-zātti ʿelat za-kama kona ledatu la-Abuna Takla Hāymānot wa-za-kama gabra Eg" ta' ammera wa-mankera ba-edawihu ...)

(4) Ff. 106a-149b: Miracles of Abuna Takla Hāymānot.

1. The first group of 22 miracles, f. 106a.
2. The second group of 22 miracles, with an introduction, f. 123a
3. The third group of 22 miracles, with an introduction, f. 134b.

2) Ff. 150a-164a: **Acts of Alexius [Gadla Gabra Krestos]**, EMML 2796 (4).
3) Ff. 165a-169a: **The Book that came from Jerusalem**, concerning the Angels, EMML 2865-2(12).
Varia: (1) inventory of manuscripts and other church articles, f. 149b; (2) inventory of manuscripts and other church articles, f. 164b.
Miniatures (in one frame): (1) the Trinity, Madonna and Child, flanked by the Archangels Michael and Gabriel, the Crucifixion, Abuna Gabra Manfas Qeddus, and St. George killing the dragon, f. 2b.
Decorative designs, ff. 95b and 101b.
Copied by ʿĀmda Śellāsē for *Mamher* Dāwit of the monastery of Gora Gannat, f. 149b.
– 19th cent.

EMML Pr. No. 4281

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 4a-134b: **Funeral ritual [Maṣeḥafa genzat]**, incomplete at the end (homily by Athanasius on death, f. 4a; the book that came from Jerusalem, f. 8a; (*asmāt*) that God gave to Peter, f. 15b; homily by Abbā Salāmā about preparing oneself for death, f. 71b; homily by James of Sarug about priests and deacons that died, f. 73b; *asmāt* prayer that God gave to Peter, f. 94b; blessing by Abuna Yārēd, f. 115b; what to do when some one dies; f. 119a; prayer for the journey to heaven, f. 132a).
Varia: (1) *incipits* of some Psalms, f. 1a; (2) another copy of f. 4ab, f. 2ab.
Note of ownership by the church of Wayneyya Takla Hāymānot, f. 1a.
– 18th/19th cent.

EMML Pr. No. 4282

Church of Anta Gebāññ Giyorgis, Angolalā, Shoa

Ff. 3a-111b: **Acts of St. George [Gadla Giyorgis]**.
(1) Ff. 3a-10a: Homily by Theodotus of Ancyra.
(2) Ff. 10a-63b: Combat [*gadl*] of St. George.
(3) Ff. 64a-111b: Forty-five miracles of St. George.
Varia: (1) blessing of the community of Anta Gebāññ Giyorgis by Walda Giyorgis, f. 63b.
Crude drawings of St. George, f. 1a, persons, f. 1b, and St. George, f. 2b.
Decorative design, f. 3a.
A piece of cloth with a design, sewed on f. 2b.
Note of ownership by (the church of) Anta Gebāññ Giyorgis, f. 2b.
Copied by Zamāryām for Libāreyos, f. 111b.
– 18th/19th cent.

EMML Pr. No. 4283

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 3a-151b: **Four Gospels** (introduction, f. 3a; synoptic presentation of the agreement of the Four Gospels [*Geṣṣāwē śerʿat*], f. 8b; introduction to Matthew [*Maʿārega Wangel*], f. 9a; tables of Eusebian canons, f. 9b; Matthew, f. 13a; Mark, f. 55b; Luke, f. 79a; John, f. 120a).

Note of ownership by (the church of) Wayneyya Takla Hāymānot, f. 1a.
Copied by Isāyeyyās, f. 151b (for Mardokeyos, f. 55a).
– 19th/20th cent.

EMML Pr. No. 4284

Church of Qundi Giyorgis, Ankobarr, Shoa

Ff. 5a-171a: **The Code of Kings [Fetḥa Nagaśt]** (introduction, f. 5a; index of articles, f. 9b; ecclesiastical laws, f. 10b; civil laws, f. 78a; on the law of inheritence, f. 167a).
Varia: (1) hymn to the Blessed Virgin, Chaîne no. 343, f. 1b; (2) land transaction by settlement, f. 1b; (3) land transaction by inheritance, f. 2a.
Decorative designs, ff. 5a and 78a.
Note of ownership by (the church of) Qundi Giyorgis, ff. 1a, 2a, 3a and 170b.
– 1847-1855 (reign of Ḫāyla Malakot, f. 170b.

EMML Pr. No. 4285

Church of Ambā Wāššā Ḥannā, Angolalā, Shoa

Ff. 4a-72b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]** with the usual miracles, synaxary entries and greetings (*Ḫedār*: homily by Damātrēwos, f. 4b; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 10b; *Ṭerr*: anonymous homily on the spiritual world, f. 16a; *Yakkātit*: anonymous homily about the poor man who did not work but only prayed, f. 23b; *Maggābit*: homily by an archbishop of Antioch about the family of Matthew the traveler [*Mātēwos nagd*], f. 27a; *Miyāzyā*: homily by Retu'a Hāymānot on the creation of man and angels, f. 41a; *Genbot*: homily by Yoḥannes, Bishop of Ethiopia who came after Abuna Yesḥaq, on John Chrysostom, f. 46b; *Sanē*: homily by a bishop of Aksum about Euphemia, f. 49b; *Ḥamlē*: Anonymous homily [EMML 4268, f. 46b: by Yoḥannes of Aksum] on the wicked wealthy man and his poor neighbor, f. 56b; *Naḥasē*: the book of the angels that came from Jerusalem, f. 60b; *Maskaram*: anonymous homily on the importance of almsgiving in the name of the angels, *wa-yebē Eg"*, *itāmleku*, f. 64a; *Ṭeqemt*: anonymous homily admonishing the sinners, *way lakemu, allē lakem*, f. 67b).
Varia: (1) *asmāt* prayer against bleeding, f. 1a; (2) *asmāt* prayer for giving birth to a child without pain, f. 1a; (3) *asmāt* prayer to heal a wound, f. 1a; (4) synaxary entry for St. Michael for 12 *Yakkātit*, f. 1b, 12 *Maggābit*, f. 1b, *Genbot*, f. 1b, 12 *Naḥasē*, f. 1b, 12 *Maskaram*, f. 2a, *Ṭeqemt*, f. 2a; (5) *asmāt* prayer against snake bite. f. 2a; (6) hymn to St. George, unfinished, f. 2a; (7) *asmāt* prayer of Moses, *Eṣēlli ḫabēka ... bazentu ṣalot za-wahabko la-Musē*, ff. 2b-3b; (8) greeting to the Archangel Michael, Chaîne no. 36, ff. 72b-73a; (9) hymn to the Blessed Virgin, Chaîne no 221, ff. 73a-74b; (10) hymn to the Blessed Virgin, Chaîne no 388, f. 74ab; (11) *asmāt* prayer to control urine, f. 74a; (12) inventory of church articles, f. 74a; (13) unintelligible note in pencil, f. 75a.
Decorative designs, ff. 4a, 73a and 74a.
Note of ownership by Tēwoderos of Shoa (1775-1809) of 74b.
– 18th cent.

EMML Pr. No. 4286

Monastery of Dabra Bagge‘, Angolalā, Shoa

Ff. 5a-122a: **Four Gospels** (Matthew, f. 5a, index of pericopes, f. 40a; Mark, f. 41a, index of pericope, f. 61a; Luke, f. 62a, index of pericopes, f. 105a; John, f. 106a, index of pericopes, f. 122a).
Varia: (1) list of feasts to be celebrated at the monastery, with the quantity of food and drink for each feast, f. 122b.
Note of ownership by (the monastery of) Abuna Ḥeṣān Mo‘ā (= Dabra Bagge‘), f. 1a.
– 19th cent.

EMML Pr. No. 4287

Church of Sinā Mikā’ēl, Ankobarr, Shoa

Ff. 6a-142a: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 6a; the book that came from Jerusalem, f. 11a; *asmāt* prayer which God gave to Peter, f. 20b; anonymous homily to be read on all the dead, f. 23b; what to pray when someone dies, f. 39a; homily by James of Sarug about priests and deacons that died, f. 75b; *asmāt* prayer that God gave to Peter, f. 95b; blessing by Abbā Sāmu’ēl, f. 96a; anonymous homily for burial, f. 111b; homily by Abbā Salāmā about preparing oneself for death, f. 112a; what to do when someone dies, f. 121a; the story of the rich man who did not fear God, f. 122a; prayer, petition and supplication, f. 131a; the story of the sinful woman who anointed Our Lord, f. 134b; *Lefāfa ṣedq*, f. 137a).
Varia: (1) fragment from a miracle of Mary, Yoḥannes (Bakansi), ff. 1a and 134a; (2) list of the dates of the movable feasts for the year 1951 E.C., f. 1b; (3) blessing, f. 3ab; (4) greeting to the Blessed Virgin, *Salām laki*, 142a; (5) land transaction (by settlement), f. 142a.
Crude drawing of a saint, f. 142b, a man riding a horse, f. 142b, and a person, f. 143a.
– 19th cent.

EMML Pr. No. 4288

Church of Gur Qʷesqʷām, Ankobarr, Shoa

Ff. 3a-188b: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius, f. 3a; the book that came from Jerusalem, f. 10a; *asmāt* prayer which God gave to Peter, f. 22b; anonymous homily to be read on all the dead, f. 28a; homily by James of Sarug about priests and deacons who died, f. 99a; anonymous homily for burial, f. 141a; homily by Abbā Salāmā about preparing oneself for death, f. 142a; blessing by Abuna Sāmu’ēl, f. 145a; the story of the rich man who did not fear God, f. 169a).
Varia: (1) inventory of landholdings in the possession of the clergy, f. 2b.
Decorative designs, ff. 3a, 82a, 118b, 166b and 172b.
Copied by Takla Hāymānot for Māreqos, f. 173a.
– 19th cent.

EMML Pr. No. 4289

Church of Zeqʷālā Yoḥannes, Ḥarr Ambā, Shoa

Ff. 2a-170a: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 136a; Song of Songs, f. 149b; Praises of Mary [*Weddāsē Māryām*], f. 157a; Gate of Light [*Anqaṣa Berhān*], f. 166a).
Ff. 157a-170a supplied with musical notations.

Varia: (1) two lines from f. 2a, f. 1a; (2) death record of Talāya [= Talāwē] Krestos, dated 5 *Maggābit* in the Evangelical year of Matthew, during the reign of Yosṭos (= 12 March 1713 A.D.), noted 10 years since his death (1723 A.D.?), f. 156b; (3) prayer (of the owner of the manuscript), f. 156b; (4) *asmāt* prayer to bind (a slave), f. 170a; (5) prayer against frost [*wāg*], f. 170b; (6) *asmāt* prayer for curing wound, f. 170b; (7) *asmāt* prayer to bind a wife, f. 170b; (8) *asmāt* prayer against hail, f. 171a; (9) list of the sufferings (of Our Lord), f. 171a; (10) transaction of (this) manuscript of the Psalter by purchase, f. 171a; (11) note of donation of this manuscript to the church of John Son of Thunder at Warra Qotlā, by Abbā Walda Kiros, f. 171b.

Crude decorative design, f. 2a.

Note of ownership by (the church of) Ḥarr Ambā Yoḥannes, f. 1a.

– 17th cent.

EMML Pr. No. 4290

Church of Zeq^{w}ālā Yoḥannes, Ḥarr Ambā, Shoa

Ff. 3a-136a: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 3a; the book that came from Jerusalem, f. 8b; *asmāt* prayer that God gave to Peter, f. 17b; prayer of Mary before she died, f. 20a; anonymous homily to be read on all the dead, f. 22a; prayer for the journey to heaven, f. 70a; homily by James of Sarug about priests and deacons that died, f. 78a; *asmāt* prayer that God gave to Peter, f. 99a; the story of the woman who anointed Our Lord, f. 99b; the story of the rich man who did not fear God, f. 102b; anonymous homily for burial, f. 112b; homily by Abbā Salāmā on preparing oneself for death, f. 113b; blessing by Abbā Sāmu'ēl, f. 115b; Absolution of the Son, in a different hand, f. 135a).

Varia: (1) note on what this manuscript is, f. 136b; (2) inventory of church articles, f. 136b; (2) poem in praise of a woman, erased, f. 136b.

Decorative design, f. 3a.

Note of ownership by (the church of) Ḥarr Ambā Zeq^{w}āla Yoḥannes, ff. 1a and 2b.

Copied very carefully.

– 19th cent.

EMML Pr. No. 4291

Church of Gāšoṭ Egzi'abḥēr Ab, Warānā Bāso, Shoa

Ff. 5a-171a: **Four Gospels** (introduction, f. 5a; letter of Eusebius to Carpianus, f. 12a; synoptic presentation of the agreement of the Gospels [*Geṣṣāwē śer'at*], f. 12b; Matthew, f. 14a; introduction to Mark, f. 56a, Mark, f. 58a; index of pericopes for Luke, f. 85b, Luke, f. 87a, introduction to Luke, f. 133a; John, f. 134a, introduction to John, f. 170a).

Varia: (1) Jn. 1,1-23, f. 2ab; (2) Jn. 18, 15-18, f. 2b; (3) Jn. 17, 23-18, 15, f. 3ab; (4) the prayer, *Ba' enta qeddesāt salāmāwit*, in a crude hand, f. 4a; (5) isolated sentences (genealogy) from Lk. 3, 28-38, f. 13b; (6) on the importance of reading the Gospel, EMML 3880, varia (1), ff. 56b-57b; (7) on the implication of taking Holy Comunion, EMML 3880, varia (2), f. 57b; (8) on the implication of neglecting prayers, EMML 3880, varia (3), f. 57b; (9) on the importance that monks should live on what they earn, EMML 3880, varia (4), f. 57b; (10) *asmāt* prayer against snake(bite), EMML 3880, varia (5), f. 57b; (11) sentences from I Jn. 1, in a very very crude hand, f. 172a.

Copied for Ḥenṣā Krestos and Ēwosṭātēwos, f. 171a.

– 18th cent.

EMML Pr. No. 4292

(Microfilm not received)

EMML Pr. No. 4293

Church of Ambā Wāššā Ḫannā, Angolalā, Shoa

Ff. 3a-149b: **The Harp of Praise [Argānona Weddāsē]**, EMML 1105 (Monday, f. 3a; Tuesday, f. 26b; Wednesday, f. 48b; Thursday, f. 72a; Friday, f. 98b; Saturday, f. 124a; Sunday, f. 138b).
Note of ownership by (the church of) Ambā Wāššā Ḫannā, f. 2a.
The pencil note on f. 150a is illegible.
Copied for Ḫenṣā Krestos and Ēwosṭātēwos "(spiritual) children of Aṣma Giyorgis", f. 149b.
– 18th cent.

EMML Pr. No. 4294

Church of Gur Qʷesqʷām, Ankobarr, Shoa

Ff. 6a-145b **Four Gospels** (index of pericopes for Matthew, f. 6a, Matthew, f. 9a; index of pericope of Mark, f. 45a, Mark, f. 47a, introduction to Mark, f. 70a; Luke, f. 71a, introduction to Luke, f. 112a; index of pericope of John, f. 112a, John, f. 114a, introduction to John, f. 145b).
Varia: (1) scriptural reading given in *incipits*, ff. 5b and 1a-2b; (2) note that the parchment and the bookcase were prepared by Takla Berhān, f. 5b; (3) Lk. 13, 11-25, f. 148a.
– 20th cent.

EMML Pr. No. 4295

Church of Angolalā Kidāna Meḫrat, Angolalā, Shoa

Ff. 9a-138a: **Deggʷā** (season of John the Baptist, f. 9a; season of Lenten fast, f. 37a; season of *Astamḥero*, f. 40a; season of Easter, f. 66a; *Anqaṣa hāllētā*, f. 120a).
Varia: (1) supplementary chants, f. 1b; (2) land transaction by purchase, f. 65b; (3) land transaction by purchase, f. 122b; (4) calendar for *mehellā* (rogation), f. 123a.
Decorative design, f. 9a.
Stamp of *Daǧǧāzmāč* Maršā, ff. 2a (twice) and 122b.
Stamp of the church of Angolalā Kidāna Meḫrat, f. 137b.
– 19th cent.

EMML Pr. No. 4296

Church of Angolalā Kidāna Meḫrat, Angolalā, Shoa

Ff. 3a-153a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 126b; Song of Songs, f. 138a; Praises of Mary [*Weddāsē Māryām*], f. 145a; Gate of Light [*Anqaṣa Berhān*], f. 150b).
Varia: (1) the Mystagogia [*Temeherta ḫebu' at*], ff. 1a-2a; (2) land transaction by purchase, f. 2a; (3) record of income in the form of grain, f. 2b; (4) transaction of a mule (?), not clear, f. 2b; (5) psalms used for conception [*la-ẓens*], f. 3a; (6) table blessing [*sa' alnāka*], poorly legible, ff. 153b-154a; (7)

asmāt prayer for prophecy, f. 154a; (8) *asmāt* prayer for prophecy, f. 154a; (9) medicine for an unspecified illness, f. 154a; (10) *asmāt* prayer against smallpox, f. 154b; (11) land transaction (?), f. 154b; (12) *qenē* poem, insufficiently legible, f. 154b; (13) inventory of building materials, f. 154b.
- 19th cent.

EMML Pr. No. 4297

Church of Gān Māryām, Morat, Shoa

Ff. 2a-165a: **Four Gospels** (introduction, f. 2a, letter of Eusebius to Carpianus, f. 6bis b; introduction to Matthew [*Ma'arega wangelāt*], f. 8a, Matthew, f. 10a; Mark, f. 58a; Luke, f. 85a; John, f. 129a; table of Eusebian canons, f. 162b).
Note of ownership by (the church of) Gān Māryām, ff. 1a and 165b and by Ḫāyla Giyorgis Warqē, f. 165b.
- 20th cent.

EMML Pr. No. 4298

Church of Aṭē Wāššā Māryām, Moǧā, Shoa

Parchment, 24x20cm., 106ff., 2 cols. 20 lines, 20th cent.

DERSĀNA MIKĀ'ĒL – ACTS OF MAḪEBARA BAK^{w}R

1) Ff. 4a-88b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]**, with the usual miracles, synaxary entries and greetings (introductory homily, *Seme'u ḥezba Krestiyām ... 'ebayo wa-ḫāylo*, f. 4a; *Ḫedār*: homily by Damātēwos, f. 7a; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 15b; *Ṭerr*: anonymous homily on the spiritual world, f. 22b; *Yakkātit*: anonymous homily about the poor man who did not work but only prayed, f. 33a; *Maggābit*: homily by an archbishop of Antioch about the family of Matthew the traveler, f. 37b; *Miyāzyā*: homily (by Retu'a Hāymānot) on the creation of man and angels, f. 52b; *Genbot*: homily by Yoḥannes Bishop of Ethiopia who came after Abuna Yesḥaq, on John Chrysostom, f. 58b; *Sanē*: homily by a bishop of Aksum, about Euphemia, f. 62a; *Ḥamlē*: anonymous homily [see HMML 4285, f. 56b] on the wicked wealthy man and his poor neighbor, f. 69b; [*Naḥasē*]: the book of the angels that came from Jerusalem, f. 75b; *Maskaram*: anonymous homily on the importance of almsgiving in the name of the angels, f. 79b; *Ṭeqemt*: anonymous homily admonishing the sinners (see EMML 4285, f. 67b), 84a).
2) Ff. 89a-93a: **Image [Malke`] of the Archangel Michael**, Chaîne no. 119.
3) Ff. 95a-105a: **Acts (Gadl) of Māḫebara Bak^{w}r**. Māḫebara Bak^{w}r "Community of the Firstborn [= Christ]" were 318 in number (reminiscent of the number of the Orthodox Fathers of Nicea) who were born on one day, 10 *Maggābit*, in different countries, and were martyred together on one day, on 10 *Naḥasē*, "in the hands of Jews of wicked habit" (f. 97a) in Dabra Ararā (f. 96a). They came from Egypt to Ethiopia with the *tābot* of the law of God (f. 97b). The acts do not provide the desired information about these martyrs. They seem to be the author's imagination.
   (1) Ff. 95a-97b: On the establishment of Māḫebara Bak^{w}r and their memorial day.
   (Ba-sema Ab ... Yomekē nesabbeḥo la-Egzi' ena ... I" K" esma ḥawwaẓanna ba-śāhlu wa-tazakkaranna ba-bezḫa meḥratu. Wa-em-deḫra qanayomu ṣarāwi la-nafsāta ṣādqān ...)
   (2) Ff. 97b-98b: On the coming of the saints of Māḫebara Bak^{w}r to Ethiopia.

(Ba-sema Ab ... Kama-ze we' etu mekneyāta ṣa'ātomu la-abawina qeddusān Māḫebara Bakʷr berhānāta 'ālam gabāreyāna ta' ammer wa-manker em-beḥēra Gebṣ ḫaba beḥēra Iteyoppeyā mesla tābota ḥeggu la-Eg" Ṣeyon qeddest ... Wa-nabaru westa medra Akʷsem le'elt enza yetla' akewwā ...)

(3) Ff. 98b-99a: Greeting [*Salām*] to Māḫebara Bakʷr.
(Salām lakemu, Māḫebara Krestos ṣādqān, salām lakemu, Māḫebara Krestos ḫeruyān, ...)

(4) Ff. 99a-103b: Covenant [*Kidān*] of Our Lord to Māḫebara Bakʷr at their death in martyrdom in Egypt (? *westa medra Gebṣ*, f. 102a).
(Ba-sema Ab ... Wa-soba qarba gizē felsatomu la-abawina qeddusān māḫebara Bakʷr gabāreyāna ta' ammer wa-manker ... em-zentu 'ālam ḫalāfi maṣ' a ḫabēhomu Egzi' ena ...)

(5) Ff. 103b-105a: One miracle of Māḫebara Bakʷr. How Dabra Arārā was blessed.
(Ta' ammerihomu ... (f. 104a) ... Seme'ukē ḥezba Krestiyān, daqiqa Wangel ... ta' ammera 'ābiyya. Wa-nabaru abawina qeddusān ... westa medra Akʷsem 40 'āmata enza yetla' akewwā ...)

Note of ownership by (the church of) Aṭē Wāššā Māryām, f. 1a.
Ff. 1b-3b, 93b-94b and 105b-106b: blank.

EMML Pr. No. 4299

Church of Gān Māryām, Morat, Shoa

Ff. 3a-112b: **Acts of St. George.**

(1) Ff. 3a-10b: Homily by Tēwoderos (*sic*) on St. George to be read on 6 *Ḫedār*.
(Ba-sema Ab ... Wa-kona Saqrāṭes, gabru la-qeddus Mār Giyorgis yeqawwem af' a ḫaba egzi' u ...)

(2) Ff. 10b-14b: Continuation of the homily, for 18 *Ṭerr*.

(3) Ff. 14b-20b: Continuation of the homily, for 23 *Miyāzyā*.

(4) Ff. 21a-112b: Seventy-eight miracles of St. George., cf. EMML 2048-4.

Decorative designs, crude, ff. 3a and 112b.
Note of ownership by (the church of) Gān Māryām, ff. 1a and 112b.
Copied by *Marigētā* Ṣaggāya Tāddasa, f. 112b.
– 1947 E.C. (= 1952/3 A.D.), f. 112b.

EMML Pr No. 4300

Church of Zeqʷālā Yoḥannes Ḥarr Ambā, Shoa

Ff. 3a-170b: **Psalter [Dawit]** (Psalms, f. 3a; 15 biblical canticles, f. 134a; Song of Songs, f. 148a; Praises of Mary [*Weddāsē Māryām*], f. 156a; Gate of Light [*Anqaṣa Berhān*], f. 166a).

Varia: (1) the Ge'ez alphabet and numerals, f. 1a; (2) the Ge'ez alphabet from *ha* to *qo* and the numerals from 1 to 10, f. 1a; (3) isolated Ge'ez sentences, f. 1a; (4) chant about the Sabbath, in a crude hand, f. 1b; (5) versicles from the Psalms referring to the destruction and frustration of one's enemies, f. 2ab; (6) days in the year on which heaven is open to receive prayer [*reḫwa samāy*], f. 2b.

Decorative designs, ff. 3a, 89a, 134a and 156a.
Note of ownership by (the church of) Ḥarr Ambā Zeqʷālā Yoḥannes, ff. la and 171b, *Dabtarā* Ḫaylu, ff. 1a and 1b, Bartalomēwos and Bāymot, f. 155b, Damessē Ḫāylu, f. 171a, and Esṭifānos, f. 171a.
– 18th cent.

EMML Pr. No. 4301

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 2a-213a: **Psalter [Dāwit]**, with the *Mazmura Dengel* (Psalms, f. 2a; 15 biblical canticles, f. 160b; Song of Songs, f. 178a; Praises of Mary [*Weddāsē Māryām*], with the image [*Malkeʿa Weddāsē*], f. 187a; Gate of Light [*Anqaṣa Berhān]*, with the image [*Malkeʿa Anqaṣa Berhān*], f. 206b).
Decorative design, f. 2a.
Stamp of the church of Angolalā Kidāna Meḥrat, f. 212b.
Note of ownership by (the church of) Angolalā Kidāna Meḥrat, f. 213a.
– 18th cent.

EMML Pr. No. 4302

Church of Gāšoṭ Egzi'abḥēr Ab, Moǧā, Shoa

1) Ff. 3a-81b: **Miracles of Mary** (introductory exhortation, 3a; treatises of Zar'a Yā'eqob [*Rā' eya ta' ammer*] on almsgiving, f. 4a, on the agreement of the Eighty-One Canonical Books, f. 7b, on the dual Virginity of Mary, f. 13b, on Christian baptism, f. 18b; introductory rite from Mu'allaqā, f. 22b; sixty numbered miracles, f. 26a).
2) Ff. 82a-112b: **Fifteen numbered miracles of Jesus.**
3) Ff. 112b-113b: **Eucharistic hymn**, in a crude hand, incomplete, only the first seven strophes.
4) Ff. 114-116a: **Image of God the Father [Malkeʿa Egziʿabḥēr Ab]**, in a different hand.
(O-bā'l Eg" enta itenaddi la-gemura/ḫeruma mendābē wa-seddat wa-gebra makarā/... Salām la-se' erta re' eseka madmema ṣe'dewāt ṣe'dewātu/...)
5) F. 117ab: **One miracle of the Archangel Michael.**
6) Ff. 117b-118a: **One miracle of the Archangel Gabriel.**
7) Ff. 118b-119a: **One miracle of St. George.**
8) F. 119ab: **One miracle of Abuna Takla Hāymānot.**
9) F. 119b-120b: **One miracle of Abuna Gabra Manfas Qeddus.**

Varia: (1) words of gratitude to the community (of Gāšoṭ Egzi'abḥēr Ab) by Denbaru Ešatē, f. 1a; (2) the beginning of a hymn, *salām laki*, f. 1a; (3) land transaction (?), f. 2a; (4) list of names of persons present at the transfer of custody of church articles, f. 2a; (5) inventory of church articles whose custody was transferred, f. 2ab; (6) land transaction (?), erased, f. 121b.
– 19th cent.

EMML Pr. No. 4303

Church of Elqo Madḫānē ʿĀlam, Ankobarr, Shoa

1) Ff. 2a-3b: **Introductory exhortation to the miracles of Mary.**
2) Ff. 6a-40a: **Horologium for the night hours [Saʿatāt za-lēlit].**
3) Ff. 40b-41a: **One miracle of Jesus Christ.**
4) Ff. 42a-49a: **Treatise of Zarʿa Yāʿeqob on the dual virginity of Mary [Rāʿeya taʿammer].**
5) Ff. 49a-52a: **Three miracles of Jesus.**
6) Ff. 53a-92a: **Miracles of Mary** (introductory rite [*Maṣeḥafa Śerʿat*] from Mu'allaqā, f .53a; thirty-nine miracles, f. 55b).
7) Ff. 93a-104b: **Three of the treatises of Zarʿa Yāʿeqob [Rāʿeya taʿammer]** on almsgiving, f. 93a, Christian baptism, f. 96a, on the agreement of the Eighty-One Canonical Books, f. 100a.

8) Ff. 107a-115a: **Introductory matters to the reading of the miracles of Mary** (introductory rite from Mu'allaqā, f. 107a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 110a; treatise by Zar'a Yā'eqob [*Rā' eya ta' ammer*] on almsgiving, f. 111b).

Varia: (1) hymn to the Blessed Virgin, Chaîne no. 336/338, f. 4ab and 1b; (2) hymn to Jesus Christ, *Iyyasus Krestos ṭe'uma sem*, f. 41b.

Decorative designs, f. 42a, 93a, 96a, 100 and 104b.

Stamp of *Daǧǧāzmāč* Abbāšāwel, f. 92a.

Note of ownership by (the church of) Elqo Madḫānē 'Ālam, ff. 1a and 92a.

Copied by several copyists, including Gabra Māryām, f. 4a, and Walda Mikā'ēl, f. 52a.

– 19th and 20th cent.

EMML Pr. No. 4304

Church of Angolalā Kidāna Meḫrat, Angolalā, Shoa

1) FF. 2a-74b: **Miracles of Mary** (introductory exhortation, f. 2a; introductory rite from Mu'allaqā, f. 4a; sixty-three numbered miracles, f. 7b).
2) Ff. 75a-100a: **Fourteen numbered miracles of Jesus Christ**.
3) Ff. 102a-128a: **Introductory matters to the miracles of Mary** (treatises by Zar'a Yā'eqob [*Rā' eya ta' ammer*] on almsgiving, f. 102a, Christian baptism, f. 105b, the dual virginity of Mary, f. 111a, Agreement of the Eighty-One Canonical Scriptures, 118a; hymn to God, *hāllē luyā, hāllē luyā, nesged la-aba berhānāt*, f. 126a).

Varia: (1) a few lines from the beginning of the introductory rite, in a crude hand, f. 1b.

Miniatures, unfinished: the cannibal of Qem(m)er (1) giving water to a poor man, f. 100b, (2) eating human flesh, f. 100b, (3) his soul at judgement, in the hand of Mary standing before the angel weighing his deeds against his sins, f. 101a.

Decorative design, f. 4a.

Stamp of the church of Kidāna Meḫrat, f. 128a.

Copied by Walda Ab, f. 100a and Walda Giyorgis, f. 128a.

– 19th cent.

EMML Pr. No. 4305

Church of Śarṣa Krestos Māryām, Morat, Shoa

Ff. 3a-108b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 20a; Anaphoras of the Apostles, f. 42b, Our Lord Jesus Christ, f. 52a, Our Lady Mary by Cyriacus, f. 55a, John Son of Thunder, f. 61b, the 318 Orthodox Fathers, f. 67b, Athanasius, f. 73a, Basil, f. 80a, Gregory (I), *Na' akk"eto*, f. 85b, Epiphanius, f. 89b, John Chrysostom, f. 93b, Cyril of Alexandria, f. 97a, James of Sarug, f. 100b, Dioscorus, f. 104b).

Varia: (1) prayer of thanksgiving of the copyist, f. 108b; (2) Nicene Creed, with musical notation, ff. 108b-109a; (3) prayer of incense, *ze-'eṭān ye'reg*, ff. 109b-110b.

Crude decorative design, f. 3a.

Copied by Ṭe'uma Lessān Takla Giyorgis, with baptismal name Habta Māryām, f. 108b.

– 26 *Maskaram* 1955 E.C. (= 6 October, 1962 A.D., f. 108b).

EMML Pr. No. 4306

Church of Zeqʷālā Yoḥannes, Ḥarr Ambā (Ankobarr), Shoa

Ff. 3a-93a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 14b; Anaphoras of the Apostles, f. 32b, Our Lord Jesus Christ, f. 39b, Our Lady Mary by Cyriacus of Behensā, f. 42a, John Son of Thunder, f. 49a, John Chrysostom, f. 55a, Dioscorus, f. 59a, James of Sarug, f. 60b, Epiphanius, f. 64b, Athanasius, f. 68a, Gregory (I), *Na' akkʷeto*, f. 75a, the 318 Orthodox Fathers, f. 78b, Gregory (II), *Na' akkʷetakka*, f. 83b, Cyril of Alexandria, f. 85a, Basil, f. 89a).
Varia: (1) prayer of thanksgiving (of the copyist), f. 93a; (2) note of donation of the manuscript by Walda Gabre'ēl, f. 94b.
Decorative design, f. 3a.
Note of ownership by (the church of) Ḥarr Ambā Zeqʷāla Yoḥannes, ff. 1a, 2a and 94b.
– 19th cent.

EMML Pr. No. 4307

Church of Salalkullā Mikā'ēl, Angolalā/Ankobarr, Shoa

Ff. 2a-208a: **Funeral ritual [Maṣeḥafa Genzat]** (homily by Athanasius about death, f. 2a; the book that came from Jerusalem, f. 8b; homily to be read on all the dead, f. 33a; homily by James of Sarug about priests and deacons that died, f. 110b; prayer, petition and supplication, f. 121a; the story of the sinful woman who anointed Our Lord, f. 138b; the story of the rich man who did not fear God, f. 145a; homily by Abbā Salāmā about preparing oneself for death, f. 150b; blessing by Abbā Sāmu'ēl, f. 177b; prayer for the journey to heaven, f. 197b).
Donated by *Ras* Tafari, crown prince of Ethiopia, f. 185b.
Note of ownership by (the church of) Salalkullā Mikā'ēl, ff. 1b and 185b.
The upper part of ff. 2a-99a stained with water.
– 1916-1930 (reign of Askāla Māryām/Zawditu), f. 206a.

EMML Pr. No. 4308

Church of Qundi Giyorgis, Ankobarr, Shoa

1) Ff. 3a-126a: **Egzi'abḥēr nagśa hymns**, usually ascribed to Zar'a Yā'eqob (1434-1468) (introduction, f. 3a; *Ḫedār*, f. 6a; *Tāḫśāś*, f. 19b; *Ṭerr*, f. 33b; *Yakkātit*, f. 47a; *Maggābit*, f. 59a; *Miyāzyā*, f. 73a; *Genbot*, f. 81a; *Sanē*, f. 87a; *Ḥamlē*, f. 93a; *Naḥasē*, f. 99a; *Ṗāgʷmēn*, f. 108a; *Maskaram*, f. 109a; *Ṭeqemt*, f. 116a; *Ḫedār*, f. 121b).
2) Ff. 126a-127b: **One miracle of Mary.**
Varia: (1) prayer of Walda Iyyasus, in a rhyming composition, f. 127b; (2) what seems to be record of income, erased, f. 127b.
Drawing: (1) Walda Iyyasus carrying a full size cross, with a crown and a book near him, f. 127b.
Decorative design, f. 3a.
– 1813-1847 (reign of Śāhla Śellāsē of Shoa, f. 116b).

EMML Pr. No. 4309

Church of Ambā Wāššā Ḫannā, Angolalā, Shoa

1) Ff. 3a-60a: **Acts [gadl] of Anne**, mother of Mary, EMML 1325, ff. 1a-64b.
2) Ff. 60a-61b: **Two miracles of Mary** (the birth of Mary from Joachim and Anne, EMML 1325, ff. 65a-70b).
3) Ff. 61b-62b: **One miracle of Jesus.**
4) Ff. 63a-126b: **Miracles of Mary** (treatises of Zar'a Yā'eqob on Christian baptism, f. 63a, almsgiving, f. 66b, agreement of the Eighty-One Canonical Scriptures, f. 69b, dual virginity of Mary, f. 75b; introductory rite from Mu'allaqā, f. 83a; thirty-one miracles f. 87b; hymn to Mary, Chaîne no. 336/338, f. 145a; introductory exhortation, f. 125b).

Decorative designs, ff. 3a, 62b and 63a.

Copied in different hands, including that of Walda Ṣādeq (f. 62b), probably for Faqāda Ṣeyon, f. 59a and *passim*, who was possibly *Fitāwrāri* Yefru Habta Mikā'ēl, f. 62b.

– 19th/20th cent.

EMML Pr. No. 4310

Church of Gašoṭ Māryām, Moǧā, Shoa

Ff. 3a-108a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 18a; Anaphoras of the Apostles, f. 41b, Our Lord Jesus Christ, f. 51b, Dioscorus, f. 54b, John Christostom, f. 57a, Our Lady Mary by Cyriacus, f. 61b, James of Sarug, f. 69a, John Son of Thunder, f. 74a, Athanasius, f. 81a, the 318 Orthodox Fathers, f. 90a, Epiphanius, f. 97b, Gregory (I), *Na' akkʷeto*, f. 120a, Basil, incomplete at the end, f. 107a).

Varia: (1) excerpt from the Missal, f. 2a; (2) design for the fraction of the Eucharist, f. 2b; (3) excerpt of nine lines from the Missal in a crude hand, f. 109b.

Decorative design, f. 3a.

– 1841-1852 (patriarchate of Peter VII [1809-1852] and metropolitanate of Salāmā [1841-1867], f. 104b).

EMML Pr. No. 4311

Church of Anta Gebāññ Giyorgis, Angolalā, Shoa

1) Ff. 2a-74a: **Deggʷā** (season of John the Baptist, f. 2a; season of *Astamḥero*, f. 26a; *Anqaṣa Hāllēta*, f. 45a; season of Easter, f. 48a).
2) Ff. 74a-114a: **Me`rāf.**

Varia: (1) supplementary chants, f. 114b; (2) number of the different sub-sections of the chants, f. 114b; (3) supplementary chants dealing with the crucifixion (without musical notation), ff. 117a-119a:

(Eska mā'ezēnu, Egzi' o, terasse'anni la-gemurā. Aytē hallawu ella yebēlu, seqelewwo, seqelewwo ...)

Copied in different hands.

– 18th and 19th cent.

EMML Pr. No. 4312

Church of Wayneyya Takla Hāymānot, Warānā Baso, Shoa

Ff. 2a-176b: **Psalter [Dawit]** (Psalms, f. 2a, 15 biblical canticles, f. 139a; Song of Songs, f. 153a; Praises of Mary [*Weddāsē Māryām*], f. 161a; Gate of Light [*Anqaṣa Berhān*], f. 172a).
Varia: (1) list of names, f. 178a; (2) prayer to God, in poetic Amharic, f. 178a.
– 18th cent.

EMML Pr. No. 4313

Church of Day Mikā'ēl, (Ankobarr, Shoa)

Ff. 3a-114a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 13a; Anaphoras of the Apostles, f. 36a, Our Lord Jesus Christ, f. 47b, Dioscorus, f. 50b, John Chrysostom, f. 53a, Our Lady Mary by Cyriacus, f. 57b, James of Sarug, f. 67a, John Son of Thunder, f. 72b, the 318 Orthodox Fathers, f. 80b, Epiphanius, f. 87a; Gregory (I), *Na' akk"eto*, f. 91a, Athanasius, f. 96a, Basil, f. 104b; scriptural reading, f. 111a).
Varia: (1) hymn to the Blessed Virgin, *Barakatātihā*, f. 1ab; (2) *asmāt* prayer to protect domestic animals from wild animals, f. 2a; (3) greeting to Church, Chaîne no. 93, f. 2b; (4) table blessing, *Sa' alnā*k, incomplete at the end, f. 114ab; (5) church lands in Yağğu and their owners, f. 115a; (6) *mehella* prayer, ff. 115a-118b.
– 19th (ff. 3a-12b: 18th) cent.

EMML Pr. No. 4314

Church of Day Mikā'ēl, Ankobarr, Shoa

1) Ff. 3a-70a: **Homiliary for the feasts of the Archangel Michael [Dersāna Mikā'ēl].**
   (1) Ff. 3a-11a: **Homily by [Damātē]wos of Alexandria.**
   (2) Ff. 11a-22a: **Anonymous homily reviewing the missions of the Archangel Michael**, EMML 1841 (1) (b).
   (3) Ff. 22a-70a: **Miracles of the Archangel Michael** (introduction 22a; forty-one miracles, EMML 1835, f. 16a).
2) Ff. 70b-98a: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 70b; twenty-three miracles, f. 73b).
3) Ff. 99a-100b: **Two miracles of Jesus**, incomplete at the end.

Varia: (1) fragment of what seems to be a hymn to the Archangel Gabriel, insufficiently legible, f. 1a; (2) what seems to be greeting to the Archangel Michael, insufficiently legible, f. 1b; (3) hymn to the Blessed Virgin, Chaîne no. 336/338, fragment, *Esagged la-ẓaḥaya ṣedq saragallāhu*, insufficiently legible, f. 98b.
Not well preserved.
– 18th/19th cent. (prayer for Abuna Maqdema Qāl, f. 85a and *passim*).

EMML Pr. No. 4315

Monastery of Dabra Bagge‘, Angolalā, Shoa

1) Ff. 5a-93a: **Acts [gadl] of Abuna Gabra Manfas Qeddus.**
2) Ff. 94a-97b: **Homily on the early history of Abuna Gabra Manfas Qeddus** (in EMML 2628, ff. 4a-6b, ascribed to a certain Gabre’ēl).
3) Ff. 97b-128a: **Miracles of Abuna Gabra Manfas Qeddus.**
   1. How God asked Abuna Gabra Manfas Qeddus to go to Gabā‘on to see their wicked deeds, f. 97b. This miracle seems to be part of the preceding homily.
      (... wa-ba-aḥatti ‘elat ḥawwaṣo Egzi’ ena enza hallo gadāma, wa-yebēllo ḥur beḥēra Gabā‘on kama tenaṣṣer ekaya megbāromu ...)
   2. How Satan tempted the saint, f. 101a.
      (... Wa-aḥatta ‘elata enza yegēššeṣ śegāhu (sic) wa-yezallef nafso maṣ’a Sayṭān ba-amsāla be’esi ...)
   3. How the saint was covered with hair, f. 103a.
      (... Wa-enza hallo westa hagara Nehisā astar’ayo Egzi’ena wa-yebēlo, Salām laka ... wa-albās yeẓā‘em-śegāka ...)
   4. How the saint came to Ethiopia, f. 106a.
      (Ta’ammerihu ... Nenaggerakkemu o-aḫaw za-kama waṣ’a medra Iteyoppeyā em-beḥēra beẓu‘ān ...)
   5. The sinful monk who, among other things, committed adultery, f. 108b.
   6. The woman who was possessed by evil spirit, f. 110a.
   7. The woman who made commemorative feasts of Abuna Gabra Manfas Qeddus, f. 111a.
   8. The woman who loved fornication, did not observe holy days, and told lies, f. 112a.
   9. The woman [*maballat*] who became pregnant through an illicit relationship, f. 113b.
   10. The man whose head cover was taken by a kite, f. 115b.
   11. The woman whose son rose from the dead, f. 116a.
   12. The woman whose son rose from the dead during the reign of Nā‘od, f. 118a.
   13. The rich man who was visited by a holy man who gave him advice on how to be saved, f. 118b.
   14. The man who denied God but not Abuna Gabra Manfas Qeddus, f. 121a.
   15. The man and his son who met a lion and a leopard while bringing a cow and a sheep for the commemorative feast of the saint, f. 123b.
   16. The poor man whose only rooster was stolen, f. 124b.
   17. How 60 lions and 60 leopards mourned the saint with the other celestial beings, f. 125b.

Varia: (1) image [*malke‘*] of Abuna Gabra Manfas Qeddus, *[Salām] la-ṣen[sa]teka qeddus wa-la-ledateka buruk ba-warḫa Taḫāśāś (sic)/warha emmāhē ...)*, ff. 1b, 3ab and 128a; (2) *qene*-poem in praise of Gabra Māryām, concluded with a petition for help (from Gabra Māryām), by the author, f. 2b.

Decorative designs, f. 5a and 94a.

Note of ownership by the Monastery of Dabra Bagge‘, ff. 1a and 128a.

– 19th cent.

EMML Pr. No. 4316

Monastery of Dabra Bagge‘, Angolalā, Shoa

1) F. 2a-6b: **Ṣalota Kidān/za-nagh.**
2) Ff. 7a-10b: **Hymn to God,** *Esagged la-malakoteka*, Chaîne no. 335.
3) Ff. 10b-18a: **Image [Malke‘] of Mary,** Chaîne no. 172/220.

4) Ff. 18a-25a: **Image [Malkeʿ] of Jesus Christ**, Chaîne no. 123.
5) Ff. 25b-31a: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
6) Ff. 31a-34a: **Image [Malkeʿ] of the Archangel Michael**, apparently Chaîne no. 5.
(Ba-sema Ab wa-Wald wa-Manfas Qeddus ezēnnu/beẓʿana Mikāʾēl malʾak westa afuya la-lla-zamanu/... Salām la-tafaṭroteka em-bāḥreya esāt wa-nafās ...)
7) Ff. 34a-37b: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246.
8) Ff. 38a-44b: **Image [Malkeʿ] of the St. George**, Chaîne no. 147.
9) Ff. 45a-51b: **Image [Malkeʿ] of the Trinity**, Chaîne no. 20.
10) Ff. 51b-60b: **Hymn to the saints,** *Addām wa-Abel.*
(Ba-sema Ab wa-Wald wa-Manfas Qeddus ʾIAmlāk/enza Śellāsēhu aʾammen wa-tawāhedoto esabbek/... (f. 52a) *... Addām wa-Abēl ...)*
11) Ff. 61a-68b: **Image [Malkeʿ] of Abuna Takla Hāymānot**, Chaîne no. 211.
12) Ff. 68b-70b: **Image [Malkeʿ] of Abuna Gabra Manfas Qeddus**, Chaîne no. 196.
13) Ff. 71a-85b: **Praises of Mary [Weddāsē Māryām].**
14) Ff. 85b-92b: **Gate of Light [Anqaṣa Berhān].**
15) Ff. 92b-100a: **Image of the Praises of Mary [Malkeʿa Weddāsē]**, Chaîne no. 398.
16) Ff. 100a-102a: **Image of the Gate of Light [Malkeʿa Anqaṣa Berhān]**, Chaîne no. 241.
17) Ff. 102a-103b: **Hymn to the Blessed Virgin**, Chaîne no. 388.
18) Ff. 105a-118b: **Hymn to Jesus Christ,** *Eqabanni.*
19) Ff. 118b-119a: **Hymn to the Blessed Virgin,** *O-beẓeʿt za-albeki resḥat.*

Varia: (1) *asmāt* prayers for help in learning, f. 1ab; (2) laymen's prayer, ff. 103b-104a; (3) the lucky and unlucky days of the year, f. 112a; (4) land transaction (?), f. 120a; (5) hymn to Jesus Christ, *Iyyasus Krestos ṭeʿuma sem*, f. 120b.

Decorative designs, ff. 2a, 7a, 10b, 18a, 25b, 31a, 34a, 38a, 45a, 51b 61a, 68b, 71a, 84a, 85b, 92b and 105a.

Ff. 22a-100a: reversed due to an incorrect splicing.

Note of ownership by the Monastery of Dabra Baggeʿ, f. 1a.

– 19th cent.

EMML Pr. No. 4317

Monastery of Dabra Baggeʿ, Angolalā, Shoa

Ff. 3a-127b: **Nagś hymns ascribed to Emperor Zarʾa Yāʿeqob**, (beginning with *Maskaram*, f. 3a; *Ṭeqemt*, f. 9a; *Ḫedār*, f. 15b; season of *Astamḥero*, f. 35a; *Tāḫśāś*, f. 38a; *Ṭerr*, f. 48a; *Yakkātit*, f. 64a; *Maggābit*, f. 74a; *Miyāzyā*, f. 87b, *Genbot*, f. 97b; *Sanē*, f. 104a; *Ḥamlē*, f. 110b; *Naḥasē*, f. 117b; *Ṗāgʷmēn*, incomplete at the end, f. 127a).

Note of ownership by the Monastery of Dabra Baggeʿ, ff. 1a and 127b.

Copied by Walda Mikāʾēl for Walatta Śellāsē, f. 20b.

– 19th/20th cent.

EMML Pr. No. 4318

Church of Angolalā Kidāna Meḫrat, Angolalā, Shoa

Ff. 6a-88a: **Zemmārē chants.**

Decorative designs, f. 6a.

Stamp of the church of Angolalā Kidāna Meḫrat, f. 87b.

– 20th cent.

EMML Pr. No. 4319

Private library of *Alaqā* Ḫeruy Takla Hāymānot, Dabra Berhān, Shoa

1) Ff. 1a-90b: **Zemmārē.**
2) Ff. 91a-137a: **Mawāśe't.**
Decorative designs, f. 1a, 66b and 91a.
Note of ownership by *A[laqa?]* Ḫeruy Takla Hāymānot, *recto* of the first foreguard leaf.
– 19th/20th cent.

EMML Pr. No. 4320

Monastery of Dabra Bagge', Angolalā, Shoa

Ff. 4a-116b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]** with the usual miracles, synaxary entries and greetings (*Ḫedār*: homily by Abbā Damātēwos of Alexandria, f. 4a; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 14a; *Ṭerr*: anonymous homily on the celestial being, f. 22a; *Yakkātit*: anonymous homily on the poor man who did not work but prayed, f 35a; *Maggābit*: homily by an archbishop of Antioch on Matthew the stranger/traveller/merchant, f. 41a; *Miyāzyā*: homily by Retu'a Hāymānot on the creation of man and the angels, f. 61a; *Genbot*: homily by Yoḥannes Bishop of Ethiopia, who came after Abuna Yesḥaq, f. 69a; *Sanē*: homily by Yoḥannes Bishop of Aksum, f. 74b; *Ḫamlē*: homily by Yoḥannes about the man who was as wicked as Pharaoh, f. 85b; *Naḥasē*: the book of the angels which came from Jerusalem, f. 93b; *Maskaram*: anonymous homily on worshipping God alone, f. 103b; *Ṭeqemt*: anonymous homily on how the angels become guarantors for those who commemorate them, f. 108b).
Crude drawing of a man riding a horse, f. 2b, and of the Archangel Michael, f. 3a.
Decorative design, f. 4a.
Note of ownership by the Monastery of Dabra Bagge', f. 116b.
Copied by Walda Ḥannā for Fineḥas and Marteyānos, f. 116b.
– 19th cent.

EMML Pr. No. 4321

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 2a-50a: **Ṣoma deggʷā** (*Derāra Ṣom*, f. 2a; *Qeddest*, f. 9a; *Mekʷrāb*, f. 14b; *Maẓāgʷe'*, f. 19b; *Dabra Zayt*, f. 25a; *Gabr Ḫēr*, f. 34b; *Niqodimos*, f. 41a; *Hośā'nā*, f. 48a).
Varia: (1) ecclesiastical seasons, f. 50a; (2) calendar of the Apostles and Evangelists, f. 50ab; (3) supplementary chants, f. 50b.
Unidentified stamp, ff 2a (twice) and 50b.
Stamp of the church of Angolalā Kidāna Meḥrat, f. 50a.
– 19th cent.

EMML Pr. No. 4322

Monastery of Dabra Bagge', Angolalā, Shoa

Ff. 3a-157a: **Me'rāf** (*Mawaddes*, f. 15a; *Sebḥata nagh*, f. 39a; *Māḫetewa Musē*, f. 53a; *Are'esta mehellā*, f. 98b; *Kestata Aryām*, f. 112b, *Anqaṣa hāllēta*, f. 151b; ecclesiastical seasons, f. 155a; calendar of the

saints, for the *meʿrāf* year, 155b; chant for the Church [*Mazmur za-Bēta Krestiyān*], f. 156b; Apostles' Creed, f. 157b; *Za-yenaggeś* supplications, f. 158b; the Mystagogia, f. 163b; *Liṭon za-nagh*, f. 166a).
Stamp of Empress Zawdita "1912 E.C.", f. 170b.
Stamp of *Ṣaḥafē teʾezāz* Walda Masqal, f. 170b.
Note of ownership by the Monastery of Dabra Bagge', ff. 2a and 171b.
Copied by Ḫabta Giyorgis as arranged by *Ṣaḥafē teʾezāz* Walda Masqal, f. 170b.
- 1916 E.C. (= 1923/4 A.D.), f. 170b.

EMML Pr. No. 4323

Church of Aṭē Wāššā Māryām (Slip, Mikāʾēl), Moǧā, Shoa

Ff. 2a-82b: **Horologium of the day hours**, ascribed to Abbā Giyorgis (*Matins*, f. 2a; *Tierce*, f. 15b; *Sext*, f. 28a; *None*, f. 40a; *Vespers*, f. 54b; *Compline*, f. 774b).
Varia: (1) inventory of church articles, poorly legible, f. 1a.
Note of ownership by (the church of) Aṭē Wāššā Māryām, f. 1a.
- 19th cent.

EMML Pr. No. 4324

Church of Gašoṭ Egziʾabḥēr Ab, Warānā Bāso, Shoa

Ff. 2a-188b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 145b; Song of Songs, f. 161a; Praises of Mary [*Weddāsē Māryām*], f. 170a; Gate of Light [*Anqaṣa Berhān*], f. 183a).
Varia: (1) warning not to write on this *Dāwit* manuscript, in a crude hand in crude Amharic, f. 1b.
Miniature: (1) Madonna and Child, protected by God (the Father) and the Archangels Michael and Gabriel, f. 190b.
Holy Pictures: (1) Jesus Christ: "Dolce Cuor dei mio Gesù fa ch'io T'ami sempre più", f. 1b; (2) St. George killing the dragon, caption in Russian, f. 189a.
Decorative designs, ff. 19a, 29a, 58b, 69b, and 170a.
- 20th cent.

EMML Pr. No. 4325

Church of Sinā Mikāʾēl, Ankobarr, Shoa

Ff. 3a-87a: **Mawāśeʿt**
Varia: (1) note in pencil on *Ziq* and *Ṣoma deggʷā*, f. 88a; (2) Nicene Creed, f. 88b.
- *Maskaram* 1926 E.C. (= Sept./Oct. 1933 A.D.), f. 86b.

EMML Pr. No. 4326

Private library of *Alaqā* Ḫeruy Takla Hāymānot, Dabra Berhān, Shoa

Ff. 5a-145a: **Meʿrāf** (*Sebḥata nagh*, f. 21a; *Mawaddes*, f. 33b; *Sebḥata nagh*, f. 57a; *Keśtata Aryām*, f. 69a; *Areʾesta mehellā*, f. 118a).
- 1 *Ḥamlē* 1928 E.C (= 8 July 1936 A.D.), f. 145a.

EMML Pr. No. 4327

Private Library of Ato Admāsu Webešat, Dabra Berhān, Shoa

Ff. 3a-80a: **Mawāśe't.**
Varia: (1) will of Yamāna, ff. 81b-82a.
Decorative design, f. 3a.
Note of ownership by Ato Admāsu Webešat, f. 1a.
Copied by Walda Kidān for Walda Iyyasus, f. 79b.
– 20th cent.

EMML Pr. No. 4328

Monastery of Dabra Bagge', Angolalā, Shoa

Ff. 3a-102a: **Horologium for the day hours [Sa'atāt za-ma'alt]**, ascribed to Abbā Giyorgis (*Matins*, f. 3a; *Tierce*, f. 21a; *Sext*, f. 34b; *None*, f. 47b; *Vespers*, f. 62a; *Compline*, f. 83b).
The scriptural reading includes five miracles of Mary, ff. 34a, 47a, 61b, 82b and 99a.
Varia: (1) greeting to the saints, in pencil, poorly legible, f. 1a; (2) hymns to the Trinity for the hours, *Genāy lakemu*, ff. 1b-2ab, 74b and 102a; (3) prayer invoking the names of God in Coptic, in pencil, f. 2b and 102b.
Note of ownership by the Monastery of Dabra Bagge', ff. 2a and 102b.
Copied by Demẓa Qal for Walda Śellus, son of Te'emerta Masqal, f. 99b.
– 19th cent.

EMML Pr. No. 4329

Church of Ellagand Mikā'ēl, Ankobarr (slip, Mandidā, Anolalā), Shoa

1) Ff. 3a-91a: **Acts [gadl] of Abuna Gabra Manfas Qeddus.**
2) Ff. 91a-112b: **Thirteen miracles of Abuna Gabra Manfas Qeddus.**
Varia: (1) Laymen's prayer, *Addāmen ka-si'ol*, in Amharic, ff. 1b-2a; (2) Jn. 1, 1-5, f. 2a; (3) hymn to Abuna Gabra Manfas Qeddus, f. 2b; (4) hymn to the Virgin Mary, Chaîne no. 248, ff. 112b-114a.
Crude drawing of a lion and angels (?), f. 114a.
Crude decorative design, f. 3a.
Copied by Habla Śellāsē, as arranged by Endereyās, f. 112b.
– 19th/20th cent.

EMML Pr. No. 4330

Monastery of Dabra Bagge', Angolalā, Shoa

Ff. 3a-188a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 140a; Song of Songs, f. 155b; Praises of Mary [*Weddāsē Māryām*], f. 164a; Gate of Light [*Anqaṣa Berhān*], f. 180b.
Crude decorative designs, ff 3a, 10b, 19a, 27b, 38b, 47a, 63b, 76b, 86a, 92b, 107a, 121b, 125a, 132b, 140a, 155b and 164a.
Note of ownership by the Monastery of Dabra Bagge', ff. 1b and 189b.
– 19th/20th cent.

EMML Pr. No. 4331

Church of Zeqʷālā Yoḥannes, Ankobarr, Shoa

Ff. 3a-153b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 119a; Song of Songs, f. 132a; Praises of Mary [*Weddāsē Māryām*], f. 139a; Gate of Light [*Anqaṣa Berhān*], f. 149b).
Varia: (1) prayer of the donor, Takla Hāymānot Ḫāyla Śellāsē, f. 154a.
Note of donation of the manuscript, f. 2a.
Decorative designs, ff. 3a, 9b, 16b, 24a, 41b, 47b, 56b, 67a, 75a, 80b, 92a, 103b, 106b, 112b, 119a, 132a and 139a.
– 20th cent.

EMML Pr. No. 4332

Church of Salalkullā Mikā'ēl, (Angolalā) Ankobarr, Shoa

Ff. 7a-170a: **Deggʷā** (season of John the Baptist, f. 7a; season of *Astamḥero*, f. 52b; season of Easter, f. 103a; *Anqaṣa hallētā*, f. 161a).
Varia: (1) another copy of the beginning of the chant for Easter, ff. 1a-6b; (2) transaction of the manuscript, f. 170b.
Decorative design, ff. 1a, 7a and 103a.
Copied in a crude hand.
– 19th/20th cent.

EMML Pr. No. 4333

Church of Baṭāso Māryām, Morat and Ǧirru, Shoa

Ff. 3a-157a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 123a; Song of Songs f. 136a; Praises of Mary [*Weddāsē Māryām*], f. 144b; Gate of Light [*Anqaṣa Berhān*], f. 153b).
Varia: (1) image [*malkeʿ*] of Abuna Takla Hāymānot, Chaîne no. 211, poorly legible, ff 1a-2b; (2) *asmāt* prayer to win the love of a woman, poorly legible, f. 157a.
Decorative designs, ff. 3a, 25a, 42b, 48b, 57b, 68b, 95b and 123a.
Copied for Walda Manfas Qeddus/*Rās* Kāsā who donated the manuscript to Abbā Tasfā, f. 157a.
Note of ownership by (the church of) Baṭāso Māryām, ff. 156b and 157b.
– 20th cent.

EMML Pr. No. 4334

Church of Endāfarē Māryām, Morat, Shoa

Ff. 5a-76b: **A collection of prayers for the hours.**
(1) Ff. 5a-8a: Introduction.
1. F. 5ab: Introductory prayer.
(Ba-sema Ab ... sebbuḥ wa-weddus za-śārara kʷello ʿālama ba-aḥatti qāl ...)
2. Ff. 5b-6b: Prayer of Thanksgiving.
(Na' akkʷeto la-gabārē śannāyāt lāʿelēna ...)
3. Ff. 6b-7b: Ps 50(51).
4. Ff. 7b-8a: Conclusion.
(Sebḥat la-Ab wa-Wald... sa' a(f. 8a)*li lana qeddest Dengel...)*

(2) Ff. 8a-18a: Prayers for the hours, ascribed to Abbā Giyorgis (*Matins*, f. 8a; *Tierce*, f. 9b; *Sext*, f. 10a; *None*, f. 10a; *Vespers*, f. 13a; *Compline*, f. 14a; midnight, f. 15b).
(3) Ff. 18b-25a: Hymns to the Blessed Virgin.
1. Ff. 18b-21a: *Yewēddesewwā*, Chaîne no. 388.
2. Ff. 21a-24a: *O-reḫreḫta ḥellinā*, Chaîne no. 368.
3. Ff. 24a-25a: *Esagged laki*, Chaîne no. 336/338.
(4) Ff. 25b-31b: Three miracles of Mary (the first one concluded with a hymn to Jesus Christ, *Ba-śemrata Abuhu wa-ba-śemrata re' esu*, f. 26b).
(5) Ff. 32a-35b: One miracle of Mary (introduced with the hymn to Jesus Christ, *Iyyasus Krestos ṭe'uma sem*, f. 32a, and concluded with the hymn to Jesus Christ, *Ama ṭemaṣṣe' la-kʷanneno*, f. 35a).
(6) Ff. 35b-42a: Scriptural reading from the Gospels.
(7) Ff. 42b-44a: One miracle of the Archangel Michael, with an introduction.
(8) F. 44b: Luke 1, 1-3, copied twice in a very beautiful hand.
(9) Ff. 45a-55b: Song of Songs.
(10) Ff. 56a-72b: 15 biblical canticles.
(11) Ff. 72b-76b: Image of the Savior of the World [*Malke'a Madḫānē ʿĀlam*], Chaîne no. 164, in a different hand.

Varia: (1) *asmāt* prayer against rheumatism [*weg' at*], in a very crude hand, f. 1a; (2) image [*malkeʿ*] of Gabra Masqal (probably a monastic leader, *Salām la-zekra semeka em-askāla wayn ṭe'um*, ff. 1a-4a; (3) calendar of the Apostles and Evangelists, f. 4b.

Note of ownership by (the church of) Endāfarē Māryām, ff. 1a and 2a.

Copied beautifully.

– 19th cent.

EMML Pr. No. 4335

Private library of (Ato) Admāsu (Webešat), Dabra Berhān, Shoa

Ff. 1a-178a: **Missal [Maṣeḥafa Qeddāsē]** (ordinary of the Mass, f. 1a; office prayers, *Kidān za-nagh*, f. 16a; Anaphoras of the Apostles, f. 24a, Our Lord Jesus Christ, f. 39a. John Son of Thunder, f. 46b, Our Lady Mary by Cyriacus, f. 59a, the 318 Orthodox Fathers, f. 72b, Athanasius, f. 85a, Basil, f. 97b, Gregory (I), *Na' akkʷeto*, f. 109b, Epiphanius, f. 115a, John Chrysostom, f. 128a, Cyril, f. 135a, James of Sarug, f. 143b, Dioscorus, f. 152a, Gregory (II), *Na' akkʷetakka*, f. 156a; table of content, probably of the manuscript [*mazgab*] from which this manuscript was copied, f. 161a; office prayers, the supplications, f. 163b, *liṭon*, f. 173a; table of content, f. 177a).

Varia: (1) directory for the funeral of priests, f. 161ab; (2) *Geṣṣāwē*, for the month of *Maskaram* and for 1 to 3 *Ṭeqemt*, ff. 161b- 163b.

– 20th cent. (paper).

EMML Pr. No. 4336

Church of Aṭē Wāššā (Māryām), Moǧā (slip, Warānā Bāso), Shoa

Ff. 1a-34b: **Epiphany ritual [Maṣeḥafa ṭemqat]**, unfinished(?).

Note of ownership by (the church of) Wāššā Māryām, *verso* of the first foreguard leaf.

Not well preserved.

– 19th cent.

EMML Pr. No. 4337

Private library of Admāsu, Dabra Berhān, Shoa

Ff. 2a-90b: **Psalter [Dāwit]**, incomplete at the end (Psalms, f. 2a; 15 biblical canticles, f. 75a; Song of Songs, f. 85a).
Varia: (1) isolated and insufficiently legible chants, *recto* and *verso* of the first foreguard leaf, ff. 3a, 84ab and 90b-94b.
Crude decorative designs, ff. 2a, 14a, 20b, 25a, 28a, 38a, 46a, 49a, 57a, 84a and 85a.
Not well preserved.
– 19th cent.

EMML Pr. No. 4338

Private library of Admāsu, Dabra Berhān (slip, Ankobarr), Shoa

Ff. 1a-204b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 154a; Song of Songs, f. 170a; Praises of Mary [*Weddāsē Māryām*], f. 180b; Gate of Light [*Anqaṣa Berhān*], f. 196b).
Very crude drawing of St. George killing the dragon, f. 205b.
– 20th cent.

EMML Pr. No. 4339

Private library of Admāsu, Dabra Berhān, Shoa

Ff. 2a-140b: **Ziq.**
Varia: (1) supplementary chant, f. 1ab.
Decorative design, f. 2a.
Note of ownership by Admāsu Webešat, f. 141b.
Copied crudely on paper.
– 20th cent.

EMML Pr. No. 4340

Church of Angolalā Kidāna Meḫrat, Angolalā, Shoa

Ff. 2a-207a: **Ritual for Passion Week [Gebra ḥemāmāt]** (homily by John Chrysostom against the love of money, f. 4a; homily by Abbā Sinodā on soul searching, f. 20b; homily by John Chrysostom on Mark 11, 12-26 (the fig tree), f. 21a; homily by John Chrysostom on the fig tree, f. 24a; homily by Abbā Sinodā, usually anonymous, on Adam's disobedience, *Wa-la-emma kona yānabbebu za-afe' a maṣeḥafa*, f. 30a; homily by Abbā Sinodā on respecting holy places, f. 32b; homily by Abbā Sinodā on joy, f. 40a; anonymous homily on the disobedience of the Israelites, f. 40b; anonymous homily on the need for commentary on the scriptures, f. 49a; homily by John Chrysostom on the Ten Virgins, f. 54a; anonymous homily on John 10, 50, f. 62a; homily by John Chrysostom on jealousy, f. 68a; homily by Severian of Gabala on the end of sinners, f. 69b; homily by John Chrysostom on Holy Communion, f. 73a; homily by John Chrysostom on receiving Holy Communion, f 83b; homily by Abbā Ēfrēm on joy, f. 91a; homily by John Chrysostom on the denial of Judas Iscariot, f. 121b; anonymous homily on the pursuit of worldly things, f. 123a; anonymous homily on the fulfillment of the prophesy about Our Lord, f. 130b; homily by James of Sarug on Abraham's sacrifice of Isaac, f. 131a; homily by Athanasius about Christ which he addressed to the Jews, f. 137a; homily by John

Chrysostom on the appearance of God to the people in the Old and New Testaments, f. 144b; homily by Cyriacus of Behensā on the glory and mourning of Our Lady Mary [*Lāḥa Māryām*], f. 146a; homily by Athanasius on the importance of keeping oneself close to God, f. 165a; prayer, petition and supplication, f. 167b; Song of Songs, f. 174a; homily by Athanasius on celebrating Christian Passover, f. 179a; Revelation, f. 182b; the Mystagogia [*Temeherta ḫebu' at*], f. 205a).

Varia: (1) land transaction by the order of *Negeśt* (Zawditu, 1913-1930) sealed with a stamp of Gefā Wasan Ḫaylu, f. 1b; (2) list of the clergy (serving in the church of Angolalā Kidāna Meḫrat, f. 113ab; (3) note of identification of church land, f. 113b; (4) note of identification of another church land, f. 113b; (5) a copy of varia (1) above, f. 113b; (6) list of witnesses present when the transaction in varia (1) and (6) was enforced, f. 113b; (7) inventory of church articles, f. 207a.

Copied by Walda Ab for "Śāhla Śellāsē, King of Ethiopia," f. 207a.

- 1813-1847 A.D (f. 207a).

EMML Pr. No. 4341

Church of Dāhnāšarā Yoḥannes, Ankabarr, Shoa

Ff. 1a-28b: **Miracles of Jesus.**

Note of ownership by the church of Dāhnāšarā Yoḥannes, *verso* of the first foreguard leaf and 28b, also Dabra Yoḥannes, f. 28b.

Copied for Takla Yoḥannes and (his wife) Eḫeta Māryām, f. 11b and *passim*.

- 19th cent.

EMML Pr. No. 4342

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 2a-130b: **Missal [Maṣeḥafa qeddāsē]**, incomplete at the end (office prayers, f. 2a; ordinary of the Mass, f. 19b; Anaphoras of the Apostles, f. 48b, Our Lord Jesus Christ, f. 60a, Dioscorus, f. 63b, John Chrysostom, f. 66a, Our Lady Mary by Cyriacus, f. 72b, James of Sarug, f. 83a, John Son of Thunder, f. 88b, Athanasius, f. 96a, the 318 Orthodox Fathers, f. 104b, Basil, f. 112a, Epiphanius, f. 119a; Gregory (I), *Na' akk"eto*, f. 123b).

Note of ownership by the church of) Wayneyya Takla Hāymānot, f. 1a.

- probably 1769 (reign of Iyyo'as [1755-1769], f. 7b, patriarchate of John XVIII [1769-1796] and metropolitanate of Yoḥannes [1746-1769], f. 30b).

EMML Pr. No. 4343

Church of Aṭē Wāššā Māryām, Moǧā (slip, Warānā Bāso), Shoa

1) Ff. 4a-30b: **Rā'eya Ta'ammer, treatises of Zar'a Yā'eqob** (about almsgiving, f. 4a, Christian baptism, f. 8b, dual virginity of Mary, f. 18a, the agreement of the Eighty-One Canonical Scriptures, f. 22a).
2) Ff. 30b-33b: **Three miracles of the Archangel Michael.**
3) Ff. 33b-34a: **One miracle of St. George.**
4) Ff. 34a-35a: **One miracle of Jesus.**
5) Ff. 35a-36a: **One miracle of Abuna Takla Hāymāot.**
6) Ff. 39a-129b: **Miracles of Mary with miracles of Jesus** (introductory rite from Mu'allaqā, f. 39a; introductory exhortation, f. 46a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 48b; thirty-three miracles of Mary, each concluded with a hymn and with one miracle of Jesus after each group of three miracles – ff. 56a, 62b, 69a, 77a, 84a, 92a, 99b, 107a, 115b, 123a and 127b).

Varia: (1) thanksgiving of the copyist, supplied with musical notation, f. 129a; (2) note of donation of the manuscript to (the church of) Aṭē Wāššā Māryām by Abbā Walda Ab Walda Iyyasus, f. 129b.
Note of ownership by (the church of) Aṭē Wāššā Māryām, f. 1a.
Copied by Abuna Śāhla Māryām for Kefla Māryām, ff. 30b and 36a.
– 19th/20th cent.

EMML Pr. No. 4344

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

1) Ff. 3a-72b: **Miracles of Mary** (*Rā' eya Ta' ammer*: treatises of Zar'a Yā'eqob about the dual virginity of Mary, f. 3a, Christian baptism, f. 9a, almsgiving, f. 13b, the greement of the Eighty-One Canonical Scriptures, f. 17a; introductory rite from Mu'allaqā, f. 25b; thirty-five miracles, each concluded with a hymn, f. 28b).
2) Ff. 73a-86b: **Sixteen miracles of Abuna Takla Hāymānot.**
3) Ff. 87a-90a: **Introductory exhortation to the miracles of Mary.**
4) Ff. 90a-92a: **Hymn to the Blessed Virgin**, Chaîne no. 336/338.

Varia: (1) one miracle of Jesus, f. 1b; (2) the beginning of the introductory rite from Mu'allaqā (see f. 25b above), f. 2a; (3) list of ecclesiastics, *ya-krestennā dorho* (?) f. 2a; (4) one miracle of Jesus, f. 2ab.
Note of ownership by (the church of) Wayneyya Takla Hāymānot, ff. 1a and 92a.
– 19th/20th cent.

EMML Pr. No. 4345

Private library of *Alaqā* Ḫeruy, Dabra Berhān, Shoa

Ff. 1a-140b: **Deggʷā** (season of John the Baptist, f. 1a; season of *Astamḥero*, f. 37a; *Ṣoma deggʷā*, f. 81a; *Anqaṣa hāllēta*, f. 91a; season of Easter, f. 93a).
Note of ownership by Gabra Giyorgis (the name written from right to left) of Angolalā (Kidāna Meḫrat) which is Ṣerḥa Aryām, f. 140b.
– 19th/20th cent.

EMML Pr. No. 4346

Church of Dāhnāšarā Yoḥannes, Ankobarr, Shoa

Ff. 4a-63b: **Life of John the Baptist.**
(1) Ff. 4a-16a: **Acts of John the Baptist as told by John Chrysostom**, EMML 1344-1; 1479(1).
(2) Ff. 16-24b: **Homily by John Chrysostom on the glory of John the Baptist**, EMML 1960-5.
(3) Ff. 24b-45b: **Anonymous homily on the early history of John the Baptist**, for the Nativity of John the Baptist.
(Besrāta Ab, Egzi' abḥēr maḥari za-asme'a Ab qālo ... Neṣeḥef zēnā dengelennāhu wa-ebaya qeddesennāhu [MS, *qeddusānihu*] *la-Yoḥannes amdu eḫizana em-gizē ṣensatu eska gizē mulādu ... Dersān za-yetnabbab ba-ba'āla ledatu la-Yoḥannes ... Eg" habanni lessāna ṭebab kama a' mer za-enabbeb ...*)
(4) Ff. 45b-56b: **Anonymous homily on the beheading of John the Baptist**, for the dormition of the martyr.
(Ba-semanfas (sic) ... zentu nagar ra (sic) Śellāsē ... Neṣeḥef nagarāta re' esu la-Yoḥannes sem'ā Śellāsēhu za-kona geṣṣsāwē ... (f. 46a)... *Dersān za-yetnabbab ba-'elata 'erafta re' su*

la-Yoḥannes ... Anśā'ku a'eyyenteya mangala adbār... (f. 56b) *... Tafaṣṣama maṣeḥafa ledatu (!) la-Yoḥannes ba-bba-ẓotāhu...)*

(5) Ff. 56b-59a: **Anonymous homily on the circumcision of John the Baptist.**
(Ba-sema Eg" Ab, ṭent wa-tafṣāmēt, wa-ba-sema Ab ... (f. 57a) *... Dersān za-yetnabbab ama ፮ la-warḫa Ḫamlē ba-'elata gezratu ... Qadāmihu la-Wangēla Egzi' ena ...).*

(6) Ff. 59a-61b: **Greeting [Salām] to John the Baptist.**
(Besrāta Gabre' ēl mal' ak ba-kama samā'ki/sami'a sem'enni ba-a' ezāneki / Ba-warḫā ledateka Sani (sic)/ba-kama yekunanni madḫani/iyyātakkezanna ba-medr tentāni/ba-samāy dāgema k"enanē / Mannu nagaro ba-karśa māḫeẓan sagida / Yoḥannes ḥeẓān za-tawalda/ ...)

(7) Ff. 61b-63b: **Hymn to the Archangel Michael,** for the Nativity of St. John the Baptist.
(Nagada malā' ekt ፳ wa-፯ttu / Ba' enta ledatu wa-ṭemqatu mehellāna bārek...)

(8) F. 63b: **Hymn to the Archangel Gabriel,** incomplete at the end.
(Na'ā, Gabre' ēl, za-absarkā la-Dengel/wa-na'a, fequreya mal' ka besrātu la-qāl/ ...)

Varia: (1) Jn 1, 1-13, f. 1a; (2) hymn to the Blessed Virgin, poorly legible, f. 2a.
Note of ownership by Zawalda Madḫen and (the church of) Dabra Yoḥannes, f. 3b.
Not well preserved.
– 19th cent.

EMML Pr. No. 4347

Church of Čafnān Māryām, Angolalā, Shoa

1) Ff. 2a-37b: **Ṣoma degg"ā,** incomplete at the end, poorly legible (*Za-warada*, f. 2a; *Qeddest*, f. 10b; *Mek"rāb*, f. 15a; *Maẓāg"e'*, f. 20a; *Dabra Zayt*, f. 24a; *Gabr Ḫēr*, f. 29a; *Niqodimos*, f. 32b).
2) Ff. 38a-74b: **Me' rāf for the fast,** insufficiently legible.

Varia: (1) revenue (?) in salt (*amolē* and *ča̍w*) and sheep (*bag*), ff. 75b-76a; (2) will, f. 76a.
Not well preserved.
– 19th cent.

EMML Pr. No. 4348

Monastery of Dabra Bagge', Angolalā, Shoa

Ff. 1a-156a: **Harp of Praise [Argānona Weddāsē]** (introduction, f. 1a; Monday, f. 2b; Tuesday, f. 28a; Wednesday, f. 55a; Thursday, f. 81b; Friday, f. 107a; Saturday, f. 131a; Sunday, f. 143b).

Varia: (1) image [*malke'*] of Mary/Ēdom, Chaîne no. 176, unfinished, ff. 156b-157a; (2) the prayer *k"ellomu śarāwita malā' ekt*, unfinished, f. 157b; (3) prayer of the owner of the manuscript, Gabra Masqal, to God of Ḥeẓān Mo'a, f. 157; (4) what seems to be *asmāt* prayer against wild animals, f. 158a.

Crude miniature of the Madonna and Child with an angel on either side, f. 8b.
Drawing of crosses, f. 156a.
Note of ownership by Tasfā Iyyasus, ff. 143a, 155b and 156a, Gabra Māryām and Marteyānos, f. 143a, Gabra Masqal, f. 156b and by the Monastery of Dabra Bagge', Ḥeẓān Mo'a, ff. 156b and 157b.
– 18th cent.

EMML Pr. No. 4349

Church of Gān Māryām, Morat, Shoa

Ff. 1a-118a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 1a; ordinary of the Mass, f. 16a; Anaphoras of the Apostles, f. 138a, Our Lord Jesus Christ, f. 49a; John Son of Thunder, f. 52a, John Chrysostom, f. 60a; Our Lady Mary by Cyriacus of Behensā, f. 65a, the 318 Orthodox Fathers, f. 74a, Athanasius, f. 81b, Dioscorus, f. 91a, Epiphanius, f. 93a, Gregory (I), *Na' akk"eto* f. 98a, James of Sarug, f. 103b, Basil, f. 110a).

Varia: (1) the Eucharistic hymn, *Māḫebara me' emanān*, Dillmann, *Chrest.*, pp. 131-136, unfinished, f. 118ab.

Note of ownership by (the church of) Gān Māryām, f. 1a.

- Probably 1746 (prayer for Iyyāsu [1730-1755], Patriarch John XVII [1727-1745], and Metropolitan Yoḥannes [1746-1769], ff. 12a, 104a and 112a.

EMML Pr. No. 4350

Church of Aṭē Wāššā Māryām, Moǧā (slip, Warānā Bāso), Shoa

Ff. 1a-87a: **Horologium of the day hours [Sa`atāt za-lēlit]**, ascribed to Abbā Giyorgis (*Matins*, f. 1a; *Tierce*, f. 20a; *Sext*, 32a; *None*, f. 43a; *Vespers*, f. 63b; *Compline*, f. 73a; eight miracles of Mary, f. 81a).

Varia: (1) land transaction by will, f. 87a.

- 19th cent.

EMML Pr. No. 4351

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 1a-197a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 1a; ordinary of the Mass, f. 28b; Anaphoras of the Apostles, f. 63a, Our Lord Jesus Christ, f. 76b, Our Lady Mary by Cyriacus, f. 81b, John Son of Thunder, f. 95b, John Chrysostom, f. 108a, Dioscorus, f. 115b, the 318 Orthodox Fathers, f. 118b, James of Sarug, f. 130a, Epiphanius, f. 138b, Gregory (I), *Na' akk"eto*, f. 147b, Athanasius, f. 156b, Basil, f. 172b, Cyril, f. 187b, Gregory (II) *Na' akk"etakka*, f. 192b).

Varia: (1) transaction of the manuscript by purchase, f. 197b; (2) donation of the manuscript, f. 197b.

Stamp of the church of Angolalā Kidāna Meḥrat, f. 197b.

- 1874-1913 (reign of Menelik [1865-1889-1913], f. 118a, and patriarchate of Cyril V [1874-1927], f. 130 and *passim*.

EMML Pr. No. 4352

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 3a-193b- **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 148b; Song of Songs, f. 164b; Praises of Mary [*Weddāsē Māryām*], f. 179a; Gate of Light [*Anqaṣa Berhān*], f. 188b; The Angels Praise Mary [*Yewēddesewwā*], f. 192b).

Varia: (1) record of income in *magabbareyā* (wheat for the Eucharist, in a crude hand, f. 2a; (2) the prayer *Ba' enta qeddesāt salāmāwit*, in a crude hand, unfinished, f. 193b.

Note of ownership by (the church of) Wayneyya Takla Hāmānot, f. 1a.

- 20th cent.

EMML Pr. No. 4353

Church of Ambā Wāššā Ḥannā, Angolalā, Shoa

Ff. 1b-242a: **Funeral ritual [Maṣeḥafa genzat]** (what to do when someone dies, f. 1b; homily by Athanasius about death, f. 3a; the book that came from Jerusalem, f. 16a; (*asmāt*) prayer which God gave to Peter [marāḥut], f. 29a; anonymous homily to be read on all the dead, f. 36a; homily by Abbā Salāmā about preparing onself for death, f. 140a; homily by James of Sarug about priests and deacons that died, f. 143b; (*asmāt*) prayer which God gave to Peter [*marāḥut*], f. 164a; the story of the rich man who did not fear God, f. 187b; blessing by Abuna Sāmu'ēl, f. 199b).
Varia: (1) isolated sentences from the ritual, f. 1a.
The name of the original owner, Māḫedara Qāl (f. 169b), has been erased except in one or two places.
Note of ownership by *Ras* Wasan Saggad/Walda Giyorgis, Prince of Shoa (1809-1813), 117b.
Ff. 3a-14b, 16a-32b, 45a-53b, 84a-111a, 121a-142b, 144a-148b, 150a-155b, 166a-203b, 205a-221b: 17th/18th cent; the rest is added in 19th cent hand.

EMML Pr. No. 4354

Church of Aṭē Wāššā Māryām, Moǧā (slip, Warānā Bāso), Shoa

Ff. 2a-157b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 2a, ordinary of the Mass, f. 22a; Anaphoras of the Apostles, f. 61b, Our Lord Jesus Christ, f. 76a, Dioscorus, f. 79b, John Chrysostom, f. 82a, Our Lady Mary by Cyriacus, f. 88a, James of Sarug, f. 98b, the 318 Orthodox Fathers, f. 105a, John Son of Thunder, f. 113b, Athanasius, f. 123a, Epiphanius, f. 135a, Gregory (I), *Na' akk*ʷ*eto*, f. 141b, Basil f. 147b).
Varia: (1) fragment from the introductory rite to the Miracles of Mary, f. 1b; (2) laymen's prayer, in Ge'ez, f. 157a; (3) glorification of God, *Sebḥat laka, Amlākiya*, in a very crude hand, f. 157a; (4) ritual for the consecration of the *tābot*, insufficiently legible, f. 158a-159b.
- Probably 1746 (reign of Iyyāsu [1730-1755], f. 69a, patriarchate of John XVII [1727-1745] and metropolitanate of Yoḥannes [1746-1769], f. 59a.

EMML Pr. No. 4355

Church of Gāšoṭ Egzi'abḥēr Ab, Warānā Bāso, Shoa

Ff. 5a-207a: **Homiliary for the feast days of the Blessed Virgin [Dersāna Māryām]**.
(1) Ff. 5a-34b: Vision of Mary [*Rā' eya Māryām*], edited and translated by Marius Chaîne, *Apocalypsis seu Visio Maria Virginis*. *CSCO* (text), vol. 39, script. Aeth. t. 22, reprint Louvain (1962), pp. 53-80); and (trans.) vol. 40, t. 23 (1961), pp. 45-68.
(2) Ff. 34b-39a: From the *Nagara Māryām*, for 21 *Maskaram*. The return of the Holy Family from Ethiopia to Israel (cf. EMML 2044, ff. 24b and 51a; and 2461-1 (46).
(3) Ff. 39a-45a: Reading from the *Nagara Māryām*, for 21 *Ṭeqemt*, EMML 2461-1 (49).
(4) Ff. 45a-51a: Reading from the *Nagara Māryām*, for 21 *Ḫedār*, EMML 2461-1 (52).
(5) Ff. 51a-57b: Reading from the *Nagara Māryām*, for 21 *Tāḫśāś*, EMML 2044 (23).
*(Ba-sema Ab ... wa-ba-sānita tanśe' at em-heyya wa-baṣḥat hagara Nāzrēt wa-taqabbalewwā k*ʷ*ellomu Nāzrāweyān, wa-yebēlewwā, dāḫnenu za-nabarki...)*
(6) Ff. 58a-81b: Homily by Minās, Bishop of Aksum, on the Dormition of the Blessed Virgin, for 21 *Ṭerr*, EMML 1763 (34).
(7) Ff. 85a-105a: Homily by James the Apostle, brother of Our Lord, on the Nativity of Our Lady, EMML 2461-1 (1); 3873(1); cf. also Marius Chaîne, *Liber Nativitatis Mariae*, *CSCO* (text),

vol. 39, script. aeth. t. 22 reprint, Louvain (1962), pp. 3-19; and (trans.) vol. 40, script aeth. 23 (1961), pp. 3-16.

(8) Ff. 8 107a-109b: Synaxary entry for the building of the first church of Mary, for 21 *Sanē*.

(9) Ff. 109b-127a. Homily by St. Basil of Caesarea for the dedication of the church in the name of Mary, EMML 2044 (34), 2461-1 (25).

(10) Ff. 127b-157b: Anonymous homily on the Assumption, EMML 2461-1 (39); edited by M. Chaîne, *Liber de Transitu Virginis Mariae*, *CSCO* (text) vol. 39, script. aeth. t. 22, reprint Louvain (1962), pp. 23-49; and (trans.), Vol. 40, script. aeth. t. 23 (1961), pp. 19-42.

(11) Ff. 158a-184b: Homily (by Retu'a Hāymānot) on the Assumption, EMML 2044 (2); 3998, ff. 183a-207a.

(12) Ff. 184b-188b: Homily by James of Sarug on the Annunciation, for 29 *Maggābit*.
(Ba-sema Ab ... Dersān za-Yā'eqob za-Serug za-yetnabbab ... ba-za-zēnawa ḫaylu la-Ab za-warada yeḫder ba-māḫeẓanā la-Dengel ba-feqru. Ḫabanni afa kama etnāgar zēnāka le'ul (sic) za-iyyetrakkab Walda bā'al za-ba-meḥratu maṣ' a ḫaba walatta Dāwit ...)

(13) Ff. 189a-195a: Homily by John Chrysostom on the glory of Mary, for her monthly feast, EMML 2461-1 (89).

(14) Ff. 195b-207a: Anonymous homily on the Conception and Nativity of the Blessed Virgin, EMML 2044, f. 4a.

Varia: (1) inventory of church articles, f. 105b.

Crude drawing of St. John the Evangelist, to whom the first entry [*Rā' eya Māryām*] is ascribed, with the Archangels Michael and Gabriel on either side, f. 3a.

Decorative designs, ff. 34b, 45a, 51a, 58a and 105a.

Note of ownership by (the church of) Gāšoṭ Māryām (1), f. 1a.

Copied by Ḥeẓna Wald for 'Enqʷa Śellāsē, f. 195a.

– 20th cent.

EMML Pr. No. 4356

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 1a-147a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 114a, Song of Songs, f. 127a; Praises of Mary [*Weddāsē Māryām*], f. 133a; Gate of Light [*Anqaṣa Berhān*], f. 141b).

– 18th cent.

EMML Pr. No. 4357

Church of Zeqʷālā Yoḥannes, Ankobarr, Shoa

1) Ff. 5a-128a: **Homiliary of the Life-giver [Dersāna Māḫeyawi]**, ascribed to the three virgins, Sts. Birgitta, Mechtilde and Elizabeth (of Schönau), each section concluded with a hymn (introduction, f. 5a; Monday/*Compline*, f. 6a, hymn, *Ba-sema Ab, ... enbala wellāṭē za-hallo/dersāna ḥemāmeka anabbeb kidāna ḥemāmeka ba-tawa(f. 21b)kkelo/...*, f. 21a; Tuesday/*Noctum*, f. 26a, hymn, *O-za-wasaduka ḫaba Ḫannā...*, f. 39b; Wednesday/*Matins*, f. 44a, hymn, *O-za-ba-lā'elēka liqāna kāhnāt tamākaru ...*, f. 55a; Thursday/*Tierce* f. 60a, hymn, *Sa' alewwo la-Ṗilāṭos yāḫyu lomu em-taqatlo...*, f. 76a; Friday/*Sext*, f. 80a, hymn, *O-za-'aẓoruka masqala enbaba feṭḥ/...*, f. 93b; Saturday/*None*, f. 98a, *hymn, Ēlohē ēlohē, ēlmās, lāmā sabaqtāni/...*, f. 112a; Sunday/*Vespers*, f. 117a, hymn, *O-za-faṣṣamka ʒta* (f. 126b) *sa'āta/...*, f. 126a).

2) Ff. 131a-176a: **The second homiliary of the Savior [Dersāna Māḫeyawi kāle']**, also called *Dersāna ḥemāmātihu wa-motu la-Madḫānē 'Ālam*, BL Or 8819, Strelcyn (BL), pp. 92-3; EMML 2040-2 (introduction, f. 131a; Monday/(*Compline*), f. 132b; Tuesday/*Noctum*, f. 143a; Wednesday/(None,

sic), f. 150a; (Thursday/*None*, sic), f. 158b; Friday/*Vespers*, sic), f. 166a, Saturday, f. 171a; Sunday, f. 174a).

3) Ff. 176b-186b: **Anaphora of John Chrysostom.**

4) Ff. 189a-191b and 194a-198a: **Image [Malkeʿ] of Theodore**, Chaîne no. 160.

Varia: (1) table blessing, *Saʾalnāka*, ff. 1b-2a; (2) *asmāt* prayer against demons, f. 2b; (3) *asmāt* (apparently a quotation from the *Qurʾān*), for help in learning, ff. 2b-3a; (4) *Zemmārē* chant, for John Son of Thunder, 4 *Ṭerr*, f. 57b; (5) note of donation of the manuscript with a list of the close relatives of the donor, ff. 187b-188a; (6) unintelligible note, f. 188a; (7) *asmāt* prayer for success in hunting (?) ... *astagābewon (sic) ba-ellu qālāt ensesā wa-aʾewāf*, in a crude hand, f. 198b.

Copied by *Grā gētā* Wandemm of Māḫedara Māryām (f. 186b), for *Dabtarā* Walda Masqal, f. 187a.

Note of ownership by "Old Mascal", ff. 187a and 188a.

Stamp of *Dabtarā* Walda Masqal, ff. 5a (twice), 170b, 173b, 176a and 187a.

– 19th cent.

EMML Pr. No. 4358

Church of Dʷ̃ay Mikāʾēl, Ankobarr, Shoa

Ff. 3a-88b: **Horologium for the night hours [Saʿatāt za-lēlit].**

Copied crudely and not well preserved.

– 20th cent.

EMML Pr. No. 4359

Church of Qundi Giyorgis, Ankobarr, Shoa

Ff. 3a-85a: **Scriptural reading for the night hours**, including two miracles of Mary, f. 83a.

Varia: (1) greeting [*Salām*] to the Archangel Raphael, Chaîne no. 49, ff. 1b-2a; (2) land transaction by will, f. 2ab; (3) *asmāt* prayer for help in learning, f. 79b; (4) *asmāt* prayer for help in learning, ff. 85b-86a.

F. 86b illegible.

Ff. 1b-13a stained with water.

– 19th cent.

EMML Pr. No. 4360

Church of Anta Gebañña Giyorgis, Angolalā (slip, Ankobarr, Shoa

Ff. 5a-91a: **Ṣoma deggʷā** (*Za-warada*, f. 5a; *Qeddest*, f. 20a; *Mekʷrāb*, f. 29a; *Maṣāgʷeʿ*, f. 38b; *Dabra Zayt*, f. 47b; Gabr *Ḫēr*, f. 61a; *Niqodimos*, f. 69b; *Hośāʿnā*, f. 78b; *Anqaṣa hāllētā*, f. 88b).

Crude miniatures: (1) an angel showing the picture of hell(?) to God the Father(?), not clear, f. 1b; (2) Basilides, the Martyr, on horseback crowned and with a shield and a spear in his hands, f. 4a; (3) St. George killing Satan, f. 91b; (4) St. George killing Satan (?), f. 92a.

Decorative designs, ff. 5a, 20a and 47b.

– 19th cent.

EMML Pr. No. 4361

Monastery of Dabra Bagge‘, Angolalā, Shoa

Ff. 1a-161a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 127a; Song of Songs, f. 141a; Praises of Mary [*Weddāsē Māryām*], f. 148b; Gate of Light [*Anqaṣa Berhān*], f. 157b).
Varia: (1) calendar of the Apostles and Evangelists, f. 161b.
F. 162a writing exercise.
– 19th cent.

EMML Pr. No. 4362

Church of Ellagand Mikā'ēl, Ankobarr, Shoa

1) Ff. 1a-15a: **Homily on the (Christian) Sabbath [Dersāna Sanbat]**, ascribed to James of Sarug.
2) Ff. 15a-16a: **Greeting [Salām] to the Christian Sabbath**, Chaîne no. 170.
Varia: (1) on the importance of honoring the Sabbath, in Amharic, in a very crude hand, f. 15a.
Note of ownership by (the church of) Ellagand Mikā'ēl, *verso* of the first foreguard leaf.
– 19th cent.

EMML Pr. No. 4363

Church of Angolalā Kidāna Meḫrat, Angolalā, Shoa

Ff. 3a-105b: **Me`rāf** (season of John the Baptist, f. 3a, *Sebḥata nagh*, f. 32b; *Keśtat za-aryām*, f. 36a; *Śalast*, f. 44b; *Aryām*, f. 49b; *Temeherta ḫebu' at*, f. 54a; *Māḫetawa Musē*, f. 58a; *Are' esta* [*mehellā*], f. 94a).
Varia: (1) genealogy of Dabtarā Walda Taklē, ff. 1a-2a; (2) a study of *degg*^{w}*ā* [*Nagara wag*], ff. 56a-57b; (3) inheritance of the landholding of *Dabtarā* Walda Taklē, ff. 104b-105a.
Unindentified stamp, ff. 3a and 105b.
Stamp of the church of Angolalā Kidāna Meḫrat, f. 103b.
– 19th/20th cent.

EMML Pr. No. 4364

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 1a-146a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 110b; Song of Songs, f. 122a; Praises of Mary [*Weddāsē Māryām*], f. 130a; Gate of Light [*Anqaṣa Berhān*], f. 141a).
Note of ownership by (the church of) Wayneyya Takla Hāymānot, *recto* of the first foreguard leaf.
Note of donation by Aẓada Māryām Walda Giyorgis, *recto* of the second foreguard leaf.
– 19th/20th cent.

EMML Pr. No. 4365

Church of Zeq^{w}ālā Yoḥannes, Ankobarr, Shoa

Ff. 3a-39a: **Epiphany ritual [Maṣeḥafa ṭemqat]** (prayer of Severus of Antioch for the consecration of the water, f. 34b).
Copied clearly by Walda Amānu'ēl for Zamāryām, Walda Iyyasus and Walda Māryām, f. 39a.

Decorative design, f. 3a.
Note of ownership by (the church of) Ḥarr Ambā Zeqʷālā Yoḥannes, f. 1a.
– 19th/20th cent.

EMML Pr. No. 4366

Church of Zeqʷālā Yoḥannes, Ankobarr, Shoa

Ff. 3a-47b: **Abbreviated deggʷā.**
Copied crudely, stained with water, and difficult to read.
Varia: (1) supplementary chants, ff. 1b-2a.
Note of ownership by (the church of) Ḥarr Ambā Zeqʷālā Yoḥannes, f. 1a.
– 19th cent.

EMML Pr. No. 4367

Church of Endāfarē Māryām, Morat, Shoa

Ff. 3a-31a: **Epiphany ritual [Maṣeḥafa ṭemqat]** (prayer of Severus of Antioch for the consecration of the water, f. 27a).
Varia: (1) unintelligible prayer in broken Ge'ez by Takla Giyorgis, f. 2b.
Note of ownership by (the church of) Endāfarē Māryām, f. 1b.
Not well preserved.
– 19th cent.

EMML Pr. No. 4368

Monastery of Dabra Bagge', Angolalā, Shoa

Ff. 3a-121b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]**, with the usual miracles, greetings and synaxary entries (introduction, f. 3a; *Ḫedār*: homily by Damātēwos of Alexandria on the importance of commemorating the Archangel, f. 6b; *Tāḫśāś*: homily by Archbishop John, on the creation of man and the angels, f. 18b; *Ṭerr*: anonymous homily on the family of Dorotheus and Theopista, f. 26a; *Yakkātit*: anonymous homily on the poor man who did not work but prayed to have money, f. 33b; *Maggābit*: homily by Bishop Yoḥannes on Matthew [*Mātēwos*], the traveler, f. 39a; *Miyāzyā*: anonymous homily on the spiritual world, f. 60a; *Genbot*: homily by John, Bishop of Ethiopia, on the banishment of John Chrysostom, f. 73a; (*Sanē*): homily by Yoḥannes, Bishop of Aksum on Euphemia, f. 80b; *Ḫamlē*: homily by Bishop Yoḥannes of Ethiopia about the family of the poor man who lived in the neighborhood of a wicked rich man, f. 92b; *Naḥasē*: the book on the angels, that came from Jerusalem, f. 100b; *Maskaram*: anonymous homily on the importance of commemorating the Archangel, f. 106a; *Ṭeqemt*: anonymous homily on the belief that the Archangel Michael will be a guarantor for those who honor him, f. 113a).
Varia: (1) greeting [*salām*] to Mercurius, for the commemoration of Ḥeṣān Mo'a in *Ḫamlē*, in pencil, f. 2a; (2) greeting [*salām*] to Ḥeṣān Mo'a, for his commemoration in *Ṭeqemt*, in pencil, f. 2b; (3) laymen's prayer, in Amharic, ff. 121b-122b.
Note of ownership by the Monastery of Dabra Bagge', f. 1a and by Walda Ḥannā, ff. 121b and 122b.
Decorative designs, f. 3a and 6b.
– 19th cent.

EMML Pr. No. 4369

Church of Aṭē Wāššā Māryām, Moǧā, (slip, Warānā Bāso), Shoa

Ff. 3a-24b: **Scriptural reading**, including the introductory rite from Mu'allaqā, f. 18a).
Varia: (1) one miracle of Jesus, f. 27ab.
Crude drawing of crosses, ff. 27b and 28a.
Copied crudely and stained with water.
– 19th cent.

EMML Pr. No. 4370

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 3a-82b: **Gospel of John**.
Varia: (1) the days of the year on which heaven opens to receive prayers [*Reḫwa samāy*], f. 1a; (2) rewards in the form of fruits, for reading attentively and repeatedly, ff. 1b-2b; (3) *asmāt* prayer to subdue the enemy, f. 2ab.
Copied by Gabra Śellāsē, f. 83a.
– 19th cent.

EMML Pr. No. 4371

Private library of *Alaqā* Ḫeruy, Dabra Berhān, Shoa

Ff. 3a-102b: **Ṣoma deggʷā** (*Za-warada*, f. 3a; *Qeddest*, f. 18a; *Mekʷrāb*, f. 27a; *Maẓāgʷeʿ*, f. 37b; *Dabra Zayt*, f. 47a; *Gabr Ḫēr*, f. 63a; *Niqodimos*, f. 73b; *Hośāʿnā*, f. 85b; *Anqaṣa hāllētā*, f. 99b).
Note of ownership by *A[laqā]* Ḫeruy, f. 1a, and Berhāna Masqal, f. 103a.
– 20th cent.

EMML Pr. No. 4372

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 2a-80a: **Horologium of the day hours [Saʿatāt za-lēlit]**, ascribed to Abbā Giyorgis (Matins, f. 2a; **Tierce**, f. 13a; *Sext*, f. 23b; *None*, f. 32b; *Vespers*, f. 43a; *Compine*, f. 54a. The reading includes five miracles of Mary, ff. 12b, 61a, 62a, 78a, 78b, the hymn *Akkonu Beʾesi*, f. 65b, one miracle of *Abuna* Gabra Manfas Qeddus, f. 79b, and one miracle of Jesus, f. 79b).
Varia: (1) pen trial, *akkʷatēt*, two columns, in a crude hand, f. 1a; (2) supplementary chants for the Horologium, f. 1b; (2) supplementary prayer of intercession, *Baʾenta qeddusān agbertika*, in a crude hand, ff. 80b-81b.
Partially supplied with musical notation.
Prayer for Libāreyos, f. 28a and *passim*.
– 1755-1769 (reign of Iyyo'as, f. 6b).

EMML Pr. No. 4373

Church of Sartē Mikā'ēl (Angolalā) Ankobarr, Shoa

1) Ff. 5a-42a: **Anaphora of Our Lady Mary by Cyriacus of Behensā.**
2) Ff. 42a-43b: **One miracle of Mary,** copied later in a different hand.
3) Ff. 44a-69b: **Prayer of Mary at Golgotha [Sanē Golegotā].**
4) Ff. 71-85b: **Ṣalota Kidān za-nagh.**
5) Ff. 86a-97b: **The Mystagogia [Temeherta ḫebu'at].**

Varia: (1) the beginning of a prayer against wild animals, f. 2a.
Note of ownership by (the church of) Sartē Mikā'ēl, f. 1a.
– 1889-1926 (metropolitanate of Mātēwos, f. 7b).

EMML Pr. No. 4374

Church of Ellagand Mikā'ēl, Ankobarr, Shoa

Ff. 3a-113a: **Horologium for the night hours [Sa'atāt za-lēlit],** with the scriptural reading which includes the introductory rite from Mu'allaqā, f. 99a, two miracles of Mary, ff. 105a-107a, two miracles of the Archangel Michael, ff. 107a-109a, and three miracles of Jesus, ff. 109a-112b).

Varia: (1) supplementary prayer in a very crude hand, ff. 1b-2b.
Copied in a crude hand, stained with water.
– 19th cent.

EMML Pr. No. 4375

Church of Gāšoṭ Egzi'abḥēr Ab, Warānā Bāso

Ff. 1a-95b: **Psalter [Dāwit],** without the *Weddāsē Māryām* and *Anqaṣa Berhān* (Psalms, f. 1a; 15 biblical canticles, f. 83a; Song of Songs, f. 91a).
Note of ownership by (the church of) Gāšoṭ Mikā'ēl, *verso* of the first foreguard leaf and by Sarẓa Mikā'ēl, f. 95b.
F. 96b unintelligible note.
– 19th cent.

EMML Pr. No. 4376

Church of "Embisikot" Egzi'abḥēr Ab, Morat, Shoa

Ff. 1a-37a: **Scriptural reading.**
Note of ownership by (the church of) Absakot Egzi'abḥēr Ab, f. 36b.
Darkened.
– 19th cent.

EMML Pr. No. 4377

Church of Zeq^{w}ālā Yoḥannes, Ankobarr, Shoa

Ff. 3a-133a: **Psalter [Dāwit],** Psalms, f. 3a; 15 biblical canticles, f. 102a; Song of Songs, f. 114b; Praises of Mary [*Weddāsē Māryām*], f. 121b, Gate of Light [*Anqaṣa Berhān*], incomplete at the end, f. 131b).

Varia: (1) *asmāt* prayer against stomach ache [*qurṣat*], in a crude hand, f. 1b; (2) varia (1) copied again, f. 2a; (3) transaction of the manuscript, copied twice, crudely, f. 2a; (4) which psalms to pray when at different difficulties, ff. 133b-134a.
Ugly decorative designs, ff. 3a, 17b, 25b, 35a, 48a, 54b, 61b, 66b, 77a, 88a, 91a, 96b, 102b and 114b.
Note of ownership by (the church of) Ḥarr Ambā Zeqʷālā Yoḥannes.
– 19th/20th cent.

EMML Pr. No. 4378

Church of Angolalā Kidāna Meḥrat, Angolalā, Shoa

Ff. 3a-87b: **Incense Prayer [Ṣalota ʿeṭān].**
Note of ownership by (the church of) Angolalā Kidāna Meḥrat, f. 1a.
Stamp of the church of Angolalā Kidāna Meḥrat, f. 87b.
– 20th cent.

EMML Pr. No. 4379

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

Ff. 5a-144a: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 113a; Song of Songs, f. 125a; Praises of Mary [*Weddāsē Māryām*], f. 131b; Gate of Light [*Anqaṣa Berhān*], 140a).
Varia: (1) note stating that the Psalter has (copying) mistakes that need to be corrected, f. 2a; (2) hymn to Church, Chaîne no. 930, ff. 144b-145a; (3) the first strophe of the Image of the Praises of Mary [*Malkeʿa Weddāsē*], Chaîne no. 398, f. 145b; (4) what seems to be an excerpt from an image [*malkeʿ*] of the Archangel Raphael, f. 148b.
Decorative designs, ff. 5a and 54b.
– 20th cent.

EMML Pr. No. 4380

Monastery of Dabra Baggeʿ, Angolalā, Shoa

Parchment, 14.5 x 12.5 cm., 103 ff., 2 cols., 14 lines, 19th cent.

THEOLOGY IN "OLD" AMHARIC

1) Ff. 1b-3a: **Excerpts from the canon law [Śerʿata Bēta Krestiyān].**
(Nāhu eṣeḥef śerʿata Bēta Krestiyān ba-kama śarʿu abawina Ḥawāreyāt wa-abaw liqāwent ... 1 śerʿat: za-itamehra kāhen 3 aʿemāda meśṭir ...)
2) Ff. 4a-9a: **Excerpts from monastic rules.**
(Eṣeḥef zēnā abaw qeddusān, ṣalotomu ... amēn. La-ekkʷey manakos astabāweʾ a anest westa berʿ(?) esma bezuḫān ella seḥtu baʾ enta aḥatti beʾ esit wa-wadqu em-westa Esrāʾ ēl ...), f. 4a.
(Gebra abaw za-manakosāt. Yebē em-abaw qeddusān tazakkiro daḫarita ʿālam, la-emma kona manakosa iyyegbāʿ ḫaba azmādihu...), f. 7a.
3) Ff. 9b-103a: **A collection of theological treatises**, with the exception of (3) and (7) below, in "Old" Amharic.
(1) Ff. 9a-42b: Symbolic interpretation of the Geʿez alphabet, with several theological themes discussed without any apparent divisions or any system.

(2) Ff. 42b-52a: Beauty of Creation [*Sena feṭrat*].
(Yetbārak Eg" za-amṣe' a 'ālama ba-ḫirutu kama yekun rabḥa zi' ana ...)
Sunday, f. 42a.
Monday, f. 43a.
Tuesday, f. 43b.
Wednesday, f 44a.
Thursday, f. 45b.
Friday, f. 46a.
Creation of Eve, f. 47b.
The fall of man, f. 48b.
(3) Ff. 52a-53b: Meaning of the names of the Apostles (f. 12a), Martyrs (f. 52b), and prophets (f. 53a), in Ge'ez.
(4) Ff. 54a-59a: On the trinity and unity of God.
(Ba-sema Ab yelāll, ba-hullu ba-lāy yālla Eg" ye[lāll] wa-Wald ye[lāll] ba-māḫeẓana Egze' etena Māryām ḫādara yelāll ...)
(5) Ff. 59a-62b: Interpretation of the Our Father.
(6) Ff. 62b-102b: Interpretation of the Nicene Creed.
Introduction, f. 62b.
On the reason for calling the Council of Nicea, f. 69a.
Text of the interpretation, f. 80a (includes a discussion on the theology of the unction [*qeb' at*], f. 86a, the establishment of the four major Christian chairs – sees [*manābert*] – and the rise of heresies, f. 91a, and on the name and history of the Church, f. 99a.
(7) Ff. 102b-103a: Meaning of some biblical names and words (including female names, f. 103a), in Ge'ez.
Note of ownership by the Monastery of Dabra Bagge', f. 1a.
Copied for Walda Dāwit, f. 52a.
An important text for the study of Amharic.
Ff. 3b and 103b blank (save for scrawls).
Ff. 85b-86a filmed twice.

EMML Pr. No. 4381

Church of Endāfarē Māryām, Morat, Shoa

Ff. 1a-170a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 132a; Song of Songs, f. 145a; Praises of Mary [*Weddāsē Māryām*], f. 154a; Gate of Light [*Anqaṣa Berhān*], f. 164b; the hymn, "The Angels Praise Mary" *Yewēddesewwā*, Chaîne no. 388, in a different crude hand, f. 170b).
Varia: (1) a column and half from the beginning of the image of the Gate of Light, [*Malke'a Anqaṣa Berhān*], Chaîne no. 241, f. 170b.
Note of ownership by (the church of) Endāfarē Māryām, *recto* of the first foreguard leaf.
Note of donation of the manuscript to the church of Endāfarē Māryām by Kābteh Yemar, f. 170a.
– 20th cent.

EMML Pr. No. 4382

Church of Saritē Mikā'ēl, Ankobarr, Shoa

1) Ff. 5a-31b: **Bāḥra ḥassāb**, computus basically for fixing the movable fasts and feasts, in Amharic.
2) Ff. 34a-38b: **Book of Confession [Maṣeḥafa nuzāzē]**, in Amharic, incomplete at the end.

3) Ff. 40a-53b: **Print**: The Rev. H. A. Stern, *The God of Israel is the God of Salvation*. "Translated into the Amharic language by J. M. Flad. Printed at the Mission-Press on St. Chrischona near Basel, Switzerland, at the request and expense of the London Society for promoting Christianity among the Jews. 1868", (f. 40a).
Ya-Esrā' ēl Amlāk yammiyāden Amlāk naw (f. 41a).
Title page in English, f. 40a (p. 1).
Title page in Amharic, f. 41a (p. 3).
Text, ff. 42a-53b (pp. 5-28).
4) Ff. 57a-65a: **Materials against smoking cigars and cigarettes and chewing tobacco.**
(1) Ff. 57a-60b: Miracle of Zar'a Buruk.
A rewrite of one of the miracles (no. 7) edited by C. Jaeger, *CSCO*, *script. aeth*, text, ser. altera, t. 15 (1912), pp. 163-165.
The story of the sinner in hell is not found in the edited version.
(Nāhu nenaggerakkemu za-kama afqaro bezuḫā Madḫānē (sic) ʿĀlam Zar' a Buruk ...)
(2) Ff. 60b-63a: Homily (?) against smoking, and chewing or snifling tobacco, in Amharic, EMML 4721, ff. 88a-89b.
(Ya-zziheččumm ya-ṭe(m)bāho maffaṭarwā māksañño qan naw. Gētāččen ya-tasaqqala-lat ʿeẓawāt hullu siragfu, yehečč ṭe(m)bāho lamlemā tagañňačč ...)
(3) Ff. 63a-65a: Miracle of Jesus Christ.
On the crucifixion of Our Lord with a reference to *ʿeẓa siṭiṭirā* "marijuania"(?), (f. 64b).
(Ta' ammerihu ... (f. 63b) Eṣeḥef enka ḥemāma motu la-Ezgi' ena...)
5) Ff. 65b-71b, 55a-56b and 1a-4b: **Geʿez vocabulary with Amharic translation, Sawāsew.**
Varia: (1) excerpt from the end of the Anaphora of Our Lady Mary by Cyriacus, cf. *MQ*, pp. 125-126 (par. 167-175), ff. 33a-34a.
– 20th cent.

EMML Pr. No. 4383

Church of Qundi Giyorgis, Ankobarr, Shoa

Ff. 6a-150b: **Ziq chants for the year.**
Varia: (1) the beginning of the magical prayer ascribed to Cyprianus, copied crudely, f. 3a; (2) excerpt from the Vision of Mary [*Rā' eya Māryām*], in Amharic, copied crudely, ff. 3b-5a; (3) chant for the crucifixion, copied crudely, ff. 5b and 151 ab; (4) chant for Mary, f. 151a.
Note of ownership by Qundi Raddi (probably the local name of the church), f. 2a.
– 19th/20th cent.

EMML Pr. No. 4384

Church of Zeqʷālā Yoḥannes, Ankobarr, Shoa

Ff. 2a-167a: **Psalter [Dāwit]** (Psalter, f. 2a; 15 biblical canticles, f. 132b; Song of Songs, f. 145; Praises of Mary [*Weddāsē Māryām*], f. 153b; Gate of Light [*Anqaṣa Berhān*], f. 162b).
Crude drawing of David playing the harp, f. 1b.
Note of ownership of Ḥarr Ambā Zeqʷālā Yoḥannes, *verso* of the first foreguard leaf.
– 20th cent.

EMML Pr. No. 4385

Church of Ellagand Mikā'ēl, Ankobarr, Shoa

Ff. 1a-137a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 106b; Song of Songs, f. 117a; Praises of Mary [*Weddāsē Māryām*], f. 123b; Gate of Light [*Anqaṣa Berhān*], f. 132).
Note of ownership by Walda Masqal, and (the church of) Ellagand Mikā'ēl, *recto* of the first foreguard leaf, *verso* of the second foreguard leaf and f. 137a.
– 19th cent.

EMML Pr. No. 4386

Church of Aṭē Wāššā Māryām, Warānā Bāso, Shoa

Ff. 1a-75b: **Horologium for the night hours [Sa`atāt za-lēlit]**.
Note of ownership by (the church of) Aṭē Wāššā Māryām, *recto* of the second foreguard leaf.
– 19th cent.

EMML Pr. No. 4387

Church of Dʷāy Mikā'ēl, Ankobarr, Shoa

Ff. 1a-17a: **Excerpts from the Missal**.
(1) Ff. 1a-7b: *Kidān za-nagh*, *MQ*, pp. 256-262.
(2) Ff. 7b-14b: Excerpts from the ordinary of the Mass [*Śer`ata qeddāsē*] (*MQ*, pp. 21-22, par. 41-44, ff. 7b-8b; *MQ*, pp. 23-25, par. 56-64, ff. 8b-10b; *MQ*, p. 35, par. 132-135, ff. 10b-11a; *MQ*, pp. 37-38, par. 148-149, ff. 11a-12a; *MQ*, pp. 43-45, par. 194-208, ff. 12a-13b; *MQ*, pp. 49-50, par. 16-21, ff. 13b-14b).
(3) Ff. 14b-17a: Excerpt from the Anaphora of the Apostles (*MQ*, pp. 57-58, par. 10-21, ff. 14b-16a; *MQ*, pp. 76-77, par. 154-158, ff. 16a-17a).
Varia: (1) Jn. 1, 1-5, f. 2a; (2) excerpt from the Anaphora of the Apostle, *MQ*, p. 78, par. 161, in a crude hand, f. 18ab.
F. 17b illegible.
Note of ownership by (the church of) Dʷāy Mikā'ēl (*Dʷāy Mikā'ēl za-nefq qeddāsē*), f. 19b.
Not well preserved.
– 1813-1847 (reign of Śāhla Śellāsē of Shoa, f. 12b).

EMML Pr. No. 4388

Church of Ambā (Slip, Abbā) Wāššā Ḥannā, Angolalā (?), Shoa

Ff. 1a-28a: **Baptismal ritual [Maṣeḥafa Krestennā]**.
Not well preserved.
– 19th cent.

EMML Pr. No. 4389

Church of Aṭē Wāššā Māryām, Moǧā, (slip, Warānā Bāso), Shoa

Ff. 2a-27a: **Baptismal ritual [Maṣeḥafa Krestennā]**, introduced by several Psalms (ff. 2a-7b).
Copied by Walda Amānu'ēl, f. 27a.
Note of ownership by (the church of) Aṭē Wāššā Māryām, ff. 1a and 1b.
- 19th cent.

EMML Pr. No. 4390

Church of Sartē Mikā'ēl, Ankobarr, Shoa

1) Ff. 2a-11a: **Image [Malkeʿ] of John the Baptist**, Chaîne no. 279, incomplete at the end (only a few lines missing).
2) Ff. 13a-17b: **Litanies for the days of the week**, incomplete at the end (Monday, f. 13b; Tuesday, f. 13b; Wednesday, f. 14b; Thursday, f. 15a; Friday, f. 16a; Saturday, f. 17a; Sunday, f. 17b).
3) Ff. 18a-56: **Canticle of the Flower [Māḫelēta Ṣegē]**, concluded with the *asmāt* of the *Dersāna Mikā'ēl*, (f. 56a) and divided into the days of the week (Monday, f. 18a; Tuesday, f. 24a; Wednesday, f. 29b; Thursday, f. 37a; Friday, f. 42a; Saturday, f. 47a; Sunday, f. 51a).

Varia: (1) symbols for the palatalized consonants, f. 12b.
Note of ownership by (the church of) Sartē Mikā'ēl, f. 12a.
- 19th cent.

EMML Pr. No. 4391

Church of Endāfarē Māryām, Morat, (slip, Mandida), Shoa

1) Ff. 1a-152b, 154a-226b, 153ab and 227a-249a: **Psalter [Dāwit]** (Psalms, ff. 1a-152b and 154a-186; 15 biblical canticles, ff. 186b-214b; Song of Songs, ff. 224b-225b; Praises of Mary [*Weddāsē Māryām*]: Sunday, ff. 226ab and 3ab, Monday, ff. 153b and 227a-228a, Tuesday, ff. 228a-231a, Wednesday, ff. 231-234a, Thursday, ff. 234a-237b, Friday, ff. 237b-240a, and Saturday, ff. 240a-241b; Gate of Light [*Anqaṣa Berhān*], ff. 241b-249a).
2) Ff. 249b-251b: **Commentary on the Our Father**, incomplete at the end (and probably at the beginning), poorly legible.
   (Kama-ze ṣalleyu anta[... a]kko kama yeṣalleyu ...)

Varia: (1) on Christian virtues, *[...]na nagar wa-a' mero meśṭir*, poorly legible, ff. 254a-255a; (2) *asmāt* prayer against snake bite, f. 225ab; (3) table blessing, *Sa' alnāka*, ff. 255b-256a.
Note of ownership by *Dabtarā* Gabra Ṣeyon who gave the manuscript to Abbā Gabra Māryām who, in turn, gave it (to the church of Endāfarē) Māryām, f. 253 and f. 256.
- Late 16th, early 17th cent.

EMML Pr. No. 4392

Church of Qundi Giyorgis, Ankobarr, Shoa

1) Ff. 5a-42b: **Geʿez grammar and vocabulary** explained in and translated into Amharic **[Sawāsew]** (the vocabulary loosely grouped into types, f. 5a; grammar, f. 25b; *qenē* sample sentences, f. 30b; grammar, f. 35a).
2) Ff. 43a-90b: **Horologium for the night hours [Saʿatāt za-lēlit]**.

3) Ff. 91a-183b: **Horologium for the day hours [Sa`atāt za-ma`alt]** (*Matins*, f. 91a; *Tierce*, f. 103b; *Sext*, f. 117a; *None*, f. 129a; *Vespers*, f. 156a; *Compline*, f. 156b; *Vespers* for Saturday, f. 157a; supplications, f. 162a).

Varia: (1) greeting to the saints, *Salām laka walda kāhen*, ff. 2a-3a; (2) Mt. 25, 1-13, ff. 3b-4a; (3) hymn to the saints, *Gadla Gabra Masqal addama*, f. 4ab.

– 18th/19th cent.

EMML Pr. No. 4393

Private library of *Alaqā* Ḫeruy, Ankobarr, Shoa

Ff. 6a-91b: **Ziq chants**.

An important manuscript in that it gives some references to the parts of the *Ziq* and their origin, e.g., *za-Addabābāy Iyyasus ziq*, f. 13a; *za-Gemǧā Bēt ziq*, f. 15a; *za-Elfeññ Giyorgis ziq*, f. 15b; *za-Qeḥa Iyyasus ziq*, f. 17a; and *Malke'a Ṗēṭros wa-Ṗāwlos*, f. 19a; *Saqoqāwa Deng[el]*, f. 19a; *Māḫ[elēta] Ṣegē*, f. 19a; *Malke'a Ḥawāreyāt*, f. 65a.

(Ba-sema Ab ...Newēṭṭen ba-rade' ēta Eg" ṣeḥifa ziq za-astagābe' ewwo liqāwenta G"andar em-Yoḥannes eska Yoḥannes ... Salām la-gabawātikemu ...)

Decorative design, f. 6a.

Copied by Gabra Mikā'ēl of Angolalā, f. 6a.

Note of ownership by *Alaqā* Ḫeruy Takla Hāymānot, f. 2a.

– 19th cent.

EMML Pr. No. 4394

Church of Wayneyya Takla Hāymānot, Warānā Bāso, Shoa

1) Ff. 2a-9a: **The Mystagogia [Temeherta ḫebu'at]**.
2) Ff. 9b-28b: **Prayer of Mary which she prayed at Golgotha [Sanē Golegotā]**.
3) Ff. 29a-39a: **Image [Malke`] of Mary**, Chaîne no. 172/220.
4) Ff. 39b-49a: **Image [Malke`] of Jesus**, Chaîne no. 123.

Varia: (1) *asmāt* prayer for self protection, ff. 1b-2b., (2) the Amharic alphabet strangely arranged in eight rows, ff. 49b-50a; (3) transaction of the manuscript, f. 50ab.

Decorative designs, ff. 2a, 9b, 29a, 39a.

Note of ownership by Kidāna Wald (and) Walatta Kidān and Gabra Ḥeywat f. 39a.

– 19th/20th cent.

EMML Pr. No. 4395

Church of Zeq"ālā Yoḥannes, Ankobarr, Shoa

Ff. 17a-64a: **Hymn to God called Ṭabiba (here, Ṭebaba) ṭabibān**, Dillmann, *Chrest.*, pp. 108-131.

Varia: (1) *asmāt* prayer for protection, f. 3b; (2) one strophe from the image [*malke'*] of St. George, *Salām la-felsata śegāka*, cf. Chaîne no. 147, f. 4b; (3) the first strophe of the image [*malke'*] of the conception of St. George, *Salām la-ṣensateka wa-la-ledateka buruk*, f. 5a; (4) greeting to the prayer (probably "icon") of St. George, *Salām la-se' elateka (sic) tamasilaka baḥam*, f. 5ab; (5) excerpts from the image [*malke'*] of the suffering of St. George, Chaîne no. 312, *Tamāḫeẓanku ba-qawimoteka qedma Dudeyānos neguś*, ff. 5b-6a, *Tamāḥezanku ba-tawakfoteka*, f. 6ab; (6) the last strophe of the image [*malke'*] of St. George, *Tawakaf*, cf. Chaîne no. 147, f. 6b; (7) one strophe from the image [*malke'*] of the conception of St. George, *Salā*(f. 7a)*m laka, Giyorgis, la-Māryām zamadā*,

ff. 6b-7b; (8) *asmāt* prayer against pain of childbirth, f. 8ab; (9) litanies: (a) *Ba' enta feqra Ab wa-wald wa-Manfas Qeddus*, EMML 3115-3 (a) ff. 9a-10b; (b) *Ba' enta ṭebḥu la-Qāl*, cf. EMML 3115-3 (b), ff. 10b-12b; (c) *Ba' enta damu*, EMML 3115-3 (c), ff. 12b-14b, (d) *Taśāhālka, Egzi' o, medraka*, ff. 15a-16a.

F. 16ab: illegible crude scrawls.

Note of ownership by (the church of) Ḥarr Ambā Yoḥannes, ff. 1a and 7b.

- 19th cent.

EMML Pr. No. 4396

Private library of *Alaqā* Menāsē Zallaqa, Dabra Berhān, Shoa

Ff. 5a-144b: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 113a; Song of Songs, f. 125a; Praises of Mary [*Weddāsē Māryām*], f. 132a; Gate of Light [*Anqaṣa Berhān*], f. 140b).

Varia: (1) a letter of a student "to his father" informing him that he has learned his Psalter, in a very crude hand, f. 1b; (2) record of power of attorney, f. 2a; (3) calendar for the Apostle and Evangelists, f. 146a.

Note of ownership by (*Alaqā*) Menāsē (Zallaqa), ff. 1a, 2a, 4a, 143b and 146a.

- 20th cent.

EMML Pr. No. 4397

Church of D^{w}āy Giyorgis, Morat, Shoa

Ff. 1a-296b, 303ab and 297a-302b: **Faith of the Fathers [Hāymānota abaw]**, incomplete at the beginning, only beginning with the second half of the "Canons of the Council of Nicea", cf. Or. 784, f. 9b, Wright (B.M.), CCCXLIV, p. 233.

Ff. 31a, 51ab and 60ab stained with water.

- Late 17th, early 18th cent.

EMML Pr. No. 4398

Church of Ambā Wāššā Ḥannā (slip, Māryām), Angolalā, Shoa

Parchment, 33x42 cm, 116ff., 2 cols, 31-34 lines, late 15th cent.

Ff. 1a-116b: **Synaxary for the year**, incomplete, only from 19 *Ṭeqemt* to 30 (? illegible) *Ṭerr*, and from 1 *Maggābit* to the beginning of 22 *Naḥasē*, but with many leaves missing and rebound in disorder. (*Ṭeqemt*, f. 1a; *Ḫedār*, f. 6a; *Tāḫśāś*, f. 18a; *Ṭerr*, f. 32; *Maggābit*, f. 49a; *Miyāzyā* (19th), f. 61a; *Genbot*, f. 67a; *Sanē*, f. 81a; *Ḥamlē*, f. 94a; *Naḥasē*, f. 108b).

Darkened and stained with water.

Ff. 3a, 45b-46a and 116ab filmed twice, with 116b and 116a filmed once at the beginning.

EMML Pr. No. 4399

Private Library of *Nebura Ed* Mak^{w}riyā Abbeyya Hoy, Addis Ababa

1) Ff. 2a-128b: **Commentary on the Anaphoras**, in Amharic (the Mystagogia [*Temeherta ḫebu' at*], f. 2a; *Kidān za-nagh*: *Egzi' abḥēr za-berhānāt*, f. 6b; supplications [*mastabq^{w}e'āt*], f. 9b; litanies [*liṭon*] of the week, f. 14a; *za-yenaggeś* supplications, f. 19a; ordinary of the Mass, f. 21a; Anaphoras of the Apostles, f. 48b, Our Lord Jesus Christ, f. 62b, John Son of Thunder, f. 65b, the 318

Orthodox Fathers, f. 71b, Our Lady Mary by Cyriacus of Behensā, f. 77b, Athanasius, f. 85a, Basil, f. 91a, Gregory (I), *Na' akkʷeto*, f. 96b, Epiphanius, f. 101a, Gregory (II), *Na' akkʷetakka*, f. 105b, John Chrysostom, f. 107b, Cyril, f. 111b, James of Sarug, f. 116b, Dioscorus, f. 120b; supplication for the dead, f. 122b; Anaphora of Our Lady Mary ascribed to Nathanael the Apostle, *Ma'azā qeddāsē*, f. 123a, Gregory (III), *Na' akkʷetakka Amlāk ba-fequr Waldeka, Egzi' ena wa-A[mlākena] wa-Mad(ḫānina] I" K" za-mesla Manfas Qeddus enbala tafalṭo*, Zotenberg (Paris), no. 74, f. 117b, and Berlin or. oct. 2168, ff. 153a-158b, Ham-Six, p. 170, f. 125b).
The commentary is written between the lines of the Ge'ez text.

2) Ff. 128b-130a: **Bāḥra ḥassāb**, in Amharic.
3) F. 130ab: **Introduction to Nicene Creed.**
4) Ff. 131a-155a: **Additional commentary on the Anaphoras** *(Śer'ata qeddāsē,* f. 131a; history of the Mass, *Tārik za-qeddāsē* f. 131b; history of the individual anaphoras, f. 134b (?), additional *śerēat*, f. 153a).
5) Ff. 155a-157b: **Additional Bāḥra ḥassāb.**
6) Ff. 158a-161a: **Genealogy from Adam, the first man, to Emperor Menelik (1865-1913).**
7) F. 161a: **The names of the Four Living Creatures and their meaning.**
8) F. 161ab: **On the Tabernacle [Dabtarā Orit].**
9) Ff. 162a-163b: **Additional Bāḥra ḥassāb.**
10) F. 163ab: **The nine types of woods on which Our Lord was crucified.**
11) F. 163b: **On the creation, Sena feṭrat.**
12) F. 163b: **Additional commentary on the Śer' ata qeddāsē.**
13) Ff. 163b-164a: **Table blessing, Sa' alnāka.**
14) Ff. 164a-165b: **Eucharistic hymn, Māḫebara me'emanān**, completed in a different hand.
15) F. 45b: **Benediction, Ṣaggā za-Ab.**
16) F. 166a: **Notes on how to perform the Mass.**
17) F. 166a: **Prayer for the consecration of the tābot**, "obtained from Abbā Mātēwos" (metropolitan 1889- 1926), dated 1920 E.C. (= 1927/8 A.D.)
18) F. 166b: **Śer' at for baptizing children.**
19) F. 166b: **Additional Śer' ata Bēta Krestiyān for the Mass**, dated 1919 E.C (1926/27 A.D.).
20) F. 167ab: **Additional Bāḥra ḥassāb.**
21) Ff. 167b-168a: **Notes of commentary on Kidān za-nagh.**

All in Amharic.

Varia: (1) history of Yārēd the musician, f. 12a; (2) loan words in the *deggʷā*, f. 12a; (3) on the times for celebrating Mass, f. 12a; (4) notes of commentary on the Anaphora of Our Lady Mary by Cyriacus, 12b; (5) notes on *Śer'ata Bēta Krestiyān*, f. 122a.

All notes are in Amharic.

Diagram for the fraction of the Eucharistic bread, f. 52b.

Stamp of *Nebura 'ed* Makʷriyā Abbeyya Hoy, f. 11b.

Ff. 128a-140b, 142b, 144b, 166a-168a, and all the notes and commentaries are very difficult to read.

– 20th cent.

EMML Pr. No. 4400

Private Library of *Qēs* Yamāna, Ankobarr (Dabra Berhān), Shoa

1) Ff. 5a-140b: **Homiliary of the Life-giver [Dersāna Māḫeyawi]**, ascribed to the three virgins Birgitta, Mechtilde and Elizabeth of Schönau, concluded with hymns, EMML 1113; 3731; 3816 (introduction, f. 5a; [*Compline*/Monday], f. 6b; *Nocturn*/Tuesday, f. 26b; *Matins*/Wednesday, f. 45b; *Tierce*/Thursday, f. 63a; *Sext*/Friday, f. 85a; *None*/Saturday, f. 105b; *Vespers*/Sunday, f. 126b;

hymns to the Trinity, *Ameḥazzenakkemu*, f. 187b, to Jesus Christ, *O-za-faṣṣamka*, f. 138a; *Sebḥat laka, Amlākiya*, f. 140a).

2) Ff. 145a-154a: **Image [Malkeʿ] of the Savior of the World**, Chaîne no. 164.
3) Ff 154b-162b: **Image [Malkeʿ] of the Savior of the World**, Chaîne no. 339.

Varia: (1) list of donors, with the church articles (including manuscripts) which they donated, f. 2a; (2) Jn. 1, 36, f. 3b; (3) inventory of church articles (including manuscripts), donated by individuals to (the church of) Kārrā Magan Śellāsē, f. 163a.

Miniature: (1) crucifixion, f. 143a.

Decorative designs, ff. 5a, 26b, 45b, 63a, 85a, 105b and 126b.

Stamps of Ṣegē and *Qañňāzmāč Ṣegē*, ff. 4b, 26a and 140a.

Copied for Ṣegē Māryām, ff. 140a, 162b and *passim* (ff. 5a-140b by Gabra Egzi'abḥēr, f. 84b).

– 20th cent.

EMML Pr. No. 4401

Private library of *Qēs* Walda Ṣādeq, Dabra Berhān, Shoa

Ff. 6a-113b: **Psalter [Dāwit]** (Psalms, f. 6a; 15 biblical canticles, f. 84a; Song of Songs, f. 92b; Praises of Mary [*Weddāsē Māryām*], f. 98b; Gate of Light [*Anqaṣa Berhān*], f. 104a; Image of the Praises of Mary [*Malkeʿa Weddāsē*], Chaîne no. 398, f. 107b; Image of the Gate of Light [*Malkeʿa Anqaṣa Berhān*], Chaîne no. 241, f. 112a).

Varia: (1) the beginning of the image [*malkeʿ*] of Jesus, Chaîne no. 123, in a crude hand in pencil, f. 1a; (2) the beginning of the hymn, *Temeherta Salāmena* (see below), f. 1b; (3) land transaction by purchase, f. 2a; (4) hymn to Mary for the hours, *Temeherta Salāmena*, ff. 2b-4b; (5) laymen's prayer, f. 5a; (6) excerpt of five line of the *Ziq*(?), f. 5b; (7) *Bāḥra ḥassāb*, ff. 113b-115a; (8) the lucky and unlucky days of the year [*Ṣeneʿt wa-ṣenṣent*], f. 115a; (9) calendar of saints, unfinished, f. 115a.

Crude decorative design, f. 5a.

Note of ownership by *Qēs* Walda Ṣādeq, f. 2a.

– 20th cent.

EMML Pr. No. 4402

Church of Wāššā Gabreʾēl, Ankobarr, Shoa

Ff. 3a-44b: **Twenty-nine miracles of Mary.**

Varia: (1) what seems to be *asmāt* prayer against enemy, erased, f. 1b.

Not well preserved.

– 18th/19th cent.

EMML Pr. No. 4403

Private library of *Dabtarā* Gorfu, Dabra Berhān, Shoa

Ff. 5a-44a: **Mawāśeʿt.**

Varia: (1) *asmāt* prayer, the purpose of which is not clear, f. 44a.

Note of ownership by *Dabtarā* G^{w}arfu.

– 19th cent.

EMML Pr. No. 4404

Private library of *Qēs* Mammo (Wasanē), Ankobarr, Shoa

Ff. 3a-67b: **Pillars of Mystery [A‘emāda Mesṭir]**, in Amharic (introduction f. 3a; Mystery of the Trinity, f. 6b, Incarnation, f. 13a, unction (!), [*Məsṭira qeb‘at*], f. 25a, baptism of Our Lord, f. 27b, Christian baptism, f. 33b, baptism for the heathens [*ṭemqata Aramāweyān*], f. 35a, Eucharist, f. 38b, Resurrection of Our Lord, f. 44b, general Resurrection, f. 53b).
Varia: (1) the Ethiopic alphabet from *ḥā* to *ro*, f. 1a; (2) unintelligible sentences in a crude hand, f. 67b-68a.
Copied by Afa Warq Ḫayla Śellāśē, f. 67b.
– 20th cent.

EMML Pr. No. 4405

Private library of *Qēs* Berhānē (Bafaqādu), Ankobarr, Shoa

Ff. 2a-132a: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 112a; Song of Songs, f. 123a; Praises of Mary [*Weddāsē Māryām*], f. 126b; Gate of Light [*Anqaṣa Berhān*], f. 130).
Varia: (1) birth record, f. 1b; (2) versicles from the Psalms, f. 132b.
Crude decorative designs, ff. 2a, 8b, 15b, 23b, 32b, 39b, 45b, 53b, 62b, 69b, 74a, 84b, 96b, 99a, 105a, 122a and 123a.
Copied crudely by *Mamher* Faṣṣām(ē) Ṭebab, f. 126b.
– 19th cent.

EMML Pr. No. 4406

Private library of *Qēs* Tagañña Taklu, Ankobarr, Shoa

Ff. 3a-65a **Horologium for the night hours [Sa‘atāt za-lēlit]**, ascribed to Abbā Giyorgis (scriptural reading, ff. 51a-65a).
Varia: (1) *asmāt* prayer to protect domestic animal against wild animals and robbers, f. 2a; (2) a rhyming hymn dealing with the Eucharist, *Yewarred Manfas Qeddus ba-lā‘ela ḫebestu wa-waynu/ wa-ba-lā‘ela qeddest Bēta Krestiyānu/--*), ff. 65a-66b; (3) hymn to Mary, Chaîne no. 95, f. 66b; (4) greeting to Anne and Joachim, *Salā[m], salām la-malke’a Ḥannā wa-Iyyāqēm*, ff. 66b-67a; (5) hymn to Mary as prayer for King Śāhla Māryām [= Menelik 1865-1899-1913], *Tamāḫeẓanna, Dengel, śegaki neṣuḥa*, f. 67ab; (6) hymn to the saints of the day, as prayer for King Śāhla Māryām (see varia 5 above), f. 67b.
Note of ownership by *Qēs* Tagañña Taklu, ff. 1a and 68a, and Takla Mikā’ēl, ff. 2a and 68b, and Negātu Takla Mikā’ēl, f. 68a.
– 19th cent.

EMML Pr. No. 4407

Church of D^{w}āy Mikā’ēl, Ankobarr, Shoa

1) Ff. 1b-5a: **Image [Malke‘] of John the Baptist**, Chaîne no. 279, copied later.
2) Ff. 6a-32b: **Abbreviated Nagś hymns** ascribed to Zar’a Yā‘eqob (*Ḫedār*, f. 6a; *Tāḫśāś*, f. 9b; *Ṭerr* [Ms, *Ṭeqemt*], f. 12a; *Yakkātit*, f. 14a; *Maggābit*, f. 15a; *Miyāzyā*, f. 16a; *Genbot*, f. 18b; *Sanē*, f. 20b; *Ḥamlē*, f. 21b; *Naḥsē*, f. 23a; *Ṗāg^{w}mēn*, f. 25b; *Maskaram*, f. 26a; *Ṭeqemt* [Ms, *Ḫedār*], f. 29a;

EMML Pr. No. 4407

Church of Dʷāy Mikā'ēl, Ankobarr, Shoa

1) Ff. 1b-5a: **Image [Malkeʿ] of John the Baptist**, Chaîne no. 279, copied later.
2) Ff. 6a-32b: **Abbreviated Nagś hymns** ascribed to Zar'a Yā'eqob (*Ḫedār*, f. 6a; *Tāḫśāś*, f. 9b; *Ṭerr* [Ms, *Ṭeqemt*], f. 12a; *Yakkātit*, f. 14a; *Maggābit*, f. 15a; *Miyāzyā*, f. 16a; *Genbot*, f. 18b; *Sanē*, f. 20b; *Ḥamlē*, f. 21b; *Naḥsē*, f. 23a; *Ṗāgʷmēn*, f. 25b; *Maskaram*, f. 26a; *Ṭeqemt* [Ms, *Ḫedār*], f. 29a; supplementary hymns, *Salām lakemu, māḫebara Ab...*, f. 30a, *Egzi' o maḥaranna, Egzi' o maḥakanna...*, f. 31b).

Varia: (1) greeting to the Archangels Gabriel and Michael, in pencil in a crude hand, f. 33b.
Crude decorative design, f. 6a.
Note of donation by Walatta Iyyasus, f. 32b.
Note of ownership by Dabra Dawāy [= Church of Dʷāy Mikā'ēl], ff. 32b and 34a.
– 19th cent.

EMML Pr. No. 4408

Private library of *Qēs* Yamāna, Dabra Berhān, Shoa

1) Ff. 5a-12a: **The Mystagogia [Temeherta ḫebu'āt]**.
2) Ff. 12a-13a: **Asmāt prayer of the Dersāna Mikā'ēl**.
3) Ff. 13b-23b: **Ṣalota Kidān (za-nagh)**.
4) Ff. 23b-34b: **Anaphora of Our Lord Jesus Christ**.
5) Ff. 35a-39b: **Egzi'abḥer za-berhānāt**, Chaîne no. 363.
6) Ff. 39b-44b: **Ba'enta qeddesāt salāmāwit**, MQ, pp. 26-29, par. 62-98.
7) Ff. 45a-48a: **Absolution of the Son [Feṭḥat za-Wald]**.
8) Ff. 48b-73b: **Anaphora of Our Lady Mary by Cyriacus of Behensā**.
9) Ff. 74a-119b: **Canticle of the Flower [Māḫelēta Ṣegē]**.
10) Ff. 110a-123b: **Lamentation of the Virgin [Saqoqāwa Dengel]**.
11) Ff. 125a-138a: **Image [Malkeʿ] of Mary**, Chaîne no. 172/220.
12) Ff. 138a-151a: **Image [Malkeʿ] of Takla Hāymānot**, Chaîne no. 211.
13) Ff. 151a-163a: **Image [Malkeʿ] of Jesus Christ**, Chaîne no. 123.
14) Ff. 165a-172: **Hymn to Christ based on his miracles in the Gospels** (cf. *Ṭabiba-ṭabibān*).
    (Ba-sema Ab ... Ba-zamana Astamḥero.
    Ḫaba ḫāyla qāl yemrāh lessāneya kokaba a' mero ṣedul/za-fenota ledateka marḥomu la-Sab' a Sagal/ Kama enbeb ḥeqqa em-za-zakkara (sic) ba-Wangēl/wa-enger mankerātika za-gabarkomu ba-ḫayl/Arte' lita fenota za-qal/Soba semaka Iyyāsu westa gaṣṣa makān za-aṭaqa/Ba-māya Yordānos Krestos soba taṭamqa/...)
15) F. 172ab: **Asmāt prayer ascribed to the Archangel Gabriel, Dersāna Gabre'ēl**.
    (... Aṭmāsor, agmāsor, awin, gādin ...)
16) F. 173ab: **Asmāt prayer ascribed to the Archangel Raphael, Dersāna Rufā'ēl**.
    (... Berhānā' ēl mabre' ēl, kestenā' ēl, ...)

Varia: (1) *asmāt* prayer against poison, f. 4a.
Holy pictures: (1) the Archangel Michael "Patron et Gardien de la France. Prince des Milices célestes, priez pour nous", f. 2b; (2) Jesus holding a shining heart, "SACRÉ COEUR DE JESUS, Ayez pitie de nous!", f. 3a.

Stamp of Ṣegē, ff. 4a, 48a, 73b and 163a.
Stamp of *Qañña̅zmač* Ṣegē, ff. 4a and 123b.
Copied by Śāhla Giyorgis for (*Qañña̅zmāč*) Ṣegē Māryām, f. 163a.
Note of ownership by *Qēs* Yamāna, f. 1a.
– 20th cent.

EMML Pr. No. 4409

Private Library of *Qēs* Ǧamānah (Warqē), Ankobarr, Shoa

Ff. 1a-100a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 75a; Song of Songs, f. 84a; Praises of Mary [*Weddāsē Māryām*], f. 89a; Gate of Light [*Anqaṣa Berhān*], f. 97a).
F. 101a illegible.
Copied for Habla Nēwos, f. 100a and 100b.
Note of ownership by *Qēs* Ǧamānah Warqē, f. 1a.
Stained with water.
– 19th cent.

EMML Pr. No. 4410

Private library of *Qēs* Gazmu, Ankobarr, Shoa

Ff. 2a-142b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 115a; Song of Songs, f. 124b; Praises of Mary [*Weddāsē Māryām*], f. 130a; Gate of Light [*Anqaṣa Berhān*], f. 137b).
Varia: (1) table blessing, *Sa' alnāka*, f. 139ab; (2) ritual for reconsecration of a *tābot*, *soba lakafo la-tābot za-imaftew*, f. 140a; (3) the Gospels on the feeding of the five thousand, f. 140b, the washing of the feet, f. 140b, the crowing of the cock, ff. 140b and 144a; (4) land transaction, f. 141a; (5) genealogy of *Rās* Makʷannen, Dāñña̅ččaw and Gabra Maḫen, f. 143a; (6) land transaction, f. 143b; (7) *asmāt* prayer for revelation, f. 144a; (8) medicine against impotency, f. 144b; (9) *asmāt* prayer to prevent a lover approaching a woman, f. 144a; (10) medicine for an unspecified illness, f. 144b; (11) *asmāt* prayer to protect domestic animals from wild animals, f. 145a; (12) different medicines for different purposes, poorly legible, f. 145b.
Crude decorative designs, ff. 2a, 42b, 81b, 115a and 13a.
F. 146a scrawls.
F. 146b poorly legible.
Note of ownership by *Qēs* Gazmu, f. 1a.
– 19th cent.

EMML Pr No. 4411

Private library of *Qēs* Gazmu, Ankobarr, Shoa

1) Ff. 3a-12: **Zemmārē**, an excerpt.
2) F. 13a-64b: **Mawāse't.**
Varia: (1) supplementary chant, ff. 1b-2a.
Note of ownership by *Qēs* Gazmu, f. 1a.
Copied crudely on crude parchment, poorly legible.
– 20th cent.

EMML Pr. No. 4412

Private library of *Qēs* Yamāna, Dabra Berhān, Shoa

1) Ff. 2a-11a: **Image [Malkeʿ] of Mary**, Chaîne no. 172/220.
2) Ff. 11a-20a: **Image [Malkeʿ] of Jesus Christ**, Chaîne no. 123.
3) Ff. 20a-24a: **Image of the Icon of Mary [Malkeʿa Śeʿel]**, Chaîne no. 368.
4) Ff. 24a-31a: **Image of the Savior of the World [Malkeʿa Madḫānē ʿĀlam]**, Chaîne no. 164.
5) Ff. 31a-33a: **Hymn to Mary, Yewēddesewwā**, Chaîne no. 388.
6) Ff. 33b-40b: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
7) Ff. 41a-43b: **Three miracles of Mary**.

Varia: (1) *asmāt* prayer against snake bite, f. 44a; (2) *asmāt* prayer against excessive spittle, f. 44a.

F. 1b: The name of Egzi' Ḥarayā and of her son Ḫāyla Māryām.

Ff. 2a-33a copied by Baḫāyla Krestos (for Walda Dāwit), f. 33a, and ff. 33b-40b by Kidāna Māryām, f. 40b.

– 19th cent.

EMML Pr. No. 4413

Private library of *Qēs* Mammo, Ankobarr, Shoa

1) Ff. 3a-6b: **A Story of the Trinity [Zēnā nagaromu]**, EMML 1170-2.
2) Ff. 7a-66a: **Sword of the Trinity [Sayfa Śellāśē]**, EMML 1170-3.
(Monday, f. 7a; Tuesday, f. 22b; Wednesday, f. 29a; Thursday, f. 36a; Friday, f. 44a; Saturday, f. 54a; Sunday, f. 60b).
3) Ff. 66b-78b: **Image [Malkeʿ] of the Trinity**, Chaîne no. 20.
4) Ff. 83a-105b: **Canticle of the Flower [Māḫelēta Ṣegē]**, EMML 1170-4; 1312-2, in a different hand.

Varia: (1) letter of greeting in a crude hand in pencil, f. 1a; (2) death record, f. 1b; (3) prayer to the Trinity in a crude hand and in a crude Geʿez, ff. 1b-2a; (4) introduction to the copying of the *Sayfa Śellāśē*, see the first entry above, in a crude hand and in a crude Geʿez, f. 2b; (5) laymen's prayer, in Amharic, f. 79ab; (6) calendar of the saints for the year, ff. 80a-81b; (7) the lucky and unlucky days of the year [*Ṣeneʿt wa-ṣenṣent*], ff. 81b-82a; (8) medicine for an unstated purpose, f. 82a; (9) prayer for forgiveness in a crude Amharic, f. 106a; (10) *asmāt* prayer for painless birth of a child, f. 106b; (11) thanksgiving for finishing reading the *Māḫelēta Ṣegē*, see the fourth entry, in a crude hand, ff. 106a-107a.

Note of ownership by *Qēs* Māmmo, f. 1a.

– 20th cent.

EMML Pr. No. 4414

Private library of Yamāna, Ankobarr (Dabra Berhān), Shoa

Ff. 2a-166a: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 123b; Song of Songs, f. 136a; Praises of Mary [*Weddāsē Māryām*], f. 144a; Gate of Light [*Anqaṣa Berhān*], f. 159b).

– 19th cent.

EMML Pr. No. 4415

Private library of Waldu Azzarrafañ̃, Ankobarr, Shoa

Ff. 1a-96b, 104ab, 97a-102b, 143ab, 103a-142b, 146ab, 145ab, 147a-181a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, ff. 136-142b, 146ab, 145ab and 147a-152b; Song of Songs, f. 153a; Praises of Mary [*Weddāsē Māryām*] beginning with Sunday, f. 162a; Gate of Light [*Anqaṣa Berhān*], f. 175a).
Varia: (1) *Ṣalota kidān za-nagh*, ff. 181b-185a; (2) Eucharistic prayer, unidentified (*Tazakkar, Egzi'o, za-nābawwe' laka ba-zātti 'elat maśwā'ta wa-q"erbāna wa-akk"atēta la-semeka qeddus, zanta 'abiyya kefla za-wahabkanna negbar śannāya la-'ebaya ḫayleka* ...), ff. 185b-187a; (3) supplication about the dead, in a crude hand, ff. 187b-188a; (4) *asmāt* prayer, the purpose of which is not stated, f. 188a; (5) eucharistic prayer, *Ḥaddāfē nafs*, insufficiently legible, f. 188ab.
Decorative designs, excluding the smaller ones, ff. 1a, 8b, 16b, 25b, 36b, 45b, 62b, 75b, 85a, 91a, 104a, 121b, 128b, 136a, 153a, 162a, 163b, 165a, 169a, 172a, 174a and 175a.
– 15th cent.

EMML Pr. No. 4416

Private library of *Qēs* Mangašā, Ankobarr, Shoa

Ff. 3a-43b: **Catholic Epistles**.
(1) Ff. 3a-12b: I Peter.
(2) Ff. 12b-21a: II Peter.
(3) Ff. 21a-32b: I John.
(4) Ff. 33a-34a: II John.
(5) F. 34ab: III John.
(6) Ff. 34b-41a: James.
(7) Ff. 41a-43b: Jude.
Copied crudely by Sayfa Mikā'ēl, f. 43b.
– 19th/20th cent.

EMML Pr. No. 4417

Private property of *Qēs* Eṣṭifānos Ḫāylē, Ankobarr, Shoa

Ff. 3a-107b: **Horologium of the Night Hours [Sa'atāt za-lēlit]**, copied in a crude hand.
Varia: (1) the beginning of the Praises of Mary [*Weddāsē Māryām*], in a very crude hand, f. 1a; (2) a few lines copied from f. 2a in a very crude hand, f. 1b; (3) hymns from the *Sa'atāt*, f. 2ab; (4) scriptural reading, f. 108a.
Decorative design, f. 3a.
Note of ownership by *Qēs* Eṣṭifānos Ḫāylē, f. 1a.
– 19th/20th cent.

EMML Pr. No. 4418

Private library of Ǧamānah Taklē, Ankobarr, Shoa

1) Ff. 2a-6b: **Image [Malke'] of John the Baptist**, Chaîne no. 279.
2) Ff. 7a-15b: **Image of the Praises of Mary [Malke'a Weddāsē]**, Chaîne no. 398.

3) Ff. 16a-17b: **Image of the Gate of Light [Malkeʿa Anqaṣa Berhān]**, Chaîne no. 241.
4) Ff. 18a-21a: **Image [Malkeʿ] of Gabra Manfas Qeddus**, Chaîne no. 196.
5) Ff. 21a-24a: **Image of Mary/Ēdom [Malkeʿa Ēdom]**, Chaîne no. 221.
6) F. 24a-28b: **Prayer to Mary, Eqabenni.**
(Ba-sema Ab ... O-Egze' eteya Māryām, esma kebert em-kʷellu feṭur ba-samāy wa-ba-medr albo za-yekabber enennēki ...)
7) Ff. 30a-71a: **Asmāt prayer called the Disciples, Arde't**, Conti Rossini, "Notice", no. 39 (I), E. Littmann, "*Arde'et*, The Magic Book of the Disciples", *Journal of the American Oriental Society*, vol. 25 (1904), pp. 1-48.
(Ba-sema Ab ... Nagar za-Ⱁ wa-Ⱬ Arde't, Magrarē ẓar, madḫānita nafs wa-śegā, madḫānita ḥeywat za-nagaromu Egzi' I" la-Ardā' ihu ba-za-tedehḫenu em-ḫaṭi' at ...)
Arranged for the days of the week, Monday, f. 30a; Tuesday, f. 35b; Wednesday, f. 39a; Thursday, f. 45b; Friday, f. 48a; Saturday, f. 54a; Sunday, f. 62b.

Copied crudely for Walda Ḥannā, f. 6b and *passim*.
Note of ownership by Ǧamānah Taklē, f. 1a.
– 19th cent.

EMML Pr. No. 4419

Private library of *Qēs* Yamāna, Dabra Berhān, Shoa

1) Ff. 3ab, 5ab, 4ab, 6a-12b: **Prayer to the Trinity, Tamāḫeẓanku.**
2) Ff. 3a-54a: **Sword of the Trinity [Sayfa Śellāśē]** (Monday, f. 3a; Tuesday, f. 19a; Wednesday, f. 26a; Thursday, f. 31a; Friday, f. 37b; Saturday, f. 44b; Sunday, f. 50a).
3) Ff. 55a-62b. **Seven miracles of the Trinity**, one for each day of the week.
4) Ff. 62b-63b: **Greeting to the Guardian Angel**, Chaîne no. 39.
5) Ff. 64a-73b: **Image [Malkeʿ] of St. George**, Chaîne no. 147, for 23 *Miyāzyā*
6) Ff. 74a-83a: **Image [Malkeʿ] of St. George**, Chaîne no. 194, for 18 *Ṭerr.*
7) Ff. 84a-8b: **Image [Malkeʿ] of St. George**, for 7 *Ḫedār.*
(Bezḫā weddāsēka zalfa soba tefaqqed nafseya / ba-ḥegga śegā wa-dam yedakkemanni ḫayleya/ ... Salām la-zekra semeka enta yaʿāwwedo maʿazāl ...)
8) Ff. 89a-96a: **Image [Malkeʿ] of St. George**, Chaîne no. 208, for 10 *Maskaram* (his nativity, f. 88b).
9) Ff. 97a-100a: **Image [Malkeʿ] of St. George**, Chaîne no. 138.
10) F. 100b: **Hymn to St. George, O-feṭuna radeʿēt**, in a different hand.
11) Ff. 101a-103a: **Greeting [Salām] to St. George**, Chaîne no. 83.

Varia: (1) what seems to be an excerpt from a *malkeʿ*, insufficiently legible (*ba-te' eza[ ]maka aḥattē iteṣaq em-are' esta wangēl maṣeḥaf* ...), f. 1a; (2) the beginning of *Māḫelēta Ṣegē*, ff. 1b-2b; (3) *asmāt* prayer to protect animals from wild animals and robbers, f. 2b; (4) calendar of the Apostles and Evangelists, f. 54b; (5) the beginning of the Coptic horologium, f. 103b.

Decorative designs, f. 3a, 13a, 64a, 74a, 84a and 89a.
– 19th cent.

EMML Pr. No. 4420

Private library of Ǧamānah Taklē, Ankobarr, Shoa

1) Ff. 5a-9b: **A Story of the Trinity [Zēnā nagaromu]**, EMML 1170-2.
2) Ff. 11a-63a: **Sword of the Trinity [Sayfa Śellāsē]** (Monday, f. 11a; Tuesday, f. 19b; Wednesday, f. 28a; Thursday, f. 35a; Friday, f. 44a; Saturday, f. 49b; Sunday, f. 55b).
3) Ff. 63a-64a: **One miracle of the Trinity.**

4) Ff. 65a-69b: **Prayer to the Trinity**, similiar to (but not the same as) the Friday prayer of the *Sayfa Śellāśē, Ay lessān wa-ay kanāfer.*
5) Ff. 69b-75a: **Litanical prayer to God, Sebḥat.**
(Sebḥat la-Eg" za-iyyor manbaru, sebḥat la-Eg" za-sānēr maqdasu, sebḥat la-Eg" ṣerḥa aryām māḫedaru ...).
6) Ff. 77a-90a: **Image [Malkeʿ] to the Trinity**, Chaine no. 20.
7) Ff. 93a-98b: **The prayer Egziʾabher za-berhānāt** of the *Maṣeḥafa Kidān*, used as *asmāt* prayer against Bāryā and Lēgēwon.
(... wa-ba-sema ziʾ aka qeddus wa-ba-sema fequr waldeka I" K" wa-ba-sema Manfas Qeddus Ṗarāqliṭos za-waṣʾ a ...), f. 9ba.
8) Ff. 99a-103b: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
9) Ff. 104a-107a: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246.

Varia: (1) the beginning of the Book of Confession [*Maṣeḥafa nuzāzē*] ff. 1b-2a; (2) *asmāt* prayer against snake bite, ff. 3a-4a.

Ff. 5a-9b copied for Warqnah (f. 9b); ff. 11a-64a copied by Walda Aragāy for Warqnah and Gabra Wald (f. 64a); ff. 65a-90a copied by Newāya Māryām (f. 90a and *passim*)

– 19th-20th cent.

EMML Pr. No. 4421

Private library of Takla Śellāsē (Mankulleh), Dabra Berhān, Shoa

Ff. 4a-211b: **Mazmur.**
(1) Ff. 4a-99b: *Mazmur* chants, *AṢZ*, pp. 375-398.
(2) Ff. 100a-211b: *ʿEzl* chants.
(ʿEzl za-Yoḥannes, metrata reʾ esu. Wa-samiʿo Ḥannes (sic) megbāro la-Iyyasus baʾ bēta moqeḥ laʾ aka ḫabēhu enza yebl, antanu za-temaṣṣeʾ ...)
(3) Ff. 212a-211b: *Anqaṣa hāllētā.*

Copied carefully and clearly, with musical notation.

Note of ownership by Takla Śellāśē Mānekkuleh, f. 1a.

– 20th cent.

EMML Pr. No. 4422

Private library of *Qēs* Berhānē, Ankobarr, Shoa

Ff. 2a-90b: **Horologium for the night hours [Saʿatāt za-lēlit]** (includes introductory rite to the reading of the miracles of Mary [*Maṣeḥafa Śerʿat*], f. 68a; three miracles of Mary, f. 74a; Absolution of the Son [*Feṭḥat za-Wald*], f. 76b; supplication *Baʾ enta qeddesāt samāyāwit*, f. 78b; supplications *Za-yenaggeś*, in a different hand, f. 81b).

Varia: (1) prayer for forgiveness for omitting inadvertently words from the scripture, poorly legible, f. 1b.

Copied by (and for) Ṣenfa Masqal, f. 75a.

– 1755-1769 (reign of Iyyoʾas), f. 87b.

EMML Pr. 4423

Private library of *Qēs* Tagañn, Ankobarr, Shoa

1) Ff. 3a-18b, 21ab, and 19a-50a: **School chants [Ya-qāl temehert]** (*Arbāʿt*, 3a; *Aryām*, f. 6b; *Śalast*, f. 11a; *Anqaṣa hāllētā*, f. 19b; Praises of Mary [*Weddāsē Māryām*], in a different hand, f. 26a).

2) Ff. 51a-58a: **Fragment of degg^{w}ā.**
Varia: (1) fragment of *degg^{w}ā*, ff. 1b-2b.
Decorative designs, ff. 2b, 3a and 58b.
Darkened.
Note of ownership by *Qēs* Tagañň, f. 1a.
– 18th cent.

EMML Pr. No. 4424

Private Library of *Qēs* Gazmu, Ankobarr, Shoa

Ff. 3a-87a: **Gospel of John.**
Note of ownership by *Qēs* Gazmu, f. 3a.
F. 87ab erased.
– 19th cent.

EMML Pr. No. 4425

Private library of *Qēs* Gazmu, Ankobarr, Shoa

Ff. 11a-92b: **Horologium for the night hours [Sa`atāt za-lēlit]** (includes Image of the Praises of Mary [*Malke'a Weddāsē*], f. 70b; and Image of the Gate of Light [*Malke'a Anqaṣa Berhān*], f. 92a).
Varia: (1) greeting [*salām*] to the teaching mouth of Takla Hāymānot, admonishing the clergy not to indulge in (alcoholic) drink, f. 1a; (2) Amharic note reminding Ato Endašāw to use the greeting in varia (1) in admonishing the clergy, f. 1a; (3) pen trials, ff. 1b and 2a; (4) supplementary hymns, ff. 3a-9b; (4) calendar for the Apostles and Evangelists, and some other feasts, f. 10ab.
Copied in different hands.
– 19th cent.

HMML Pr. No. 4426

Private library of *Qēs* Damessē, Ankobarr, Shoa

1) Ff. 3a-26b: **Anaphora of Our Lady Mary by Cyriacus of Behensā.**
2) Ff. 27a-88b: **Horologium for the night hours [Sa`atāt za-lēlit].**
Varia: (1) *asmāt* prayer to protect domestic animals against wild animals and robbers, f. 1b; (2) *asmāt* prayer for dream to know the future, f. 2ab; (3) what seems to be list of children of a family, f. 26b.
Copied in a crude hand, darkened and stained with water.
– 19th cent.

EMML Pr. No. 4427

Private library of *Qēs* Māmmo, Ankobarr, Shoa

Ff. 3a-78a: **School chants** (Praises of Mary [*Weddāsē Māryām*], f. 3a; Gate of Light [*Anqaṣa Berhān*], f. 29a; *Arbā't*, f. 39b; *Śalast*, f. 46b; *Aryām*, f. 65b).
Varia: (1) supplementary chants (*Śalast*), ff. 1b-2a.
Copied crudely.
– 19th cent.

EMML Pr. No. 4428

Private library of *Qēs* Māmmo, Ankobarr, Shoa

1) Ff. 5a-12a: **Ṣalota Kidān za-nagh**, *MQ*, pp. 256-262.
2) Ff. 12a-16b: **The prayer Ba'enta qeddesāt Salāmawit**, *MQ*, pp. 26-29.
3) Ff. 16b-26a: **Anaphora of Our Lord Jesus Christ.**
4) Ff. 26a-32b: **The prayer Egzi'abḥēr za-berhānāt.**
5) Ff. 32b-39a: **The Mystagogia [Temeherta ḫebu'āt].**
6) Ff. 43a-107a: **Asmāt prayers for the days of the week**, EMML 1328-6 (Monday, f. 43a; Tuesday: Melchisedec, f. 52a, prayer of mercy, f. 56b, prayer for keeping Satan away, f. 58b, "Christ, have mercy upon me", f. 59a; Wednesday, f. 60a; Thursday, 66b; Friday, f. 79a; Saturday, f. 87b; Sunday: Prayer of Hananiah, Azariah and Mishael, f. 98a, Prayer of St. Andrew, f. 103a).
7) Ff. 108a-158b: **A collection of asmāt prayer against charm [Mafteḥē śerāy], for the days of the week.**
   (1) Ff. 108a-117a: Monday (not indicated).
   (Ba-sema Ab ... Ṣalot ba'enta mafteḥē śerāy, menmeḥo (seven times) fetāḥ kamho ⁊ gizē fetāḥ, ḥoḥam ...), f. 108a.
   (Ba-sema Ab ... es-salām rabbi ⁊ fe rabbim ...), f. 115a.
   (2) Ff. 117a-123a: Tuesday.
   (... Ṣalot ba'enta mafteḥē śerāy wa-kin yoftā(f. 117b)ḥē ⅀ śerāya be'esē wa-be'esit ...), f. 117a.
   (Ṣalot ba'enta śerāya kin wa-kāhen, fetāḥ yoftāḥē ⅀ garifon ⅀ garihon ⅀ ...), f. 120b.
   (... bašimāns sefḥazer wa-zarzer sa'ār wa-manzer ...), f. 121b.
   (3) Ff. 123a-130b: Wednesday.
   (... Ṣalot ba'enta mafteḥē śerāy wa-bāryā (f. 123b) za-dargo wa-gʷarftē ...), f. 123a.
   (... es-salām abğallāhu amēklāhu mʷā'ēl ...), f. 128a.
   (Ṣalot ba'enta mafteḥē śerāy za-derago (sic) bāryā wa-tayāyāž wa-ṣelā wagi aklačān bağan čabā'ēl ...), f. 128b.
   (Ṣalot ba'enta mafteḥē śerāy za-dergo bāryā za-dagāmi Eslām wa-Krestiyān wa-ṣelā wagi wa-Ǧağabāğa wa-Ǧarman Falāšā wa-Turk wa-Figēn, ağabāğā ačan ...), f. 130a.
   (4) Ff. 130b-137b: Thursday.
   (Ba-sema Ab ... ağağ mağu'ēl aštāre'ēl ḫʷā'ēl pāhē kʷākʷāhēl ...), f. 130b.
   (... Ṣalot ba'enta bāryā wa-lēgēwon ba-za-tetmēssalu ba-der[q?] wa-tayāž...), f. 136b.
   (5) Ff. 137b-143b: Friday.
   (... Yoftāḥē ⅀ fe. denṭe'ēl kefetnā'ēl ⅀ ya'agter ša'ar wa-manzer maḥaw ...), f. 137b.
   (... besmu la'ab wa-la-'ebn wa-'erruq (sic, ḥe, confused with *qe) elqads, ilāh*^{en} *wāhed. Salām la-se'erta re'eseka za-semur abqʷālu/sādor wa-ṣeḥuf (sic* for *wa-ṣefuq) ṭeqqa la-arza libānos amsāla qʷaṣlu/...),* f. 140b.
   (6) Ff. 144a-151b: Saturday.
   (Ba-sema Ab ... ba-qayyeh wa-ba-ṭequr asmāta mafteḥē śerāy garifon, garifon ...), f. 144a.
   (Ba-sema Ab ... albo bā'd amlāk za-enbalēka emun qāleka fadfāda ba-waltā madḫaniteka kallelanni ...), f. 146b.
   (Ba-sema Ab ... Alēf ša'ağ fe. albo ḫēr...), f. 147a.
   (Ṣalot ba'enta mafteḥē śerāy wa-algum wa-eğğa sab' abi ... (f. 149a) ... Ba-sema Ab ... em-kʷellu tagbāra sab' wa-em-kʷellu 'āqqābeyāna śerāy ...), f. 148b.
   (Ba-sema Ab ... bāḥr akʷnāšer, la-emma wadqa hafrata śegāya ba-eğğa šab (sic) ...), f. 150a.
   (7) Ff. 151b-158b: Sunday.
   (... Ṣalot ba'enta mafteḥē śerāy Amhara wa-Krestiyān yetfatāh serā (sic) Gāllā wa-Šānqellā, yetfatāḥ śe. Qemānt wa-Falāšā, yet. se. Figan wa-Balaw, yet. śe. Agaw wa-Eslām, yet. śe. Ǧarman wa-mā[r]taññā ...), f. 151b.

(Ba' enta mafteḥē śerāy za-rababomu la-agānent ba-te' ezāza Eg" yebē šamdān ašmādān ...), f. 153a.
(... ba-qayyeḥ wa-ba-ṭequr sera ṭamṭimomu fe. qeb'ā dagimomu fe. ...), f. 153b.
(... Ṣalot ba-(f. 154b)enta mafteḥē śerāy, yoftāḥē ⅄ fe. denṭe' ēl ⅄ keftenā' ēl ⅄ fe. ...), f. 154a.
(Ba-sema Ab ... basmu la-ab wa-la-'ebn wa-'erruq (sic) el qads ilāh^{en} wāhed, Salām ... cf. f. 140b), f. 156b.

8) Ff. 159a-189a: **A collection of asmāt prayers against charm** [Mafteḥē śerāy], in a crude hand.
(Ba-sema Ab ... Ṣalot ba' enta feṭhata śerāy erruh elquds illanagāhba (?) Salām ... cf. f. 140b), f. 159a.
(... Ša' a šašar' a k"aḥnāšir la-emma wadqa badna śegāya ba-eda sab' ... cf. f. 150a), f. 163a.
(... alkemnā fe. fēlonā ⅄ fe. daskanā ...), f. 165a.
(Ba-legum fe. ba-qayy wa-ba-ṭequr sera ṭamṭimomu ... cf. f. 153b), f. 166b.
(Albo bā'd za-enbalēka, 'emun we' etu qāleka fadfāda ba-waltā madḫaniteka kallelanni ... cf. f. 146b), f. 167b.
(Ba-sema Ab ... (f. 168a) ⅂ Amlāk, ba-kama yetmaḥaw sam' ba-sema g"ahatēn ...), f. 167a.
(Ba-sema Ab ... (f. 171b) *⅂ Amlāk, esma albo nagar za-yessa'ano la-Eg" gāmēl, ba-gāmēl ...)*, f. 171a.
(Ba-sema Ab ... em-k"ellu gebra [ ] wa-tagbāra sab' wa-a[qqā]beyāna śe. ..., cf. ff. 148b-149a), f. 173a.
(Ba-sema Ab ... Kenāneh ⅂ gi. menon ⅂ gi. kama Noḥ ...), f. 174a.
(Ba-sema Ab ... (f. 176a) ⅂ Amlāk, Ṣalot ... barforokon ⅂ a' atargāwon ⅂ agir ⅂ ...), f. 175b.
(... Semu la-Ab Eg" semu la-Wald Amānu' ēl semu la-Manfas Qeddus Ṭarāqliṭos ...), f. 177a.
(... garifon ⅂ ṣēr garṭi' as agāfos ...), f. 180b.
(... Ṣalota mafteḥē śerāy wa-kin śerāya kāhnāt wa-diyāqonāt fe. śerāyomu la-maśarreyān basema mag"ag"a' ēl ... cf. f. 120b), f. 182a.
(... Ṣalot ... ba-za-dagama ba-Mātēwos ba-Māreqos ba-Luqās ba-Yoḥannes...), f. 183a.
(Ṣalot ba' enta mafteḥē śerāy wa-magrarē ẓar wa-magrarihomu wa-sadādihomu la-agānent, anta Egzi' o kun ẓawana wa-nāzāzi ...), f. 185a.
(Ṣalot ba' enta mafteḥē śerāy wa-ṣelwāgi (sic), širman ⅄ širmā' ēl ⅄ m"ā' an ⅄ ...), f. 186a.

9) Ff. 190a-193a: **Absolution of the Son [Feṭhat za-Wald]**, in a different hand.
10) Ff. 193a-194b: **Greeting [Salām] to the Guardian Angel [Mal'aka 'uqābē]**, Chaîne no. 39, in the hand of the preceding entry.
11) Ff. 194b-198a: **Prayer of penitence**, *MQ*, p. 64-66, par. 72-87, in the hand of the preceding entry.

Varia: (1) counting with Ethiopic numerals, ff. 1a-2b and 4b; (2) *asmāt* (?) in a crude hand, f. 2a; (3) blessing, in pencil in a crude hand, f. 2b; (4) *asmāt* prayer which God gave to the Archangel Michael, ff. 39b-40a; (5) the letters of the Hebrew alphabet used as *asmāt* prayer to bind demons, ff. 40b-41a; (6) the *tawsāk* (i.e.) the numbers to be added on the date of the fast of Nineveh [*Nanawē*] to fix the other movable feasts), f. 42a; (7) calendar of the saints, ff. 41b-42b; (8) list of prayers to be prayed on the day when heaven opens to receive prayers, f. 107ab; (9) hymn to Lālibāla, *Ama 'elata qast wa-ḥatatā*, f. 189b; (10) hymn to St. George, *'Eṣarreḥ ḫabēka*, f. 199a; (11) hymn to the Archangel Michael(?), poorly legible, f. 199b.

Crude decorative designs, ff. 43a, 52a, 66b, 79a and 87b.

– 19th and 20th cent.

EMML Pr. No. 4429

Private library of Marigētā Berhānu Dassetā, Ankobarr, Shoa

1) Ff. 2a-59a: **Sufferings of Our Lord (Ḥemāmāta Masqal), in Amharic.**
2) Ff. 63a-75a: **Explanation of Jesus [Fekkārē Iyyasus]**, in Amharic, in a crude hand.

3) F. 75ab: **The lucky and unlucky days of the year [Ṣene‘t wa-ṣenṣent].**
4) Ff. 75b-77a: **Calendar of saints and the immovable feasts of the year.**
5) F. 77a: **Tawsāk numbers**, EMML 4428 varia (6).
6) F. 77ab: **Days of the year on which heaven is open to receive prayers [Reḫwa samāy].**
7) F. 78ab: **The religious meaning of the letters of the Ge‘ez alphabet.**
8) Ff. 83a-91b: **Directory for chanting the deggʷā**, in Amharic, includes the ecclesiastical seasons, f. 83a; rules [*Awāǧ*] of the scholars of Gondar, f. 84a; rules of *arārāy*, f. 86a; rules of *‘ezl*, f. 86b; rules for the alternative [*tawlāṭ*] of ge‘ez and *arārāy*, f. 87a; *arārāy*, f. 88a; ordinary for Saturday, f. 89b; *aqqʷāqqʷām* of Dabra Ḫayl and Dabra Ṭebab as defined by *Marigētā* Ḥaśśēt, Lozē Gabru, *Alaqā* Gabra Ḥannā, *Marigētā* Gabra [ ], *Liqa liqāwent Mal’ aka ẓaḥay* Za[ ], f. 90b; *Zēmā qenē*, f. 91a.

Varia: (1) chants with musical notation, f. 61ab.

– 20th cent.

EMML Pr. No. 4430

Private library of Tafarrā Gabra Māryām, Ankobarr, Shoa

1) Ff. 3a-18b: **Image [Malke‘] of Mary**, Chaîne no. 172/220.
2) Ff. 19a-34a: **Image [Malke‘] of Jesus**, Chaîne no. 123.
3) Ff. 34a-49b: **Image [Malke‘] of Takla Hāymānot**, Chaîne no 211.
4) Ff. 49b-62a: **Image [Malke‘] of the Archangel Michael**, Chaîne no. 119.
5) Ff. 62a-76a: **Book of Confession.**
   (Ba-sema Ab... Eg" yekset za-tasawwara kʷello edāna kama yedamses ba-qāla gabru kāhen... Ese‘elakka, o-abuya qasis, em-mā‘esara ḫaṭi’ at feteḫanni. Serwā la-ḫati’ at ba-a‘emero wa-ba-iyyā‘emero za-gaba(f. 62b)*rku ḫaṭi’ ata wa-qʷeṭṭe‘ā wa-ma‘āta ṣel‘...)*
6) Ff. 76b-79b: **Abbreviated Maṣeḥafa qēdar "Ritual for repented baptism".**
7) Ff. 80a-90b: **Ṣalota Kidān (za-nagh).**
8) Ff. 90b-92a: **Nicene Creed**, in a different hand.
9) Ff. 93a-98a: **Image [Malke‘] of the Archangel Gabriel**, Chaîne no. 24 in a different hand.
10) Ff. 99a-129a: **Praises of Mary [Weddāsē Māryām]**, in a different hand.

Varia: (1) prayer to God and the saints, with their names invoked, to help the person who prayed to enter the kingdom of heaven, f. 79b.

Drawing of persons, ff. 1b, 64b and 68b.

Decorative design, f. 99a.

– 18th cent.

EMML Pr. No. 4431

Private library of *Qēs* Berhānē, Ankobarr, Shoa

1) Ff. 2a-24a: **Hymn to God, Ṭabiba ṭabibān**, Dillmann, *Chrest*, pp. 108-131.
2) Ff. 24b-38a: **Image [Malke‘] of the Trinity**, Chaîne no. 20.
3) Ff. 38b-65b: **The prayer, Eqabanni**, translated from a foreign source.
4) Ff. 66a-77b: **Lamentation of the Virgin [Saqoqāwa Dengel].**

Varia: (1) fragment of a will, ff. 1b and 78a.

Ff. 78ab illegible.

– 18th/19th cent.

EMML Pr. No. 4432

Church of Aṭē Wāššā Māryām, Moǧā (slip, Warānā Bāso), Shoa

Ff. 2a-144b: **Psalter [Dāwit] with the Mazmura Dengel** (Psalms, f. 2a; 15 biblical canticles, f. 112b; Song of Songs, f. 124a; Praises of Mary [*Weddāsē Māryām*], with the image [*Malke'a Weddāsē*], f. 130b; Gate of Light [*Anqaṣa Berhān*], incomplete at the end, f. 141b).
Varia: (1) prohibition of the use of the manuscript to all but children, copied in a crude hand, f. 1b.
Decorative designs, ff. 2a and 130a.
Note of ownership by (the church of) Wāššā Māryām, f. 1a and 130a.
– 18th cent.

EMML Pr. No. 4433

Church of Anta Gebāññ Giyorgis, Angolalā (slip, Yarar and Karrayyu), Shoa

Ff. 2a-209b: **Psalter [Dāwit] with the Mazmura Dengel.** (Psalms, f. 2a; 15 biblical canticles, f. 161a; Song of Songs, f. 176b; Praises of Mary [*Weddāsē Māryām*] with the corresponding counterpart in the *Mazmura Dengel*, *Egzi' abḥēr faqada kama yāge'ezzo la-Addām*, f. 186; Gate of Light [*Anqaṣa Berhān*] with its counterpart, f. 203b).
Crude drawing of David playing the harp, f. 1b.
Note of ownership by (the church of) Anta Gebañ Giyorgis, f. 2a.
– 19th cent.

EMML Pr. No. 4434

Church of Endāfarē Māryām, Morat, Shoa

Parchment, 39.5 x 26 cm., 135ff. (numbered 1-134, with the leaf after f. 76 not numbered), 2 cols, 33 (rarely 32 and 34) lines, 15th cent.

GEBRA ḤEMĀMAT

Ff. 1a-134a: **Ritual for Passion Week [Gebra Hemāmāt]**, for bibliography and detailed analysis see Or. 2083, Strelcyn (BL) no. 40, pp. 57-71; see also EMML 1765, 2140, and 2868.

(1) F. 1a: End of Palm Sunday.
Nah 1, 2-8.
Pre-Gospel, Ps 8, 3.
Mt. 20, 20-28.

(2) Ff. 1a-2b, 5a-7b, 102b, 102a, 8a-10b, 127ab, 121ab, 117ab, 11a-12b, 3a-4b, and 13a-17a: Monday. Zeph 1, 1-12 (f. 1ab); pre-Gospel, Ps. 26 (27), 6-8 (f. 1b); Jn. 12, 20-36 (ff. 1b-2a); Zeph. 1, 14-2,3(f. 2ab); pre-Gospel, Ps. 27(28), 9 and 6-7 (f. 2b); Lk. 9, 18-22 (f. 2b); Joel 1, 5-16 (ff. 2b and 5a); pre-Gospel, Ps. 28(29), 1-2 (f. 5a); Mk. 10, 32-34 (f. 5a); Micah 2, 3-11 (f. 5ab); pre-Gospel, Ps. 16(17), 3 (f. 5b); Mk. 8, 27-33 (f. 5b); Micah 3, 1-4 (f. 5b); pre-Gospel, Ps. 17 (18), 49 (? ff. 5b-6a); Mt. 17, 19-22 (f. 6a); Gen. 1, 1-2, 3 (ff. 6a-7a); Isa. 5, 1-9 (f. 7ab); commentary on the preceding passage (ff. 7b, 102b, 102a and 8ab); Ecclesiasticus 1, 1-24 (ff. 8b-9a); homily [*tagśāẓ*] by Abbā Sinodā on soul searching, *O-aḫaw wa-soba faqadna nāmseṭ* (f. 9a); pre-Gospel, Ps. 71(72), 19 (f. 9ab); Mk. 11, 12-25 (f. 9b); homily by John Chrysostom on the fig tree (I), *Nawā samā'na ye' ezē* (ff. 9b-10b and 127a); homily by John Chrysostom on fig tree (II), *Ba' enta 'eẓa balas ... soba naṣṣarat 'ayn* (ff. 127ab, 121ab, 117ab and 11ab); Isa. 5, 21-30 (ff. 11b-12a);

Joel 2, 21-3, 21 (ff. 12ab and 3a); Jer. 9, 12-19 (f. 3ab); pre-Gospel, Ps. 121 (122), 1-2 (f. 3b); Mt. 21, 17-22 (f. 3b); Ex. 32, 7-15 (ff. 3b-4a); Wisdom 1, 1-9 (f. 4a); pre-Gospel, Ps. 121 (122) 4, (f. 4a); Jn. 2, 13-17 (f. 4a); Gen. 2, 15-3, 24 (ff. 4b and 13ab); Isa. 40, 1-8 (f. 13b); Prov. 1, 2-9 (f. 13b); PreGospel, Ps. 64 (65), 6 and 5 (f. 13b); Mt. 21, 23-27 (f. 14a); anonymous homily on Adam's disobedience, *Wa-la-emma kona ella yānabbebu maṣeḥafa ṭebab* (ff. 14a-15a); Isa. 50, 1-3 (f. 15ab); Ecclesiasticus 1, 25-40 (f. 15b); Isa. 26, 2-27, 2 (ff. 15b-16a); Hos. 14, 2-10 (f. 16ab); homily by Abuna Sinodā on the need of expelling sinners from the church, *Esma yetrakkab megbārāt za-temassel* (f. 16b); pre-Gospel, Ps. 12 (13), 2-4 (ff. 16b-17a); Jn. 8-51-59 (f. 17a).

(3) Ff. 17a-20b, 116ab, 21a-35b: Tuesday.
Zech. 1, 1-6 (f. 17ab); pre-Gospel, Ps. 61(62), 6-7 (f. 17b); Lk. 13, 23-30 (f. 17b); Malachi (MS, Micah) 1, 1-9 (ff. 17b-18a); pre-Gospel, Ps. 12 (13), 4 and 6; Lk. 13, 31-35 (f. 18a); Hosea 4, 15-5, 7 (f. 18ab); pre-Gospel, Ps. 90(91), 2-3 (f. 18b); Lk. 21, 34-38 (f. 18b); Hosea 10, 12-11, 2 (ff. 18b-19a); pre-Gospel, Ps. 32 (33), 10-11 (f. 19a); Lk. 11, 37-52 (f. 19ab); Amos 5, 6-14 (f. 19b); pre-Gospel, Ps. 121 (122), 4 (19b); Mk. 13, 32-14, 2 (ff. 19b-20a); Ex- 19, 1-9 (f. 20a); Job 23, 2-24, 25 (ff. 20ab and 116a); commentary on the preceding (ff 116ab and 21ab); Isa. 1, 21-31 (ff. 21b-22a); Hosea 4, 1-8 (f. 22a); homily [*tagśāẓ*] by Abbā Sinodā on matters that please God, *Ana aṭēyyeqakkemu ba-kel' ē gebr* (f. 22ab); pre-Gospel, Ps. 34 (35), 4-5, and Ps. 119 (120), 2 and 6-7 (f. 22b); Mt. 26, 1-16 (ff. 22b-23a); Jn. 8, 21-30 (f. 23ab); commentary on the preceding text, *Nawā samā'na ye' ezēni* ff. 23b-24a); Deut. 8, 11-19 (ff. 24ab); Ecclesiasticus 2, 1-9 (f. 24b); pre-Gospel, Ps. 118 (119), 154-5 (f. 24b); Mt. 23, 37-24, 1 (f. 24b); Ezek. 21, 3-17 (f. 25a); Ecclesiasticus 4, 23-5, 3 (f. 25ab); pre-Gospel, Ps. 17(18), 17 and 48 (f. 25b); Jn. 8, 11-20 (ff. 25b-26a); Gen 6, 5-9, 7 (ff. 26a-28a); Prov. 9, 1-11 (f. 28a); commentary on the preceding text (ff. 28a-29a); Isa. 40, 9-31 (ff. 29a-30a); Dan. 7, 2-14 (f. 30a); commentary on the preceding text (ff. 30a-31a); pre-Gospel, Ps. 24 (25), 1-3 (f. 31a); Mt. 24, 3-35 (ff. 31a-32a); anonymous homily [*tagśāṣ*] on the need of interpreting the scriptures (ff. 32a-33b); Isa. 29, 6-21 (ff. 33b-34a); Isa. 28, 16-26 (f. 34a); Prov. 6, 20-7, 4 (f. 34ab); pre-Gospel, Ps. 44 (45), 6-7, and Ps. 40 (41), 1 (f. 34b); Mt. 25, 14-26, 2 (ff. 34b-35b).

(4) Ff. 35b-52b: Wednesday.
Ezek. 22, 17-22 (ff. 35b-36a); pre-Gospel, Ps. 58 (59), 17 (f. 36a); Mt. 22, 1-14 (f. 36ab); Amos 5, 18-27 (f. 36b); pre-Gospel, Ps 64(65), 4 (f. 36b); Mt. 24, 36-51 (ff. 36b-37a); Jer. 16, 9-13 (f. 37a); pre-Gospel, Ps. 101 (102), 1-2 (f. 37a); Mt. 25, 1-13 (f. 37ab); homily on the Ten Virgins, directed (f. 37b); Hosea 9, 14-10, 2 (f. 37b); pre-Gospel, Ps. 21 (22), 20-21 (ff. 37b-38a); Mt. 23, 29-36 (f. 38a); Wisdom 7, 23-30 (f. 38a); pre-Gospel, Ps. 56 (57), 1 (f. 38a); Jn. 11, 55-57 (f. 38ab); Ex. 17, 1-7 (f. 38b); Isa. 2, 1-17 (ff. 38b-39a); Prov. 3, 5-15 (f. 39ab); commentary on the preceding text (f. 39a-40b); Hos. 5, 13-6, 3 (ff. 40b-41a); commentary on the preceding text (ff. 40a-42a); pre-Gospel, Ps. 82 (83), 5-6, Ps. 32 (33), 10 and Ps. 50 (51), 4 (f. 42a); Jn. 11, 46-55 (f. 42ab); anonymous homily [*tagśāẓ*] on the stiff-neckedness of the Jews, *O-la-zentu gezfata kesād* (ff. 42b-43b); Ex. 13, 17-22 (f. 43b); Ecclesiasticus 22, 6-22 (ff. 43b-44a); pre-Gospel, Ps. 40 (41), 6 and 1 (f. 44a); Lk. 22, 1-6 (f. 44a); Ex. 14, 13-15, 1 (ff. 44a-45a); Ecclesiasticus 23, 7-14 (f. 45ab); pre-Gospel, Ps. 40 (41), 5-7 (f. 45b); Lk. 7, 36-50 (ff. 45b-46a); Gen. 24, 1-9 (f. 46a); Num. 20, 1-13 (f. 46ab); Prov. 1, 10-33 (ff. 46b-47a); commentary on the preceding text (ff. 47a-49b); pre-Gospel, Ps. 82 (83), 2 and 5 (f. 49b); Mt. 26, 3-16 (f. 49b); homily by John Chrysostom on jealousy, *Wa-qanā' issa ya' akki em-arwē* (ff. 49b-51a); Isa. 58, 1-59, 8 (f. 51ab); homily by Severianus [*Sāri' anus*], Bishop of Gabala, on the end of sinners, *Nāhu ye' ezēni, o-aḫaw* (ff. 51b-52a); pre-Gospel, Ps 6, 2-3 and Ps. 68(69), 17 (f. 52a); Jn. 12, 27-36 (f. 52ab).

(5) Ff. 52b-65b, 106a-107b, 103b, 103a, 74b, 74a, 72b, 72a, 71b, 71a, 133ab, 66ab, 69a-70b, 129ab and 88a: Thursday.
Eze. 42, 1-3 and 13, and Eze. 43, 10-11 (52b); pre-Gospel, Ps 68 (69), 1 and 16 (f. 52b); Jn. 10, 17-21 (f. 52b); Amos 4, 4-13 (ff. 52b-53a); pre-Gospel, Ps. 54(55), 21 and 2 (f. 53a); Mk. 14, 3-11 (f. 53ab); Amos 3, 1-11 (ff. 53b-54a); pre-Gospel, Ps. 139 (140), 1-3 (f. 54a); Jn. 12, 36-43

(f. 54a); Eze. 20, 27-34 (f. 54ab); pre-Gospel, Ps. 7, 1-2 (f. 54b); Jn. 10, 29-38 (f. 54b); Jer. 8, 4-9 (ff. 54b-55a); pre-Gospel, Ps. 58 (59), 1-2 (f. 55a); Jn. 12, 44-50 (f. 55a); Ex. 17, 8-16 (f. 55ab); liturgical directions, f. 55b; Acts 1, 15-20 (f. 55b); pre-Gospel, Ps. 54 (55), 21 and 12 (ff. 55b-53a); Lk. 22, 1-14 (f. 56a); homily by John Chrysostom on taking Holy Communion, *Zātti ye' eti 'elat enta neqarreb ḫaba zātti mā'edd* (ff. 56a-57a); Ex. 32, 30-33, 3 (f. 57ab); Micah 2, 3-13 (ff. 57b-58a); Ecclesiasticus 24, 1-11 (f. 58ab); pre-Gospel, Ps. 93 (94), 21-22 (f. 58b); Mt. 26, 17-19 (f. 58b); Jer. 7, 2-15 (ff. 58b-59a); Eze. 20, 39-44 (f. 59ab); Micah 2, 7-3, 13 (ff. 59b-60a); Zeph. 1, 7-2, 2 (f. 60ab); Ecclesiasticus 12, 13-13, 1 (f. 60b); pre-Gospel, Ps. 30 (31), 13-14 (f. 60b); Mk. 14, 12-15 (ff. 60b-61a); Gen. 22, 1-19 (f. 61ab); Isa. 61, 1-7 (f. 61b); commentary on the preceding text. (ff. 61b-63a); Job 27, 1-28, 13 (f. 63ab); commentary on the preceding text (ff. 63b-65b and 106ab); Malachi 1, 9-2, 8 (ff. 106b-107a); pre-Gospel, Ps. 22(23), 1-2 (f. 107a); Lk 22, 7-13 (f. 107a); homily [*tagśāṣ*] by John Chrysostom on sinners, *Erē' i yom bezuḫān mahayyemnān yāfaṭṭenu* (f. 107ab); liturgical direction for the washing of the feet (ff. 107b and 103b); Gen 18, 1-23 (f. 103b, 103a); Ex. 14, 29-15, 1 (paraphrased, f. 103a); Josh 3, 17 (paraphrased, f. 103a); Isa. 4, 2-4 (f. 103a); Isa. 55, 1-13 (ff. 103a and 74b); Eze. 36, 25-29 (f. 74b); Eze. 47, 2-9 (? f. 74b, 74a); Ps. 50(51), Ps. 113 (114) and Ps. 68(69) directed (f. 74a); I Tim. 4, 5, 9-10 (f. 74a); liturgical directions, (ff. 74a and 72b); pre-Gospel, Ps. 50(51), 7 and 10 (f. 72b); Jn. 13, 1-20 (f. 72b, 72a); the litany, *Reḫuqa ma'āt*, directed (f. 72a); homily [*dersān*] by Abbā Sinodā on the washing of the feet, *Nefrāh, ye' ezē, o-aḫāw* (f. 72a); liturgical directions for the washing of the feet (ff. 72a and 71b); supplication (f. 71b, 71a); benediction (f. 71a); supplication (ff. 71a and 133a); dialogue for the washing of the feet (ff. 133ab and 66a); I Cor. 11, 23-34 (f. 66a); I Pet. 2, 12-25 (f. 66ab); Acts 8, 26-40 (ff. 66b and 69a); pre-Gospel, Ps. 22(23), 5 and Ps. 40(41) 9-10 (f. 69a); Mt. 26, 20-29 (f. 69ab); liturgical direction (f. 69b); Ps. 150, directed (f. 69b); pre-Gospel, Ps. 49(50), 17-18 (f. 69b); Jn. 13, 21-30 (ff. 69b-70a); Isa. 52, 13-54, 8 (f. 70ab, Ms. 70a-69a); Jer. 31, 15-26 (ff. 70b [Ms, 69a] and 129a; Isa. 31, 9-33, 11 (ff. 129ab and 88a).

(6) Ff. 88ab, 118ab, 132ab, 87ab, 95ab, 89a-90b, 126b, 126a, 119b, 119a, 104ab, 78b, 78a, 75b, 75a, 79ab, 86ab, 85ab, 80ab, 110b, 110a, 92ab, 130ab, 108ab, 83b, 83a, 122a-123b, 97ab, 128ab, 81b, 81a, 67ab, 134ab, 120ab, 109ab, 111b, 111a, 82ab, 77ab, 94ab, 99ab, 105b, 105a, 124a-125b, 100ab, 131b, 131a, 84ab, 112ab, 98ab, 73ab, 96b, 96a, 115b, 115a, 114b, 114a, lacuna (one leaf), 91ab, 101ab, 93b, 93a, 76a-76bis b: Friday (incomplete at the end).
Jer. 8, 17-9, 3 (f. 88a); pre-Gospel, Ps. 101(102), 1-2 and 8 (f. 88a); Jn. 13, 33-17, 26 (ff. 88ab, 118ab, 132ab and 87ab); Eze. 36, 16-23 (ff. 87b and 95a); pre-Gospel, Ps. 108 (109), 1-2 (f. 95a); Mt. 26, 30-35 (f. 95a); Mk. 14, 26-31 (f. 95ab); Lk. 22, 31-39 (f. 95b); Jn. 18, 1-9 (ff. 95b and 89a); Eze. 22, 23-28 (f. 89a); pre-Gospel, Ps. 58 (59), 1 and Ps. 68(69), 20 (f. 89a); Mt. 26, 36-45 (f. 89ab); Mk. 14, 32-42 (ff. 89b-90a); Lk. 22, 40-46 (f. 90a); Jn. 18, 3-9 (f. 90ab); homily [*dersān*] by John, Bishop of Constantinople, on Mt. 26, 39, *Ba' enta za-yebē Egzi' ena Krestos, La' ema yetkahalakka* (ff. 90b, 126b, 126a, 119b, 119a, 104ab, 78b and 78a); Jer. 9, 7-11 (f. 78a); Eze. 21, 28-32 (ff. 78a and 75b); pre-Gospel, Ps. 27(28), 3-4, and Ps. 34(35), 4 (f. 75b); Mt. 26, 47-58 (f. 75b, 75a); Mk. 14, 43-54 (f. 75a); Lk. 22, 47-55 (ff. 75a and 79a); Jn. 18, 10-14 (f. 79a); Isa. 27, 11-28, 15 (f. 79ab); pre-Gospel, Ps. 2, 1-4 (f. 79b); Mt. 26, 59-75 (ff. 79b and 86a); Mk. 14, 55-72 (f. 86ab); Lk. 22, 56-65 (ff. 86b and 85a), Jn. 18, 15-27 (f. 85a); Deut. 8, 19-9, 24 (ff. 85b and 80ab); Isa. 1, 2-9 (f. 80b); commentary on the preceding text (ff. 80b, 110b and 110a); Isa. 33, 5-22 (ff. 110a and 92ab); Jer. 22, 29-23,6 (f. 92b); commentary on the preceding text (ff. 92b and 130ab); from the prophecy of Jeremiah to Pashur from which Mt. 27, 9-10 is quoted, Dillmann, *Chrest*, pp. viii-ix. n. 2 (ff. 130b and 108a); commentary on the preceding text (ff. 108ab and 83b); Jer. 12, 1-8 (f. 83b); Wisdom 2, 12-22 (f. 83b, 83a); commentary on the preceding text (ff. 82a and 122a-123a); Zech. 11, 11-14 (f. 123a); Micah 7, 1-8 (123ab); Amos 2, 4-3, 7 (ff. 123b and 97a); Hosea 10, 4-9 (97a); homily [*tagśāṣ*] by John Chrysostom on Judas Iscariot (f. 97ab); pre-Gospel, Ps. 26(27), 12 and Ps. 34(35), 11 (f. 97b); Mt. 27, 1-14 (ff. 97b and 128a); Mk. 15, 1-5

(f. 128a); Lk. 22, 66-23, 12 (f. 128ab); Jn. 18, 28-40 (ff. 128b and 81b); anonymous homily against the pursuit of worldly things, *Wa-nawā a' marna ye' ezē kama ḫaśiśa* (f. 81b, 81a); Gen. 48, 1-19 (ff. 81a and 67ab); Isa. 63, 1-64, 4 (ff. 67b and 134a); commentary on the preceding text (ff. 134ab and 120a); Isa. 5, 9-16 (f. 120a); Isa. (Ms, Jer.) 50, 4-9 (f. 120ab); Isa. 3, 9-15 (120b); Micah 7, 9-20 (ff. 120b and 109a); Job (not so indicated) 29, 21-30, 10 (f. 109a); commentary on the preceding text (ff. 109b, 111b and 111a); Ps. 34(35) (ff. 111a and 82a); pre-Gospel, Ps. 21(22), 16 and Ps. 37(38), 17 and 19 (f. 82ab); Mt. 27, 15-26 (f. 82b); Mk. 15, 6-15 (ff. 82b and 77a); Lk. 23, 13-25 (f. 77a); Jn. 19, 1-12 (f. 77ab); anonymous homily on the fulfillment of the prophecy about Our Lord, *Wa-la' emma kona zentu nagar* (ff. 77b and 94a); homily by James of Sarug on Abraham's sacrifice of Isaac, *Ba' enta Abrehām abuna 'arka Eg"*, concluded with a colophon that mentions Abbā Salām as a translator of "this" *zanta* [f. 84a], (ff. 94ab, 99ab, 105b, 105a, 124a-125b, 100ab, 131b, 131a and 84a); homily by Athanasius about Christ, which he addressed to the Jews (f. 84ab); Num. 21, 1-9 (ff. 84b and 112a); Isa. 53, 7-12 (f. 112a); Isa. 12, 2-6 (f. 112ab); commentary on the preceding text (f. 122b, 98ab and 73a); Isa. 13, 1-10 (f. 73a); Isa. 50, 10-51, 8 (f. 73ab); Amos 8, 8-9, 15 (ff. 73b, 96b and 96a); Eze. 37, 15-22 (ff. 96a and 115b); Gal. 6, 14-16 (f. 115b); litanies *O-mannu ba-seddestu 'elat* (f. 115b), *sebḥat ... za-ba-ʕ sa'at taqannawka* (f. 115b) *esma albena gaṣṣa* (f. 115b, 115a) *wa-gabarka madḫanita* (f. 115a) *la-malke' ena za-iyyemāssen* (f. 115a), *nesēbbeḥakki male' ta (sic) weddāsē* (f. 115a); trisagion (ff. 115a and 114b); pre-Gospel, Ps. 37 (38), 20 (*? wa-gadafu eḫwāhomu kama badn rekus*), and Ps. 21 (22), 16-18 and 7-8 (f. 114b); Mt. 27, 27-45 (f. 114b, 114a) [Mk. 15, 16-28] - incomplete and poorly legible (f. 114a); lacuna; Jn. 19, 22-27 (f. 91a); liturgical direction (f. 91ab); homily by John Chrysostom on the apparition of God to people of the Old and New Testaments, *Ba-kama nagaśt soba yaḥayyeṭu* (ff. 91b, 101ab and 93b); Josh. 5, 10-12 (f. 93b); Ruth 2, 11-14 (f. 93b); Jer. 11, 18-12, 13 (f. 93b, 93a); Isa. 24, 1-26, 8 (ff. 93a and 76bis a); Zech. 14, 5-11 (f. 76bis a); commentary on the preceding text, incomplete at the end (ff. 76bis ab and 113ab).

Varia: (1) F. 68ab: Rev. 1, 1-2, 5 from another manuscript of the same time, inner column severely destroyed.

Parts of ff. 5-7, 10, 28, 62, 68, 73, 90 and 114-115 cut out.

Most, and especially ff. 112a-115b, stained with water.

Ff. 1a, 36b-37a, 48b-49a, 56b-57a, 59b-60a, 66b-67a, 106b-107a, 125b-127a and 133b-134a filmed twice.

EMML Pr. No. 4435

Church of Sallā Denqāy Māreqos, Moǧā and Wadarrā, Shoa

1) Ff. 5a-181b: **Miracles of Mary** (the treatises [*Rā' eya ta' ammer*] on Christian Baptism, f. 5a, almsgiving, f. 6b, agreement of the Eighty-One Canonical Scriptures, f. 7b, dual virginity of Mary, f. 10a; introductory rite [*Maṣeḥafa śer'at*] from Mu'āllaqā, f. 12b; three hundred-twenty miracles (numbered 1 to 165, and 165-318), f. 14b).
2) Ff. 182a-186a: **Homily on Sunday [Dersāna sanbat]**, ascribed to James of Sarug.
3) Ff. 186a-189b: **Ten miracles of Jesus**.

Varia: (1) hymn to the Blessed Virgin, Chaine no. 336/338, f. 4a; (2) excommunication by Abuna Mātēwos of anyone attempting to own this manuscript, in Amharic, f. 181b; (3) praise of the Sabbath (Sunday), f. 189b; (4) directory for reading the miracles, f. 190a.

Stamp of Abuna Mātēwos, ff. 77b and 181b (twice).

Commissioned by Metropolitan Mātēwos (1889-1926), f. 181b.

Copied by Walda Ṣādeq, f. 181b and *passim*.

- 1891 AD (in the 26th/2nd year of the reign of Menelik (1865/1889-1913), f. 181b.

EMML Pr. No. 4436

Church of Sallā Dengāy Māreqos, Moǧā and Wadarrā, Shoa

Ff. 3a-111b: **Synaxary for 1 Maskaram to 1 Tāḫśās** (incomplete at the end).
Copied by Eṣṭifānos, f. 3a.
– 19th/20th cent (reign of Menelik 1865-1913), f. 3a.

EMML Pr. No. 4437

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

OLD TESTAMENT SCRIPTURES

Parchment, 36 x 35 cm., 189ff., 3 cols., 36-38 lines, reign of Iyyāsu (I, 1682-1706), f. 22a.

Ff. 2a-189a: **Old Testament Scriptures.**

(1) F. 2a-22a: Enoch.
(2) Ff. 22a-33a: Job.
(3) Ff. 34a-55a: Genesis.
(4) Ff. 56a-71b: Exodus.
(5) Ff. 72a-84a: Leviticus.
(6) Ff. 85a-103a: Numbers.
(7) Ff 104a-120b: Deuteronomy.
(8) Ff. 121a-130b: Joshua.
(9) Ff. 131a-141a: Judge.
(10) Ff. 141a-142b: Ruth.
(11) Ff. 143a-169b: Jubilees.
(12) Ff. 170a-189a: Isaiah.

Copied in a very beautiful hand, with several notes of commentary in a later crude hand.

Varia:

(1) F. 1b: Note stating that this manuscript belongs to Walda Giyorgis, head of Shoa, given to him by *Mamher* Walda Śellus, his father by grace.
(2) F. 1b: Note against those who deny baptism.
(3) F. 33a: Note on Genesis, *Tārik za-Orit*.
(4) F. 33a: Note on the settlement (in the Holy Land) of the Israelites who came out of Egypt.
(5) F. 33ab: The meaning of some words from the Octateuch.
(6) F. 33b: What seems to be a note on the formation of the earth.
(7) F. 169b: Excommunication by (Abuna Mātēwos) of any one attempting to own this manuscript, see EMML 4435 varia (2).
(8) F. 189a: Note of donation of the manuscript to the Church of Sallā Dengāy Māreqos by *Alaqā* Gabra Krestos, f. 189b.

Drawing of an Old Testament lamp (with seven branches), a pot, a chalice and a bending straw [*walabā*], f. 33b.
Stamp of Metropolitan Mātēwos (1889-1926), ff. 84a, 103a, 120b, 169b.
Ff. 1a, 55b, 84b, 103b and 189b blank.
Ff. 27b-29a, 44b-45a, 58b-59a and 68b-69a filmed twice.

EMML Pr. No. 4438

Church of Sallā Denqāy (Māreqos), Moǧā and Wadarrā, Shoa

1) Ff. 3a-117b: **Four Gospels** (introduction to the Four Gospels [*Maqdema Wangēl*], f. 4a; letter of Eusebius to Carpianus, f. 9b; *Maʿārega Wangēlāt*, f. 10b; Matthew, f. 14a; Mark, f. 40a; Luke, f. 59a; John, f. 92a).
2) Ff. 118a-133a: **Catholic Epistles** (James, f. 118a; I Peter, f. 122a; II Peter, f. 125b; I John, f. 128a; II John, f. 131a; III John, f. 131b; Jude, f. 132a).
3) Ff. 133a-148a: **Revelation.**

Varia: (1) note in pencil on when to worship in prostration, *segdat*, f. 1a; (2) letter involving land transaction, pasted on f. 1b, the stamp is poorly legible; (3) Jas. 4, 1-7 (copied from f. 120a), f. 2a; (4) treatise in Amharic refuting the theologies of the *qebʿat* and *ṣaggā*, f. 2ab; (5) letter from the Ministery of Interior (stamp) concerning land transaction, pasted on f. 2b; (6) land transaction, with a stamp of the head of the church, *Mamher* Zēnā Gabreʾēl Walda Ḥannā, f. 13a; (7) excommunication by Abuna Mātēwos of anyone attempting to own this manuscript. f. 198b, (8) land transaction, f. 149a; (9) land transaction, f. 149a; (10) note stating that the country (i.e. people and animals) perished in the month of *Sanē* in the year of Mark, in the forty-first year of Menelik's reign, f. 149a; (11) land transaction, f. 149ab; (12) land transaction, f. 149b; (13) list of the clergy who received land when the church was designated monastery, *gadām*, in 1901 E.C, f. 150a, (14) chronology of Ethiopian kings from the Zāgʷē dynasty to Takla Giyorgis (1779-1800), f. 150b.

Decorative design, f. 148.

Stamp of Metropolitan Mātēwos (1889-1926), ff. 14a, 100b and 148b.

– 1892 (in the 27th/3rd year of the reign of Menelik (1865/1889-1913), f. 148b.

EMML Pr. No. 4439

Church of Sallā Dengāy Māreqos, Moǧā and Wadarrā, Shoa

Ff. 2a-119b: **Lectionary of the Egyptian Church, for the first half of the year [Geṣṣāwē]**, EMML 1209; 1332. (See also EMML 1165, but here without the pre-Gospel Psalms).

(1) Introduction, f. 2a.

(Ba-sema Ab wa-Wald wa-Manfas Qeddus ʾAmlāk, newaṭṭen ba-radeʾ ēta Egʷ Maṣeḥafa śerʿāta abawina Gebṣāweyān za-weʾ etu qaṭamars behil keflata maṣeḥeft aw marḥ la-za-yetnabbab ba-Bēta Krestiyān Artodokseyāwit ... nebāb za-yedallu em-qadāmi ʿelatā la-zaman eska feṣṣāmehā em-qeddus Wangēl wa-em-Gebra Ḥawāreyāt wa-Pāwelos baʿelatāta ehud wa-emurāt baʿalāt ba-bbaʿelat wa-ba-kʷellu awrāḫ ba-kama maḥaruna Ḥawāreyāt ...)

(2) *Maskaram*, f. 2a.
(3) *Ṭeqemt*, f. 12a.
(4) *Ḫedār*, f. 21a.
(5) *Tāḫśāś*, f. 29b.
(6) *Ṭerr*, f. 86b.
(7) *Yakkātit*, f. 101a.
(Fast of Nineveh, f. 109a, feast of Passover, f. 114a, feast of *qebbalā* "reception of the great fast", f. 116a).
(8) History of the coming of the *Geṣṣew* to Ethiopia, f. 119b, cf EMML 1209 and 1332.

Varia: (1) the first three strophes of the image [*malkeʿ*] of Sts. Peter an Paul, Chaîne no. 187, f. 120a; (2) excommunication by Abuna Mātēwos of any one attempting to own this manuscript, f. 119b-120a; (3) history of the church of Sallā Dengay Māreqos, built by Metropolitan Mātēwos (1889-1926), burnt by thunder lightning in 1899 (E.C.) and rebuilt in 1900 (E.C.), ff. 120b-121a.

Decorative designs, ff. 62a and 93a.
Stamp of Metropolitan Mātēwos (1889-1926), ff. 90b, 119b, 120a (twice).
Copied by Walda Ṣādeq as commissioned by Abuna Mātēwos, f. 119b.
– 1892/3 (1885 E.C., f. 119b).

EMML Pr. No. 4440

Church of Sallā Dengāy (Māreqos) Moǧā and Wadarrā, Shoa

Ff. 4a-184b: **Ritual for Passion Week [Gebra ḥemāmāt]**, EMML 2140; 2868; BL Or. 2083, Strelcyn (BL) 40, pp. 57-71; published, *Gebra ḥemāmāt*, Addis Ababa 1942 E.C. (introduction, f. 4a; from the canons of Hippolytus, f. 4b; history of the composition of *Gebra ḥemāmāt*, f. 5a; introductory exhortation to the reading of the miracles of Mary (!), f. 5b; homily by John Chrysostom against the love of money, f. 6b; miracles of Jesus, ff. 8b, 16a, 17b, 21b; homily by Abbā Sinodā on soul searching, f. 25a; miracle of Jesus, f. 25b; homily by John Chrysostom on the fig tree, *nawā samā'na*, f. 26a; homily by John Chrysostom on the fig tree *Ba' enta 'eẓa balas*, f. 27a; miracles of Jesus, ff. 31a, 32a, 33b; anonymous homily on Adam's disobedience, f. 34b; homily by Abbā Sinodā on the need of expelling the sinners from church, f. 36b; miracles of Jesus, ff. 36b, 38a, 39a; homily by Abbā Sinodā on matters that please God, f. 42b; miracles of Jesus, ff. 43a, 45b, 46b, 50b; anonymous homily on the need for interpreting the scriptures, f. 51b; miracles of Jesus, f. 53a, 55b, 56b; homily by John Chrysostom on the Ten Virgins, *O-fequrāneya soba ḥallayku nebratana ba-ze 'ālam*, f. 57a; miracles of Jesus, f. 62b, 64b, 66a, 68b; homily by John Chrysostom against jealousy, f. 69a; homily by Severian of Gabala on the end of sinners, f. 70b; miracles of Jesus, f. 70b, 72a, 72b, 72b (again), 74a, 75b; homily by John Chrysostom on taking Holy Communion, *Zātti ye' eti 'elat enta neqarreb haba zentu mā' edd*, f. 76a; miracle of Jesus, ff. 77b, 79b; miracle of Jesus, f. 83b; homily by John Chrysostom on sinners taking Holy Communion, *Erē' i yom*, f. 84a; homily by Abbā Sinodā on the washing of the feet, f. 86a; first excerpt from the Homily and Teaching of Our Fathers the Holy Apostles, f. 89a; miracles of Jesus, ff. 93b, 97b; the second excerpt from the Homily and Teaching of our Fathers the holy Apostles, f. 98b; miracles of Jesus, f. 100a; the Homily and Teaching of the Apostles continues, ff. 100b, 101b; homily by John of Constantinople on Mt. 26, 39, f. 101b; [miracle of Jesus] f. 105a; homily by John Chrysostom on Judas Iscariot, f. 112b; miracle of Jesus, f. 113a; Homily and Teaching of the Apostles, cont., f. 114a; anonymous homily against the pursuit of worldly things, f. 115b; homily by Cyriacus of Behensā on the mourning of the Virgin Mary *Lāḥa Māryām*, f. 119b; miracle of Jesus, f. 121a; Homily and Teaching of the Apostles cont., f. 122a; anonymous homily on the fulfillment of the prophecy about Our Lord, f. 124; homily by James of Sarug on Abraham's sacrifice of Isaac, f. 124b; homily by Athanasius about Christ which he addressed to the Jews, f. 129a; the homily by Cyriacus, *Lāḥa Māryām*, cont., f. 133a; miracle of Mary, the five dolors, f. 134a; miracle of Jesus, 134b; Homily and Teaching of the Apostles cont., f. 135a; homily by James of Sarug about the angel and the (good) thief, f. 137a; on Dionysius the Areopagite [*Anqaṣ za-Diyonāseyos*], *La-zentu qeddus kona ṭenta nagaru wa-we' etu liq wa-re' esa k"ellomu ṭabibān*, f. 141a; homily by John Chrysostom on the apparition of God to the people of the Old and New Testament, f. 141b; the *Lāḥa Māryām* by Cyriacus of Behensā, cont., f. 145b; miracle of Jesus, f. 146a; the Homily and Teaching of the Apostles, cont., f. 146b; homily by Athanasius on the importance of keeping oneself close to God, f. 149b; *Lāḥa Māryām* cont., f. 150a; miracle of Jesus, f. 150a; Homily and Teaching of the Apostles cont., f. 150b; the Book of Susanna, f. 153b; Song of Songs of Solomon, f. 157a; homily by Athanasius on the feast of Easter, f. 160a; *Lāḥa Māryām* cont., f. 161a; miracle of Jesus, f. 161a, Revelation, f. 162b; *Lāḥa Māryām* cont., f. 174b; the last excerpt of the Homily and Teaching of Our Fathers the holy Apostles, f. 179b; the Mystagogia [*Temeherta ḫebu' at*], f. 182a; miracle of Jesus, f. 183a).

Varia: (1) church articles donated to the church of Sallā Dengāy Māreqos, f. 2a; (2) note stating that (the document, effaced) has been inspected at the court *(a[wraǧǧā] fe[rd] bēt)* of Manz and Yefāt, f. 2b, (3) will pasted on f. 3a, with a seal/stamp of *Mamher* Akālu; (4) the prayer *O-za-ba-kʷellu gizē*, f. 3b; (5) hymn to Mary, Chaîne no. 92; (6) excommunication by Metropolitan Mātēwos of anyone attempting to own this manuscript, f. 184a; (7) inventory of church articles, including manuscripts, in the custody of *Mammerē* Habta Mikā'ēl, f. 185a; (8) inventory of church articles under different headings, f. 158a; (9) list of guarantors for Abbā Taklayyas, f. 158a; (10) record of income (for the church), f. 158b; (11) record of expenses, f. 186a.

Stamp of Metropolitan Mātēwos (1889-1926), ff. 153b.

Copied by Ḫāyla Mikā'ēl, f. 20a.

Purchased by Emperor Yoḥannes IV (1872-1889) and 184a (twice) donated by him to (the church of) Ḥaddis 'Ālam Egzi'abḥēr Ab, f. 184b.

- 1884/5 (1877 E.C., f. 184b).

EMML Pr. no. 4441

Church of Sallā Denqāy (Māreqos), Moǧā and Wakarrā, Shoa

1) Ff. 3a-4b: **Image [Malkeʿ] of Peter and Paul**, Chaîne no. 187, copied in a different hand.
2) Ff. 5a-116b: **Egziʾabḥēr Nagśa hymns ascribed to Zarʾa Yāʿeqob**, cf. Getatchew, *Nagś*, pp. 29-52 (*Ḫedār*, f. 5a; *Tāḫśāś*, f. 18a; *Ṭerr*, f. 31b; *Yakkātit*, f. 43a; *Maggābit*, f. 52b; *M[iyā]zyā*, f. 64a; *Genbot*, f. 74b; *Sanē*, f. 80b; *Ḫamlē*, f. 86a; *Naḥasē*, f. 92a; *Pāgʷmēn*, f. 101b; *Maskaram*, f. 12b; *Ṭeqemt*, f. 107b; *Ḫedār*, f. 113a).
3) Ff. 116b-118a: **Image [Malkeʿ] of Jesus Christ**, Chaîne no. 125.
4) Ff. 118b-120b: **Image [Malkeʿ] of Mark the Evangelist**, copied in a crude hand, (*La-awtāra lebbeya feqdā asara(?) weddāsē malkeʿeka yādmeṣā, ... Salām la-zekra semeka la-aʿemāda māʿezan mesmākā/...*).

Varia: (1) excommunication by Metropolitan Mātēwos of anyone attempting to own this manuscript, f. 120b.

F. 1b: pen trial, mentioning the date of the starting of the copying of manuscript.

Decorative designs, ff. 5a, 64a, 74b, 80b, 86a, 72a, 102b, 107b, 113a and 116a.

Stamp of Metropolitan Mātēwos (1889-1926), ff. 57b and 120b (twice).

Copied by Walda Mikā'ēl (f. 118a) as commissioned by the Metropolitan and his (spiritual) son Ṗawlos, f. 116b.

- 1889/1890 (1882 E.C.), f. 116ab.

EMML Pr. No. 4442

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

1) Ff. 3a-161a: **Combat of the Apostles [Gadla Ḫāwāreyāt]**, E.A. Wallis Budge (ed. and tr.), *The Contendings of the Apostles*, vol. I (text) 1899, and vol. II (translation) 1901.
   (1) F. 3ab: Introduction.
   (Ba-sema Ab ...Zentu maṣeḥafa śerʿatomu la-Ḫawāreyāt wa-em-7̄0 wa-2̲ arde' t ne' usān ...)
   (2) Ff. 3a-15b: Life of St. Peter (history, f. 3a; martyrdom and death, f. 12a.
   (3) Ff. 16a-17b: Martyrdom of St. Paul.
   (4) Ff. 17b-25a: Letter of Dionysius the Areopagite to Timothy, disciple of Paul, concerning the martyrdom of Peter and Paul.
   (5) Ff. 25a-27a: Life of Simon, son of Cleophas (preaching, f. 25a; martyrdom, f. 26b).
   (6) Ff. 27b-31a: Life of St. James, brother of Jesus (preaching, f. 27b; martyrdom, f. 28b).

(7) Ff. 31b-38a: Life of St. Bartholomew (preaching, f. 31b; martyrdom, f. 36a).
(8) Ff. 38b-47a: Life of St. Matthew (preaching, f. 38b; martyrdom, f. 45b).
(9) Ff. 47b-50a: Martyrdom of St. Luke.
(10) Ff. 50b-56a: Life of St. Philip (preaching, f. 50b; martyrdom, f. 54a).
(11) Ff. 56b-63b: Preaching of St. Andrew.
(12) Ff. 63b-75a: Acts of Sts. Andrew and Bartholomew.
(13) Ff. 75b-77b: Martyrdom of St. Andrew.
(14) Ff. 78-93b: Life of St. John, son of Zebedee (preaching, f. 78a; death and assumption [*felsatu em-zentu ʿālam*], f. 89b).
(15) Ff. 93b-94a: Martyrdom of James, son of Alphaeus.
(16) Ff. 94a-104a: Life of St. Matthias (preaching, f. 104a; martyrdom, f. 102a).
(17) Ff. 104a-108b: Life of James, son of Zebedee (preaching, f 104a; Martyrdom, f. 107b).
(18) Ff. 109a-112a: Martyrdom of St. Mark (cf. Getatchew, "A New Ethiopic Version of the Acts of St. Mark", *Analecta Bollandiana*, vol. 99 (1981), pp. 117-134).
(19) Ff. 112a-125a: Life of St. Thomas (preaching, f. 125a; martyrdom, f. 121b).
(20) Ff. 125a-129a: Preaching of Saint Jude.
(21) Ff. 129a-141a: Acts of Sts. Matthias and Andrew.
(22) Ff. 141a-160a: Acts of St. Thomas (preaching, f. 141a; five acts/miracles, f. 145b).
(23) Ff. 160a-161a: Tribes of the Twelve Apostles, according to Dionysius, Bishop of the East.
(24) F. 161a: Colophon.

2) Ff. 161b-163a: **Image [Malkeʿ] of St. Mark**, Chaîne no. 198.
3) F. 163a: **Greeting [Salām] to St. Mark,** *Salām laka, Māreqos Yosēf.*
4) F. 163a: **Greeting [Salām] to St. Mark,** *Salām la-Māreqos, la-Māryām egʷālā.*

Varia: (1) list of witnesses who should be present when receiving and expending church property, f. 163a: (2) land transaction, f. 163b.
Copied for Gabra Egzi'abḥēr as commissioned by Mātēwos (?), f. 161a.
Ff. 156a-163a copied in a different hand.
Note of ownership by (the church of) Sallā Denqāy Māreqos, f. 1a.
– 18th cent.

EMML Pr. No. 4443

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 5a-232b: **Deggʷā** (introduction, with the information that the *deggʷā*, or *mazgab* as it is called here, was arranged by Māḫedara Krestos of Qomā, follower of Ēwosṭātēwos, f. 5a; season of John the Baptist, f. 5a; season of Astamḥero, f. 72a; *Anqaṣa hālīētā*, f. 140a; season of the fast, *Ṣoma deggʷā: Za-warada* f. 142a, *Qeddest*, f. 146a, *Mekʷrāb*, f. 148b, *Maṣāgʷeʿ*, f. 151b, *Dabra Zayt*, f. 154a, *Gabr ḫēr*, f. 157b, *Niqodimos*, f. 160b, *Hośāʿnā*, f. 163b; season of Easter, f. 166a).

Varia: (1) excommunication by Metropolitan Mātēwos of anyone attempting to own this manuscript, f. 232b, with a shorter copy on f. 233a; (2) note of ownership of the manuscript by *Eççagē* Tēwofelos of Dabra Māreqos [of Manz (?), erased], f. 232b.
Decorative designs, ff. 5a, 61a, and 166a.
Copied by Walda Mikāʾēl for Ferē Māryām, f. 5a.
– 1872/3 A.D. (7365 AM, f. 5a).

EMML Pr. No. 4444

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 5a-162a: **Four Gospels** (introduction to the Four Gospels, f. 5a; tables of Eusebian canons, f. 9a; letter of Eusebius to Carpianus, f. 13a; *Geṣṣāwē śer'at*, ff. 13b and 13a; another introduction to the Four Gospels, different and unfinished, f. 13b; index of pericopes for Matthew, f. 14a, Matthew, f. 15a; Mark, f. 53a, index of pericopes for Mark, f. 78a; Luke, f. 79a, index of pericopes for Luke, f. 130a; John, f. 132a).

Varia: (1) record of income for the *mari*, f. 1b; (2) excommunication by Abbā Mātēwos, the metropolitan, of anyone attempting to own this manuscript, f. 14b; (3) lands granted (generously) by Emperor Yoḥannes (1872-1889) to (the church of) Ḥaddis 'Ālam Egzi'abḥēr Ab, f. 52ab; (4) land transaction by inheritance, f. 162b; (5) erased, f. 162b; (6) what seems to be the date on which this manuscript became the property of the church of Sallā Dengāy Māreqos, f. 163a; (7) erased, f. 163a; (8) list of names of the clergy, f. 163a; (9) land transaction by inheritance, f. 163a; (10) erased, f. 163a; (11) list of names of the clergy, f. 163a; (12) land transaction by the order of the metropolitan (*abbātāčče*n), f. 163a.

Stamp of Metropolitan Mātēwos (1889-1926), ff. 14b (twice) and 79b.

– Early 19th cent.

EMML Pr. No. 4445

Church of Sallā Dengāy (Māreqos) Moǧā and Waderrā, Shoa

Ff. 5a-262a: **Synaxary, part II** (*Maggābit*, f. 5a; *Miyāzyā*, f. 45a; *Genbot*, f. 77a; *Sanē*, f. 120a; *Ḥamlē*, f. 163b; *Naḥasē*, f. 217a; *Ṗāgʷmēn*, f. 255a.

Note of donation of the manuscript by *Erās* Makʷannen of Harargē, f. 262b.

Ff. 185b-262a copied in a very beautiful hand.

– 18th cent.

EMML Pr. No. 4446

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 3a-113b: **Acts of Abuna Takla Hāymānot** (*gadl*, version of Dabra Libānos, f. 3a; *maṣeḥafa felsata śegahu*, f. 93b; nineteen miracles, f. 103a).

Crude drawings of Abuna Takla Hāymānot, f. 2a and f. 114b.

– 19th cent.

EMML Pr. No. 4447

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Parchment, 27 x 24 cm, 97ff (with the leaves after f. 20, 21 and 46 not numbered), 3 cols. 30 lines, 18th cent.

INTRODUCTION TO MATTHEW – MONASTIC WRITING

1) Ff. 1a-9b: **Introduction to the Gospel of Matthew [Maqdema Wangēla Mātēwos]**, ascribed to St. Ephraim (of Syria).
   Or. 731, f. 4a, Wright (B.M.) no. CCCVlll, 1, p. 199.
   (Ba-sema Ab ... Neqaddem ba-rade' ēta Eg" terg"āmē besrāta Mātēwos ... Em-qāla qeddus Māri Efrēm waṭana ẓanta maqdema ḫeruya wa-śemura ba-salāma Eg" Ab, amēn. Esma za-yedallussa ba-westa maṣāḥeft ...).
2) Ff. 10a-78b, 85a-92b and 79a-84b, **A monastic writing compiled from various sources**, *Qadāmē te' ezāzu la-Ab*, incomplete at the end (84b), only to two columns of chapter 52. Or 764, f. 103a, Wright (B.M.) no. CCLX, 2, pp. 170-172; Ham (*Ṭānāsee*) 1 no. 28, pp.142-146; edited by Victor Arras, *Collectio Monastica*, *CSCO*, vol. 238, script. aeth. t. 45 (1963).
   (1) Ff. 10a-12a: (Chapter 1): Admonition to the monks.
   (Qadāmē te' ezāazu la-Ab za-yebē, za-bo ezn sami'a la-yesmā', yebē Eg" śamāy manbareya...).
   (2) Ff. 12a-25b: Chapter 1 (?) : Homily by Abbā Maqārs (Macarius) the Egyptian.
   (Me'rāf 1. Zentu nagar za-Abbā Maqārs Gebṣāwi. Salām la kemu, daqiqeya fequrān. Ebārrekakkemu.
   (3) Ff. 25b-26a: Chapter 3 (?) Evagrius on austerities.
   (... (f. 26a) Za-Abbā Agwaris, Ba' enta eḫiz. Qadāmē ferē ṣegē wa-qadāmē megbār eḫiz. Za-ye' eḫez karśo yānatteg lemāda ...).
   (4) Ff. 26b-27a: Chapter 4: Words of Abbā Dāneḫēl (Daniel?) which he received from Abbā Arsēnes.
   (... Nagar za-Abbā Dāneḫēl za-kama zēnawo Abbā Arsēnes ba' enta kāle' sab', wa-yogi ikona za-enbala emun ... (f. 27a) ... wa-ar' ayo be' esē Iteyoppeyāwi yematter 'eẓa ...)
   (5) Ff. 27a-28a: Chapter 5: Homily by Abbā Ēfrēm (Ephraim).
   (... Qāl za-tanāgara Abbā Ēfrēm la-za-yeẓāmmu ḥemāmo yāgēbberanni la-tanāgero ...)
   (6) Ff. 28a-29: Chapter 6: Anonymous homily on the importance of listening.
   (... Nagara (sic) *ba' enta za-yesamme' ba-q"e'ētā la-nafsu wa-yebawwe' mangeśta samāyāt ...)*
   (7) Ff. 29a-35a: Chapter 7 (?): Comment on virginity.
   (... Fekkārē ba' enta dengelennā wa-me' sebennā. Nezēnnewakkemu, fequrānihā la-qeddest Bēta Krestiyān ba' enta ḫeruyān ma'ssebān wa-danāgel bāḥetāweyān wa-neṣuḥan ...).
   (8) F. 35ab: Chapter 7 (!): Abbā Dānehēl Fernāy on the Eucharist.
   (... Nagar za-Abbā Dānehēl. Zēnawa Abbā Dānehēl Fernāy, rad' u la-beẓu' Arsēnes, wa-yebē, ikona Abbā Arsēnes ba' enta kāhdu ...)
   (9) Ff. 35b-36a: Chapter 8: Abbā Dānehēl about a girl possessed by evil spirit.
   (... Za-Abbā Dānehēl. Wa-yebē Abbā Dānehēl ḥallawat ba-Babilon walatta ʾl ḫēr ...)
   (10) F. 36a: Chapter 9: Abbā Yoḥannes (John), on sinners who speak about other people's sins.
   (... Za-Abbā Yoḥannes: ʾl em-aḫāw tase' elo la-Abbā Yoḥannes wa-yebēlo, effo nafs enza-bā qwesl itaḫaffer tenbeb lā'ela biṣā ...)
   (11) F. 36ab: Chapter 10: About the man reputed to be impartial.
   (... Wa-halo ʾl be' esi bā'l wa-kona weddusa ba-ḫaba k"ellu ...)
   (12) Ff. 36b-37b: Chapter 11: About children born blind.
   (... Ba' enta ella yeblu effo yetwalladu 'ewwerān daqiq)

(13) Ff. 37b-46b: Chapter 12: The Fathers, including Abbā Ṗēmēn (Poemen), on charity.
(... Nagar za-abaw za-kama ḫaywu. Eḫʷ tase' elo la-Abbā Ṗēmēn wa-yebēlo efaqqed aṗangel ...)

(14) Ff. 46b-51b: Chapter 13: Words of the Fathers on several topics.
(...Yebē aragāwi, esma (sic) bal'ā be' esi me'ra la-lla-'elatu manakos we' etu ...)

(15) Ff. 52a-53b: (Chapter 14:) "The Seven Statements" by Abbā Musē (Moses) sent to Abbā Ṗēmēn (Poemen).
(Sab'attu qāl we' etu-ze are' esta nagar za-Abbā Musē za-fannawa ḫaba Abbā Ṗēmēn za-ya'aqqebomu la-ellu yedeḫen em-kʷenanē wa-ya' ārref ...)

(16) Ff. 53b-55a: Chapter 15: Sayings of the Elderly.
(... Nagarāta a'erug. Tase' elo ⲓ̄ la-Abbā Enṭons enza yeblo, menta 'aqibeya ...)

(17) F. 55ab. Chapter 16: Abbā Musē on good deeds.
(... Za-Abbā Musē za-Asqēṭes nagar za-ba' enta megbārāta śannāy. Ferhāta Eg" yesadded ...)

(18) Ff. 55b-57a: Chapter 17: Confessions of the twelve fathers.
(... Za-arte'u abaw. ⲓ̄ wa-ⲓ̄ⲃ abaw ṭabbabt manfasāweyān tagābe' u ḫebura wa-tanāgaru ba-baynātihomu ...)

(19) F. 57ab: Chapter 18: The second part of the monastic rules of Abbā Ṗākʷmis (Pachomius). Dillman, *Chrest*, pp. 60-63.

(20) Ff. 57b-58a: Chapter 19: Basic monastic principals.
(... Gebra abaw za-manakosāt. Yebē ⲓ̄ em-abaw qeddusān tazakkiro daḫarita 'ālam, la-emma kona manakosa iyyegbā' ḫaba azmādihu ...)

(21) Ff. 58b-61a: (Chapter 20:) Admonition to monks leading communal life.
(Megbārāt la-manakosāt la-ella yenabberu westa māḫebar manakosāt warāseyāna Eg", seme'uni ...)

(22) Ff. 61a-62a: Chapter 21: Abbā Ephraim on the characteristics of a monastic community.
(... Za-qeddus Abbā Ēfrēm. Gunnat mele'ta ferē tefśeḫta ...)

(23) Ff. 62a-64a: Chapter 22: Abbā Ephraim on children.
(...Za-tanāgara Abbā Ēfrēm ba' enta ḫeẓānāt. Qadāmē kʷellu lana maftew teḫetennā ...)

(24) Ff. 64a-67a: Chapter 23:
(a) on social behavior in a monastic community, f. 64a.
(... Abayyeno la-ella yenabberu westa māḫebar. Soba tenagger ḥellināka ...)
(b) on the visit of the monastery of Scete by Tādāros, Bishop of Denṭu, f. 65b.
(Zēnā ⲥ̄ wa-ⲍ̄. Za-Tādāros, ēppis qoppos za-Denṭu. Yebē, konku za-nawā ḫorku ḫaba menēta qeddus Abbā Besoy ...)

(25) F. 67ab: Chapter 24: Letter of Abbā Amon (Ammon).
(... Za-Abbā Amon maṣeḫaf. Manfas ḫaba faqada yenaffeḥ westa neṣuḥat wa-retu'āt ...)

(26) Ff. 67b-68a: Chapter 25: On love of money.
(... Ba' enta feqra warq wa-berur. Feqra warq śerw ye' eti la-kʷellu ekkuy ...)

(27) Ff. 68b-69a: Chapter 26: About *tewṣeḥt* ("self-torture"?).
(... Ba' enta tewṣeḥt. Tewṣeḥtessa we' etu dekāma nafs za-albo ba-feṭrat ...)

(28) Ff. 69a-70a: Chapter 27: Sayings of the elderly.
(... Nagarāta a'erug za-tanāgaru. Yebē Abbā Enṭons, iyyaḫaddeg Eg" ẓab'ā lā'ela tewledd ...)

(29) F. 70a: Chapter 28: John of Constantinople on silence.
(.. Za-Yoḥannes ṗāppās za-Qʷasṭanṭinos ṗolis ba' enta armemo za-tanāgara. Armemo ta'aqqeb hāymānota ...)

(30) F. 70ab: Chapter 29: John Chrysostom on silence.
(... Za-em-nagara qeddus Yoḥannes Afa Warq. O-eḫuya semā' emennēya nagara ḫirut wa-madḫanit lanafseka, aṭri armemo ...)

(31) Ff. 70b-71b: Chapter 30: Ṗēṭros (Peter), the (spiritual) father of Ephraim, on patience and silence.

(... Za-Ṗēṭros, abuhu la-Abbā Ēfrēm, za-tanāgara. Za-yefattu yāśmerro la-Eg" wa-za-yefattu weluda yekun ...)

(32) Ff. 71b-72b: Chapter 31: On the beatitude.
(... Ba-semu la-Eg" enza ḥeyāw anta anbeb wa-a' mer mawā'ela gizēhu la-ze esma nebēlakkemu, beẓu'ān nadāyān ...)

(33) F. 72b Chapter 31 (!): Continuation of the preceding.
(... Beẓu'ān emmuntu danāgel za-iyyāṭfe' u māḥetotomu ...)

(34) Ff. 72b-73b: Chapter 32: Continuation of the preceding.
(... Esma nebēlakkemu beẓu'ān emmuntu nadāyān ...)

(35) Ff. 73b-75a: Chapter 32 (!): Abbā Musē (Moses) on fasting and humble life.
(Zentu nagar za-Abbā Musē za-wahabo tekāt em-ḫaba śeyyumān kama yeṣumu 6/7 sanbatāta ...)

(36) F. 75ab: Chapter 33: Commandment and combat of the elderly.
(... Te' ezāz wa-gadl za-a'erug. Tase' elo z̲ la-aragāwi enza yebl, Abbā za-kama effo maftew hellāwēhu la-manakos ...)

(37) Ff. 75b-77a: Chapter 34: Sayings of the elderly.
(... Yebēlu a' erug, gebrena lana la-a' erug andedo 'eẓaw we' etu. Yebēlu a' erug ...)

(38) Ff. 77a-78a: Chapter 34 (!): Statement of Abbā Ṗāwlos (Paul), disciple of Abbā Enṭons (Anthony).
(... Nagar za-Abbā Ṗāwlos. Zentu za-Abbā Ṗāwlos yawwāh, rad' u la-beẓu' wa-qeddus Abbā Enṭons yenagger la-abaw megbāra ...)

(39) Ff. 78ab and 85a-86b: Chapter 35: On fornication.
(... Za-tase' elu wa-nagarewwomu la-liqāwent ba' enta ḥellinā zemmut. Wa-awśe' a Abbā Tēwoderos ...)

(40) Ff. 86b-88a: Chapter 36: One of the ancient fathers on virtues.
(... Maseḥaf za-z̲ em-abaw qaddamt mahayyemnān za-kama aḫaza yengerromu la-ardā' ihu ...)

(41) Ff. 88a-89a: Chapter 37: Statement of a church authority during famine.
(... Nagara za-tanāgara z̲ em-śeyyumāna Bēta Krestiyān ba-mawā'ela abār wa-raḫab enza yebl, seme'u, aḫāweya wa-arkāneya ...)

(42) F. 89a-91a: Chapter 38: A priest from the land of Ham on marriage versus celibacy.
(... Zentu nagar za-tanāgara z̲ kāhen ba-medra kām za-ba-menkʷesennāhu taśayma westa kehnat nabiro westa menētāt z̲0 'āmata ...)

(43) F. 91a: Chapter 39: A priest about himself.
(... Zanta za-tanāgara qasis ba' enta ḥenẓā re' esu tazakiro ba-Wangēl za-ṣeḥuf ...)

(44) F. 91ab: Chapter 40: On God's gift to those who love him.
(... Za-ṣaggawa Egzi' abḥēr la-ella yāfaqqerewwo. Tebē' a ed, wa-tebē egr,wa-tebē 'ayn ...)

(45) Ff. 91b-92a: Chapter 41: On how to fight the (spiritual) enemy.
(... Nagar za-kama effo yetgāddalewwo wa-yemawwe' ewwo la-ẓarāwi. O-agā' ezteya wa-aḫāweya, albo ...)

(46) F. 92ab Chapter 42: On the importance of toiling.
(... Nagar kāle', kama effo maftew ẓāmewo wa-yedallewā wa-śarnāy la-nafs beḥita māḫedar ...)

(47) Ff. 92b and 79a: Chapter 43: Anonymous letter on rejecting the world.
(... La-aḫaweya ella afaqqer, salām lakemu ba-Egzi' ena wa-feśśeḥa lakemu...)

(48) Ff. 79a-80b: Chapter 44: On Priest Ēsderos (Isidore).
(Me'rāf 44. Nagar za-ba' enta Ēsderos qasis. Qadim[u] kaydeya medra Ela Eskendereyā tarākabku ...)

(49) F. 80b: Chapter 45: On Amon (Ammon).
(... Ba' enta Amon. Ze-enka Amon wa-z̲ aḥatihu danāgel mesl̄ehu westa feqra Eg" ...)

(50) Ff. 80b-81: Chapter 46: On Māreqos (Mark), the ascetic who restored the sight of a hyena [*ze' b*].

(... Ba' enta Māreqos wa-ze-Māreqos warēzā kona za-yāṗanaggel maṣāḥefta beluyāta ...)

(51) F. 81: Chapter 47: On Kirmon, the patient, (only seven lines)
(... Ba' enta Kirmon masta'āggeś. Wa-kona ba-emmāntu mawā'el ...)

(52) F. 81ab: Chapter 48: On Salomon (Solomon) who lived 50 years in a cell (only eight lines)
(... Ba' enta Salomon za-tageḫśa. Wa-hallo be' esi yawwāh wa-ḫēr wa-ba-ṣaggā te'egeśt za-yebē ...)

(53) F. 81b: Chapter 49: On Aw Krestos and his wife Māryā.
(...Ba' enta Aw Krestos. Sa' alewwo em-abaw la-Eg" kama yāre' eyomu ba-ayy makān ...)

(54) Ff. 81b-83b: Chapter 50: On Sarāṗṗeyon (Sarapion)
(... Ba' enta Sarāṗṗeyon. Kāle'a Sarāṗṗeyon za-Sadon (sic)*, taśamya, esma za-enbala sandun albo bā'd za-ta'aẓfa gemurā ...)*

(55) Ff. 83b-84b: Chapter 51: On the wealthy virgin who became a nun.
(... Hallawat kā'ba aḥatti dengel enta konat manakosāyeta ba-Ella Eskendereyā, ba-rā' eyāssa teḥett wa-be'elt ...)

(56) F. 84b: Chapter 58, incomplete: On dishonor (?), *'erāqā kebr.*
(... Ba' enta 'erāqā kebr. 'Erāqā kebr ḥemām za-albo qāl wa-ba-k"ellu gebra śannāy ...)

Varia: (1) fragment of a Proverb manuscript, poorly legible, Proverb 27-29(?) ff. 93a-94b.
The monastic writing contains some words not attested in Ge'ez dictionaries.
Copied in a very beautiful hand for Walda Giyorgis, ff. 35a and 51b.
Donated to (the church of) Sallā Dengāy Māreqos by *Alaqā* Gabra Krestos, f. 9b.
Note of ownership by (the church of) Sallā Denqāy Māreqos, f. 1a.
Ff. 4b-5a filmed twice.

EMML Pr. No. 4448

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Parchment, 27 x 25.5 cm, 159ff. (number 1 to 158, with the leaf after f. 140 not numbered), 2 cols., 22 lines, 17th cent.

QĒRELOS

Ff. 4a-157a: Theological and christological works of Cyril of Alexandria and other church fathers, called **Qērelos** "Cyril".
Or. 739, f. 119a, Wright (B.M.) no. CCCXV, II, pp. 205-208.

(1) Ff. 4a-26b: *Ba' enta hāymānot rete't "De recta fide"*, by Cyril, addressed to Emperor Theodosius.
Bernd Manuel Weischer, *Qērellos I* (= *Äthiopistische Forschungen*, Vol. VII) Hamburg 1973.
(Ba-sema Eg" ḥeyāw, maḥari ... Newēṭṭen seḥifa nagar za-ṣaḥafa qeddus Qērelos ... la-Tādoseyos neguś ba' enta hāymānot rete't – keft. Antemu o-fequrāna Krestos ...)

(2) Ff. 26b-77b: *Sena Zēnā.* continuation of the *Hāymānot rete't* by Cyril, addressed to Arcadia and Marina.
(Ser.a zēnā za-'ālam wa-mekḫ za-qeddusāt abiyāta Krestiyānāt za-madḫena k"ellena I" K" la-sameyo k"ellu sab' ba' amān ...)

(3) Ff. 78a-120b: *Kama aḥadu Krestos* "That Christ is One", by Cyril of Alexandria.
Bernd Manuel Weischer, *Qērellos III*: *Der Dialog "Dass Christus einer ist" des Kyrillos von Alexandrien* (= *Äthiopistiche Forschungen*, Vol. 2) Wiesbaden 1977.
(Geṣṣāwē dersān za-qeddus Qērelos ... Kama ī̲ Krestos. Qērelos yebē, la-temehertu qeddusāt maṣāḥeft gemurā ...)

(4) Ff. 122a-123b: Homily by Theodotus of Ancyra.
Bernd Manuel Weischer, *Qērellos IV 1: Homilien und Briefe zum Konzil von Ephesos* (= *Äthiopistiche Forschungen*, Vol. 4) Wiesbaden 1979, pp. 42-53.
(5) Ff. 123b-124a: Homily by Cyril of Alexandria, Weischer, *ibid.*, pp. 54-61.
(6) Ff. 124a-125a: Homily by Severus of Synnada, Weischer, *ibid.*, pp. 62-67.
(7) Ff. 125a-126b: Homily by Acacius of Melitene, Weischer, *ibid.*, pp. 68-81.
(8) Ff. 126b-127a: Homily by Juvenalius of Jeusalem, Weischer, *ibid.*, pp. 82-87.
(9) Ff. 127a-129a: Homily by Cyril of Alexandria, Weischer, *ibid.*, pp. 88-99.
(10) F. 129ab: Homily by Rheginus of Constantia, Weischer, *ibid.*, pp. 100-107.
(11) Ff. 129b-131a: Homily by Cyril of Alexandria, Weischer, *ibid.*, pp. 108-117.
(12) F. 131ab: Homily by Eusebius of Heraclea, Weischer, *ibid.*, pp. 117-121.
(13) Ff. 131b-133a: Homily by Theodotus of Ancyra, Weischer, *ibid.*, pp. 122-133.
(14) F. 133a: Homily by Firmus of Caesarea, Weischer, *ibid.*, pp. 134-137.
(15) F. 133ab: Epistle of the Synod of Ephesus to John of Antioch, Weischer, *ibid.*, pp. 138-141.
(16) Ff. 133b-134a: Homily by Cyril of Alexandria, Weischer, *ibid.*, pp. 142-145.
(17) Ff. 134a-135a: Epistle of John of Antioch to Cyril of Alexandria, Weischer, *ibid.*, pp. 146-153.
(18) Ff. 135a-136b: Epistle of Cyril of Alexandria to John of Antioch. Weischer, *ibid.*, pp. 153-169.
(19) Ff. 136b-139b: Homily by Epiphanius of Cyprus.
Bernd Manuel Weischer, *Qērellos IV 2: Traktate des Epiphanius von Zypern und des Proklos von Kyzikos* (= *Äthiopistische Forschungen*, Vol. 6), Wiesbaden 1979, pp. 26-47.
(20) Ff. 139b-140b: Homily by Epiphanius of Cyprus, Weischer, *ibid.*, pp. 52-58.
(21) Ff. 140b-142b: Homily by Proclus of Cyzicus, Weischer, *ibid.*, pp. 64-87.
(22) Ff. 142b-148b: Homily by Severianus of Gabala.
Bernd Manuel Weischer, *Qērellos IV 3: Traktate des Severianos Von Gabala, Gregorios Thaumaturgus und Kyrillos von Alexandrien* (= *Äthiopistische Forschungen*, Vol. 7), Wiesbaden 1980, pp. 22-67.
(23) Ff. 148b-149a: The Faith of Gregory Thaumaturgus, Weischer, *ibid.*, pp. 70-77.
(24) Ff. 149a-151b: The first homily of Cyril of Alexandria on Melchisedec, Weischer, *ibid.*, pp. 82-97.
(25) Ff. 151b-154: The second homily of Cyril of Alexandria on Melchisedec, Weischer, *ibid.*, pp. 98-117.
(26) Ff. 154b-155a: Homily by a Sage on Melchisedec.
Bernd Manuel Weischer, "Die äthiopischen Psalmen- und Qērlosfragmente in Erevan/Armenien", *Oriens Christianus*, Vol. 53 (1969) pp. 142-143.
(27) F. 155a: On the 318 Orthodox Fathers, Weischer, *ibid.*, pp. 143-144.
(28) F. 155ab: On the Nativity and Life of Our Lord, Weischer, *ibid.*, pp. 144-145.
(29) Ff. 155b-157a: Confession of faith, Weischer, *ibid.*, pp. 146-146.
(30) F. 157a: List of the Nine Ecumenical Councils recognized by the Church, Weischer, *ibid.*, p. 151.

Varia:

(1) F. 1a: Land transaction by purchase.
(2) Ff. 2a-3b: Fragments from Cyril's *Kama aḥadu Krestos*, see entry (3) above.
(3) Ff. 153b-154a: Excommunication by Abuna Mātēwos of anyone attempting to own this manuscript.
(4) F. 157b: Note of donation of this and other manuscripts to (the church of Sallā Dengāy) Māreqos by *Alaqā* Gabra Krestos.
(5) F. 157b: Inventory of church articles.
(6) F. 157b: Inventory of manuscripts donated by Metropolitan Mātēwos (1889-1926).
(7) F. 158a: Inventory of church articles (including some manuscripts) donated by Metropolitan Mātēwos, partially cancelled.

(8) F. 158a: Income for the church in 1897 EC. (= 1914/15 A.D) when (the *tābot* of) St. Mark was brought back from Addis Ababa, after it has been blessed.
(9) F. 158a: Inventory of vestments and other articles.
(10) F. 158b: Note of transfer of custody of twenty-five carpets.
(11) F. 158b: Record of a book of the New Testament purchased for two dollars.
(12) F. 158b: Exchange of land ownership.

Prayer for Suseneyos (possibly the emperor, 1607-1632), ff. 120b and 155b.
Stamp of Metropolitan Mātēwos (1889-1926), ff. 82b, 153b and 154a.
Ff. 41b-42a and 150b-151a filmed twice.

EMML Pr. No. 4449

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 5a-151a: **Deggʷā** (introduction, f. 5a; season of St. John the Baptist, f. 5a; season of *Astamḥero*, f. 48a; *Anqaṣa hāllētā*, f. 86a; *Ṣoma deggʷā*, f. 87a [*Za-warada*, f. 87a, *Qeddest*, f. 89b, *Mekʷrāb*, f. 92a, *Maẓāgʷeʿ*, f. 94a, *Dabra Zayt*, f. 96b, *Gabr ḫēr*, f. 100a, *Niqodimos*, f. 102a, *Hośāʿnā*, f. 105a]; season of Easter, f. 107a).
Varia: (1) excerpts from the *deggʷā*, f. 1b (erased) and f. 2a; (2) colophon, f. 4a; (3) signature of Abbā Mātēwos, donor of the manuscript, in Coptic script.
Stamp of Metropolitan Mātēwos (1889-1926), f. 4a.
Copied for (and by) Hēla Masqal, student of Tēwodoseyos, (spiritual) son of Ēwosṭātēwos, f. 5a.
– 7 Aug. 1749 (3 *Naḥasē* 7241 AM/1741 E.C, 19th year of the reign of Iyyāsu [1730-1775], f. 5a.

EMML Pr. No. 4450

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarā, Shoa

Ff. 5a-125b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, beginning with *Taśāhalka*, f. 5a; ordinary of the Mass, f. 36a; Anaphoras of the Apostles; f. 78b; Our Lord Jesus Christ, f. 96a; Our Lady Mary by Cyriacus of Behensā, f. 102a, Dioscorus, f, 119a).
Crude drawing of a full-size cross, f. 1a.
– 1889-1913 (reign of Menelik, f. 28a and *passim*).

EMML Pr. No. 4451

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 5a-175b: **The Code of Kings [Fetḥa Nagaśt]** (introduction, f. 5a; index of articles, f. 9b; Ecclesiastical Laws, f 10b; Civil Laws, f. 78a; On the Law of Inheritance, f. 172b).
Varia: (1) change of status (for the purpose of revenue) of a church land, f. 1a; (2) excommunication by Abuna Mātēwos of anyone attempting to own this manuscript, f. 176a; (3) settlement of dispute over land ownership, f. 177b.
Stamp of Metropolitan Mātēwos (1889-1926), f. 176a (twice).
Purchased by Abuna Mātēwos and donated to the church in 1881 E.C. (= 1888/9 (A.D.), f. 175.
– 19th cent.

EMML Pr. No. 4452

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 5a-148a: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius on death, f. 5a; the book that came from Jerusalem, f. 9b; (*asmāt* prayer) which God gave to Peter, f. 19a; homily *tagśāṣ* to be read on all the dead, f. 22b; prayer, petition and supplication [*Ṣalot wa-se' lat wa-astabqʷe'ot*], f. 38a; *Lefāfa ṣedq*, f. 63b; prayer for the journey to heaven [*Ṣalota mangada samay*], f. 65a; *asmāt* that God told to Andrew, f. 86b; homily by Abbā Salāmā on preparing oneself for death, f. 92b; homily by James of Sarug about priests and deacons that died, f. 94b; *asmāt* prayer which God gave to Peter, f. 115a; blessing by Abuna Sāmu'ēl, f. 122b; what to do when someone dies, f. 140b; the story of the rich man who did not fear God, f. 142a; the story of the woman who anointed Our Lord, f. 145a).

Copied by Zamāryām for (the church of) Sallā Dengāy Māreqos, f. 148a.

– 1919/20 A.D (1912 E.C., f. 148a).

EMML Pr. No. 4453

Church of Sallā Dengāy (Mareqos), Moǧā and Wadarrā, Shoa

FF. 5a-166a: **Psalter [Dawit]** (Psalms, f. 5a; 15 biblical canticles, f. 128a; Song of Songs, f. 140a; one miracle of Mary, the Syrian Potter, f. 149a; Praises of Mary [*Weddāsē Māryām*], f. 149b; Gate of Light [*Anqaṣa Berhān*], f. 160a; the angels praise Mary [*Yewēddesewwā*], f. 165a).

Supplemented with short prayers for each day:

Monday, f 4a.

(Ba-sema Ab ... Ṣalot za-yetnabbab ba' elata śanuy. O-Eg" 'abiyy wa-gerum za-albo ṭent ... kam terde' anni ...).

Tuesday, f. 26b.

(... Are' anni, Egzi' o, barakataka ba-zātti 'elat ...).

Wednesday, f. 50b.

(... Yetbārak Eg" abuhu ... Na' akkʷeto ba-kʷellu ...).

Thursday, f. 71a.

(... Esēbbeḥo la-Eg" ba-enta ṣaggāka (sic) za-wahabanni wa-afadfada ...)

Friday, f. 98b.

(... Lā'ela Eg" tawakkalku, Amlāka Abrehām, Yeṣḥaq, ... are' eyanni za-essēffo ...)

Saturday, f. 114a.

(... Yetbārak Eg" za-faṭara samāya wa-medra wa-kʷellu (sic) za-westētomu...)

Sunday, f. 127a.

(... Eg" Egzi' eya wa-amlākiya, ese' elakka ba-fequr waldeka I" K" ... ba-asmātika qeddusāt ...)

Miniatures: (1) The Holy Trinity, f. 1b; (2) *Wayzaro* Altāyya Warq taking refuge with the Trinity, with servants attending her, f. 2a; (3) David of Israel playing the harp, f. 2b; (4) *Wayzaro* Altāyya Warq and *Wayzaro* Aṣada Wayn, attended by servants, f. 3a; (5) crucifixion, with Mary and John present, f. 3b; (6) David of Israel standing for prayer, f. 4b; (7) confrontation between David and Goliath, f. 85b; (8) David cutting off the dead of Goliath, f. 114b; (9) *Wayzaro* Altāyya Warq reading (the Psalter?), attended by servants, f. 166b; (10) Abuna Gabra Manfas Qeddus standing for prayer, f. 167a; (11) *Wayzaro* Altāyya Warq and (her husband) *Fitāwrāri* Habta Giyorgis (Menelik's general), standing for prayer, f. 167b; (12) Madonna and Child, attended by the Archangels Michael and Gabriel, f. 168a.

Decorative designs, ff. 5a, 12a, 19a, 27a, 37a, 45a, 51b, 60b, 72a, 80a, 86a, 99a, 111a, 115a, 121a, 128a, 140a and 149b.

Copied for Walatta Śellāsē (apparently the baptismal name of Altāyya Warq, consort of Fitāwrāri Habta Giyorgis), f. 164b.
- 20th cent.

EMML Pr. No. 4454

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

1) Ff. 3a-75b: **Pauline Epistles** (introduction to the Romans, Cowley (Review, 1984) no. 3.1.1, f. 3a, Romans, f. 3b; introduction to I Corinthians, Cowley, *ibid.*, no. 3.1.2, f. 15b, I Corinthians, f. 15b; introduction to II Corinthians, Cowley, *ibid.*, no. 3.1.3, f. 27b, II Corinthians, f. 27b; introduction to Galathians, Cowley, *ibid.*, no. 3.1.4, f. 36a, Galathians, f. 36a; introduction to Ephesians, Cowley, *ibid.*, no. 3.1.5, f. 40a, Ephesians, f. 40a; introduction to Philippians, Cowley, *ibid.*, no. 3.1.6, f. 44b, Philippians, f. 44b; introduction to Colossians, Cowley, *ibid.*, no. 3.1.7, f. 47b, Colossians, f. 48a; introduction to I Thessalonians, Cowley *ibid.*, no. 3.1.8, f. 50b, I Thessalonians f. 51a; introduction to II Thessalonians, Cowley, *ibid.*, no. 3.1.9, f. 54a, Thessalonians, f. 54a; introduction to I Timothy, Cowley, *ibid.*, no. 3.1.10, f. 56a, I Timothy, f. 56a; introduction to II Timothy, Cowley, *ibid.*, no. 3.1.11, f. 59b, II Timothy, f. 59b; introduction to Titus, Cowley, *ibid.*, no. 3.1.12, f. 62b, Titus, f. 32b; introduction to Philemon, Cowley, *ibid.*, no. 3.1.13, f. 64a, Philemon, f. 64b; introduction to [commentary on] the Romans (*Terg*^{w}*āmē male' ekt qadāmāwi ḫaba Romē enta ṣaḥafā ba-Qorontos wa-fannawā ba-eda Fibēn wa-kona mekneyāta ṣehifotu ḫaba ḥezb reḫuqān ella lā'ela eda Ṗēṭros, esma we' etu faqada kama yāṣne'omu ...*], Cowley, *ibid.*, no. 3.4.1, f. 65a; introduction to the Hebrews, Cowley, *ibid.*, no. 3.1.14, f. 65a, Hebrews, f. 66a).
2) FF. 76a-107a: **Acts**.
3) Ff. 107a-122a: **Revelation** (introduction, Cowley, *ibid.*, no. 5.1, f. 107a, text, f. 108a).
4) Ff. 122a-123a: **On Ge'ez phonology**.
   (Tebē fidal enza tetnāggar ba-afa za-yāfaqqerā wa-tetnābbab ba-lessāna za-ya' ammerā enza tāyadde' ba-amaṣṭero ḫoḫeyātihā ...)
5) Ff. 123a-124b: **Commentary on Matthew 6, 9-24**, mostly by John Chrysostom (and Severus [of Antioch?]).
6) F. 124b: **Names of the Magi and the reasons for their coming to the Child Jesus**.

Varia: (1) transaction of this manuscript by purchase, f. 2a; (2) note about depositing a will, f. 2a; (3) *asmāt* prayer against hail, f. 125a; (4) what to read on Saturday of the Passion week, f. 125a; (5) the meaning of *'ahyā, šarāhyā alšādāy*, f. 125b.
- 19th cent.

EMML Pr. No. 4455

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 5a-86b: **Abbreviated degg**^{w}**ā** (season of John the Baptist, f. 5a; season of *Astamḥero*, f. 29a; season of Easter, f. 51a; *Anqaṣa hallētā*, f. 85a).

Varia: (1) supplementary chant, ff. 29 and 88a.

Childish drawing of supposedly the Archangel Michael, f. 2b, Gabra Manfas Qeddus, f. 87b, the Archangel Gabriel, f. 87b and Abuna Takla Hāymānot, f. 88a.

Note of ownership by (the church of) Sallā Dengāy Māreqos, f. 1a and 1b.
- 1865-1913 (reign of Menelik, f. 12a).

EMML Pr. No. 4456

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 2a-52a: **Mawāśe'ṭ.**
- 1779-1800 (reign of Takla Giyorgis, f. 52a).

EMML Pr. No. 4457

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 3a-132b: **Deggʷā** (season of John the Baptist, f. 3a; season of Astamḥero, f. 31b; season of Easter, f. 53a; *Ṣoma deggʷā*, f. 53a [*Za-warada*, f. 83a, *Qeddest*, f. 89b, *Mekʷrāb*, f. 95a, *Maṣāgʷeʿ*, f. 101a, *Dabra Zayt*, f. 106a, *Gabr ḫēr*, f. 114a, *Niqodimos*, f. 119b, *Hośāʿnā*, f. 126a]; *Anqaṣa hāllētā*, f. 131b).
Varia: (1) *asmāt* prayer for help in learning, f. 1a; (2) unfinished sentence about a student's problem to use this manuscript for learning *deggʷā*, in Amharic, f. 1a; (3) supplementary chant, f. 2a; transaction of the manuscript, copied twice, f. 133a.
Crude drawing of a saint, f. 1b; drawing of Madonna and Child, f. 113b.
Decorative design, f. 3a.
Note of donation of the manuscript by Abuna Mātēwos (1889-1926), f. 132b.
- 18th cent.

EMML Pr. No. 4458

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 5a-65b: **Ṣoma deggʷā** (*Za-warada*, f. 5a; *Qeddest*, f. 15b; *Mekʷrāb*, f. 21; *Maṣāgʷeʿ*, f. 29b; *Dabra Zayt*, f. 37a; *Gabr ḫēr, f.* 48a; *Niqodimos*, f. 54a; *Hośāʿnā*, f. 60b).
Varia: (1) Supplementary chant, f. 67a.
Crude drawing of crosses, f. 2a.
Crude drawing of Madonna and Child, f. 67b (twice) and f. 68a.
- 1886 E.C. (= 1893/4 A.D.) colophon, f. 65b.

EMML Pr. No. 4459

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Parchment, 19 x 17 cm, 200 ff., 2 cols, 20 lines, 18th cent.

QĒRELOS

Ff. 3a-198a: **Qērelos.** A collection of Christological treatises by Cyril of Alexandria and other church fathers, EMML 4448.

(1) Ff. 3a-32b *Ba' enta hāymānot reteʿṭ*, "De recta fide" by Cyril, addressed to Emperor Theodosius.
(Ba-sema Eg" ḥeyāw, maḥari wa-mastaśāhl ... newēṭṭen ṣeḥifa nagar za-ṣaḥafa qeddus Qērelos liqa pāppāsāt ... la-Tadoseyos (sic) neguś ba' enta hāymānot reteʿṭ ...)

(2) Ff. 32b-99a: *Sena Zēnā*, continuation of the *Hāymānot reteʿṭ* by Cyril of Alexandria, addressed to Arcadia and Marina.
(Meʿrāf. Sena zēnā za-ʿālam wa-mekh za-qeddusāt abyāta krestiyānāt za-madḫena kʷellena I" Kʷ" ...)

(3) Ff. 99a-151b: *Kama aḥadu Krestos* "That Christ is One," by Cyril of Alexandria.
(Geṣṣāwē dersān za-qeddus Qērelos liqa p̱āpp̱āsāt ... kama ʾi Krestos. Qērelos yebē la-temeherta qeddusāt maṣāḥeft gemura ...)
(4) Ff. 151b-153b: Homily by Theodotus of Ancyra.
(5) Ff. 153b-155a: Homily by Cyril of Alexandria.
(6) Ff. 155a-156a: Homily by Severus of Synnada.
(7) Ff. 156a-158a: Homily by Acacius of Melitene.
(8) Ff. 158a-159a: Homily by Juvenalius of Jerusalem.
(9) Ff. 159a-160b: Homily by Cyril of Alexandria.
(10) Ff. 160b-162a: Homily by Rheginus of Constantia.
(11) Ff. 162a-163b: Homily by Cyril of Alexandria.
(12) Ff. 163b-164a: Homily by Eusebius of Heraclea.
(13) Ff. 164a-166a: Homily by Theodotus of Ancyra.
(14) F. 166ab: Homily by Firmus of Caesarea.
(15) Ff. 166b-167a: Epistle of the Synod of Ephesus to John of Antioch.
(16) F. 167ab: Homily by Cyril of Alexandria.
(17) Ff. 167b-168b: Epistle (of John) of Antioch to Cyril of Alexandria.
(18) Ff. 168b-171b: Epistle of Cyril of Alexandria to John of Antioch.
(19) Ff. 171b-175b: Homily by Epiphanius of Cyprus.
(20) Ff. 175b-176b: Homily by Epiphanius of Cyprus.
(21) Ff. 176b-180b: Homily by (Proclus) of Cyzicus.
(22) Ff. 180b-187b: Homily by Severianus of Gabala.
(23) Ff. 187b-188a: The Faith of Gregory Thaumaturgus.
(24) Ff. 188a-191a: The first homily by Cyril on Melchisedec.
(25) Ff. 191a-194b: The second homily by Cyril on Melchisedec.
(26) Ff. 194b-195b: Homily by a Sage on Melchisedec.
(27) F. 195b: On the 318 Orthodox Fathers.
(28) Ff. 195b-196a: On the Nativity and Life of Our Lord.
(29) Ff. 196a-198a: Confession of Faith.
(30) F. 198a: List of the nine Ecumenical Councils.

Varia:

(1) Ff. 1b-2b: Hours of the days in each month as determined by measuring the shadow in feet.
(2) F. 2b: *Sawāsew* of Qērelos (cf. Bernd Manuel Weischer, *Qērellos* I [= *Afrikanistische Forschungen* vol. VII], Hamburg 1973, pp. 23-24).
(3) F. 198b: List of the abbots of Dabra Ḥayq (Eṣṭifānos) from Iyyasus Mo'a to Ḥawāreyā Krestos, cf. Taddesse Tamrat, "The Abbots of Däbrä-Hayq, 1248-1535", *JES*, Vol. 8/1 (1970), pp. 87-117.
Full Text:
(Eseḥef ḫ"elq"a mamherān za-Dabra Ḥayq: Iyyasus Mo'a, Takla Iyyasus Mo'a, Krestos Tasfāna, Za'iyyasus, Krestos Mo'a, Yoḥannes, Qawesṭos, Gabra Iyyasus, Tādēwos, Śaraqa Berhān, Ēfrēm, Benyām, Bakkimos, Gabra Iyyasus, Yoḥannes, Ammeḥa Laṣeyon, Gabra Krestos, Gabra Alfā, Aron Zaberhān(?), Takla Wangēl, Didemos, Zatā'os, Tasfā Iyyasus, Marmehnām, Za'iyyasus, Zakrestos, Berhāna Masqal, Tasfā Masqal, Tēwoderos, Yosēf, Newāya Egzi', Mikā'ēl, Tasfā Giyorgis, Takla Nob, Amlāk Mo'a, Amlāk Mawā'i, Amlāk Bena, Ḥeẓān Mawā'i, Gabre'ēl, Abbā Bagge'u, Batra Eṣṭifānos, Ṗāwlos, Talāwē Krestos, Walda Krestos, Ṗāwlos, Ḥawāreyā Krestos)
(4) Ff. 198b-200a: On the purity of the body of Mary.
(Nāwā (sic) neṣeḥef ba'enta śegā Māryām neṣuḥ za-anṣeḥa Manfas Qedus ...)
(5) F. 200b: What seems to be a quotation from one of the works of Cyril, poorly legible.
(6) F. 200b: Calendar of the Apostles and Evangelists.

(7) F. 200b: Quotation from the Anathemas of Cyril (in the *Hāymānota Abaw, Emmabo za-yebl ba'enta Eg" Egzi'ena I" K" lalilu kabra ba-Manfas Qeddus...*).

Ff. 91b-92a, 100b-101a, 150b-151a and 189b-190a filmed twice.

EMML Pr. No. 4460

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

1) Ff. 3a-18a: **Proverbs** (*Messālēyāt*, f. 3a; *Tagśāẓ*, f. 15b).
2) Ff. 18a-23a: **Ecclesiastes.**
3) Ff. 24a-37a: **Wisdom of Solomon.**
4) Ff. 37a-53a: **I Ezra [Sutu'ēl] (= IV Esdras).**
5) Ff. 53a-68a: **Daniel:**
   (1) Ff. 53a-54b: **The Book of Susanna (Dan. 13).**
   (2) Ff. 54b-66b: **Daniel**, chapters 1-12.
   (3) Ff. 66b-68a: **Bel and the Dragon.**
6) Ff. 68a-71b: **Song of Songs.**
7) Ff. 72a-75b: **Daniel**, chapter 11.
8) F. 76a: **The cycle of Jeremiah the Prophet [Subā`ē Ērmeyās nabiyy].**

Donated to the church by *Alaqā* Gabra Krestos,. f. 1b.

- 18th cent.

EMML Pr. No. 4461

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 3a-126b: **Me`rāf,** *velat, Me'erāf* (*Em-Yoḥannes eska Yoḥannes*, f. 3a, *Anqaṣa Berhān*, f. 27b; for the fast, f. 39b; *are'esta mehellā*, f. 67b; *keśtata aryām*, f. 80a; School chants: *Weddāsē Māryām*, 91a, *Mastagābe'*, f. 98a, *Arbā't*, f. 101b, *Aryām*, f. 104a, *Śalast*, f. 107a; the Mystagogia [*Temeherta ḫebu'āt*], f. 112a; rules for chanting the *Me'rāf*, f. 114a; *Kidān za-nagh*, f. 117a; supplications, f. 122a).

Copied clearly.

- 1865-1913 (reign of Śāhla Māryām [= Menelik II], f. 77b and *passim*).

EMML Pr. No. 4462

Church of Sallā Dengāy (Mareqos), Moǧā and Wadarrā, Shoa

1) Ff. 3a-134b: **Psalter [Dawit]** (Psalms, f. 3a; 15 biblical canticles, f. 102a; Song of Songs, f. 113a; Praises of Mary [*Weddāsē Māryām*], f. 113a; Gate of Light [*Anqaṣa Berhān*], f. 129b).
2) Ff. 134b-139b: **Image [Malke`] of Mary**, Chaîne no. 172/220.
3) Ff. 140a-144b: **Image [Malke`] of Jesus**, Chaîne no. 123.
4) F. 145a: **Greeting to Mark the Evangelist** (*Salām laka, Māreqos Yosēf ama raḫāb Gebṣ ...*).

Varia: (1) list of names, effaced, f. 146a.

Crude drawing of a person, f. 146a.

Copied by Walda Mikā'ēl, f. 119a and *passim*.

- 19th cent.

EMML Pr. No. 4463

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

1) Ff. 5a-15a: **Image [Malkeʿ] of Mary**, Chaîne no. 172/220.
2) Ff. 15a-23a: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
3) Ff. 23a-31b: **Image [Malkeʿ] of Jesus**, Chaîne no. 123.
4) Ff. 33a-51b: **Praises of Mary [Weddāsē Māryām]**.
5) Ff. 51b-59b: **Gate of Light [Anqaṣa Berhān]**.
6) Ff. 59b-62a: **Hymn to Mary,** *Yewēddesewwā*, Chaîne no 388.
7) F. 62ab: **The Our Father.**
8) F. 62b: **Greeting to Mary**, Chaîne no. 247.
9) Ff. 63a-81b: **Asmāt prayer of Moses against the enemy,** *Magrarē Ẓar, (Ba-sema Ab ... Nenaggerakkemu, neḫna, ba-za-deḫna Musē em-edēhu la-Farʿon*, divided into the days of the week, Monday, f. 63a; Tuesday, f. 65a; Wednesday, f. 67b; Thursday, f. 69a; Friday, f. 72a; Saturday, f. 73a; Sunday, f. 77b.
10) Ff. 82a-84b: **Egziʾabḥer za-berhānāt.**
11) Ff. 85a-118b: **Sword of the Trinity [Sayfa Śellāsē]**, EMML 1170 (Monday, f. 85a; Tuesday, f. 89b; Wednesday, f. 93b; Thursday, f. 98b; Friday, f. 103b; Saturday, f. 109b; Sunday, f. 112b; every day [*zawatr*], f. 116b).
12) Ff. 118b-123a: **Seven miracles of the Trinity**, one miracle for each day.

Holy picture: (1) Madonna and Child, Russian, f. 32a.
Decorative designs, ff. 5a, 33a, 63a, 82a and 85a.
Copied for Ḫāyla Iyyasus, f. 67a and *passim*.

EMML Pr. No. 4464

Church of Sallā Dengāy (Māreqos), Moǧā and Darrā, Shoa

Ff. 2a-107a: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 84a; Song of Songs, f. 93a; Praises of Mary [*Weddāsē Māryām*], f. 97b).
Decorative designs, f. 2a, 25b and crude ones.
Varia: (1) transaction of the manuscript, f. 107a.
– 19th cent.

EMML Pr. No. 4465

Church of Sallā Dengāy (Māreqos), Moǧā and Darrā, Shoa

1) Ff. 7a-18a: **Kidān za-nagh.**
2) Ff. 18b-27a: **The Mystagogia [Temeherta ḫebuʾat].**
3) F. 27b: **Hymn to Mary**, Chaîne no. 95.
4) Ff. 27b-28b: **Magnificat.**
5) Ff. 29a-63b: **Praises of Mary [Weddāsē Māryām].**
6) Ff. 64a-78b: **Gate of Light [Anqaṣa Berhān].**
7) Ff. 78b-82a: **The Angel Praise Mary, [Yewēddesewwā]**, Chaîne no. 388.
8) Ff. 82b-92a: **Image of the Savior of the World [Malkeʿa Madḫānē ʿĀlam]**, Chaîne no. 339.
9) Ff. 92b-104b: **Image of the Savior of the World [Malkeʿa Madḫānē ʿĀlam]**, Chaîne no. 164.

10) Ff. 105a-111a: **Litanical prayer to Jesus Christ:**
(O-Egzi' eya I" K", Madḫānē ʿĀam, ḫ"elq"a ḥemāmātika za-kaśatka lon la-śalās danāgel qeddusāt ...)
11) F. 111b: **Prayer against enemies, including demons.**
12) Ff. 112a-136b: **Excerpts from the monastic writing of John Saba,** *Aragāwi Manfasāwi.*
(Dersān ba' enta g"eyey – cf. EMML 1937 (b) 24), f. 112a.
(Dersān 28. Wa-lottu kāʿba 1 em-aḥaw ṣaḥafa zanta – cf. EMML 1937 (b) 27), f. 123b.
(Male' kt 10 wa-7. Nāhu neḥna – cf. EMML 1937(c) 17), f. 127a.
(Dersān 29. Wa-kāʿba za-Aragāwi ḫaba eḫuhu – cf. EMML 1937 (b) 28), f. 131b.
13) Ff. 137a-142b: **Excerpt from the monastic writing of Isaac of Nineveh,** *Mār Yesḥaq.*
(Meʿrāf. Em-qāla Mār Yesḥaq. La-yetfaśśah lebb za-yaḫaśśeśo la-Eg". Heśśewwo la Eg", o-ammāẓeyān wa-ṣeneʿu ba-tasfāhu ...), f. *137a.*
(Meʿrāf 2, Zerāʿ meṣwāta ba-teḥetennā wa-ta' arrer meḥrata ba-gizē feddā ...), f. 141a.
14) Ff. 142b-146b: **Quotations from Matthew:**
(1) Ff. 142b-143b: Matthew 5, 1-12.
(2) Ff. 143b-144b: Matthew 6, 7-12.
(3) Ff. 144b-146b: Matthew 25, 31-46.
15) Ff. 146b-147b: **Mark 13, 32-37.**
16) Ff. 147b-148b: **Luke 12, 16-21.**
17) Ff. 148b-150a: **John 8, 3-11.**
18) Ff. 150a-170a: **Excerpts from the commentary on the Hebrews by John Chrysostom.**
(1) Ff. 150a-156b: The first homily [*Tagśāṣ*].
(Tagśāṣ qadāmāwi za-Yoḥannes Afa warq ba' enta k"enanē wa-ba' enta mendābē za-yemaṣṣe' em-ḫaba ḫaṭi' at ... Nāhukē anṣeḥanna Eg" leʿul ba-dama ...)
(2) Ff. 156b-164a: The eleventh homily [*Tagśāṣ*].
(Tagśāṣ 10 wa-1. Ba' enta maśwāʿt nabābit enta ye' eti megbār manfasāwit ... Nāhukē bena ʿabiyy liqa kāhnāt ...)
(3) Ff. 164b-170a: The nineteenth homily [*Tagśāṣ*].
(Tagśāṣ 10 wa-9. Ba' enta kama maftew nāfqer ṣalā' tana la-emma nefaqqed bawi' a westa mangeśta ...)
19) Ff. 170a-173a: **Quotations from Romans (Chapters 1-16).**
20) Ff. 173b-175b: **Quotations from I Corinthians.**
21) Ff. 175b-177a: **Quotations from I Timothy.**

Varia: (1) note on the quantity of carpets and curtains belonging to *emmabētē* "my lady" under the custody of Walda Ṭādiq, f. 1b; (2) versicles from the Psalms which refer to Zion [*Ṣeyon*], ff. 2a-3b; (3) list of manuscripts belonging to emmabētē "my lady" under the custody of *Dabtara* Gabra Śellāsē, f. 3b; (4) list of land holdings belonging to *emmabētē* "my lady", including those "which she gave to her children", f. 3b; (5) inventory of manuscripts, including *Maṣeḥafa madḫanit* and *Maṣeḥaf qeddus* (!), under the custody of *Alaqā* Eṣṭifānos, f. 4a; (6) list of manuscripts – *Dāwit, Yābbo gadl, Malkā* (sic) *ʿEdom, Esma Kebert* (?) – under the custody of attendants 10,00-ññ [= *elfeññ*] *aškaročč*, f. 5a; (7) inventory of manuscripts belonging to *emmabētē* under the custody of *Dabtara* Kefla Śellāsē and the *elfeññ aškaročč*, f. 6b; (8) the Tag"elatē genealogy of *emmabētē*, identified here (see varia 1, 3-4 and 6-7) as Bāfanā (consort of *Neguś* Menelek before Empress Ṭāyetu), f. 177b; (9) the Moğē [*Moğā*] genealogy of *emmabētē* (see varia 8), f. 178a; (10) the Ṭolē [*Ṭol*] genealogy (of the same, see varia 8-9), f. 178a; (11) genealogy (beginning with *Aṭē* Zar'a Yāʿeqob; 1434-1468) of Gezāw, son of Bāfanā, f. 178bab (12) genealogy (from the side of Wāššočč) of Gezāw, son of Bāfanā, f. 178b; (13) note on the quantity of land (belonging to Bāfanā), f. 178b; (14) the Tagulatē genealogy of Gezāw, son of Bāfanā, ff. 178b-179b; (15) genealogy of Walda Mikā'ēl, which includes Arbāganā and *Wayzaro* Agāyā, ff. 179b-180a; (16) another branch of the genealogy in varia (15), f. 180a; (17) list of land belonging to *emmabētē* by inheritance (see varia 8), f. 180a; (18) land

transaction by inheritance, partially erased, f. 181b-182a; (19) land transaction by inheritance, f. 182ab; (20) land transaction through settlement of dispute, in favor of *emmabētē*, f. 182b; (21) land transaction by purchase, effaced, ff. 182b-183a; (22) the Marrābētē genealogy of Gezāw, son of Abboyya (and Bāfanā), f. 183ab; (23) genealogy of Walaqā, ending with Badelmogas, ff. 183b-184a; (24) genealogy of Ṭarā, ending with Amānit, f. 184a; (25) genealogy of Manz, ending with Walda Mikā'ēl, f. 184ab; (26) genealogy of Lālo Meder, Manz, ending with Odengel (MS, Wadengel), f. 184b; (27) land transaction by inheritance from Śāhlē to *emmabētē*, f. 184b; (28) unintelligible note (*aǧobā terā tālka čel yast kalāwbā nakusē*), f. 185b.

Copied by Ḫayla Śellāsē for *Erās* Ḫāyla Malakot of Shoa (1847-1855), f. 111a.

- 1847-1855 (reign of Ḫāyla Malakot of Shoa, f. 111a).

EMML Pr. No. 4466

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 3a-37a: **Epiphany ritual [Maṣeḥafa ṭemqat]** (prayer of Severus of Antioch, f. 32a).

Varia: (1) land transaction by purchase, f. 42b.

Note of ownership by Ḍabra Enṭoṭṭo, Dabra Māreqos, f. 1b.

- 1865-1913 (reign of Śāhla Māryām [= Menelik], f. 25a and *passim*).

EMML Pr. No. 4467

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

Ff. 1a-46b: **Gospel of John.**

Varia: (1) prayer to Jesus Christ, poorly legible, ff. 46b-47a: (2) calendar of the Apostles and Evangelists [*Nagara ḥawelt*], f. 47a; (3) on measuring the shadow to tell the time, poorly legible, f. 147b.

- 19th cent.

EMML Pr. No. 4468

Church of Sallā Dengāy (Māreqos) Moǧā and Wadarrā, Shoa

1) Ff. 5a-70b: **Monastic ritual [Śer' ata menkʷesennā** (here *manakosāt*).] (rite for women and virgins, f. 37a).
2) Ff. 72a-73a: **Image [Malke'] of Peter and Paul**, Chaîne no. 187.
3) Ff. 74a-87b: **Ge'ez words translated into Amharic [Sawāsew].**

- 19th cent.

EMML Pr. No. 4469

Church of Sallā Dengāy (Māreqos), Moǧā and Wadarrā, Shoa

1) Ff. 1b-4b: **Kidān za-nagh**, incomplete at the end.
2) Ff. 5a-106a: **Gospel of John** (text, f. 5a; *mal' a*, f. 103a; introduction to John, Cowley (Review, 1984) no. 1.5.4, f. 103b; chapters of the Gospel, shared and not shared with the other Gospels, f. 105b; index of pericopes, ff. 105b-106a).

Varia: (1) benediction, f. 4b; (2) greeting to the Archangel Raphael. 1b; (3) fruit (rewards) for praying certain prayers, f. 106a; (4) number of hours of the day in the different months, ff. 106b-107a; (5) calendar of feasts and saints, ff. 107b-108a; Absolution of the Son [*Feṭhat za-Wald*], ff. 108b-109b.
– 18th/19th cent.

EMML Pr. No. 4470

Private library of *Re'esa* Dabr Ḫāylē, Yakkā, Addis Ababa

Ff. 1a-144a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 110a; Song of Songs, f. 121b; Praises of Mary [*Weddāsē Māryām*], f. 128b; Gate of Light [*Anqaṣa Berhān*], f. 139a).
Varia: (1) note of commentary on the *Weddāsē Māryām*, in Amharic, f. 144a; (2) fragment of a hymn to Sebastian, f. 144b-145a.
Decorative designs (simple), ff. 1a, 5a, 13b, 29b, 36b, 50a, 84b, 96a, 110a, 128b and 139a.
Ff. 1a-9a stained with water.
Copied by Walda Māryām, f. 144a.
– 19th/20th cent.

EMML Pr. No. 4471

Private library of Qalama Warq, Yakkā, Addis Ababā

1) Ff. 6a-29a: **Treatise on the computus [Bāḥra ḥassāb]**, in Amharic.
2) Ff. 29b-115b: **Symbolic interpretations of the liturgical practices**, in Amharic.
   (Eṣeḥef nagara degg^{w}ā wa-me'rāf ...), f. 29b.
   (Eṣeḥef nagara melekketa (sic) Ya-malk amalk (sic) maǧammariyā salām la-k^{w}eleyātikemu ...), f. 32b.
   (Eṣeḥef nagara Salāmen (sic) za-Yārēd. Degg^{w}ā mālat ...), f. 33a.
   (Eṣeḥef addarāras za-wāzēmā ...), f. 36a.
   (Ba-sema Ab ... Nāhu eṣeḥef ... Śer'ata aryām ...), f. 39a.
   (Eṣeḥef śer'ata Wangēl [i.e. Gospel reading], f. 43a.
   ([ ] angargāri mari yemrā ...) f. 45a.
   (Eṣeḥef addarāras za-aryām ...) f. 45b.
   Liturgical seasons and their respective type melodies, f. 46a.
   (... Ama ⁂ *wa-*⁂ *la-Maskaram eska* ⁂ *la-Ḫedār we' etu zamana ṣegē, qeddāsē wa-zemmārē wa-'eṭāna mugar (sic) 'ezl naw ...)*
   (Eṣeḥef nagara melekket ...), f. 46b.
   On qenē, f. 47a.
   (Śellāsē zēmā f. 47a*; Za-ye'ezē,* f. 47b, *wāzēmā,* f. 49b; *gubā'ē qānā,* f. 49b, *'eṭāna mugar (sic),* f. 50a ...*)*
   (Maragd, etc., f. 57a*)*
   (Eṣeḥef za-qadām śe'ur ...), f. 93b.
   (Neṣeḥef nagar la-lla-men za-qenē. Qenē mālat men mālat naw ... (see also f. 47a), f. 111a.
3) Ff. 116a-119a: **On some personalities of the Old Testament**, incomplete at the beginning and at the end.

Varia: (1) supplementary symbolic interpretation of the liturgical practices, in a crude hand, f. 2ab.
Copied crudely (and with less clarity).
– 20th cent.

EMML Pr. No. 4472

Private library of *M(ammerē)* Qalama Warq, Yakkā Mikā'ēl, Addis Ababā

Ff. 1a-141a: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 114b; Song of Songs, f. 127b; Praises of Mary [*Weddāsē Māryām*], f. 132a; Gate of Light [*Anqaṣa Berhān*], f. 138a).
Decorative designs (crude), ff. 1a, 40b, 79a and 114b.
- 19th cent.

EMML Pr. No. 4473

Private library of *M(ammerē)* Gabra Māryām, Yakkā Mikā'ēl, Addis Ababā

Ff. 7a-121a: **Ziq.**
Varia: (1) *asmāt* prayer against hail, ff. 124b-125a.
- 19th cent.

EMML Pr. No. 4474

Private Library of *M(ammerē)* Gabra Māryām, Yakkā Mikā'ēl, Addis Ababā

Ff. 12a-71a- **Ge'ez grammer**, explained in Amharic **[Sawāsew]** incomplete at the end.
Varia: (1) income in the form of clothes, f 1b; (2) notes on chanting, ff. 2a-3b; (3) notes on *qenē*, includes one *qenē* poem for Lebna Dengel [cf. EMML 3054, varia (4)] and chanting, ff. 4a-10b; (4) income in the form of clothes, f. 11a.
Stamp, unidentified, f. 12a.
- 20th cent.

EMML Pr. No. 4475

Church of Megel Wāššā Gabre'ēl, Moğā and Wadarrā, Shoa

Ff. 2a-197a: **Ritual for Passion Week [Gebra ḥemāmāt]**, EMML 2140 and 2868 [*tagśāṣ*] by John Chrysostom against the love of money, f. 5a; homily by Abbā Sinodā on soul searching, f. 22b; homily [*dersān*] by John Chrysostom on Mk. 11, 12-26, [on the fig tree], f. 23b; homily by John Chrysostom on the fig tree, f. 24b; anonymous [otherwise ascribed to Abbā Sinodā] homily on Adam's disobedience, f. 33b; homily by Abbā Sinodā on the need of expelling the sinners from church, f. 36a; homily by Abbā Sinodā on matters that please God, f. 43a; anonymous homily on Ex. 19, 1-9, f. 44a; anonymous homily on the need of interpreting the scriptures, f. 53a; homily by John Chrysostom on the Ten Virgins, f. 58b; anonymous homily on the stiff-neckedness of the Jews [Mt. 26, 4-16], f. 67b; homily of John Chrysostom on jealousy, f. 74a; homily by Severianus of Gabala on the end of sinners, f. 76a; homily by John Chrysostom on taking Holy Communion [*Zātti ʿelat*], f. 80a; homily by John Chrysostom on those who receive Holy Communion [*Erē' iyom*], f. 90a; homily by Abbā Sinodā on the washing of the feet, f. 93a; homily by Abbā Ēfrēm on joy [*Feśśeḥa ṣawweʿattanna*], f. 95a; homily by John, Bishop of Constantinople [John Chrysostom], on Mt. 26, 39, f. 107a; homily by John Chrysostom on Judas Iscariot, f. 122b; anonymous homily against the pursuit of worldly things, f. 124b; anonymous homily on the fulfillment of the prophecy about Our Lord, f. 131b; homily by James of Sarug on Abraham's sacrifice of Isaac, f. 132b; homily by Athanasius about Christ which he addressed to the Jews, f. 139a; homily by John Chrysostom on the apparition of God to people in the Old and New Testaments, f. 147b; homily by Athanasius on the

importance of keeping oneself close to God, f. 154a; Song of Songs, f. 162b; homily by Athanasius on the feast of Easter [*Nāhu baṣḥa zamana ba'al*], f. 167a; Revelation, f. 172b).
Note of ownership by (the church of) Megel Wāššā Gabre'ēl, f. 1a.
- 19th cent.

EMML Pr. No. 4476

Church of Qobbo Māryām, Ankobarr, Shoa

Ff. 3a-145b: **Four Gospels** (introduction to Four Gospels, Cowley (Review, 1983), no. 1.1, f. 3a; *Geṣṣāwē Śer'at*, f. 10b; table of Eusebian canons, f. 11a; Matthew, f. 17a, introduction, Cowley, *ibid.*, no. 1.4.1, f. 53a; on Matthew, Cowley, *ibid.*, no. 1.5.1, f. 53b; Mark, f. 55a, conclusion, f. 75b, on Mark, Cowley, *ibid.*, 1.5.2, f. 76a, index of pericope for Mark. f. 76b; Luke, f. 78a, conclusion, f. 116b, introduction, Cowley, *ibid.*, no. 1.4.3, f. 116b, on Luke, Cowley, *ibid.*, no. 1.5.3, f. 1. 116b; John, f. 118a, conclusion, f. 144b, on John, Cowley, ibid., no. 1.5.4, f. 144b, conclusion, f. 145a).
Varia: (1) directory for performing funeral ritual, in Amharic, ff. 16ab and 145b; (2) inventory of church articles, f. 145b and 146a.
Miniatures: (1) Mark (?) writing his Gospel, f. 54a; (2) Luke writing his Gospel, f. 77b; (3) John writing his Gospel, reproduced in Sergew Hable Selassie, *Bookmaking in Ethiopia*, Leiden 1981, Fig. 3, p. 13, f. 117b.
Decorative designs, ff. 55a, 78a and 118a.
Donated by Habta Iyyasus Horağo, son of Zamasqal and Zanobeyā, f. 145b.
Note of ownership by (the church of Qobbo) Māryām, ff. 1b and 3a.
Title page, f. 2a.
- 1775-1809 (reign of Asfā Wasan/Tēwoderos of Shoa, f. 145b).

EMML Pr. No. 4477

Church of Warq Wāššā Māryām, Dannabā, Shoa

Ff. 2a-35b: **Miracles of Jesus**.
Decorative designs, ff. 2a, 4a and 10a.
Donated (?) by Ḫāyla Iyyasus, f. 35b.
Ff. 1a-2a and 36a-38b, scrawls and unintelligible phrases.
- 1915/16 A.D. (= 1918 E.C., during the time [reign?] of Kefla Yā'eqob, f. 35b).

EMML Pr. No. 4478

Church of Gāššā Ambā Mikā'ēl, Dannabā, Shoa

1) Ff. 3a-7a: **Introductory matters to the miracles of Mary.**
   (1) Ff. 3a-6a: Introductory rite from Mu'allaqā, with the hymn to the Blessed Virgin, *Barakatātihā* (f. 6a).
   (2) Ff. 6a-7b: Introductory exhortation.
2) Ff. 7b-8a: **One miracle of the Archangel Michael.**
   The peasant who once neglected the feast of the Archangel.
3) Ff. 9a-10b: **One miracle of Mary.**
   The cannibal from Qem(me)r.
4) Ff. 12a-81b: **Miracles of Mary.**

(1) Ff. 12a-76b: Thirty-one miracles, ff. 26a-37a being another copy of EMML 3872, ff. 1ab and 90a-94b, and some concluded with rhyming hymns [*salām*].
(2) Ff. 76b-81b: Synaxary entries for the Virgin Mary, with the *Arkē* hymns. (21 *Maggābit*, f. 76b; 21 *Miyāzyā*, 77a; 1 *Genbot*, f. 77b; 21 *Ḥamlē*, f. 78a; 7 *Naḥasē* [Annunciation of Mary's birth], 78b; 21 *Maskaram*, f. 79b; 21 *Ṭeqemt*, f. 80a; 21 *Tāḫśāś*, f. 80a; 28 *Tāḫśāś* [Nativity of Our Lord], f. 80b; 21 *Yakkātit*, f. 81b).
Note of ownership by (the church of) Gāššā Ambā Mikā'ēl, f. 2a.
Copied by Gabra Ḥeywat for Walda Iyyasus and (his wife) Mar'ata Śellāsē, f. 40a and *passim*.
- 19th cent.

EMML PR. No. 4479

Church of Sayā Dabr Ledatā, Dannabā, Shoa

Ff. 5a-143b: **Four Gospels** (introduction to the four Gospels, f. 5a; synoptic presentation of the agreement of the four Gospels [*Geṣṣāwē Śer'at*], f. 9b; Eusebius' letter to Carpianus, f. 10a; on Matthew, Cowley (Review, 1983), no. 1.4.1, f. 10b, and Cowley, *ibid.*, 1.5.1, 10b; tables of Eusebian canons, f. 11a; index of pericope for Matthew, f. 14b; Matthew, f. 16a, conclusion, f. 41b; on Mark, Cowley (Review, 1983), no. 1.5.2, f. 41b, index of pericope for Mark, f. 42a, Mark, f. 43a, conclusion, f. 63a, on Mark [another copy of f. 41b], f. 63a; index of pericope for Luke, f. 64a, Luke, f. 65a, conclusion, f. 114a; on John, Cowley (Review), no. 1.5.4, f. 114a, index of pericope for John, f. 114b, John, f. 115a, conclusion, f. 143b).
Varia: (1) transaction of a manuscript (?), f. 1a; (2) blessing *MQ*, pp. 57-58 (parag. 10-21) and pp. 76-7 (parag. 154-158), ff. 1b-2a.
Decorative designs, ff. 16a, 43a and 65a.
Copied by Gabra Māryām as commissioned by *Gabaz* Baṭāsā Galgu, colophon, f. 143b.
- 1899/1900 A.D (= 1892 E.C., f. 143b).

EMML Pr. No. 4480

Church of "Derma" Gabre'ēl, Dannabā, Shoa

Ff. 5a-76a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 5a; ordinary of the Mass, f. 22a; anaphoras of the Apostles, f. 44b, Our Lord Jesus Christ, f. 55b, Dioscorus, f. 59b, John Chrysostom, f. 62a, Our Lady Mary by Cyriacus of Behensā, f. 67, James of Sarug, f. 72b).
Note of ownership by (the church of) Dirmā Gabre'ēl, f. 4b.
Isolated names, f. 79b.
Copied crudely by Kefla Māryām, f. 76a.
- 1930-1974 (reign of Haile Selassie, f. 38a).

EMML Pr. No. 4481

Church of Gāššā Ambā Mikā'ēl, Dannabā, Shoa

1) Ff. 5a-8b: **Abbreviated Dersāna Gabre'ēl**.
(1) Ff. 5a-6b: Homily for the 19 *Sanē*.
The church at Dabra Nāqlon that gives signs predicting droughts and rainy season, f. 5a.
(Ba sema Śellus Qeddus ... wa-hallawat aḥatti bēta krestiyān za-taḥanṣat ba-Dabra Nāqlon ba-semu ... za-ar' aya bātti mankerāta ...)
The Archangel's other missions, f. 5a.

(Zentu we'etu Gabre'ēl liqa malā'ekt za-awṣe'o la-Ṗēṭros em-bēta moqeḥ ...)

(2) F. 6b: About the days on which the Archangel should be commemorated.
(Ba-za-zēnawā Gabre'ēl liqa malā'ekt ama 20 wa-2 la-Maggābit).

(3) Ff. 6b-7a: **The story of the merchant Filāsforos**, EMML 1835, f. 98a.

(4) Ff. 7a-8b: **Miracles of the Archangel Gabriel.**

1. The story of the merchant Filāsforos (f. 6b) continued, f. 7a.
2. The wrath of the Archangel when he saw Our Lord crucified, f. 7b.
(Ta'ammerihu ... wa-soba re'eyo sequla diba ʿeẓa masqal ...)
3. Admonition to commemorate the Archangel, f. 8a.
(Ta'ammerihu ... ze-we'etu Gabre'ēl za-kama rad'omu la-Abbā Akāweh ... Nāhu Śaḥafna la-kemu nestita ...)
4. Concluding hymn, f. 8b.
(La-za-warada mal'ak za-lebsu ẓaʿadā kama barad/wa-bo'a ...)

2) Ff. 9a-12b: **On the importance of celebrating the feast days of the Archangel Michael**, with a review of the missions of the Archangel, begins with a rhyming introduction.
(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" leʿul ṣeḥifa zēnā ʿebayu wa-kebru wa-leʿelennāhu ... Semeʿu abaweya wa-aḫaweya ba-aʿezān feśśuḥan/wa-naṣṣeru ba-ḥellināt nequḥan/ ...)

3) Ff. 13a-91b: **Homiliary for the monthly feast of the Archangel Michael [Dersāna Mikāʾēl**, with the usual miracles, synaxary entries and greetings [*salām*] (*Ḫedār*, f. 13a; *Tāḫśāś*, f. 19b; *Ṭerr*, f. 26b; *Yakkātit*, f. 37a; *Maggābit*, f. 42a; *Miyāzyā*, f. 56b; [*Genbot*], f. 65a; *Sanē*, f. 71a; *Ḥamlē*, f. 76a; *Naḥasē*, f. 81a; *Maskaram*, f. 84a; [*Ṭeqemt*], f. 87b).

4) Ff. 91b-94b: **Image [Malkeʿ] of the Archangel Michael**, Chaîne, no. 119.

Varia: (1) blessing of those reading or copying (this *dersān*), part of the usual colophon, f. 3a; (2) what seems to be land grant, f. 3a.

Miniature (1) The Archangels Michael and Gabriel making Pharaoh and his army drown, f. 1b; (2) Madonna and Child, with an angel on each side, f. 2a.

Copied by Gabra Māryām (ff. 91b-94b: by Ḫāyla Māryām, f. 91b), f. 3a.

– 1947-8 E.C. (= 1954-1956 A.D), ff. 3a and 91b.

EMML Pr. No. 4482

Church of Sayā Dabr Ledatā, Dannabā, Shoa

Ff. 2a-105b: **Miracles of Mary** (hymn to the Blessed Virgin, Chaîne no. 336/338, f. 2a; introductory treatises on almsgiving, f. 2b; introductory exhortation, only the beginning, f. 4b; introductory exhortation, f. 5a; introductory rite from Muʿallaqā, f. 6a; one hundred numbered miracles, excluding the synaxary entries, and ff. 25a-33a being another copy of EMML 3872, ff. 1ab and 90a-94b, f. 9a).

Copied by *Mammerē* Yennaśulleh/Walda Kidān for *Alaqā* Gabra Iyyasus and his wife Walatta Ṣādeq, f. 105a.

– 1917-1926 (reign of Zawditu [1917-1930] and metropolitanate Mātēwos [1889-1926], f. 56b and *passim*).

EMML Pr. No. 4483

Church of Gur Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 4a-166a: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 131a; Song of Songs, f. 144b; Praises of Mary [*Weddāsē Māryām*], f. 152b; Gate of Light [*Anqaṣa Berhān*], f. 162).

Varia: (1) transaction of the manuscript, with the stamp of the seller, Kokab Warqē, f. 2b.

Copied by Tadlā/Gabra Ḥeywat for Kefla Māryām/Kokab Warqē, f. 130b.
– 20th cent.

EMML Pr. No. 4484

Church of "Yeyo" [probably Sayā] Qaweṣṭos [Dannabā], Shoa

1) Ff. 4a-14a: **Three miracles of Abuna Qaweṣṭos**, EMML 1513, ff. 216-223.
2) Ff. 15b-16b: **Introductory exhortation to the miracles of Mary**, in a crude hand.
3) Ff. 17a-73b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 17a; hymn to the Blessed Virgin, Chaîne no. 336/338; forty [the group of thirty-three plus seven] miracles, 24a).
4) Ff. 73b-74b: **One miracle of Jesus.**
   Jesus sits on the sun ray.
5) Ff. 74b-78a: **Treatise about almsgiving [Rā'eya ta'ammer]**, in a crude hand.
6) Ff. 79a-220b: **Miracles of Jesus.**

Varia: (1) greeting to the hands of Qaweṣṭos stretched for prayer, f. 3b; (2) excerpt from a *malke'* (?), insufficiently legible, f. 14b.

Miniatures: (1) St. George killing the dragon, f. 2b; (2) an angel (Michael?) enthroned and attended by other angels, and the owner of the manuscript (?) taking refuge, f. 15a.

Copied by Sem'on for Habta Śellus, f. 220b.
– 19th cent.

EMML Pr. No. 4485

Church of Dubrā Giyorgis, Dannabā, Shoa

Ff. 2a-130b: **Funeral ritual [Maṣeḥafa genzat]**, incomplete at the end (homily by Athanasius about death, f. 27a; the book that came from Jerusalem, f. 30a; *asmāt* that God gave to Peter, f. 37a; homily by Abbā Salāmā on preparing oneself for death, f. 85b; blessing by Abbā Sāmu'ēl, f. 87b; end of the story of the rich man who did not fear God, f. 120a).

Varia: (1) inventory of church articles, including manuscripts, f. 131a.

Pen trial, ff. 1a and 131b.

Copied crudely, stained with water and some folios missing.
– 1881-1889 (metropolitanate of Ṗēṭros, f. 7a).

EMML Pr. No. 4486

Church of Aygabber (? slip, Aygebir) Mikā'ēl, Ankobarr, Shoa

Ff. 2a-196a: **Four Gospels** (index of pericope of Mark, f. 2a; Matthew, f. 3a, conclusion of Matthew, f. 58a; on Mark, Cowley (Review, 1983) no. 1.5.2, f. 58a, index of pericope for Mark, again, f. 28b, Mark, f. 60a, conclusion, f. 93b; on Luke, Cowley, *ibid.*, no. 1.5.3, f. 93b, index of pericope of Luke, f. 94a, Luke, f. 96a, conclusion, f. 151a; John, f. 152a, conclusion, f. 195b, index of pericope of John, f. 195b).

Copied by Zamanfas Qeddus, f. 196a.
– 18th cent.

EMML Pr. No. 4487

Church of "Dawa" Iyyasus, Dannabā, Shoa

1) Ff. 1b: **Hymn to Jesus Christ, Sebḥat laka.**
2) Ff. 1b-2a: **Hymn to the Blessed Virgin, Barakatātihā**, which is part of the introductory rite to the miracles of Mary.
3) F. 2ab: **Hymn to the Blessed Virgin**, Chaîne no. 336/338, in a different hand.
4) Ff. 6a-8b: **Introductory exhortation to the miracles of Mary**, in a different hand.
5) Ff. 9a-25b: **Miracles of Mary**, in the hand of 1 and 2 above (introductory rite from Mu'allaqā, unfinished, f. 9a) twenty-six miracles.
6) Ff. 25b-28b, 31ab and 35a: **Miracles of Jesus.**
7) Ff. 29a-30b and 32a-35a: **Reading from the Gospels**, ff. 25b-35a in the hand of 5 above.

Varia: (1) inventory of church articles, f. 36a.
Copied by Walda Ab for (a church in ?) Gātmoy [*za-hagara Gātmoy*] as commissioned by Walda Māryām, f. 35a.
– 18th cent.

EMML Pr. No. 4488

Church of Aygabber (?) Mikā'ēl, Ankobarr, Shoa

Ff. 3a-91a: **Deggʷā** *(season of John the Baptist,* f. 3a; season of Astamḥero, f. 29a; *Anqaṣa hāllētā*, f. 55b; season of Easter, f. 59a).
Varia: (1) supplementary chants, ff. 2a, 98a-100b and 102b.
Pen trial, f. 2b
– 19th cent.

EMML Pr. No. 4489

Church of Ṭerāṭer Abbo, Dannabā, Shoa

Ff. 2a-35b: **Scriptural reading**, incomplete at the end and at the beginning (includes, reading from the Gospels, f. 2ab; introductory rite from Mu'allaqā [*Maṣeḥafa Śer'at*], ff. 2b-5a; homily on the Archangel Gabriel [*dersān*] by priest Archelaus [EMML 2229, f. 119a], ff. 5a-6b; reading from the Gospels, ff. 7a-35b).
Varia: (1) one miracle of Mary, ff. 36a and 1b; (2) one miracle of Mary, f. 36b.
Copied crudely and not well preserved.
– 19th cent.

EMML Pr. No. 4490

Church of "Beye" Qawesṭos, Dannabā, Shoa

1) F. 3a-124b: **Life of Abuna Qawesṭos.**
   (1) Ff. 3a-118b: Acts [*gadl*] of Abuna Qawesṭos, EMML 1513-1.
   (2) Ff. 118b-124: Four miracles of Abuna Qawesṭos, EMML 1513-2.
   (3) Ff. 124ab: Colophon, EMML 1513, ff. 225-226.
2) Ff. 125a-127b: **Three miracles of St. George.**
3) Ff. 128a-140a: **Miracles worked for Mabā`a Ṣeyon/Takla Māryām.**
   (1) The covenant [*kidān*] given to Takla Māryām by Our Lord, f. 128a.

(Wa-enza hallo qawimo westa bēta krestiyān ba-gizē ⅓ sa'at enza yeṣēlli enza yebl, Egzi' eya wa-Amlākiya wa-Madḫāneya I" K", qerub anta ...)

(2) How Takla Māryām/Mabā'a Ṣeyon ordained the commemoration of the crucifixion, *Tazkāra Madḫen*, f. 128b.

(Ba-sema Śellus Qeddus, nāṭēyyeq wa-nenagger ... Wa-soba fadfada feqru la-Madḫānē ʿĀlam ...)

(3) How Our God appeared to Mabā'a Ṣeyon, as crucified at Golgotha, f. 131.

(Wa-em-deḫra ¼ awrāḫ qaṣabo za-we' etu za-nagaro gebro qadāmi wa-abe' o westa māḫedaru. Wa-bakaya bekāya marira ...)

(4) How Mabā'a Ṣeyon gave half of his daily food to the poor as the share of the Savior, *kefla Madḫen*, and how the Blessed Virgin healed his eyes, f. 134b.

(Seme'u, abawina wa-aḫawina, ella tāfaqqerewwo la-Madḫānē ʿĀlam, 'ebaya ta' ammerihu za-tagabra. Soba taṣeḥfa k"ellu yenawweḫ nagar ...)

(5) How Our Lord promised Mabā'a Ṣeyon that every one who commemorates the crucifixion will be saved to the tenth generation, f. 137a.

(Seme'u nagara Madḫen, wa-yebē za-gabra tazkāreya ba-ḫebest aw ba-ṣewwā' ...)

(6) How Our Lord gave Mabā'a Ṣeyon a golden rod which he used to go down to Hades and bring out condemned souls, f. 137b.

(Wa-kā'ba ba-aḥatti 'elat enza yeṣēlli qawimo ba-ṣehiq Abuna ..., re' ya ḥeẓāna em-reḥuq enza yetwānnay ...)

(7) How a child healed by Mabā'a Ṣeyon was saved from fire when the house of his parents was burnt down, f. 138b.

(Ta' ammer ... (f. 139a) ... Wa-kā'ba maṣ' at aḥatti be' esit ẓawirā ḥeẓāna ḥemuma ...)

Decorative design, f. 3a.
Stamp of Abbā Walda Śellāsē Šeššegu, ff. 3b, 83b, 114a, 124b, 138b and 140a.
Note of donation by Sayfa Śellāsē, f. 1b and *Qēsa Gabaz* Abbā Walda Śellāsē, f. 140a.
Copied by Takla Wald, f. 140a.
- 1961/2 (= 1954 E.C., colophon, f. 140a)

EMML Pr. No. 4491

Church of Sayā Dabra Ledatā, Dannabā, Shoa

1) Ff. 1a-42a: **Fourteen miracles of the Archangel Michael.**
2) Ff. 43a-103b: **Miracles of Jesus**, incomplete at the end.

Decorative design, f. 43a.
Ff. 1a-42a copied by Kidāna Wald (f. 2a), and ff. 43a-83a by Kaśātē Berhān (f. 82b).
- 20th cent (ff. 1a-42a in 1935 E.C. [= 1942/3 A.D.], f. 42a).

EMML Pr. No. 4492

Church of (Dabra) Sāklā Abbo, Dannabā, Shoa

1) Ff. 3a-45b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 3a; introductory exhortation, f. 5b; thirty-eight numbered miracles, f. 7a).
2) Ff. 46a: **One miracle of Abuna Gabra Manfas Qeddus.**
3) F. 46ab: **One miracle of Jesus.**
4) Ff. 49a-72a: **Miracles of Jesus.**

Miniature: (1) a man and a spear standing by a church, f. 75b; (2) a man standing, f. 76a.
Crude drawing of Christ and another child, making birds from mud, f. 62b.

Decorative design, ff. 49a and 68b.
Note of donation of the manuscript by *Mammerē* Gārrad, f. 2b.
Ff. 49a-72a copied by Gabra Māryām, f. 72a.

EMML Pr. No. 4493

Church of Gur Śellāsē, Mogā and Wadarrā, Shoa

Parchment, 23 x 20 cm., 105 ff., ff. 1a-43b: 2 cols and ff. 44a-105b: 2 cols, 34-36 lines, dated: ba-1̄0̄ wa-9̄ 'āmatu la-Lebna Dengel wa-ba-8̄ warḫ (= March 1528 A.D.), f. 86b.

ARGĀNONA WEDDĀSĒ - THE FAITH OF GREGORY OF NEOCAESAREA - SA'ĀTĀT OF ABBĀ GIYORGIS

1) Ff. 1a-43a: **Harp of Praise [Argānona Weddāsē]**. Edited by P. Leander, *'Argānôna Uadāsē* (= *Göteborgs Högskolas Årsskrift*, vol. 28 (1922). See also Strelcyn (Manchester), no. 24, pp. 67-70; EMML 2706.
   Monday, f. 1a.
   (Ba-sema Eg" Śellus za-enbala felṭat/wa-aḥadu ba-ṣemrat/ḫebura hellāwē wa-'eruya malakot/ ... Neṣeḥef enka zanta maṣeḥafa za-yessammay Argānona Weddāsē wa-masanqo mazmur ...)
   Tuesday, f. 9a; Wednesday, f. 14b; Thursday, f. 22a; Friday, f. 29a; Saturday, f. 36a; Sunday, f. 39b.
2) F. 43ab: **The Faith of Gregory of Neocaesarea.**
3) F. 43b: **Nicene Creed**, with an introduction, concluded with a note of commentary.
4) Ff. 44a-100a: **Horologium [Sa'ālāt] by Abbā Giyorgis,**
   EMML 204, 2702; 3049.
   (1) Ff. 44a-57a: Horologium for the night hours.
      Introduction, f. 44a.
      EMML 204, f. 11a.
      (Ba-sema Eg" za-lottu yessēbbeḥ k"ellu feṭrat/wa-lottu yetqannayu māḥebara malā' ekt/...)
      Our Father, f. 44a.
      Scriptural reading, f. 44ab.
         Ex. 12, 28-36, f. 44a.
         Jer. 17, 5-10, f. 44ab.
      Eighth hour of the night, ff. 46a-49a.
         I Ki. 3, 5-15, f. 46a.
         Isa. 60, 1-7, f. 46ab.
         I Thess. 4, 15-5, 10, f. 47a.
         I Pet. 5, 5-11, f. 47b.
         Acts 16, 25-34, f. 47b.
         Pre-Gospel, Ps 118(119), 62, f. 48a.
         Mat. 25, 1-13, f. 48a.
      Ninth hour of the night, f. 49a-50a.
         Ex. 4, 41-42, f. 49a.
         Lam. 1, 1-22, f. 49ab.
      Tenth hour of the night, f. 50ab.
         Ex. 14, 24-31, f. 50a.
         Jer. 31, 33-35, f. 50a.
      Eleventh hour of the night, ff. 50b-51b.
         Ex. 19, 14-19, f. 50b.
         Lam. 5, 1-21, ff. 50b-51a.

Twelfth hour of the night, ff. 51a-57a:
Instructions on how to be ready for the prayer, f. 51a.
(Nagh tanśi' omu mahayyemnān ... taḥaẓibomu ba-māy yeṣalleyu ...)
Scriptural reading, f. 52a.
Ex. 34, 4-8, f. 52a.
Isa. 2, 1-3, f. 52a.
Lam. 2, 2-22, f. 52ab.
Eph. 6, 10-24, ff. 52b-53a.
II Pet. 3, 8-14, f. 53a.
Acts 12, 6-11, f. 53ab.
Pre-Gospel, Ps. 142 (143), 8, f. 53b.
Mk. 13, 32-37, f. 53b.
Blessing, f. 54a.
List of the bishops ordained by the individual Apostles, f. 56a.
EMML 204, f. 42a.
(Ba' enta ēppiṣ qoppoṣāt ella tasaymu ba-ḫaba Ḥawāreyāt ...)
List of the bishops ordained by the Synod of the Apostles, f. 56a.
EMML 204, f. 43a.
(Wa-konu ella taśaymu ba-gubā' ē Ḥawāreyāt ...), f. 56a.
List of the seventy disciples, f. 56b.
(Nezkerromu enka la-$\overline{70}$ arde' t kama yezkeruna emmuntunhi ba-ṣalotomu qedma Eg")
(2) Ff. 57b-86a: Horologium for the day hours,
EMML 204, ff. 44a-66a.
Nagh, Matins, f. 57b.
Instructions on how to be ready for the prayer, f. 57b.
(Ṣebāḥ enka yeṣalleyu mahayyemnān wa-mahayyemnāt taḥaẓibomu ba-māy edawihomu ...)
Included is a list of twenty-four (sic) names of the Greek (sic) alphabet symbolizing the names of God, the twenty-four hours of the day in which prayer is held and the twenty-four celestial elders; those in parentheses come from EMML 204, f. 44ab.
(alfā (alfā), bēṭā (bētā), delṭā (delṭā), lohē (lohē), halo (halu), sedāy (sādāy), ablā (azli), rābē (rabi), tā' os (tā' os), yawṭā (yawṭā), miyāwṭā (-), miyāwṭā (-); and on (on), ḥātu (ḥatu), sēqā (sēqā), ṣēqā (ṣeqā), ṭobā (ṭaba), qaf (qof), garn (garno), wāw (wewi), častu (čistu), ḳeft (šaft), zāḫne (zaḫni), šalm (šalm).
Scriptural reading, f. 58a.
Rom. 13, 11-14, f. 58a.
I Pet. f, 7-11, f. 58a.
Acts, 5, 12-16, f. 58ab.
Pre-Gospel, Ps 112 (113), 3, f. 58b.
Mt. 7, 7-12, f. 58b.
Third hour, *Tierce*, f. 58b.
Gen. 22, 1-14, ff. 58b-59a.
II Sam. 23, 1-7, f. 59a.
I Tim. 2, 1-8, ff. 59b-60a.
I Pet. 1, 13-21, f. 60a.
Acts 2, 14-21, f. 60ab.
Pre-Gospel Ps 50(51), 11, f. 60b.
Mt. 6, 5-6, f. 60b.
Concluded with a greeting [*salām*] to Abdala Masiḥ (Alexius), f. 60b.
Sixth hour, *Sext*, f. 60b.
Gen. 18, 1-18, f. 60b.

Eph. 2, 11-18, f. 61b.
I Pet. 2, 19-25, ff. 61b-62a.
Acts 2, 22-24, f. 62a.
Pre-Gospel, Ps. 101 (102), 1, f. 62a.
Jn. 4, 4-14, f. 62a.

Ninth hour, *None*, f. 62b.

The scriptural reading from the Old Testament, found in EMML 204 (Gen. 8, 20-21, f. 56b, and II Ki 20, 1-7, ff. 56b-57a) is wanting here.

Phil. 2, 3-18, f. 63a.
I Pet. 3, 18-22, f. 63ab.
Acts 3, 1-9, f. 63b.
Pre-Gospel, Ps. 140(141), 2, f. 63b.
Lk. 9, 12-17, ff. 63b-64a.

Eleventh (*sic*, EMML 204, f. 61a: Twelveth) hour, *Vespers*, f. 64a.

Eph. 2, 19-22, f. 64ab.
Jas. 4, 7-8, f. 64b.
Acts 10, 34-38, f. 64b.
Pre-Gospel, Ps. 103 (104), 19, f. 64b.
Lk. 4, 40-41, f. 64b.

Compline [*Newām*] (EMML 204: f. 63a: Third hour of the night), f. 65a.

Rom. 12, 9-13, f. 65b.
I Pet. 5, 12-14, f. 65b.
Acts 5, 12-16, ff. 65b-66a.
Pre-Gospel, Ps. 12(13), 3, f. 66a.
Mt. 14, 25-33, f. 66a.

This reading for *newām* is wanting in EMML 204, followed by prayers for the fourth hour, again without scriptural reading, and the fifth hour with Eph. 5, 5-20 (f. 64ab), II Pet. 1, 15-18 (ff. 64b-65a), Acts 4, 31-33 (f. 65a), Pre-Gospel, Ps. 12(13) 3 (f. 65a) and Mt. 14, 23-33 (f. 65ab).

(3) Ff. 66a-67b: The Faith of Abbā Giyorgis Saglāwi.

EMML 204, ff. 38b-42a; EMML 6456, ff. 35b-37b, edited by Getatchew, *Fəkkare Haymanot* or the Faith of Abbā Giyorgis Säglawi", *Le Muséon*, vol. 94 (1981), pp. 235-258.

(Ba-sema Eg" ḥeyāw māḥeyawi za-sebḥatihu em-ḫabēlu wa-weddāsēhu em-zi' ahu. Ṣaḥafku ana Giyorgis .. ze-we' etu ferē (!) hāymānot ...)

(4) Ff. 67b-68b: On the creation.

Cf. EMML 204, ff. 105a-107a.

(Ze-we' etu qadāmē gebru la-Eg". Ba-ʿelata eḫud Orit za-feṭrat ...)

(5) Ff. 68b-78a: Horologium for Saturday Sabbath.

On the Sabbaths, f. 68b.

EMML 240, ff. 107a-108a; and Getatchew, "The Forty-Nine Hour Sabbath of the Ethiopian Church", *Journal of Semitic Studies*, vol. 33/2 (1988), pp. 233-254.

(Em-zeya yetnaggar śerʿata sanbatāt, esma em-mesēta ʿarb qabbalāhā la-Sanbat ...)

Friday evening before the prayers of *śark, Vespers*, starts.

Scriptural reading, f. 69a.

Gen. 2, 2-3, f. 69a.
Isa. 56, 1-8, f. 69a.
Neh. 9, 13-17, f. 69a.

From the *Synodicon*, dealing with observing the two sabbaths, f. 69ab, cf. H. Ludolf, *Commentarius ad suam Historiam Aethiopicam*, Frankfurt 1691, p. 309.

From the *Didascalis of the Apostles*, dealing with observing the Sabbaths, f. 69b.

Śark, Vespers, f. 70a.
Ex. 16, 22-30, f. 70a.
Isa. 58, 11-14, f. 70a.
Acts 13, 27-29, f. 70a.
Pre-Gospel, *za-watr*, i.e., the Vespers reading of the week days.
Mk. 15, 42-47, f. 70ab.
Third hour of the night, Compline, f. 70b.
Lam. 3, 1-66, ff. 70b-71a.
Eze. 20, 11-21, f. 70a.
Fourth hour of the night.
Ex. 31, 12-18, f. 71ab.
Fifth hour of the night, f. 71b.
Ex. 35, 1-3, f. 71b.
Jer. 17, 21-25, f. 71b.
Acts 16, 13-15, f. 71b.
Pre-Gospel, *za-watr* (f. 71b).
Mk 3. 1-5, f. 71b.
Sixth hour of the night, f. 72a.
Ex. 20, 1-18, f. 72a.
Lam. 4, 1-5, 3 and 5, 19-22, f. 72b.
Seventh hour of the night, f. 72b.
Ex. 34, 21-33, f. 72b.
Eze. 20, 22-26, f. 72b.
Eighth hour of the night, f. 72b.
Dan. 10, 2-8, ff. 72b-73a.
Eze. 22, 1-8, f. 73a.
Lev. 23, 1-3, f. 73a.
Jer. 17, 26-27, f. 73a.
Acts 17, 2-4, f. 73a.
Pre-Gospel, Ps. 133 (134), 2, f. 73b.
Jn. 5, 1-12, f. 73b.
Ninth hour of the night, f. 73b
Ex. 23, 12-13, f. 73b.
Eze. 22, 24-27, f. 73b.
Tenth hour of the night, f. 73b.
Lev. 19, 26-30, ff. 73b-74a.
Eze. 46-1-13, f. 74a.
Eleventh hour of the night, f. 74a.
Lev. 26, 2-5, f. 74a.
Lam. no text, f. 74a.
Twelfth hour of the night, f. 74a.
Lev. 26, 34-36, f. 74a.
From the Synodicon, *Tafaśśehu weludena* no. 65, Cod. Borg; 2, ff. 40b-42b, Grébaut-Tisserant (Vat), p. 767, ff. 74a-75a.
Num. 15, 31-35, f. 75a.
Dan. 9, 22-26, f. 75a.
Acts 18, 1-4, f. 75a.
Pre-Gospel, Ps. 142 (143), 8, f. 75a.
Mt. 24, 6-20, f. 75a.
Nagh, Matins, f. 75b.

Jub. 2, 4 (?) - 4, 1, ff. 75b-76b.
Jub. 39, 13-22, ff. 76b-77a.
The division into chapters and verses are those of the *Beluy Kidān*, Asmara, Kokaba Ṣebāḥ Printing Press 1955 E.C.
(These two quotations are wanting in EMML 204).
Heb. 3, 7-19, f. 77a.
Pre-Gospel, *za-watr* (f. 77a).
Mt. 27, 62-66, f. 77ab.

Third hour of the day, *Tierce*, f. 77b.
Heb. 4, 1-4, f. 77b.
Pre-Gospel, *za-watr* (f. 77b).
Mt. 12, 1-5, f. 77b.

Sixth hour of the day, *Sext*, f. 77b.
The readings from Pauline Epistles, Catholic Epistles, Acts and the pre-Gospel are *za-watr*, i.e. the weekday reading for the sixth hour of the day (f. 77b).
Jn. 9, 1-16, ff. 77b-78a.

Ninth hour of the day, *None*, f. 78a.
The readings from Pauline Epistles, Catholic Epistles, Acts and the Pre-Gospel are *za-watr* (f. 78a).
Lk. 13, 10-17, f. 78a.

(6) Ff. 78a-86b: Horologium for Sunday (Christian Sabbath).

Saturday evening, *Vespers*, f. 78a.
On Sunday, ff. 78ab-79a.
EMML 204, ff. 126b-128a: cf. entry (5) above.
Mt. 28, 1-10, f. 79a.
Excerpt from the *Didascalia of the Apostles*, ff. 79a-80a(?).
Heb. 10, 14-23, f. 80a.
I Jn. 2, 15-17, f. 80a.
Acts 4, 8-12, f. 80a.
Pre-Gospel, Ps. 117(118), 24, f. 80a.
Jn. 2, 12-22, f. 80ab.

Compline [*newām*], f. 80b.
Jn. 17, 1-26, ff. 80b-81a.
Col. 2, 20-3, 4, f. 81a.
I Jn. 4, 7-10, f. 81a.
Acts 3, 12-16, f. 81ab.
Pre-Gospel, Ps. 131(132), 8, f. 81b.
Jn. 1, 1-5, f. 81b.

Sixth hour of the night, f. 81b.
Rev. 1, 1-19, ff. 81b-82a.

Seventh hour of the night, f. 82a.
Lk. (MS, John) 9, 18-22, f. 82a.

Eighth hour of the night, f. 82a.
Jn. 10, 10-18, 82a.
I Cor. 15, 51-16, 1, f. 82ab.
I Jn. 1, 1-5, f. 82b.
Acts 20, 6-12, f. 82b.
Pre-Gospel, Ps. 125(126), 2, f. 82b.
Jn. 3, 1-8, f. 82b.

Ninth hour of the night, f. 83a.

Rev. 19, 11-16, f. 83a.

Tenth hour of the night, f. 83a.

Lk. 24, 1-12, f. 83a.

Eleventh hour of the night, f. 83a.

Rev. 4, 1-5, 5, f. 83ab.

Twelfth hour of the night, f. 83b.

Mk. 16, 1-20, ff. 83b-84a.

II Cor. 4, 7-14, f. 84a.

I Jn. 2, 27-3, 1, f. 84a.

Acts 5, 27-32, f. 84ab.

Pre-Gospel, Ps. 2, 11, f. 84b.

Jn. 20, 1-18, f. 84b.

Morning (Sunday) hour, *Nagh*, *Matins*, f. 85a.

The readings from Pauline Epistles, Catholic Epistles and Acts are *za-watr* (f. 85a).

Pre-Gospel, Ps. 4, 6, f. 85a.

Jn. 20, 24-29, f. 85a.

From the Synodicon, *Sinodos za-Qalēmentos* (cf. Cod. Borg 2, f. 109a, Grébaut-Tisserant (Vat), p. 770), f. 85ab. This excerpt is wanting in EMML 204.

Third hour of the day, *Tierce*, f. 85b.

I Cor. 12, 1-11, f. 85b.

I Jn. 1, 2-5, ff. 85b-86a.

Acts 2, 1-4, f. 86a.

Pre-Gospel, *za-watr* (f. 86a).

Jn. 14, 15-20, f. 86a.

Sixth hour of the day, *Sext*, f. 86a.

The readings *za-watr*.

Ninth hour of the day *None*, f. 86a.

The reading from Pauline Epistles, Catholic Epistles, Acts and the Pre-Gospel are *za-watr* (f. 86a).

Jn. 20, 19-23, f. 86a.

(7) F. 86ab: Conclusion. Wanting in EMML 204

(Ba-rade' ēta Eg" ẓabā' ot za-yāṣeheq la-waṭṭeno wa-yātaggeh la-afaṣṣemo ... Tafaṣṣamat zātta maṣeḥafa ṣalleyo za-tetgānnay la-sebḥatihu, akko ba-ʾ ge'z bāḥetitā allā ba-se' eleni za-ba-bba gizēhu wa-maḫāleyeni za-ba-bba zēmāhu, zēmā 'ezl za-ba-bba klāḫu wa-zēmā wāzēmā za-ba-bba qānāhu, zēmā ge'z ba-g"enāhu za-yedammeṣ la-g"eḥnāhu ...)

(8) Ff. 86b-100a: *Egzi' abḥēr nagśa* hymns for the year, commonly ascribed to Abbā Giyorgis of Gāseççā.

EMML 204, ff. 70b-102b; and Getatchew, *Nägś*, pp. 52-72.

This collection does not have the lengthy introduction found in EMML 204, ff. 66a-70b.

Ḫedār, f. 86b.

(wa-em-ze nebal Eg" nagśa sebḥatihu ... wa-tebl, Mikā' ēl mal' ak, sa' al wa-ṣalli ba' enti' ana, ba' enta nafsa k"ellena ...)

Tāḫśāś, f. 87a.

(Śaraqa Tāḫśāś [EMML 204, f. 72a: *Śaraqa k"ereyāq" Tāḫśāś]. Beẓu'an emmuntu nabiyāt ...)*

Ṭerr, f. 88a.

(Śaraqa Ṭerr. Za-ba-matlewa ba-'ala Egzi' ena kona ba'aleka beẓu' Esṭifānos ...)

Yakkātit, f. 89b.

(... Ḫamara [EMML 204, f. 78a: Mek"rāba] śegāhu anṣeḥa/la-beḥēra Ḫendakē abrehā/Tomās ...)

Maggābit, f. 90b.

(... Addām[la-re]' ey, me'uz kama nāredos [EMML 204, f. 79b adds: ba-gadlu weddus ḫeruy manakos] taḥanṣa (sic) [EMML 204: *za-taḥazna*] *wa-lehqa ... Yoḥannes [EMML 204 adds: qasis] za-Iteyoppeyā manakos ...)*

Miyāzyā, f. 91a.

(... Ṗēṭros wa-Ṗāwelos, la-liqa nolot abāge'u/ḥamalmāla gannat ella bal'u/ ...)

Genbot, f. 92a.

(... Margama Ḫēwān śe' irā/ba-'eẓa masqalu la-feqrā/... O-Māryām, manker ledateki ...)

Sanē, f. 93a.

(... Musē, kehnata Yoḥannes ṭemqata ḥabiromu [EMML 204, f. 84b omits] faṣṣamu śer'ata ...)

Ḥamlē, f. 93b.

(... kama qeb' a balasān regu' /ba-māḥewa biralē wegu'/kama enq"a bāḥrey ... westa lebba Tomās ...)

Naḥasē, f. 96a.

(... Danāgel emmāntu afqarāka/wa-talawā deḫrēka enza yeblāka/ o-Egzi' o arḥewanna nebā' tā'ekā ...)

Ṗāg"mēn, f. 97a.

(... wa-soba zalafo la-Hērods ba' enta Hērodeyādā, be' esita ...)

Maskaram, f. 97a.

(.. Abbā Yoḥannes, 'etab wa-ṣalli ferēhā la-medr, qadāmāwi śā'ra 'etab ...)

Ṭeqemt, f. 98b.

(... Enza ne' us ṣehqa la-kawina manakos/śena ṣegēhu ar' aya kama nāredos/ za-ba-delwat tasamya Gabra Manfas Qeddus ...)

Ḫedār, f. 99b.

(... Menta [EMML 204, f. 100b: La-ment (sic)] sam'a, Enbāqom farha, wa-menta re' ya wa-ankara ...)

5) Ff. 100b-105a: **Praise of the Beloved [Sebḥata Fequr]**. EMML 1529-5, and Berlin Ms orient. Oct. 990, f. 38b, Ham-Six (Staatsb), no. 6, VII, p. 56.

Introduction, f. 100b.

(Saqoqāwa Krestiyān. Zentu sebḥata fequr za-yetmahallalu bottu Krestiyān ba-gizē mendābēhomu. O-be' esi krestiyānāwi krestosāwi, la-' ema rakabka bēta krestiyān tamāhlal bottu ...)

Reading from the Psalter, directed, (f. 100b).

Pss. 120(121), 26(27); 41(42); *taśāhalanni* [= 50(51), or 55(56), or 56(57)]; 85(86); 123(124); canticles 6 (Manasseh) and 13 (Mary).

Hymn to Jesus Christ, *Ne'u nesged*, f. 100b.

(Ne'u nesged la-bāḥetitu/enza aḥadu ⁓ esma mafqarē sab' we' etu / ...)

Sebḥata fequr za-Dāwit (litanical), f. 100b.

(Qenet sayfaka ḫayyāl westa haq"ēka ...)

Litanical prayer to God, *Astamhero la-Eg"*, f. 100b.

(Astamḥero la-Eg" zammero ... Nesagged laka wa-netmahallal ba-meswā'ika, weludika neḥna agbertika ...)

Litanical prayer to Jesus Christ, *Genāy la-Eg"*, f. 101a.

(Genāy la-Eg" Adonāy ... Iyyasus Krestos nese' elakka / mehellāna bārek ba-edēka / ...)

Litanical prayer to God, *Maḫāley la-Eg"*, f. 101a.

(Maḫāley la-Eg" 'abiyy ... La-Addam abuna za-laḫakko ba-ar' ayāka, Eg" rede' anna la-ḥezbeka/ ... La-Abēl ...)

Litanical hymn to Jesus Christ, *Sebḥata ḥaddisa*, f. 102a.

(Sebḥata ḥaddisa nefēnnu [Ms, nefannu] laka, Krestos ... Soba kehda me'ra wa-bakaya marira, maharihu la-Ṗēṭros, mehallāna semā' ...)

Litanical hymn to the Blessed Virgin, *Bāreko wa-weddāsē*, f. 102b.
(Bāreko wa-weddāsē la-Māryām serguta Śellāsē ... O-Krestos, ba-śegā dengel ḥamāmi / mehellāna rassi qawāmi / ...)

6) Ff. 103a-105a: **Monastic rules of Stephen of Thebais.**
On Stephen, "Stephanus Thebaita", see Georg Graf, *Geschichte der christlichen arabischen Literatur* (= *Studi e testi* no. 118) vol. I, Vatican City 1944, p. 413.
(Ba-sema Ab ... newaṭṭen ba-rade' ēta Eg" wa-neṣeḥef ḥedāṭa em-beẓuḫ em-qālāta abuna beẓu' Esṭifānos za-hagara Tabāyesi ba' enta śer'ata menk"esennā wa-madḫanita nafs ..., amēn. Wa-ye' ezēni, o-waldeya, maqdema k"ellu gebr kahad 'ālama wa-raḥaq em-medreka wa-em-azmādika ...)

7) F. 105ab: **Excerpts from Aragāwi Manfasāwi.**
1. (*Ba' enta Sayṭana ṣarif ...*, EMML 1937 (b) 8), f. 105a.
2. (*Ba' enta ma'at wa-zengā'ē ..., ibid.*, (b) 9), f. 105a.
3. (*Ba' enta rā' eyāt ..., ibid.*, (b) 11), f. 105b.
4. (*Ba' enta ['aqiba] ḥellināt za-af' a wa-weṣt ..., ibid.*, (b) 15), f. 105b.
5. (*Ba' enta Śellus Qeddus ..., ibid.*, (b) 21), f. 105b.
6. (*Ba' enta feqr, ibid.*, (b) 32), f. 105b.
7. (Illegible), f. 105b.
8. (*Ṣalot. Astabq"e' ba-ḫebu' ḫaba Eg" lēlita wa-ma'alta* – eleven lines only), f. 105b.

Name of the original owner erased and replaced in a hand of the same period: Habta Māryām, son of Gabra Māryām and Walatta Ṣeyon, and father of Lā'eka Māryām, f. 43b. Prayer also for Kiros, f. 103a.
Note of ownership by (the church of) Gur Śellāsē, f. 2a.
Decorative designs, f. 1a, 67b and 78a.
F. 105b darkened.
Ff. 63b-64a, 72a and 81b-82a filmed twice.

EMML Pr. No. 4494

Church of Sāklā [Slip, Giyorgis] Dannabā, Shoa

1) Ff. 5a-59a: **Acts [gadl] of Abuna Gabra Manfas Qeddus.**
2) Ff. 49a-81a: **Sixteen miracles of Abuna Gabra Manfas Qeddus.**
3) Ff. 81a-83b: **Seven miracles of St. George.**
1. The merchants who saw a dream about their friend Zaro[n]tos (father of St. George), f. 81a.
Ta' mmerhu ... wa-hallo ʾi be' esi ba-hagara Qapṗadoqeyā za-Rom za-semu Zarotos (sic) nagādi kebur wa-enza hallo westa ḥamar ...)
2. The king who saw a dream about Zarontos, f. 81b.
(... Wa-enza hallo Zarotos (sic) westa 'āẓada neguś, wa-enza yenawwem Zarontos westa ...)
3. The man whom the martyr saved from robbers, f. 82a.
(... wa-hallo ʾi be' esi za-yāfaqqero ... wa-enza yaḥawwer westa fenot [ ] tanśe' u fayāt ...)
4. How George is the greatest of all saints and martyrs, f. 82b.
(... Bezuḫānehi edaw yaḥawweru westa 'āwda śuq, ze-we' etu 'edāgā, kama yeśiṭu wa-yeśśāyaṭu, wa-tazēyānaw 'ebayāta Eg ... Bo za-yebē, Esṭifānos ya'ābbi ...)
5. How St. George protected the wealthy man from the king's punishment, f. 82b.
(... wa-hallo ʾi be' esi ba-hagara Romē bā'l kebur wa-bezuḫ ṭeritu wa-ga(f. 83a)bra ba'āla qeddus ... watra ...)
6. How St. George rescued the merchants' ship which was troubled by strong wind, f. 83a.
(... Wa-enza yenaggedu westa bāḥr mesla (sic) 'āwlomu (sic) nafās ḫāyyāl ...)
7. On the greatness of Zarontos, f. 83b.

(... Soba-ssa yenabber Zarontos westa awda nagaśt wa-makʷānent ...)

Varia: (1) prayer to Gabra Manfas Qeddus, in Amharic, f. 1b; (2) Pss. 27(28), 7-28(29), 2, f. 3a; (3) the traditional meaning of the letters of the Hebrew alphabet from *k (kāf)* to *t (tāw)*, f. 3a; (4) Pss. 17(18), 40-18(19), 11, f. 4ab; (5) land transaction by inheritance, f. 55a; (6) donation of vestment, *warqazab[o] gamis*, by *Fitāwrār*, Abbā Korrān, f. 55a.

– 19th/20th cent.

EMML Pr. No. 4495

Church of "Baye" Qawesṭos, Dannabā, Shoa

1) Ff. 3a-106b and 108ab: **Missal [Maṣeḥafa Qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 20b; anaphoras of the Apostles, f. 45a, Our Lord Jesus Christ, f. 53b, Our Lady Mary of Cyriacus of Behensā, f. 55b, John Son of Thunder, f. 62a, John Chrysostom, f. 67b, James of Sarug, f. 72a, the 318 Orthodox Fathers, f. 75b, Epiphannis, f. 80b, Diocorus, f. 84b, Gregory (I), *Na' akkʷeto*, f. 86a, Athanasius, f. 89b, Cyril, f. 96a, Gregory (II), *Na' akkʷetakka*, f. 100a, Basil, ff. 102a-106b and 108ab).
2) Ff. 108b, 107ab and 109ab: **Litanical hymns**:
   1. To the Trinity, *La-Ab wa-Wald wa-Manfas qeddus asmātihomu*, f. 108b.
   2. To the Son, *Ba' enta ṭebhu la-Wald*, f. 108b.
      (Ba' enta ṭebhu la-Wald, ṭebḥa makkot nadd / ba-westa zātti ʿāẓad / man[fa]s Qeddus yerad / ...)
   3. To the Blessed Virgin, *Samāy wa-medr za-iyyāgammero*, f. 107a.
      (Samāy wa-medr za-iyyāgammero, makān / taẓawara (sic) ba-karśeki ba-amān / ...), f. 107a.
      (Aḫazanni tentānē / enbala ḥatatā kʷenanē / o-Krestos madḫānē / itemannenanni mennānē / ...), f. 109a.

Varia: (1) Excerpt from the Anaphora of Basil, *MQ*, pp. 176-177, par. 118-137, f. 2a; (2) imposition of the hand, *anbero ed*, of the Anaphora of the Apostles, *MQ*, p. 75-76, par. 150-153, f. 109b.

– 1730-1755 (reign of Iyyāu II?, f. 19b and *passim*).

EMML Pr. No. 4496

Church of Aygabber Mikā'ēl, Dannabā, Shoa

1) Ff. 3a-85b: **Miracles of Mary** (treatises of Zar'a Yā'eqob [*Rā' eya ta' ammer*] on the dual virginity of Mary, f. 3a, the agreement of the Eighty-One Canonical Scriptures, f. 9b, almsgiving, f. 17a, Christian baptism, f. 21b; introductory rite from Mu'allaqā, f. 26a; thirty-six miracles, f. 31a).
2) Ff. 86a-100b: **Miracles of Jesus**.
3) Ff. 101a-102b: **Egzi'abḥēr nagśa hymns**.
   1. Introduction, f. 101a.
      (Nagśa Eg" ba-lā'ela samāy wa-medr / ba-adbār wa-awger / ...)
   2. For the Nativity of Our Lord, f. 101a.
      (Salām lakemu, Abreham, Yesḥaq wa-Yā'eqob sawāq / qadimu za-re' ya sawāsewa za-warq / ba' enta gēnāhu ...)
   3. For the Baptism of Our Lord, f. 102a.
      (Salām la-ṭemqateka ba-ḫʷelqʷa ʿāmatāt 30 / za-waladattakka Dengel za-ita' ammer abasā / ...)

Varia: (1) one miracle of Jesus, ff. 1b-2a; (2) hymn to Jesus Christ (*Za-manker ba-aryāmu / Eg" semu / zengagʷē (sic) masqal ...*), f. 2b; (3) *ʿezl* hymn for the Baptism of Our Lord, f. 103a.

Decorative design, f. 3a.

Pencil title, f. 103a.

Copied by 'Ergata Qāl for Zawalda Mārym, ff. 85b and 98b.

– 19th/20th cent.

EMML Pr. No. 4497

Church of "Dirba" Gabre'ēl, Dannabā, Shoa

1) Ff. 1b-33a: **Miracles of Mary** (introductory exhortation, added later, f. 1b; introductory rite from Mu'allaqā, f. 3a; hymn to the Blessed Virgin, Chaîne no 336/338, f. 6a; thirty miracles, f. 6a).
2) Ff. 34a-51a: **Miracles of Jesus**.
3) Ff. 53a-58b: **Five miracles of the Archangel Gabriel**.
4) Ff. 58b-59a: **Hymn to the Blessed Virgin**, Chaîne no 336/338.
5) Ff. 59b-60a: **One miracle of Jesus**.

Ff. 52a-52b and 61ab illegible, darkened.
Crude decorative design, f. 3a.
Note of ownership by (the church of) Dirbā Gabre'ēl, f. 1a.
– 1930-1974 (reign of Haile Selassie, f. 14b).

EMML Pr. No. 4498

Church of Kombolčā Gabre'ēl, Dannabā, Shoa

Parchment, 22 x 18cm., 77ff., 2 cols, 15th/16th cent.

ARGĀNONA WEDDĀSĒ

Ff. 1a-77a: **Harp of Praise [Argānona Weddāsē]**
EMML 4493; EMML 1105.

(1) Ff. 1a-2a: Introduction.
(Ba-sema Eg" Śellus za-enbala felṭat / wa-ʾl ba-ṣemrat / ḫebura hellāwē ʿeruya malakot / ... Neṣeḥef enka zanta maṣeḥafa za-yeśśammay argānona weddāsē wa-masanqo mazmur wa-enzirā sebḥat za-astabqʷeʿo Dengel ...), f. 1a.
(Baʾ enta anqāʿdewo lebb westa samāy, wa-ella yāṣammeʿewwo yekunu feśśuḥāna ba-samiʿo[tu] ...), f. 1b.

(2) Ff. 2a-16a: Monday.
(Baʾ enta astabqʷeʿot wa-ṣalot ḫaba Egzeʾ etena Māryām ... Wa-antihi O-Egzeʾ eteya Māryām za-ba-Ebrāyeṣti Mārihām, soba eṣēlli ana ḫaṭeʾ wa-abbāsi, ṣelewi eznaki ḫaba qāla afuya ...), f. 2a.
(Mehellā baʾ enta deqata ẓar. Neseʾ el ḫabēki, O-Dengel Māryām ... kama yekunanni waltā radeʾ ta (sic) ṣaloteki wa-yerad la-adeḫnoteya ḫayla mazrāʿtu la-bakʷreki ...), f. 4b.
(O-Egzeʾ etaya Māryām, za-ba-ʿEbrāyeṣti Mārihām, ʿeẓ burekt, ʿeẓa anḥeyo, ṣēnawanni ṣēnā feqreki ...), f. 6b.
(Baʾ enta qeddest Bēta Krestiyām. Tewēddesakki Bēta Krestiyān qeddest ʿāmat enta geʿẓat ...), f. 8b.
(Genāy laki, O-Egzeʾ etaya Māryām, westa edēki gadafku nafseya wa-śegāya ...), f. 12a.
(Mentaru esammeyakki, wa-ba-mannu astamāsselakki, wa-albo za-yemassel kiyāki, o-Dengel ...), f. 12b.

(3) Ff. 16a-28b: Tuesday.
(O-qeddest Dengel Māryām, za-ba-ʿEbrāyeṣti Mārihām, tamāḫeẓanku ba-ze (sic) taʾ angedo (sic) amlaka (sic) meslēki. Tazkāra ṣāmāki ba-ḥawira fenot ...), f. 16a.
(Ţeqqa dangaẓanni lebbeya baʾ enta ḥaṭiʾ ateya bezuḫ za-rakabanni ...), f. 16a.
(Tazakkarenni wa-iterseʿenni o-Egzeʾ etaya qeddest Dengel Māryām ... Terasseʿnu emm weludā ...), f. 16b.
(Taʾ ammeno anśeʾ a za-wadqa / wa-tawakkelo ḫaṭeʾ a aṣdaqa / taʾ ammeno yebālleh ...), f. 17b.

(O-Dengel, anqehenni em-newām / wa-aṣne'enni em-dekām / wa-ye' ezēni nenqāh enka em-newām (sic) ḫākēt ...), f. 19a.
(Addām la-Eg" takēnewotu / 'abiyy we' etu wa-bezuḫ akk"atētu / ...), f. 22a.
(Ansa a' marku kama Walda Eg" anta / 'eqabanni ma'lta wa-lēlita / ...), f. 24b.

(4) Ff. 28b-40b: Wednesday.
(La-Eg" aqaddem a' ek"etoto / wa-esagged la-dengelennā emmu enbala asteto / ... Aqaddem a' ek"etoto la-Eg" ba' enta Egzi' ena I" K" wa-ba' enti' aki ...), f. 28b.
(O-emm mesla dengelennā / wa-mar'at mesla qeddesennā / sa' ali ba' enti' aya kama etbāllāḫ em-musennā ...), f. 30a.
(Ḫayl wa-be'l za-enbala ḥeẓẓat wa-netgā / zekra weddāsēhā la-zātti Dengel mele'ta ṣaggā / ...), f. 32b.
(Wa-antihi o-Egze' etaya Māryām ... nesé'nni 'aśrāta meḥrat ama yetgābbe' u sab' ...), f. 37a.

(5) Ff. 40b-52a: Thursday.
(Wa-antihi kā'ba o-Egze' etaya Māryām ... emmu la-gabārē malā' ekt, walāditu la-mastaẓe' na Kirubēl, sa' ali ba' enti' aya kama etbālāḫ ba-ṣaloteki ...), f. 40b.
(Menta enagger wa-menta ezēnnu / māḫebara malā' ekt wa-sab' faṣṣemo weddāsēki se' nu / ...), f. 43b.

(6) Ff. 52b-64b: Friday.
(Ba-k"ellu ṣaggā Eg" wa-kellalēhussa (sic) naś' ā la-qeddest wa-neṣeḥt dengel ... Zātti ye' eti aklila warq enta tānṣabarreq diba re' esomu la-qeddusām ...), f. 52b.
(Ba' enta ḫaṭi' ateya ebakki wa-elāhu / o-Māryām tawakafi ṣaloteya la-lla-ṣebāḥu / wa-anṣehenni ba-dama śer'at za-weḥzā la-Waldeki em-gabohu / ...), f. 59a.

(7) 64b-70a: Saturday.
(Etgānnay laki wa-etgānnay la-ebayeki o-walatta Dāwit, wa-esagged tāḫta ...), f. 64b.
(Mi-maṭan 'ebay tawehba laki, o-walatta Yā'eqob, wa-mi-maṭan ṣaggā taṣaggoki ...), f. 69a.

(8) Ff. 70a-77a: Sunday.
(Alē'el edawiya ḫaba waldeki wa-eṣarreḥ enza ebl, rad, Egzi' o, em-ṣerḫeka ...), f. 70a.
(Amālektihomu la-aḥezāb za-warq wa-za-berur ...), f. 74b.

Varia: (1) F. 77ab, Excerpt from *bāḥra ḥassāb* called here, *ḥassāb retu'*.
Decorative designs, ff. 2a, 2b, 2a, 3a, 4b, 6b, 8b, 12a, 12b, 16a, 16b, 17b, 19a, 22a, 24b, 28b, 30a, 32b, 37a, 40b, 43b, 52b, 59a, 64b, 69a, 70a and 74b.
F. 76ab copied in a crude hand.
Ff. 29b-30a filmed three times.

EMML Pr. No. 4499

Church of Aygabber Mikā'ēl, Dannabā, Shoa

Ff. 2a-153b: **Funeral Ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 2a, the book that came from Jerusalem, f. 24b; *asmāt* which God gave to Peter, f. 36a; anonymous homily [*tagśāṣ*] for all the dead, f. 40b; prayer, petition and supplication, f. 100a; *asmāt / marāḫut* "keys" which God gave to Peter, f. 111b; homily by James of Sarug about priests and deacons who died, f. 113b; the story of the rich man who did not fear God, f. 132a).
– 18th/19th cent.

EMML Pr. No. 4500

Church of Sayā Dabr Ledatā, Dannabā, Shoa

Ff. 2a-118b: **Missal [Maṣeḥafa Qeddāsē]** (office prayers, f. 2a; ordinary of the Mass, f. 19b; Anaphoras of the Apostles, f. 42b; Our Lord Jesus Christ, f. 53a; Dioscorus, f. 56a; John Chrysostom, f. 58b; Our Lady Mary by Cyriacus, f. 64a; James of Sarug, f. 72b; John Son of Thunder, f. 78b; the 318 Orthodox Fathers, f. 86a; Epiphanius, f. 92b; Gregory I, *Na' akk"eto*, f. 96b, Athanasius, f. 101b; Basil, f. 109b; scriptural reading, f. 115b.)

Varia: (1) what the priest says when washing his hand, in Amharic, ff. 31b-32a; (2) *me'rāf* chant for Palm Sunday [*Hośā'nā*], ff. 118b-119a; (3) prayer of incense, *ze-'eṭān ye'reg*, f. 119b; (4) transaction of an unidentified object, f. 119b.

Diagram for the fraction of the Eucharist, f. 1b.

Note of ownership by (the church of) Sayā Dabr (Ledatā), f. 1a.

- probably 1769 (prayer for Iyyo'as [1755-1769], f. 19a and *passim*, Patriarch John XVIII [? 1769-1796]; and metropolitan Yohannes [?1746-1769?], f. 41a and *passim*; but there is also prayer for Patriarch Ṗēṭros (?), f. 43a).

EMML Pr. No. 4501

Church of Aygabber Mikā'ēl, Dannabā, Shoa

Ff. 3a-104b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 19a; Anaphoras of the Apostles, f. 40b, Our Lord Jesus Christ, f. 50a, Dioscoros, f. 53a, John Chrysostom, f. 55b, Our Lady Mary by Cyriacus of Behensā, f. 60b, Epiphanius, f. 68a, James of Sarug, f. 72b, John Son of Thunder, f. 77a; Gregory (I), *Na' akke"eto*, f. 81b, Athanasius, f. 85a, the 318 Orthodox Fathers, f. 92b, Basil, f. 98a).

Varia: (1) Eucharistic hymn, *Māḫebara Me' emanān*, Dillmann, *Chrest.*, pp. 131-136, ff. 1a-2b; (2) table blessing, *Sa' alnāka*, ff. 104b-105a.

Decorative design, f. 3a.

Drawing (crude) of a man (who looks like a woman) carrying a spear and a sword, f. 105a.

Copied by Awsābeyos for Ṣegē Dengel.

- 1755-1769 (reign of Iyyo'as, f. 38b).

EMML Pr. No. 4502

Church of Aygabber Mikā'ēl, Dannabā, Shoa

Ff. 2a-104a: **Homiliary for the monthly feast of the Archangel Michael (Dersāna Mikā'ēl]** (*Ḫedār*: homily by Damātēwos of Alexandria, f. 2a, miracle, f. 11b, synaxary entry, f. 13b, greeting [*salām*], f. 14b; *Tāḫśās*: anonymous homily, f. 15a, miracle, f. 22a, synaxary entry, f. 23b, greeting, f. 24a; *Ṭerr*: anonymous homily, f. 24b, miracle, f. 38a, synaxary entry, f. 40a, greeting, f. 40b; *Yakkātit*: anonymous homily, f. 41a, miracle, f. 46a, synaxary entry, f. 48a, greeting, f. 48b; *Maggābit*: homily by an archbishop of Antioch, f. 49a, miracle, f. 70a, synaxary entry, f. 74a, greeting, f. 74a (*Miyāzyā*:) homily by Retu'a Haymanot, f. 74b, miracle, f. 81a, synaxary entry (for the Archangel, Enṭoneyos, Bishop of Maṭaw and for Awsāneyos), f. 84b, greeting, f. 85b; *Genbot*: homily by Yoḥannes, Bishop of Ethiopia, f. 85b, miracle, f. 87b, synaxary entry, f. 91a, greeting, f. 91b; (*Sanē*): homily by Yoḥannes, Bishop of Aksum, f. 92a, miracle, f. 100b, synaxary entry, f. 103b, greeting, f. 105b; *Ḫamlē*: homily by Bishop Yoḥannes, f. 106a, miracle, f. 111a, synaxary entry, f. 113b, greeting, f. 114a; *Naḥasē*: the book that came from Jerusalem, f. 114b, miracle, f. 118b, synaxary entry,

f. 126a, greeting, f. 126b; *Maskaram*: anonymous homily, f. 126b, miracle, f. 129b, synaxary entry, f. 131a, greeting, f. 131a; *Ṭeqemt*: anonymous homily, f. 131b, miracle, f. 135b, synaxary entry, f. 139a, greeting, f. 139b).
Varia: (1) the lucky and unlucky days of the year [*Ḥassāba ṣenṣent wa-ṣene't*], ff. 140b-141a.
Decorative designs, ff. 2a, 15a, 24b, 41a, 49a, 74b, 85b, 92a, 106a, 114b, 126b and 131b.
Note of ownership by (the church of) Aygabber Mikā'ēl, f. 1b and Kawāla Māryām, f. 140b.
Copied by Habta Māryām for Takla Iyyasus, f. 140a.
– 19th/20th cent.

EMML Pr. No. 4503

Church of Megel Wāššā Gabre'ēl, Moǧā and Wadarrā, Shoa

Ff. 2a-247a: **Four Gospels** (introduction, Cowley (Review, 1984), 1.1.1, f. 2a; letter of Eusebius to Carpianus, Cowley, *ibid.*, 1.1.3, f. 10b; synoptic presentation concerning the agreement of texts of the Four Gospels [*Geṣṣāwē Śer'at*], Cowley, *ibid.*, 1.1.2, f. 11a; introduction to Mark, Cowley, *ibid.*, 1.5.2, f. 12a; introduction to Luke, longer than usual, Cowley, *ibid.*, 1.5.3, f. 12b; introduction to John, Cowley, *ibid.*, 1.5.4, f. 13a; tables of Eusebian canons, f. 14a; Matthew, f. 16a; Mark, f. 75a; Luke, f. 119a, index of traditional chapters of Luke, f. 184a; John, f. 186a; index of traditional chapter of Mark, f. 246a, of John, f. 246b).
Varia: (1) thanksgiving after meal, *Sebḥat la-Ab*, f. 247a.
Note of ownership by (the church of) Megel Wāššā Gabre'ēl, f. 1a.
– 17th/18th cent.

EMML Pr. No. 4504

Church of Aygabber Mikā'ēl, Dennabā, Shoa

Ff. 3a-106a: **Homiliary for the monthly feast of the Archangel Michael [Dersāna Mikā'ēl]** (*Ḫedār*: homily by Dumātēwos (sic) of Alexandria, f. 3a, greeting, f. 9b; *Tāḫśās*: anonymous homily, f. 9b; *Ṭerr*: anonymous homily (probably by Retu'a Hāymānot), f. 15a; *Yakkātit*: anonymous homily, f. 23b; *Maggābit*: homily by an Archbishop of Antioch, f. 27a; *Miyāzyā*: homily by Retu'a Hāymānot, disagrees in some important points with the homily for *Ṭerr*, f. 42a; *Genbot*: homily by Yoḥannes, Bishop of Ethiopia; *Sanē*: homily by [Yoḥannes?] Bishop of Aksum, f. 48a; *Ḥamlē*: homily by Bishop Yoḥannes of Ethiopia, f. 55a; *Naḥasē*: the book that came from Jerusalem, f. 59b; *Maskaram*: anonymous homily, f. 62b; *Ṭeqemt*: anonymous homily, f. 65b; twelve miracles of the Archangel, one for each month, f. 71a; twelve abbreviated synaxary entries for the Archangel, one for each month, beginning with *Maskaram* (!), f. 97a; twelve synaxary entries and their *nagś* greetings, one for each month, beginning with *Ḫedār*, f. 98a).
Unidentified stamp, ff. 1b and 2a (twice).
Decorative design, f. 3a.
Copied by Berhāna Masqal for Ledata Wald (and) Walatta Ḥawareyāt, ff. 97a, 106a and *passim*.
Note of ownership by (the church of) Aygabber Mikā'ēl, f. 2b.
– 19th/20th cent.

EMML Pr. No. 4505

Church of Ṭerāṭer Abbo, Dannabā, Shoa

Ff. 3a-82a: **Homiliary for the feast days of the Archangel Gabriel [Dersāna Gabre'ēl]** (*Maskaram*, anonymous homily, EMML 1835 (3) (a); 2229-5 (1), f. 3a; *Ṭeqemt*, homily by Alexander Abbā Awer, Bishop of Fayyum, f. 14b; *Ḫedār*, homily [by Alexander] continued, f. 20b; *Tāḫśās*, the homily continues, f. 25b; *Ṭerr*, f. 31a; *Yakkātit*, f. 35a; *Maggābit*, f. 43a; *Miyāzyā*, homily by Priest Archelaus, ... *wa-soba maṣ'u ḫabēhu makʷānenta medr taseʿelewwo* ..., f. 47b; *Genbot*, the homily continues, f. 52b; *Sanē*, f. 58a; *Ḥamlē*, f. 64a; *Naḥasē*, f. 69b; three miracles of the Archangel, f. 75b).

Varia: (1) *asmāt* prayer for binding slaves, f. 1a; (2) *asmāt* prayer against charm, ff. 1b-2a; (3) table of magical designs, f. 82b; (4) inventory of church articles, f. 83a; (5) financial record of the church, f. 83a.

Decorative designs, ff. 3a, 14b, 24a, 25b, 35a, 47b, 58a, 69b, 75b, 78b and 82a.

Copied by Gabra Ḥeywat for Walda Gabre'ēl Manbar, f. 69b.

- 19th/20th cent.

EMML Pr. No. 4506

Church of Gur Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 2a-233: **Four Gospels** (introduction to Four Gospels, f. 2a; *Geṣṣāwē śerʿat*, f. 13b; letter of Eusebius to Carpianus, f. 15b; tables of Eusebian canons, f. 18a; scriptural readings for the main feasts, indicated by chapter [*Śerʿāta geṣṣāwē za-abbayta (sic) baʿalāt*], f. 22a; Matthew, f. 28a, index of traditional chapters, f. 81b, on Matthew, Cowley (Review, 1984) no. 1.4.1, f. 82a; Mark, f. 84a, index of traditional chapters, f. 118b, on Mark, Cowley (Review, 1984), no. 1.5.2, f. 119b; Luke, f. 121a, index of traditional chapters, f. 178b, on Luke, Cowley (Review, 1984), no 1.5.3, f. 179b; John, f. 181a, index of traditional chapters, f. 231a, Cowley (Review, 1984), no. 1.5.4, f. 232a; Colophon, f. 232b).

Varia: (1) blessing, *O-za-ba-kʷellu gizē wa-saʿat*, f. 233ab; (2) blessing, *Nawā baggeʿu*, f. 233b.

Note of ownership by (the church of) Gur Śellāsē, ff. 1a and 233.

Copied by Gabra Masqal, f. 232.

- 1897/8 A D. (1891 E.C., "thirty-two years since Menelik became king and eight years since he became Emperor, in the year he started releasing the Italian prisoners," f. 232b).

EMML Pr. No. 4507

Church of Qobbo Māryām, Dabra Berhān, Shoa

1) Ff. 2a-130b: **Psalter [Dāwit]**, without the *Weddāsē Māryām* and the *Anqaṣa Berhān* (Psalms, f. 2a; 15 biblical canticles, f. 113a; Song of Songs, f. 124a).
2) Ff. 131a-136a: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246.

Varia: (1) *asmāt* prayer against snake [*arwē medr*], in a crude hand f. 1a; excerpt from the pre-anaphora, *MQ*, pp. 49-50, parag. 16-1, f. 1b; (3) *asmāt* prayer against snake, clearer and longer than varia (1) above, f. 130b.

Copied by Walda Māryām, f. 136a.

- 19th cent.

EMML Pr. No. 4508

Church of Qobbo Māryām, Dabra Berhān, Shoa

Ff. 3a-70b: **Horologium for the day hours ascribed to Abbā Giyorgis [Sa‘atāt za-ma‘alt]** (*Matins*, f. 3a; *Tierce*, f. 12b; *Sext*, f. 22b; *None*, f. 31a; *Vespers*, f. 40b; *Compline*, f. 51a; Friday: *Compline*, f. 59b; Saturday: *Tierce*, f. 61b; *Sext*, f. 62a, *None*, f. 63a; imposition of the hand for the different times, f. 69a, completed on f. 2a).
Varia: (1) greeting to the Trinity, in a crude hand, f. 1b; (2) imposition of the hand for *vespers* and *compline*, (not included on ff. 69a-70b) (3) imposition of the hand for *vespers*, unfinished and in a crude hand, f. 2b.
Crude drawing of Gabra Masqal standing with a rosary in his hands, f. 1b.
Copied by Zawalda Māryām, f. 69a.
Note of ownership by (the church of) Qobbo Māryām, f. 3a.
– 19th/20th cent.

EMML Pr. No. 4509

Church of Megel Wāššā Gabre’ēl, Moǧā and Wadarrā (slip, Dannabā), Shoa

Ff. 3a-102b: **Miracles of Jesus**, incomplete at the end.
Note of ownership by (the church of) Megel Wāššā Gabre’ēl, f. 1a.
– 18th cent.

EMML Pr. No. 4510

Church of Megel Wāššā Gabre’ēl, Moǧā and Wadarrā, Shoa

Ff. 6a-93a: **Homiliary for the feast days of the Archangel Gabriel [Dersāna Gabre’ēl]** (anonymous homily, EMML 1835 (3) (a), f. 6a; homily [by Priest Archelaus], EMML 1835 (3) (b) 1, f. 19b; three [four, according to the manuscripts, counting the preceding homily as the first] miracles of the Archangel, EMML 1835 (3) (b), 2-4, f. 22b; homily by Alexander [manuscript, Ela Askiros] Abbā Awer, Bishop of Fayyum, f. 26a; homily by Archelaus, Bishop of Dāhnā, EMML 4505, f. 47b, 64b).
Varia: (1) hymn to God, *Anta faṭarka ṣelmata/em-qedma berhāna tegabber wa-tāstabārri ma‘alta ... Esagged la-malakoteka ...*, insufficiently legible, ff. 4a-5b and 2ab; (2) excerpt from *Ṣalota Kidān za-nagh*, *MQ*, pp. 259-60, ff. 3a-4a.
Note of ownership by (the church of) Megel Wāššā, f. 1a.
Copied beautifully.
– 18th cent.

EMML Pr. No. 4511

Church of Aygabber Mikā’ēl, Dannabā, Shoa

Ff. 3a-58b: **Horologium for the day hours, commonly ascribed to Abbā Giyorgis [Sa‘atāt za-ma‘alt]** (*Matins*, f. 3a; *Tierce*, f. 10b; *Sext*, f. 20a; *None*, f. 28a; *Vespers*, f. 38a; *Compline*, f. 46a).
Varia: (1) greeting to Church, *Salām laki, masarateki śannāy, wa-mamḥereki Kēfā*, ff. 1b; and margins of ff. 10a-11a; (2) hymn to Abuna Gabra Manfas Qeddus, *Astamḥer wa-ṣalli ba-amsāla Ṗāwli*, ff. 1b-2b and 1a.
– 1768-1777 (reign of Takla Hāymānot and metropolitanate of Yosā‘ [Yosāb 1770-1803], ff. 55b and 56a).

EMML Pr. No. 4512

Church of Sayā Dabr Ledatā, Dannabā, Shoa

Ff. 3a-39a: **Epiphany ritual [Maṣeḥafa Ṭemqat]** (prayer of Severus of Antioch, f. 34b).
Varia: (1) Luke 3, 1-38, ff. 1b-2b and 39b-40a.
Copied by Walda Kidān when the *gabaz* was Walda Ḥannā, f. 39a.
- 19th/20th cent.

EMML Pr. No. 4513

Church of Warq Weha Māryām, Dannabā, Shoa

1) Ff. 1a-51b and 53ab: Two manuscripts of the **Miracles of Mary** rebound in disorder, both incomplete.
2) Ff. 52ab and 54a-74b: **Miracles of Abuna Gabra Manfas Qeddus**, rebound in disorder and incomplete.

Note of ownership by (the church of) G^{w}atat Abbo, f. 1a.
- 17th cent.

HMML Pr. No. 4514

Church of Aygabber Mikā'ēl, Dannabā, Shoa

1) Ff. 3a-34b: **A`emāda meṣṭir**, here called **Qāla Hāymānot**, in Amharic, incomplete at the end.
   (*Ba-sema Ab ... neqaddem ba-rade'ēta Eg" ṣeḥifa qāla hāymānot za-astagābe'u liqāwent em-maṣāḥeft qeddusāt ... la-Krestiyān ka-tagbāra śegā ka-tagbāra nafs asqaddemo hāymānot mammār yeggabbāll ...*)
   (Introduction, f. 3a; *Meṣṭira Śellāsē* "Trinity", f. 5b; *Andennat* "unity" of God, f. 10b, *Meṣṭira Śeggāwē* "Incarnation", f. 15b; *Meṣṭira Ṭemqat* "baptism", incomplete at the end. f. 29b).
2) Ff. 35a-80b: **Sena feṭrat "Beauty of the creation"**, in Amharic, incomplete at the beginning (end of the creation of Monday, f. 35a; Tuesday, f. 35a; Wednesday, f. 38b; Thursday, f. 45b; Friday, f. 48a).
3) Ff. 80b-85a: **Image [Malke`] of the Archangel Michael**, Chaîne no. 119.

Darkened and about 2/3 of f. 76 cut out.
Note of ownership by (the church of) Aygabber Mikā'ēl, f. 2b.
- 18th/19th cent.

EMML Pr. No. 4515

Church of Aygabber Mikā'ēl, Dannabā, Shoa.

Ff. 5a-29b: **Excerpts from the hymns called Nagś za-Arkē**, mostly the hymns to the Archangels Michael and Gabriel.
Varia: (1) additional hymns ff. Ib (Ia not filmed), 1a-2a and 3b-4a.
Note of ownership by (the church of) Aygabber Mikā'ēl, f. 1a.
- 19th cent.

EMML Pr. No. 4516

Church of Qobbo Māryām, Dabra Berhān (slip, Ankobarr), Shoa

Ff. 5a-172a: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 131a; Song of Songs, f. 144a; Praises of Mary [*Weddāsē Māryām*], f. 152a; Gate of Light [*Anqaṣa Berhān*], f. 165b).
Varia: (1) I Cor. 1, 1-4, in a crude hand in crude Amharic, f. 3a; (2) days of the year when heaven is open to receive prayer, *Reḫwa samāy*, f. 3a; (3) Amharic letter about "that matter" *yannen guddāy*, f. 3a.
– 19th cent.

EMML Pr. No. 4517

Church of Qobbo Māryām, Dabra Berhān, Shoa

Ff. 4a-161a: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 127b; Song of Songs, f. 140a; Praises of Mary [*Weddāsē Māryām*], f. 147a; Gate of Light [*Anqaṣa Berhān*], f. 157a).
Varia: (1) Prayers against evil spirits, ff. 1b-3a; (2) names of monks, obviously Ethiopian bishops ordained during the Italian occupation, f. 161b.
Crude decorative designs, ff. 4a, 11a, 18b, 26b, 37a, 45a, 51a, 60b, 72b, 81a, 87a, 99b, 111b, 114b, 121b, 127b, 140a and 147a.
Note of donation of the manuscript by Śāhla Māryām Abta Mikā'ēl, f. 157b.
Note of ownership by (the church of) Qobbo Māryām, f. 4a.
– 19th/20th cent.

EMML Pr. No. 4518

Church of Gur Śellāsē, Moǧā and Wadarrā (slip, Morat) and Wadarrā, Shoa

Ff. 3a-149a: **Psalter [Dāwit]**, Psalms, f. 3a; 15 biblical canticles, f. 125a; Song of Songs, f. 139a).
Note of ownership by (the church of) Gur Śellāsē, f. 1a.
– 19th/20th cent.

EMML Pr. No. 4519

Church of "Agegu" Māryām, Dabra Berhān, Shoa

Ff. 3a-117b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 132b; Song of Songs, f. 147b; Praises of Mary [*Weddāsē Māryām*], f. 157a; Gate of Light [*Anqaṣa Berhān*], f. 171b).
Decorative designs, ff. 3a, 18a, 46a, 115a and 132b.
Note of ownership by Abbā Walda Māryām, f. 178a.
– 19th cent.

EMML Pr. No. 4520

Church of Aygabber Mikā'ēl, Dannabā, Shoa

Ff. 3a-164a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 126a; Song of Songs, f. 138b; Praises of Mary [*Weddāsē Māryām*], f. 145b; Gate of Light [*Anqaṣa Berhān*], f. 156b).
Donated to the church by Abbā Wasan Walda Śellāsē, f. 161b.
– 18th/19th cent.

EMML Pr. No. 4521

Church of Megel Wāššā (Gabre'ēl) Moǧā and Wadarrā, Shoa

Ff. 3a-46b: **Epiphany ritual [Maṣeḥafa ṭemqat]** (prayer of Severus of Antioch, f. 38b).
– 20th cent. (prayer for *Negusēna* Haile Selassie and *Liqa p̣āpp̣ās* Mātēwos (!), f. 45a).

EMML Pr. No. 4522

Church of "Dabra" Giyorgis, Dannabā, Shoa

Parchment, 28 x 23 cm., 174ff., 2 cols, 13 lines, 1494-1508 (reign of Nā'od, f. 1b and *passim*).

MIRACLES OF MARY

F. 1a-174b: **Miracles of Mary [Ta'ammera Māryām]**. Incomplete at the beginning.
Cerulli, *Il libro*; EMML 2058-2.

1. End of the 37th miracle, concluded with a hymn, f. 1a.
2. [38] Ṭimotēwos, the monk who became drunk (EMML 2058, f. 121b), f. 1a.
3. [39] Sargiyos who broke his vow to live in continence with his wife Abresqilā ff. 5a-7b, 69ab, 62ab and 8a-12a.
4. [40] Fileṗṗos from Niqoneyā, who loved giving to the poor, f. 12b.
5. [41] The two brothers, Ṗēṭros the deacon and Esṭifānos the ruler of Enṣenā, who loved money, f. 23a.
6. [42] Mālekos, the sinful wealthy man who loved our Lady Mary, f. 28b, 165ab, 77b, 77a, 63ab, 75ab, 161a-164b and 29a.
7. [43] Ṗāk^{w}mis, the greedy Patriarch of Romē, f. 29a.
8. [44] The pastoral care of the Egyptian priest Barsomā, f. 37a.
9. [45] The nun from Dabra Meṭmāq who fell in love with a knight, ff. 44ab, 46a-48b, 78ab and 49a-50a.
10. [46] The people who were mocked by a man possessed with an evil spirit while going to the church of Our Lady Mary near the church of St. Paul in Rome, ff. 50a-51b, 60a-61b, and 52a-54a.
11. [47] The pious monk from the monastery of Dabra Ēfrēm on an island at the River Tigris, incomplete in the middle, ff. 54ab, 57ab.
12. [48] Nifon, the wealthy knight from Gala'ad who tried to seduce a woman whom he saw in the street, ff. 58b, 55a-56b, 45ab and 64a-68b.
13. [49] Nāttān, the custodian of Dabra Sarābeyon, ff. 68b, 76ab, 73ab,70a-71b and 79a-80a.
14. [50] Ṭebreyānos, the wealthy merchant from Qeft, f. 80a.
15. [51] The herdsman who saved his cattle from a storm by praying to Our Lady Mary, f. 85a.
16. [52] The poor pious young man who made his living cutting woods and mowing grass, f. 95b.
17. [53] The woman who saw Our Lady Mary after the monks had finished their prayer in the *manbalis*, f. 92b.
18. [54] The thief on whose grave a tree, with the Hail Mary written on its leaves, grew, f. 94b.
19. [55] The farmer [*be'esi gabbārāwi*] who complained that Our Lady Mary did not respond to his salutations, f. 97a.
20. [56] The Muslim [*Tanbalātāy*] who became Christian and was called Leyon, f. 99a.
21. [57] The Jewish herdsman who was baptised by his friends, f. 103b.
22. [58] The wicked mighty Goleyād, who threatened to plunder the monastery, 108a.

23. [59] The Muslim who found an icon of Our Lady Mary in his house, f. 111b.
24. [60] The prince to whom Our Lady spoke, ff. 113b, 59ab and 114a-118a.
25. [61] The young man who denied Christ but not Our Lady Mary, f. 118a.
26. [62] The knight who became the friend of another man whose wife he wanted to seduce, f. 122b.
27. [63] The pious wealthy man whom demon tried to destroy, f. 128b.
28. [64] The farmer [*gabbār*] who became rich in an unlawful way, f. 135a.
29. [65] The abbot of a monastery who pretended to be a straight man, f. 137a.
30. [66] The Jew from Constantinople who was possessed by an evil spirit when he threw down the icon of Our Lady Mary, ff. 139ab, 167ab and 140ab.
31. [67] The attempt of Satan to expose the woman who killed her son whom she conceived by her elder son, f. 140b.
32. [68] The man who wanted to be superior of a monastery in place of the superior that had died, f. 144b.
33. [69] The boy who gave the ring he had received from his girl friend to the icon of Our Lady Mary who put it on her finger, f. 147a.
34. [70] The man who asked the people on a drowning boat to prayer to Our Lady Mary for a rescue, f. 151a.
35. [71] The Jew who threw down the icon of Our Lady Mary because he failed to win a case to seize other people's property, incomplete in the middle, ff. 154a-155b, lacuna and f. 156a.
36. [72] The knight who denied Christ but not Mary, f. 156a.
37. [73] The head of a monastery near a river who saw Our Lady Mary saving his soul from demons, ff. 159a-160b and 166a.
38. [74] The sinful nun who appeared after her death to the abbess in a dream to tell her how Our Lady Mary saved her from judgement because of the prayer she had been praying for the dead, ff. 166ab and 168a-169a.
39. [75] The nun whom Our Lady Mary told to recite the "Hail Mary" attentively, f. 169a.
40. Rhyming hymn (of prayer) by Emperor Nā'od who commissioned the copying of the manuscript (*yebē lalihu Nā'od, masiḥa Eg" za-aṣḥafa zanta maṣeḥafa ta'ammerihā* ... f. 172a), ff. 171a-174b.

Ff. 72 and 74 do not seem to fit into any of the preceding miracle stories, but they are copied in the same hand and are, therefore, part of the manuscript.

Varia:

(1) Ff. 21a-22a: Image [*Malkeʿ*] of Jesus Christ, 17th cent.
(*Salām la-zekra semeka enta ṣaḥafo masfena Rom/ wa-la-śe'erta re'eśeka siruy ba-reṭbata qayyeḥ dam/...*).

(2) F. 174b: Note on the number of horses (248) which are in [ ]bollo(?), only one sentence in the same hand of the main text.

Copied very beautifully (but less carefully) for Emperor Nā'od/Anbasā Baẓar, ff. 171a, 172a and *passim*.

Rebound in disorder.

Ff. 89b-90a filmed twice.

EMML Pr. No. 4523

Church of Tābot Wāššā Giyorgis (Zāngerā), Dabra Berhān, Shoa

Parchment, 39 x 33 cm., 184ff. (numbered 1 to 185 with number 173 omitted from the series), 3 cols, 30 (f. 89ab: 42, and ff. 103a-122b: 29) lines, dated (f. 181b) 1760 A.D.

GEBRA ḤEMĀMĀT

Ff. 6a-184b: **Ritual for Passion week [Gebra ḥemāmāt]**, Or. 13278, Strelcyn (BL) 40, pp. 57-71; EMML 2140; 2868.

(1) Ff. 6a-7b: Introduction.
(Ba-sema Ab ... Neqaddem ba-rade' ēta Eg" wa-ba-rade' ēta śemratu neṣeḥef zanta maṣeḥafa qeddusa za-yedallu anbeboto em-Orit wa-Nabiyāt ... ba-mawā'ela samun kebur enta ye' eti samuna feśḥ ...)

(2) Ff. 7b-17b: Psalm Sunday.
Homily by John Chrysostom against the love of money, f. 8a.
(Tagśāṣ ... La-neg"yay o-fequrāneya em-feqra newāy ...)

(3) Ff. 17b-34a: Monday.
Homily by Abbā Sinodā on soul searching, f. 23a.
(Tagśāṣ ... O-aḫaweya, soba faqadna nāmśeṭ em-ma'ata Eg" ...)
Homily by John Chrysostom on the fig tree (Mk. 11, 12-26), f. 23b.
Ba-sema Ab ... Dersān ... Nawā samā'kemu ye' ezēni kama yetmēssalu ba-' om za-'eruq em-ṣawira ferēyāt ...)
Homily by John Chrysostom on the fig tree (II), f. 26a.
(Ba-sema Ab ... Dersān ... ba' enta 'eẓa balas ... soba naṣṣara 'ayn ḫaba 'om za-zza-zi' ahomu ...)
Homily by John Chrysostom (name of the author added later) on Adam's disobedience, f. 31b.
(Tagśāṣ ... wa-la-emma kona yānbebu za-af' a maṣeḥafa wa-zēnā gadl ...)
Homily by Abbā Sinodā on the need of expelling the sinners from church, f. 33b.
(Tagśāṣ ... esma tetrakkab ba-megbārāt za-temassel ye' eti śannāyt wa-ye' eti ekkit ...)

(4) Ff. 34a-50a: Tuesday.
Homily by Abbā Sinodā on matters that please God, f. 39b.
(Tagśāṣ ... Aṭēyyeqakkemu ba-ʒgebr esma yetfēśśāḥ bomu Eg")
Anonymous homily on Ex. 19, 1-9, f. 40a.
(Me'edān ... Nawā samā'na ye' ezē Egzi' za-lottu sebḥat zakkara la-daqiqa Esrā' ēl ...)
Anonymous homily on the need of interpreting the Scriptures, f. 47a.
(Dersān ... Yedallu lana ye' ezē kama neṭayyeq ...)

(5) Ff. 50a-66b: Wednesday.
Homily by John Chrysostom on the Ten Virgins, f. 51b.
(Krestos Amlākiya ... Dersān ... ba' enta 'āśeru danāgel ... Yebē qeddus, o-fequrān, soba hallayku nebratena ba-ze 'ālam ...)
Anonymous homily on the stiff-neckedness of the Jews, f. 58b.
*(Tagśāṣ ... O-la-[*MS, *ella (sic)] zentu gezufāna kesād 'abiyy wa-la-zeztu ḥezb abd ...)*
Homily by John Chrysostom on jealousy, f. 64b.
(Tagśāṣ ... Wa-qanā'issa ya'akki em-arwē za-yeṭeḫer ...)
Homily by Severian of Gabala on the end of sinners, f. 66a.
(Tagśāṣ ... Nāhu (f. 66b) *ye' ezēni, o-aḫaw, nāzēkkerakkemu ...)*

(6) Ff. 66b-91a: Thursday.
Homily by John Chrysostom on Holy Communion, f. 69b.

(*Tagśāṣ ... Zātti ʿelat enta neqrab (sic) ḫaba zentu māʿedd mafreh ...*)

Homily by John Chrysostom on sinners, f. 79b.

(*Tagśāṣ ... Erēʾi yom bezuḫāna em-maḥayyemnān yāfaṭṭenu ...*)

Homily by Abbā Sinodā on the washing of the feet, f. 83b.

(*Dersān ... Ineḫfar* [changed, probably from *la-neḫfar*], *aḫawiya baʾenta za-ḫamma baʾentiʾana ...*)

Homily by Abbā Ēfrēm on joy, f. 85b.

(*Dersān ... Feśśeḥa ṣawweʿāttanna netfaśśāḥ bātti ...*)

(7) Ff. 91a-149a: Friday.

Homily by John, Bishop of Constantinople, on Mt. 26, 39, f. 96a.

(*Dersān ... baʾenta za-yebē Egziʾena Iʷ Kʷ la-emma yetkahal yeḫlef zentu ṣewāʿ ...*)

Homily by John Chrysostom on Judas Iscariot, f. 111a.

(*Ba-sema Ab ... Tagśāṣ ... Menta nebl, o-aḫaweya, fequrāneya, baʾenta za-kehda Yehudā ...*)

Anonymous homily against the pursuit of worldly things, f. 112b.

(*Dersān ... Nawā aʾemarku (sic) yeʾezē kama ḥaśiśa temkeht wa-śimatāt ...*)

Anonymous homily on the fulfillment of the prophecy about Our Lord, f. 120b.

(*Meʿedān ... Wa-la-emma kona zentu nagar (sic) tenbit wa-ṭenqāqē abaw ...*)

Homily by James of Sarug on Abraham's sacrifice of Isaac.

(*Ba-sema Ab ... Dersān ... baʾenta Abrehām abuna ... La-mesṭirātika ʿabiyy, O-Walda Egʷ ...*)

Homily by Athanasius, the Apostolic, about Christ which he addressed to the Jews, f. 127b.

(*Yebē ... ba-westa dersān za-tanāgara bottu mesla Ayhud ... Yebē, esma faṭāri maṭṭawo la-Waldu ...*)

Homily by John Chrysostom on the appearance of God to people in the Old and the New Testaments, f. 135a.

(*Tagśāṣ ... Ba-kama nagaśt soba yaḥayyewu marʿētomu ba-ṣeḥifa ketābomu ...*)

Homily by Athanasius the Apostolic on the importance of keeping oneself close to God, f. 142b.

(*Tagśāṣ ... Ṣeḥuf ba-westa maṣāḥeft nafsātina soba tekawwen ʿeśerta ...*)

(8) Ff. 149a-168a: Saturday.

Song of Songs, ff. 149a-151b.

Homily by Athanasius on the feast of Easter, f. 153a.

(*Tagśāṣ ... Nāhu baṣḥa zamana baʿal, o-aḫāweya, la-netfaśśāḥ ba-Egʷ kʷello gizē ...*)

Revelation, ff. 156a-166b.

(9) Ff. 168a-177: Sunday.

The Mystagogia [*Temeherta ḫebuʾat*], f. 175b.

(10) Ff. 177a-184b: Supplementary prayers.

1. Alternate prayer with (*Ṣalleyu baʾenta*) *ṣenʿa zātti* (and) *Bakʷellu gizē*, f. 177a.
   (*Zanta ṣalota astabāri mesla ṣenʿā zātti, ba-kʷellu gizē: O-Egʷ, za-kʷello teʾeḫez, meḥrat lemādeka, Amlākena wa-Amlāka abawina ...*)
2. The prayer, *Ṣalleyu baʾenta ṣenʿā zātti*, f. 178a.
   (*Ba-Samuna Ḥemāmāt anbeb zanta em-deḫra Wangēl, ba-bba-gizēhu yebal kāhen, ṣalleyu baʾenta ṣenʿā zātti makān ...*)
3. The prayers for the hours, usually (but not here) ascribed to Abbā Giyorgis, *Sebḥat laka*, f. 179b.
   (*Sebḥat laka, kama nenger kʷello sebḥatika ...*)
   Nagh, Śalast and *Qatr* (*Matins, Tierce* and *Sext*), f. 179b; *Saʿat, Sark* and *Newām* (*None, Vespers* and *compline*), f. 180a.
4. Blessing, *Nawā baggeʿu*, f. 180b.
5. Blessing, *O-Śellus Qeddus*, f. 180b.
6. Blessing, *ʿEqabbomu ba-hāymānot reteʿt*, f. 181a.
7. Reading for Friday evening, f. 182a.

8. Reading for Resurrection, f. 182a.
9. Reading for Friday evening, f. 183a.
10. Hymns to the Trinity, for the hours, in a crude hand, f. 183b.
    [*Nagh*], f. 183b.
    (*Sebḥat lakemu em-qedma ʿālam Śellāsē, hellāwē kemu (sic) takaśta soba awẓeʾa ...*)
    Śalast, f. 183b; *Qatr*, f. 184a; *Saʿat* and *Sark*, f. 184a; *Newām*, f. 184b.
11. Hymn to Mary, for *Saʿat* (*None*?) in the same crude hand of (10), 10 above, f. 184b.
    (*Ya-saʾat: Salām laki, za-aweyān ṣegē / tersita bētu la-ḥargē/...*)

Varia:

(1) Ff. 2b-4a: Excerpt from the *Mawāśeʾt* (*Masqal*, f. 2b; *Ḥeẓbata egr*, f. 3a; *Kebr yeʾeti za-ḥeẓbata egr*, f. 3b; *Za-meśēta ʿārb mazmur*, f. 3b; *Ezl za-qadām*, f. 3b).

(2) F. 5b: Two diagrams for the fraction of the Eucharistic bread, f. 5b.

(3) F. 181b: Colophon. The name of the person who commissioned the copying of the manuscript (probably Ammeḫā Iyyasus, Prince of Shoa, 1745-1775) has been erased and replaced by the name of Tēwoderos / Asfā Wasan, Prince of Shoa (1775-1809)

(4) F. 181b: Another colophon in the same hand, stating that the manuscript was copied in the year of John (the Evangelist), in 6796 A.M. *(sic)*, in the 12th *abaqtē*, 5th year of the reign of Iyyoʾas (1755-1769), son of Iyyāsu (1730-1755), 16th year of the reign of Ammeḫā Iyyasus (1745-1775), son of Abbeyyē (1720-1745), in the month of *Maggābit*, on Thursday, 20 *maʿalt* and 6 *lēlit* (= 27 March 1760).

(5) F. 183b: A third colophon, in the same hand, stating that the manuscript was copied in the Year of John (the Evangelist), in the 16th year of the reign of Ammeḫā Iyyasus, son of Abbeyyē, concluded with a prayer for the prince.

(6) F. 184b: Settlement of a dispute between clergies of two churches, case not clear, f. 184b.

Copied probably from an old manuscript (there are marginal signs which do not belong to this period) by Walda Fēmā, ff. 8a and 64b.

Ff. 1a-2a, 4b-5a and 185a blank.

Ff. 53b-54a, 74b-75a, 90b-91a and 137b-138a.

EMML Pr. No. 4524

Church of Dabra Meṭmāq (Māryām), Moǧā and Wadarrā, Shoa

Parchment, 5 x 32 cm., 109 ff., 3 cols, 30-31 lines, reign of Yoḥannes I (1667-1682), f. 109b.

GEBRA ḤAMĀMĀT

Ff. 2a-109b: **Ritual for Passion Week [Gebra Ḥemāmāt].**
EMML 4523

(1) Ff. 2a-3a: Introduction.
    (*Ba-sema Ab ... Newaṭṭen ba-radeʾēta Eg" wa-ba-śemratu neṣeḥef zanta maṣeḥafa qeddusa za-yedallu anbeboto em-Orit wa-em-Nagibyāt ... ba-mawāʿel kebur enta yeʾeti samuna feśḥ za-ba-amān ...*)

(2) Ff. 3a-9b: Palm Sunday.
    Homily by John Chrysostom against the love of money, f. 3b.

(3) Ff. 9b-21b: Monday.
    Homily by Abbā Sinodā on soul searching, f. 13b.
    Homily by John Chrysostom on the fig tree (Mk. 11, 12-26), f. 14a.
    Homily by John Chrysostom on the fig tree (II), f. 15a.
    Anonymous homily on Adam's disobedience, f. 19b.

Homily by Abbā Sinodā on the need of expelling the sinners from church, f. 21b.

(4) Ff. 21b-32b: Tuesday.
Homily by Abbā Sinodā on matters that please God, f. 25b.
Anonymous homily on Ex. 19, 1-9, f. 26a.
Anonymous homily [*ṭagśāṣ*] on the need of interpreting the Scriptures, f. 30b.

(5) Ff. 32b-41b: Wednesday.
Homily (by John Chrysostom, author not given) on the (Ten) Virgins, indicated, f. 33b.
Anonymous homily on the stiff-neckedness of the Jews, f. 36b.
Homily by John Chrysostom on jealousy, f. 40a.
Homily by Severus of Gabala on the end of sinners, f. 41b.

(6) Ff. 41b-54a: Thursday.
Homily by John Chrysostom on Holy Communion, f. 44a.
Homily by John Chrysostom on sinners, f. 49a.
Homily by Abbā Sinodā on the washing of the feet, f. 50b.

(7) Ff. 54a-89a: Friday.
Homily by John, Bishop of Constantinopole, on Mt. 26, 39, f. 57b.
Homily by John Chrysostom on Judas Iscariot, f. 66b.
Anonymous homily against the pursuit of worldly things, f. 67b.
Anonymous homily on the fulfillment of the prophecy about Our Lord, f. 72a.
Homily by James of Sarug on Abraham's sacrifice of Isaac, f. 72b.
Homily by Athanasius, the Apostolic, about Christ which he addressed to the Jews, f. 77a.
Homily by John Chrysostom on the appearance of God to people in the Old and the New Testaments, f. 82a.
Homily by Athanasius the Apostolic on the importance of keeping oneself close to God, f. 84a.

(8) Ff. 89a-105a: Saturday.
Song of Songs, f. 89a.
Homily by Athanasius on the feast of Easter, f. 91b.
Revelation, f. 93b.

(9) Ff. 105a-109b: Sunday.
The Mystagogia [*Temeherta ḫebu'at*], f. 107b.

Colophon which states that the manuscript was copied at Dabra Madar during the reign of Yoḥannes (1667-1682) as commissioned by *Abuna* Walda Ḥannā), f. 109b.

Note of ownership by (the church of) Dabra Meṭmāq Māryām, f. 1a.

F. 1b blank.

Ff. 11b-12a, 76b-77a and 83b-84a filmed twice.

EMML Pr. No. 4525

Church of Dabra Meṭmāq (Māryām), Moǧā and Wadarrā, Shoa

Ff. 2a-165b: **Synaxary, part II**, from the beginning of *Maggābit* to the end of *Ṗāg*^{w}*mēn* (*Maggābit*, f. 2a; *Miyāzyā*, f. 28b; *Genbot*, f. 50a; *Sanē*, f. 78a; *Ḥamlē*, f. 105b; *Naḥāsē*, f. 136a; *Ṗāg*^{w}*mēn*, f. 161a).

Varia: (1) poetic colophon *la-za-aqrabku*, in a crude hand, f. 1b; (2) transaction of the manuscript, f. 77b; (3) donation of the manuscript by Zawditu/Askāla Māryām, Empress (1916-1930), f. 135b.

Decorative designs, ff. 28a, 49b and 135a.

Copied beautifully by Yoḥannes, f. 135a.

Note of ownership by (the church of) Dabra Meṭmāq Māryām, f. 1a.

– 1704/5 A.D. (*ba-ʒ̲-wa-ʒ̲ em-ama nagśa Iyyāsu ba-ʒ̲-wa-ʒ̲ ʿāmat*; f. 165b).

EMML Pr. No. 4526

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa

Ff. 2a-166b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 130a; Song of Songs, f. 143b; Praises of Mary [*Weddāsē Māryām*], f. 153a; Gate of Light [*Anqaṣa Berhān*], f. 163a).
Varia: (1) record of land ownership by the clergy, f. 1a.
Decorative designs, ff. 2a, 9a, 16b, 25a, 36a, 44a, 50a, 50b, 60a, 71b, 80b, 86b, 100a, 113a, 116a, 123a, 130a, 143b, 153a (153b, 155b, 157b, 159a, 160b, 161b) and 163a (166a).
Given to Neftālēm by Wasan Saggad, Prince of Shoa (1809-1812), f. 167a.
Note of ownership by the church of Wāššā Giyorgis, f. 1a, and Wasan Saggad/Walda Giyorgis, f. 167a.
– 1809-1812 (reign of Wasan Saggad/Walda Giyorgis).

EMML Pr. No. 4527

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa.

1) Ff. 5a-95a: **Acts [gadl] of St. George** (homily by Theodotus of Ancyra, f. 5a; history and martyrdom of St. George, f. 18b).
2) Ff. 96a-130a: **Twelve miracles of St. George.**
3) Ff. 130a-131a: **Image of God the Father [Malke'a Egzi'abḥēr Ab],** in a different hand, cf. Chaîne no. 362 (?).
   (Egzi'abḥēr Ab za-teśśēllas ba-akāl/enza tawāhedo tāẓanneʿ ba-ezaz wa-ḫayl/ṣelmata lebbunāya abreh... Salām la-zekra semeka gerum wa-mafreḫ ...)

Varia: (1) excerpt from the miracle of St. George concerning Birutāwit and the dragon, ff. 2ab and 4a.
Note of ownership by (the church of) Tābot Wāššā Giyorgis, f. 1a, and by *Wayzaro* Zarfašewāll with the baptismal name Walatta Ṣādeq, who donated the manuscript to the church of Tābot Wāššā Giyorgis in Tagulat, f. 95a.
Stamp of *Wayzaro* Zarfašewāll, ff. 5a (twice), 65a, 95a and 130a (twice).
Copied for Walda Giyorgis and Walatta Ṣādeq, f. 130a.
Ff. 130a-131a copied by Kefla Giyorgis when the *Mamher* was Walda Yoḥannes, f. 131a.
– 20th cent.

EMML Pr. No. 4528

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa

Ff. 4a-99b: **The Harp of Praise [Argānona Weddāsē]** (Monday, f. 4a; Tuesday, f. 23b; Wednesday, f. 42a; Thursday, f. 58a; Friday, f. 73b; Saturday, f. 85b; Sunday, f. 92a).
Varia: (1) rhyming admonition in older Amharic, ff. 1b-2b; (2) hymn to the Blessed Virgin, (*Aṣammeʿ samāya nagara zi'aya/wa-tesmāʿ medr qāla afuya/Māryām ye'eti tewkelteya/...*), f. 99b; (3) excerpt from the prayer called *sebḥata fequr*, f. 100a; (4) hymn to the Blessed Virgin, Chaîne no. 292, ff. 100b-101a.
Decorative designs, ff. 4a, 23b, 42a and 100b.
Note of ownership by (the church of) Tābot Wāššā Giyorgis, f. 1a, and by Masqala Krestos, (his wife) Krestēna and (their) son Bartalomēwos, f. 99b.
– 17th cent.

EMML Pr. No. 4529

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa

Ff. 3a-180b: **Four Gospels** (introduction to Four Gospels, f. 3a; letter of Eusebius to Carpianus, f. 9a; *Geṣṣāwē Śer'at*, f. 9b; tables of Eusebian canons, f. 10b; Matthew, f. 18a; Mark, f. 67a; Luke, f. 96a; John, f. 144a).
Varia: (1) blessing, [*Nawā*] *bagge'u*, f. 180b.
Note of ownership by (the church of) Tābot Wāššā Giyorgis, f. 1a.
Ff. 3a-17a copied in a different hand.
– 18th cent.

EMML Pr. No. 4530

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa

1) Ff. 2a-21a: **Treatises of Zar'a Yā`eqob** to be read before reading the miracles of Mary [*Rā'eya Ta'ammer*] (on Mary's dual virginity, f. 2a, on Christian baptism, f. 8a, on almsgiving, f. 12a, on the agreement of the Eighty-One Canonical Scriptures, f. 15b.
2) Ff. 21a-22a: **One miracle of Jesus.**
3) Ff. 23a-90b: **Miracles of Jesus.**

Varia: (1) record of church articles, f. 91a.
Decorative design, f. 2a.
– 19th cent.

EMML Pr. No. 4531

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa

1) Ff. 2a-41b: **Ṣoma deggʷā** (*Derāra ṣom, Za-warada*, f. 2a; *Qeddest*, f. 8a; *Mekʷrāb*, f. 12a; *Maẓāgʷe'*, f. 17a; *Dabra Zayt*, f. 22a; *Gabr ḫēr*, f. 30a; *Niqodimos*, f. 35a; *Hośā'nā*, f. 40a).
2) Ff. 42a-66a: **Me`rāf for the fast** (*are'esta mehellā*, f. 59a).

Varia: (1) what seem to be *qenē* poems, poorly legible, f. 66b; (2) prayer to Mary by *Mamher* Takla Māryām, in Amharic in a crude hand, f. 66b.
Ff. 2a-41b copied by and for Ba'eda Māryām, f. 41b.
Drawing of a knife and ink horns, f. 66a.
Decorative design, f. 66a.
– 18th cent.

EMML Pr. No. 4532

Private library of *Alaqā* Ešate, Warānā Bāso, Shoa

Ff. 1a-45a: **Book of the Mystery of Heaven and Earth [Maṣeḥafa Mesṭira samāy wa-medr]**, ascribed to Abbā Baḫayla Mikā'ēl and his disciple Yesḥaq; for details see EMML 2161.
(*[...] za-we'etu maṣeḥafa mesṭira samāy wa-medr za-yenagger mesṭira dabtarā qadāmit* ...), f. 1a.
(*Nagar wa-zēnā ḥeyw[tu]. Nagar wa-zēnā ḥeywata tergʷāmē [rā'eya Yo]ḥannes* ...), f. 38a.
Crude drawing of an angel holding a sword, f. 45b.
Note of ownership by *Mammerē* Gabra Iyyasus, f. 45b.
– 18th/19th cent.

EMML Pr. No. 4533

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa

Ff. 3a-60b: **Homiliary in honor of the Archangel Gabriel [Dersāna Gabre'ēl].**

(1) Ff. 3a-4b: Homily by Priest Archelaus.
EMML 1835, f. 76b.
(Ba-sema Ab ... Neqaddem ba-rade' ēta Eg" seḥifa dersānu la-Gabre' ēl ... Śamra Egzi' ena I" K" kama eḥur ḫaba abyāta krestiyānāt qeddusāt enta ḥanaṣat Ellēni negeśt ḫaba qeddest Iyyarusālēm ...)

(2) Ff. 4b-5b: Third (!) miracle.
The digger who was bitten by a snake with horns.

(3) Ff. 5b-6b: Fourth miracle.
The mason who was struck by a big rock.

(4) Ff. 7a-13b: Homily by John Chrysostom on Annunciation, for Monday.
Or. 616, f. 124b, Wright (B.M.) no. CCXXVl, 1, b, p. 150.
(Dersān [ ] Yoḥannes Afa Warq za-yetnabbab ba-Sanbata Krestiyān (!) za-kama zēnāwa Gabre' ēl mal' ak la-Māryām wa-za-kama aqdama zēnewo ledatu la-Yoḥannes maṭmeq. Tafaśśeḥu weluda Krestiyān wa-yabbebu weluda ḫaśśēt ...)

(5) Ff. 13b-21b: Continuation of the preceding homily, for Tuesday.
(Dersān za-zēnāwa (!) Yoḥannes Afa warq ba' enta za-zēnawā Gabre' ēl mal' ak la-Māryām wa-yebēlā, itefrehi Māryām Eg" meslēki ... (f. 14a) *... itefrehi Māryām esma ba-meṣ' atu la-neguś ...)*

(6) Ff. 21b-26a: Continuation of the preceding homily, for Wednesday.
(Dersān za-Yoḥannes Afa Warq ba-kama zanawā (sic) Gabre' ēl la-Māryām. Nāhukē zēnawanni tefśeḥta wa-sabaka lana ge'zāna ...)

(7) Ff. 26a-31a: Homily by James of Sarug on the Annunciation, Or. 616, f. 156a, Wright, *ibid.*, e, p. 150.
(Dersān za-qeddus Yā'eqob 'abiyy mamher za-hagara Serug ... Yebē wangēlāwi, ba-śādes warḫ tafannawa Gabre' ēl mal' ak ...)

(8) Ff. 31a-58a: Homily by Alexander of Fayyum on Abbā Awer, with a lengthy introduction dividedinto sections.
(Ba-sema Eg" Ab, beluya azmān wa-'ālam/wa-sema I" K" za-hellāwēhu madamem (sic)/... Abehi ba-hellāwēhu Eg" feṣṣum/...), f. 31a.
(Negbā' ke ḫaba nagara Māryām dengel ba-ʒ̄ē amatwa-' emm (sic)/me' nām (sic) malakot gerum/ ...), f. 31b.
(Dersān za-qeddus Gabre' ēl liqa malā' ektihu la-le'ul/mal' aka śāhl wa-matanbel/mal' aka Māryām Dengel/ ...), f. 32a.
(Dersān za-qeddus Gab(f. 32b)re' ēl, mal' aka besrāt wa-ṣenś/ḫaba regba gannat na'ās/...), f. 32a.
(Dersān za-qeddus Gabre' ēl liqa malā' ekt/zēnāwē besrāt / ʒ̄ em-liqānāt/ ...), f. 32b.
(Dersān za-qeddus Gabre' ēl liqamalā' ekt (sic)/wa-liqa arbāb qaddamt/ ṣawārē male' ektu za-mesla besrāt / ...), f. 32b.
Dersān za-qeddus Gabre' ēl za-darasa Abbā kebur wa-qeddus Ela Eskenderos ba' enta Abbā Awer, ēppis qoppos za-hagara Feyyum (MS, *śeyyum) yezēnnu ba' enti' ahu 'ebayo la-mal' ak ... Yom ba-zātti 'elat ...)*, f. 33a.

(9) Ff. 58a-59a: Conclusion.
(Ba-akk"atēta Ab ... tafaṣṣama zentu dersān za-yezēnnu 'ebayo wa-kebro la-Gabre' ēl liqa teguhān za-gabra ta' ammera wa-mankera ba-Dabra Niqlon ...)

(10) Ff. 59a-60b: Colophon.
1. Original colophon, apparently of the manuscript from which this one was copied; the prayer is for the destruction of the people of Adal and (their ruler) Maḥmad, f. 59ab.
2. The second colophon, ff. 59b-60a.
3. The third colophon, f. 60ab.

(11) Ff. 60b-61a: one miracle of Mary.
The copyist who used to copy the miracles of Mary.

Diagram for the fraction of the Eucharistic bread, f. 1b
Decorative design, f, 3a.
Note of ownership by (the church of) Tābot Wāššā Giyorgis, f. 2a.
Copied for Zayoḥannes (ff. 60b-61a: for Lukeyānos), f. 60b and *passim*, purchased by Gētāčča w Neguśē, f. 61a and 61b.
– 19th cent.

EMML Pr. No. 4534

Church of Gur Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 4a-132b; **Homiliary for the Trinity [Dersāna Śellāsē]**, EMML 1882; and 150.
(1) Ff. 4a-14b: History of the creation [*Zēnā nagaromu la-Śellāsē*].
(2) Ff. 14b-64a: The homilies for each month (*Miyazyā*, f. 14b; *Genbot*, f. 16a; *Sanē*, f. 22a; *Ḥamlē*, f. 25a; *Naḥasē*, f. 40b; *Naḥasē*, again, f. 42a; *Ṗāgʷmēn*, f. 44b; *Maskaram*, f. 48a; *Ṭeqemt*, f. 50b; *Ḫedār*, f. 52a; *Tāḫśāś*, f. 54a; *Ṭerr*, f. 55a; *Yakkātit*, f. 60b; additional homily on the glory of the Trinity, f. 63a).
(3) Ff. 64a-132b: Thirty-five miracles of the Trinity.

Varia: (1) inventory of church articles, including manuscripts, in pencil in a crude hand, f. 2b; (2) inventory of church articles, including manuscripts, f. 134b.
Crude drawing of three heads, f. 2a.
Crude drawing of two churches, f. 133a.
Decorative design, f. 4a.
Note of ownership by (the church of) Gur Śellāsē, f. 3a.
Copied by Walda Māryām (probably for Walda Mikā'ēl), f. 127a.
– 19th cent.

EMML Pr. No. 4535

Church of Gur Śellāsē, Moǧā and Wadarrā, Shoa

1) Ff. 6a-73b: **Nagś of Arkē, with the Nagś of Zar'a Yā'eqob interwoven.**
Getatchew, *Nagś*, p. 8ff.
Introduction, f. 6b.
(*Salām la-Māryām la-Neguśa Nagaśt maẓoru/ wa-salām kā'ba la-Mikā'ēl mal'aka mekru/ 'adi salām la-Gabre'ēl lā'eka meśṭiru/ ... Ba-sema Ab ... Ṣaḥafna ba-za-nezzēkkar māḫelēta Eg" nagśa ... Mikā'ēl liqa malā'ekt sa'al ba'ent'ana ...*)
Ḫedār (division not clear), f. 9a.
(*Salā. laka kiyāka mal'ak/reḫruḫa lebb la-kʷellu enta ikonka deruk/...*)
Tāḫśāś, f. 18b(?); *Ṭerr*, 26a; *Yakkātit*, f. 36b; *Maggābit*, 40a; *Miyāzyā*, f. 45a; *Genbot*, f. 48a; *Sanē*, f. 51a; the hymns to the Archangel Michael taken from the different months, ff. 54b-56a; *Ḥamlē*, f. 56a; *Naḥasē*, f. 62a; *Ṗāgʷmēn*, f. 67a; *Maskaram*, f. 67b; *Ṭeqemt*, f. 70b).

2) Ff. 73b-80a: **Hymns and scriptural readings for Passion Week, including Palm Sunday.**
3) Ff. 80a-81b: **Excerpts from the Māḫelēta Ṣegē.**
4) Ff. 82a-83a: **Supplementary Nagś hymns.**
5) Ff. 84a: **Supplementary excerpt from the Māḫelēta Ṣegē.**
6) Ff. 84b-86a: **Ritual for consecrating a defiled tābot.**
(Ba-sema Ab ... Maṣeḥafa te'ezāz za-śar'u abawina Ḫawāreyāt wa-3̲1̲0̲ wa-8̲ retu'āna hāymānot liqāwent wa-kā'ba maṣeḥafa kidān soba lakafo la-ṭābot ...)
7) Ff. 86a-112b: **Ritual for consecrating a church [Śer' āta bēta Krestiyan ama qeddāsēhā].**
(Eṣeḥef śer'ata bēta krestiyān ama qeddāsēhā wa-soba tānaśśe' tābota ...), f. 86a.
(Ba-sema Ab ... ṣalota burākē. Mangeśta Ab ...), f. 108b.
(Ba-sema Ab ... Ṣaḥafna ba-za-nezzēkkar māḫelēta Eg" nagśa ... za-astagābe'a negusena Zar'a Yā'eqob walda Dāwit ...), f. 111a.

Varia: (1) supplementary hymns to the *Nagś*, ff. 2a-4a.
Crude decorative designs, ff. 6a, 70b and 84b.
– 1865-1913 (reign of Menelik - Śāhla Māryām, f. 73a).

EMML Pr. No. 4536

Church of Tābot Wāššā Gabre'ēl, Dabra Berhān, Shoa

Ff. 1a-139b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 112b; Song of Songs, f. 124a; Praises of Mary [*Weddāsē Māryām*], f. 130a; Gate of Light [*Anqaṣa Berhān*], f. 136b).
Varia: (1) fruits (rewards) for praying the different prayers and performing religious duties, f. 130b; (2) settlement of a dispute (?), f. 130b; (3) excerpt from the *Malke'a Weddāsē*, Chaîne no. 398, beginning from the middle of Thursday, *Qedma yetfaṭar Kirub*, poorly legible, ff. 139b-140a.
Decorative designs, ff. 1a, 74b, 112b, 124a and 130b.
– 19th cent.

EMML Pr. No. 4537

Private library of *Alaqā* Ešatē, Dabra Berhān, Shoa

1) Ff. 4a-54a: **Zemmārē.**
2) Ff. 57a-59a: **Excerpt from the Ziq**, in a different hand.
3) Ff. 59a-91b: **Mawāśe't.**

Varia: (1) supplementary chants, f. 56b and 82a.
Difficult to read.
– 19th/20th cent.

EMML Pr. No. 4538

Private library of *Alaqā* Ešatē, Dabra Berhān

1) Ff. 3a-73b: **Zemmārē.**
2) Ff. 74a-102b: **Mawāśe't.**

Varia: (1) transaction of the manuscript, f. 2a; (2) transaction of the manuscript, f. 103a.
Stamp of Kaśātē Berhān religious school, f. 2a (twice).
Purchased on 20/9/40 E.C (= 28 May 1948 A.D) for ĕ60, f. 2a (see also ff. 3a and 103a).
Note of ownership by *Alaqā* Ešatē Berčaffā, f. 1a.
– 20th cent.

EMML Pr. No. 4539

Church of Dabra Meṭmāq Māryām, Moǧā and Wadarrā, Shoa

Ff. 3a-103a: **Degg^{w}ā** (season of John the Baptist, f. 3a; season of *Astamḥero*, f. 33b; *Anqaṣa hāllētā*, f. 61a; season of Easter, f. 63a).

Varia: (1) transaction of the manuscript, f. 1b; (2) days in the year for holding rogation, *mehellā*, f. 2a; (3) hymn to Mary, f. 2b; (4) land transaction, f. 60b; (4) excerpt from the *Bāḥra ḥassāb*, f. 62a; (5) supplementary chants, f. 62b, (6) days for holding rogation [*mehellā*], f. 103b; (7) a few lines in pencil, in a crude hand, from the *degg^{w}ā*, f. 103b; (8) days for holding rogation, f. 104a.

Decorative design, ff. 3a, 63a, 83b and 89a.

Note of ownership by (the church of) Dabra Meṭmāq Māryām, f. 1a and 1b, and by *Yanētā* Bašāh, f. 1b.

– 1847-1855 (prayer for Ḫayla Malakot, Prince of Shoa, f. 14a).

EMML Pr. No. 4540

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa

1) Ff. 1a-8a: **On chanting** (includes history of Yārēd to whom the composition of the *Degg^{w}ā* is ascribed, ff. 1a-2a; history of the arrangement of the *Degg^{w}ā*: *Wa-tagābe'u ellu liqāwenta Gebẓ wa-kafalu mazmurā[ta] ba-bba-śer'atu* ..., f. 2ab; *anqaṣ*, ff. 2b-3b; days in the year for holding rogation, *mehellā*, ff. 3b-4b; when to chant the different chants, ff. 4b-7a and 7b-8a; ecclesiastical seasons, f. 7ab).
2) F. 8ab: **Hymn to the Blessed Virgin,** *Ne'i regbeya*.
(*Ne'i regbeya ag'azit / kama goḥ śannāyt / tābota maqdas 'eẓa ppāṭos dabtarā feṣṣemt* / ...)
3) Ff. 9a-26b: **Ritual for consecrating a church [Śer' ata bēta Krestiyān ama qeddāsēhā].**
4) Ff. 27a-29a: **Fragment from a chant book,** on Epiphany.
(... *Neguś tawalda em-Dengel/sakaba ba-gol/Neguś ansosawa wa-astar'aya kama sab'* ...)

Copied for Takla Iyyasus, f. 26b.

Note of ownership by (the church of) Tābot Wāššā Giyorgis, f. 1a and by Takla Ḥeywat Wandemnah, f. 29b.

– 19th cent.

EMML Pr. No. 4541

Church of Megel Wāššā Gabre'ēl, Moǧā and Wadarrā, Shoa

1) Ff. 2a-6b: **Miracles of Mary** (introductory exhortation, f. 2a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 4a; two miracles, f. 5a).
2) Ff. 6b-7b: **One Miracle of Jesus.**
3) Ff. 7a-14a: **Dersāna Gabre'ēl for Tāḫśāś** (homily by Priest Archelaus, EMML 1835, f. 76b, f. 7a; third, fourth and fifth miracles, ff. 10b, 11b and 12b respectively).
4) Ff. 14b-15b: **Hymn to the Blessed Virgin,** Chaîne no. 336/338.
5) Ff. 16a-23a: **Introductory rite to the reading of the miracles of Mary** (dialogue, f. 16a; introductory rite from Mu'allaqā, f. 17b).
6) Ff. 23b-31b: **Homily by John Chrysostom on the glory of the Blessed Virgin,** for her monthly feasts, EMML 2461, f. 345a.
7) Ff. 32a-111a: **Sixty miracles of Mary.**
8) Ff. 111a-112a: **Two miracles of Jesus.**

9) Ff. 113a-163b: **Twenty-eight miracles of the Archangel Gabriel**, some divided into smaller parts, EMML 1835, f. 76b.
10) Ff. 163b-167a: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246.
11) F. 167b: **One miracle of the Archangel Michael**, unfinished.
12) Ff. 168a-180b: **Scriptural reading.**
13) F. 180: **One miracle of the Archangel Michael.**

Decorative design, f. 16a.
Ff. 2a-7b copied by Kidāna Māryām (f. 7b).
– 18th/19th cent.

EMML Pr. No. 4542

Church of Megel Wāššā Giyorgis, Moǧā and Wadarrā (slip, Zanjira (Debre Birh.)), Shoa

Ff. 3a-135a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; Ordinary of the Mass, f. 21a; Anaphoras of the Apostles, f. 43b, Our Lord Jesus Christ, f. 55a, Dioscorus, f. 59a, John Chrysostom, f. 62a, Our Lady Mary by Cyriacus, f. 68a, James of Sarug, f. 78b, John Son of Thunder, f. 84a, the 318 Orthodox Fathers, f. 92b, Epiphanius, f. 100b, Gregory (I), *Naʾakkʷeto*, f. 106b, Athanasius, f. 110a, Basil, f. 121; scriptural reading for the Mass, f. 129b).
Varia: (1) fragment of a scriptural reading, ff. 1a and 2a; (2) *asmāt* prayer (*aʿuzolāhi manašaṭān ...* [= *aʿuzu billāhi min aš-šayṭān ...*]) the purpose of which is not stated, f. 135a; (3) genealogy, insufficiently legible, f. 135a.
F. 135b pen trial.
– 1770-1777 (reign of Takla Hāymānot [1769-1777] and metropolitanate of Yosaʿ [1770-1803], ff. 8b and 124a).

EMML Pr. No. 4543

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa

Ff. 3a-125b: **Missal [Maṣeḥafa qeddāsē]** (office prayer, f. 3a; ordinary of the Mass, f. 20b; Anaphoras of the Apostles, f. 41b, Our Lord Jesus Christ, f. 52b, Dioscorus, f. 56b, John Chrysostom, f. 59a, Our Lady Mary by Cyriacus of Behensā, f. 64b, James of Sarug, f. 73a, John Son of Thunder, f. 78b, the 318 Orthodox Fathers, f. 86a, Epiphanius, f. 93b; Gregory (I), *Naʾakkʷeto*, 98b, Athanasius, f. 140a, Basil, f. 113b; scriptural reading, f. 121b; *Liṭon* of Friday – which should be part of the office prayer – f. 125b).
Diagram for the fraction of the Eucharistic bread, f. 126b.
F. 2ab: pen trial.
– 1770-1777 (reign of Takla Hāymānot [1769-1777] and metropolitanate of Iyyosāb [1770-1803], f. 8a and 29b).

EMML Pr. No. 4544

Church of Tābot Wāššā Giyorgis, Dabra Berhān, Shoa

1) Ff. 1a-3b and 197b-199b: **The hymn to God, Ṭabiba tabibān**, Dillmann, *Chrest*, pp. 108-100, incomplete at the end.
2) Ff. 4a-197b: **Psalter [Dāwit]**, Psalms, f. 4a; 15 biblical canticles, f. 153b; Song of Songs f. 167a; Praises of Mary [*Weddāsē Māryām*], f. 177a; Gate of Light [*Anqaṣa Berhān*], f. 191a).

3) Ff. 200a and 203a-208a: **Excerpt from Bāḥra ḥassāb.**

Varia: (1) medical prescription, with the illness not mentioned, f. 197b; (2) *asmāt* prayer for different purposes, insufficiently legible, f. 202ab; (3) *asmāt* prayer against thunderstorm, f. 208b.

Copied for Senā Krestos, f. 176b.

Note of ownership by (the church of) Tābot Wāššā Giyorgis, f. 4a.

– 18th cent.

EMML Pr. No. 4545

Church of Dermā Gabre'ēl, Dannabā, Shoa

Ff. 3a-72a: **Acts of the Archangel Gabriel [Dersāna Gabre'ēl].**

(1) Ff. 3a-12b: Anonymous homily.
EMML 1835, f. 67a.

(2) Ff. 12b-21a: Homily by Alexander of Fayyum on Abbā Awer, EMML 4533, f. 33a.

(3) Ff. 21b-30a: Continuation of the preceding homily.

(4) Ff. 30b-41a: Continuation of the preceding homily.

(5) Ff. 42b-51b: Homily by Archelaus of Dā[ḫ]nā:
(Ba-sema Ab ... Dersān za-qeddus Gabre'ēl liqa malā'ekt. Krestos Amlākiya wa-tasfāya ... wa-soba maṣ'u ḫabēhu makʷānenta medr tase'elewwo enza yeblu, neṣeḥeq ...)

(6) Ff. 51b-56a: Continuation of the preceding homily.
(Ba-sema Ab ... Wa-kā'ba re'iku ba-kʷellu a'emād ḫaba aqamkewwomu wa-westa edēhu za-hallo masqalo ...)

(7) Ff. 56b-61a: The story of Barādeyos, who gave the Archangel as his guarantor when he borrowed money from a rich man.
EMML 1835, f. 94a.

(8) Ff. 61b-65b: The story of the merchant Filāsforos, as told by Archelaus, cf. EMML 1835, f. 98a.

(9) Ff. 66a-68b: Four miracles of the Archangel.
1. Homily by Priest Archelaus (EMML 1835, f. 76b), f. 66a.
2. The digger who was bitten by a snake with horns, f. 68b.
3. The mason who was struck by a big rock, f. 69b.
4. The masons who erected the pillars in the church of St. Gabriel, f. 70b.

Decorative designs, ff. 3a, 51b and 61b.

Note of ownership by (the church of) Dermā Gabre'ēl, f. 2a.

Copied by Priest Gabra Yoḥannes, f. 72a.

– 1953/4 A.D. (1946 E.C., f. 72a).

EMML Pr. No. 4546

Church of Gur Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 5a- 179a: **Psalter [Dāwit]**, Psalms, f. 5a, 15 biblical canticles, f. 143b; Song of Songs, f. 157b; Praises of Mary [*Weddāsē Māryām*], f. 165b; Gate of Light [*Anqaṣa Berhān*], f. 174b).

Varia: (1) note that the manuscript was donated to be used in prayer, not for learning, f. 99a; (2) days of *gahad* fasts in the year, f. 179b.

Stamp, unidentified, Bayyana Śegāb (?), ff. 69b and 179a.

Stamp of *Mal'aka Salām* Walda Masqal, the *Ṣaḥafē Te'ezān*, ff. 143a and 178b.

Stamp of Empress Zawditu, f. 179a.

Copied by Keflē for Empress Zawditu, as commissioned by *Ṣaḥafē Te'ezāz Mal'aka Salām* Walda Masqal, ff. 178b-179a.

Note of ownership by (the church of) Gur Śellāsē, f. 2a.
Donated to (the church of) Gur Śellāsē by *Mamher* Walda Ṣādeq, f. 4b.
- 1927 A.D. (1920 E.C., 14 years since/after the death of Menelik and 11 years since/after Zawditu ascended to the throne, f. 178b).

EMML Pr. No. 4547

Private library of *Qēs* Ḫaylē (Makket), Dabra Berhān, Shoa

1) Ff. 4a-48a: **Mawāśe't.**
2) Ff. 50a-118b: **Me'rāf**, incomplete at the beginning.
   (1) From the ordinary of the Mass, f. 50b.
   ([śa]rāwit za-samra yekun sab'a ba-daḫari mawā'el ... cf. *MQ*, p. 52, parag, 37).
   (2) From the ritual on the consecration of a church and a *tābot*, f. 51a.
   *(Meqnāy za-bēta krestiyān ama qeddāsēhā. Wa-soba tānaśśe' tābota mesla k"ellu newāya gebarihā. Mazmur ba-*Ẓ*...)*
   (3) School chants, incomplete, ff. 52a-57b.
   (a) *Śalast*, f. 52a.
   (Zeya neṣeḥef śalast. Sem'anni Egzi'o ṣaloteya ...)
   (b) *Aryām*, f. 55b.
   (c) *Me'rāf za-Mawāśe't*, f. 57b.
   (Yebārrekewwo k"ellu gebra Egzi' la-Eg" ...)
   (4) *Me'rāf* for all seasons, ff. 59a-113a.
   (Me'rāf ze-k"ellu (sic) mawā'el, em-Yoḥannes eska Yoḥannes, ba-maḫatewa Yoḥannes wa-Gēnā ... qeddus Eg" qeddus ḫayyāl ...)
   (a) *Me'rāf* for the fast, f. 81b.
   (b) *Are'esta mehellā*, f. 103a.
   (c) *Qāla barakat za-Yārēd*, f 108b.
   (d) *Keśtat*, f. 109b.
   (5) *Melṭān*, ff. 113a-118.
   (Zeya neṣeḥef k"ello melṭāna za-k"ellu mawā'el em-Yoḥannes eska Yoḥannes za-Wāzēmā ... za-Yoḥannes: Westa re'esa 'āwda 'āmat ...)

Varia: (1) the hymn to the Blessed Virgin, *Salām laki*, f. 48b.
Note of ownership by *Qēs* Ḫaylē Makket, f. 2a.
Ff. 50a-118a copied very beautifully.
Ff. 1ab, 2b-3b, 47ab, 49ab, 58ab and 119a-127b blank.
- 17th cent.

EMML Pr. No. 4548

Private library of *Qēs* Ḫaylē (Makket), Dabra Berhān, Shoa

Ff. 3a-131a: **Ṣoma degg"ā** (*Derāra ṣom, Za-warada*, f. 3a; *Qeddest*, f. 19a; *Mek"rāb*, f. 30b; *Maẓāg"e'*, f. 43a; *Dabra Zayt*, f. 56a; *Gabr ḫēr*, f. 77b; *Niqodimos*, f. 91a; *Hośā'nā*, f. 106a; *Anqaṣa hāllētā*, f. 124b; *Mawāśe't* for *Hośā'nā*, f. 130a).
Varia: (1) fragment of a *Ṣoma degg"ā* manuscript, ff. 1ab, 2b, 150a (150b not microfilmed) and 151a-152b.
Note of ownership by *Qēs* Ḫāylē Makket, f. 2a.
- 20th cent.

EMML Pr. No. 4549

Private library of *Qēs* Ḫaylē (Makket), Dabra Berhān, Shoa

Ff. 6a-144a: **Psalter [Dāwit]** (Psalms, f. 6a; 15 biblical canticles, f. 116b; Song of Songs, f. 128a; Praises of Mary [*Weddāsē Māryām*], f. 135a; Gate of Light [*Anqaṣa Berhān*], f. 141b).
Note of ownership by *Qēs* Ḫāylē Makket, f. 1a.
- 18th (ff. 134b and 144a: 20th) cent.

EMML Pr. No. 4550

Private library of *Qēs* Ḫāylē (Makket), Dabra Berhān, Shoa

1) Ff. 3a-19a: **Prefatory matters to Four Gospels** (Eusebian canons, f. 3a; introduction to Matthew [*ma'ārega Wangēl*], f. 17b; index of traditional chapters for Matthew, f. 18a.
2) F. 19ab: **Excerpt from a monastic writing**, unidentified.
   (*Eg" hallo westa kanāfrika. Wa-'alamāwini yebēlo mentenu yāṣanne' akkemu la-ṣā'ra zentu makarā. Śannāy la-manakos 'āqibota lebb wa-aṣne'otu ...*)
3) Ff. 20a-38b: **Symbolic meaning of the letters in the Ge'ez alphabet**, in Amharic.
4) Ff. 38b-44a: **Beauty of the creation [Śenā feṭrat]**, in Amharic (*yetbārak Eg" za-amṣe' a 'alama ba-ḫirutu ...*, Monday, f. 38b; Tuesday, f. 39a; Wednesday, f. 39b; Thursday, f. 40b; Friday, f. 40b). The story of the encounter between Satan/serpent and Eve is taken from the book of the Mystery of Heaven and Earth [*Maṣeḥafa Meṣṭira Samāy wa-medr*], in Ge'ez, ff. 42b-43b).
5) Ff. 44a: **Canon laws**, some possibly from the *Sinodos*.
   (*Nāḥu neṣeḥef śer'āta Bēta Krestiyān ba-kama śar'u abawina Ḥawāreyāt wa-abawina liqāwent ... ⸗ Śer'at. Za-itamehra kā*(f. 44b)*hen a'emāda meṣṭir ...*)
6) Ff. 45a-49b: **The Eight sayings by Evagrius of Pontes**, EMML 1387, f. 81a.
7) Ff. 49b-51a: **On what is useful for the soul** [*Nagar ba' enta za-yesamme' baq"e'ētā la-nafs*].
8) Ff. 51a-54a **From the sayings of the Spiritual Fathers**.
   (*Eṣeḥef zēnā abaw qeddusān, ṣalotomu ... La-ekkuy manakos astabāwe' o anest westa ber' (?) esma bezuḫa*(f. 51b)*n ella seḥtu ba' enta aḥatti be' esit ...*), f. 51a.
   (*Gebra abaw za-manakosāt. Yebē em-abaw qeddusān tazakkiro daḫārita 'ālam, la-' emma kona manakos iyyegbā' ...*), f. 53a, EMML 1648, f. 70a.
9) Ff. 54a-57b: **Book of Confession [Maṣeḥafa nuzāzē]**, incomplete at the end, and in a different hand, cf. EMML 1453, f. 21b; and 1699, f. 50.
10) Ff. 60a-69b: **Book of Confession [Maṣeḥafa nuzāzē]**, in Amharic, on paper in a crude hand.
11) Ff. 69b-76b: **Penitential canons [Anqaṣa nesseḥa]**, on paper in the hand of the preceding entry, EMML 1453, f. 35a.
   (*Nāhu nāhu (sic) eṣeḥef anqaṣa nesseḥa za-taqadḥa em-80 wa ⸗ maṣaḥeft ...*)
12) Ff. 83a-89a: **The Book of Pearl [Maṣeḥafa bāḥrey]**, in a beautiful hand. EMML 1840, f. 109b.
13) Ff. 90a-94a: **Amharic commentary on the Our Father**.
14) Ff. 94a-97a: **Introduction to the Nicene Creed and to the Hāymānota abaw**, in Amharic.
15) Ff. 97a-102a: **Introduction to the Nicene Creed**, in Amharic, apparently a continuation of the preceding entry.
16) Ff. 102a-107b: **Commentary on Nicene Creed**, in Amharic.
17) Ff. 107b-113a: **Continuation of the commentary on Nicene Creed**, also in Amharic.

Varia: (1) fragment of a scriptural reading, f. 1ab; (2) number of hours of the day and the night in each month, f. 89a;
- 18th/19th cent. (ff. 60a-76b – copied for Ḫāyla Māryām – 19th cent)

EMML Pr. No. 4551

Private library of *Alaqā* Eṣṭifānos, Warānā Bāso, Shoa

1) Ff. 2a-71a: **Acts of Abuna Gabra Manfas Qeddus.**
   (1) Ff. 2a-51b bis: *Gadl.*
   (2) Ff. 56a-71a: Thirteen miracles.
2) Ff. 71a-78b: **Five miracles of Mary** with their *Akkonu be'esi* hymns.
3) Ff. 79a-108a: **Vision of Our Lady Mary [Rā'eya Egze'etena Māryām]**, Marius Chaîne (ed.), *Apocalypsis seu Visio Mariae Virginis*, *CSCO*, vol. 39, script. aeth. t. 22 (1962), pp. 53-80.

Varia: (1) Ps. 88(89), 11-28 (fragment), f. 1ab; (2) scriptural reading, f. 52a-55b; (3) hymn to St. George, *Na'ā Giyorgis, enza tesarrer ba-faras*, f. 55b.

Decorative design, f. 71a.

Ff. 79a-108a copied for Ērmeyās, f. 79a.

– 19th cent.

EMML Pr. No. 4552

Church of Dabra Meṭmāq (Māryām), Moǧā and Wadarrā, Shoa

Ff. 5a-149a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 5a; ordinary of the Mass, f. 26b; Anaphoras of the Apostles, f. 56a, Our Lord Jesus Christ, f. 69a, Dioscorus, f. 73b, John Chrysostom, f. 76a, Our Lady Mary by Cyriacus of Behensā, f. 82a, James of Sarug, f. 92a, John Son of Thunder, f. 98a, Athanasius, f. 107b, the 318 Orthodox Fathers, f. 118b, Epiphanius, f. 127a, Gregory (I) *Na'akk"eto*, f. 133b, Basil, f. 140a).

Varia: (1) *asmāt* prayers against evil eye, ff. 1b-2b and 4ab; (2) calendar for the Apostles and Evangelists, unfinished, f. 2a; (3) blessing, *Ze-'eṭān ye'reg*, ff. 3a-4a; (4) prayer for forgiveness, by the priest in Amharic (seven lines), f. 149b; (5) record of donation of an umbrella by *Wayzaro* Ša(wā)raggā, f. 149a, (6) Amharic version of what the priest says after washing his hands (cf. *MQ*, pp. 53-54, parag. 47-48), f. 150a.

– 19th cent.

EMML Pr. No. 4553

Church of Dabra Meṭmāq (Māryām), Moǧā and Wadarrā, Shoa

Parchment, 17 x 17.5 cm., 98 ff. (numbered 1-97 with the number 61 given to two leaves), 2 cols, 14 lines, 18 cent.

GADLA MALKA ṢĒDĒQ

1) Ff. 2a-93: **Acts of Malka Ṣēdēq.**
   Flourished and died during the reign of Ba'eda Māryām (1468-1478). The *gadl* was written by the orders of this same Emperor (f. 8b). Like most of the famous monks of the time, Malka Ṣēdēq comes from a royal family, *em-zamad keburān*: Emperor 'Āmda Ṣeyon (1314-1344) – > Meśr Na'adā – > Baẓrāmbassā – > Frē Ṣeyon – > Amata Māryām) – > Malka Ṣēdēq (f. 9a). He left school, disliking it, and became an army officer *mal'aka ḥarā*, inheriting his father's office, *simata abuhu*. He soon rejected this world and went to Dāmot, to the monastery of Dabra Me'rāb (f. 10a, probably Dabra Me'rāf, f. 62b), the monastery founded by Iyyoseyās, to receive the monastic garb

from the hands of Abbot Aron, Iyyoseyās' immediate successor. Malka Ṣēdēq left his monastery and went to the monastery of Dabra Madḫānit (in Šawā) to start his education under Priest Eṣṭifānos (f. 11b), leading a strict ascetic life. Then he went to Dabra Libānos when Endereyās (1443-1454) was its abbot (18a). After receiving the ordination of priesthood from Metropolitan Gabre'ēl (f. 20a), he set out to visit some of the holy places, Eda Sēwā (in Tegrāy, f. 23b), Jerusalem (in mind, f. 28b), Wāldebbā (f. 42b), Dabra Enfrāz (f. 44b), Dabra Qanṭorār (in Angʷat, f. 48b) and came back to Dabra Me'rāf to become its abbot (f. 62b). He was buried in Dabra Madḫānit (in Sēwā), shrouded by the famous Ammeḫa Laṣeyon, the abbot of Dabra Ḥayq Eṣṭifānos who served at the palaces of Zar'a Yā'eqob (1434-1468) and his son Ba'eda Māryām (f. 72b). The name of his disciple was Tomās (f. 50a). It is not clear whether Malka Ṣēdēq was the same monk who gave the monastic habit to Abuna Habta Māryām, EMML 2142, f. 8b.

(1) Ff. 5a-75a: Combat [*gadl*] of Malka Ṣēdēq.

Introductory hymn on the history of Jesus Christ, f. 2a.

(*Ba-sema Ab ... ḫebura hallewo, za-Kirubēl ire'eyewwo wa-Surāfēl yefarrehewwo ...*)

Hymn mourning the saint, f. 6b.

(*Saqoqāwa welud lā'ela abuhomu. Ne'u nebki aḫawina ba'enta Abuna Malka Ṣēdēq, esma tasabra ba-eda mot ...*)

The *gadl*, f. 8b.

(*Ba-sema Ab ... Gadl wa-sem' za-Abuna Malka Ṣēdēq za-aṣḥafa negusena Ba'eda Māryām za-tasamya Admās Baẓar(!). Eg" Yebārek ... amēn. Nenaggerakkemu aḫawina za-kama tawalda Abuna ...*)

(2) Ff. 75b-87b: Miracles of Abuna Malka Ṣēdēq.

1. How the saint raised a young man in Ada Sēwā who died of illness inflicted upon him by demons who possessed him while he was swimming, f. 75b.

   (*Zentu ta'ammerihu za-gab[ra] ... Wa-hallo ʾ be'esi warēzā em-sab'a we'etu hagar. Wa-enza yeṣabbet westa bāḥr ...*)

2. The pious priest, the serpent and Abuna Malka Ṣēdēq, f. 78a.

   (*Ta'ammerihu ... za-gabra ba-Ada Sēwā ...* (f. 78b) *... Wa-hallo ʾ kāhen, ṣādeq farāhē Eg", za-yenabber gora bētu la-Abuna ... Wa-soba waẓ'a qaśfāya re'ya tamana ...*)

3. How God told the saint not to go to Jerusalem, f. 79b.

   (... *Wa-em(*f. 80a*)ze ḫāllaya ba-lebbu kama yeḥur Iyyarusālēm ...*)

4. How the prince [*masfen*] of Dāmot defeated the enemy of the king by the prayer of Malka Ṣēdēq, f. 80a.

   (... (f. 80b) ... *Wa-aḫatta 'elata maṣ'a ḫabēhu masfen za-Dāmot wa-yebēlo ... kama yahabanni Eg" mawi'ā lā'ela ṣalā'ta negus ...* (f. 81a) ... *wa-amēhā qatala mabzeḫetomu la-Zēt ...*)

5. How the saint increased the beer at a dinner of his monastic community, f. 81a.

   (... *Wa-enza yeddērraru mesēta westa derāra māḫebara qeddusān, wa-soba amṣe'u lottu mezra nestita ṣewwā'ā bāraka lā'elēhu ...*)

6. How the leopard which killed many people was killed by the prayer of the saint, f. 81b.

   (... *Wa-maṣ'a namr em-beḥēra Sēwā, bal'a bezuḫā sab'a wa-ḫʷelqʷamu* 1000 *wa-*100*, eḫizo em-Angabṭon enta fenota Ṭeqʷāqqʷer wa-ḫalafa enta fenota Abazgāy enza yeqattel sab'a la-lla-'elatu. Wa-soba baṣḥa ṭeqā Dabra Sāhl yebēlomu ...*)

7. Zarufā'ēl, the wicked monk who conducted business for the monks of the monastery of Dabra Qērelos (probably Qirqos), f. 83a.

   (... *Wa-hallo manakos westa Dabra Qērelos za-yenagged lomu newāyomu la-qeddusān za-semu Zarufā'ēl ...*)

8. The man who was possessed with an evil spirit, f. 84b.

   (... *Wa-maṣ'a ʾ be'esi za-aḫazo nagargār. Wa-soba qarba ḫaba abuna ...*)

9. How the saint saw the souls of his two disciples, Banādeleyos and Tawalda Madḫen, in heaven, f. 85a.
   (... *Wa-yebē lalihu la-ardā' ihu iyyewaẓẓe' em-bēta krestiyān la-emma waṭanku se' lata* ...)
10. The partridge [*qoqḥ*] which was offended when hit with a grass sieve, f. 85b.
   (... *Wa-hallo ʾ qoqḥ westa gadāma Qanṭorār, wa-yemaṣṣe' zalfa ba-gizē yeddērraru māḫebara qeddusān* ...)
11. How a tall man – whose head reached the clouds – who was born during the reign of David of Israel and who will die in the hand of the false prophet, used to appear to the saint, f. 86b.
   (... *Wa-yebē Abuna ... Enza halloku westa* (f. 87a) *Dabra Ada Sēwā maṣ' a ḫabēya ʾ be' esi nawwiḫ qomu* ...)

(3) Ff. 88a-93a: Image [*Malke'*] of Abuna Malka Ṣēdēq, in a different hand.
   (*Ba-sema Ab wa-Wald wa-Manfas Qeddus gerum/wa-ba-sema Māryām dengel, egze' ta temālem wa-yom/Malka Ṣēdēq kebur temkehta nadāyān ʿālam* (sic)*/Nāhu waṭanku weddāsēka ... Salām la-zekra semeka teſśeḥta ḫezunān albāb/...*)

2) Ff. 93b-94a: **Blessing, Nawā bagge' u.**

3) Ff. 94a-97b: **Litanical prayers.**

(1) [*Ba' enta Śellāsēka* ?], f. 94a.
   The beginning was not copied, and the text is different from what we have in Ham, *Texte*, pp. 16-18.
   (*[ ] ʾ bal, Egzi' o taśahālanna. Ba' e[nta] hellāwēka E[gzi' o taśahālanna]. Ba[' enta] Abuka E[gzi' o taśahālanna]. Ba[' enta] semeka* ...)

(2) *O-za-waradka em-samāy*, f. 95a.
   Ham, *Texte*, pp. 20-27.
   (*[ ] em-samāy ba' enti' ana sem'anna Amlākena wa-madḫānina, o-Krestos o-za-ḫadarka westa karśa Dengel* ...)

(3) *Ba' enta ṭebhu*, f. 96b,
   EMML 3115, f. 56a.
   (*[ ] ṭebhu la-Wald/qʷerbāna amleko wāhed/ba-westa zātti ʿaẓad/Manfas Qeddus yerad* ...)

(4) *Ba' enta damu*, f. 97b,
   EMML 3115, f. 56a.
   (*[ ] damu kebur/ dama malakot semur / ba-westa zātti dabr/ Manfas Qeddus yesmar/* ...)

Note of ownership by (the church of) Dabra Meṭmāq Māryām, f. 1a and b.
Copied by Yā'eqob for Walatta Mikā'ēl, f. 75a.
Ff. 32b-33a, 42b-43a and 46b-44a filmed twice.

EMML Pr. No. 4554

Private library of *Qēs* Ḫāylē (Makket), Dabra Berhān, Shoa

Ff. 5a-67b: **Me' rāf**, incomplete at the end (*Em-Yoḥannes eska Yoḥannes*, f. 5a; *Za-Ṣom*, f. 30a; *Za-Sebḥata nagh*, f. 50b).

Varia: (1) supplementary chants, f. 1a; (2) references to chapters and verses in the New Testament, f. 71a; (3) list of persons who borrowed grain in *qunnā*, f. 71b.

– 1865-1913 (reign of Menelik, f. 33b).

EMML Pr. No. 4555

Church of Warq Wāššā Mār(yām), Dannabā, Shoa

Ff. 1a-62b: **Horologium for the night hours [Sa`atāt za-lēlit]**, with no divisions.
– 19th cent.

EMML Pr. No. 4556

Church of Ṭerāṭer Abbo, Dannabā, Shoa

1) Ff. 2a-19b: **Nine miracles of Jesus.**
2) Ff. 22a-28b: **Anaphora of Our Lady Mary by Nathaniel the Apostle**, EMML 1159 (17) (b), incomplete at the end.
3) Ff. 29ab: **Hymn to the Blessed Virgin**, Chaîne no. 336/338, in a different hand.
4) Ff. 30a-35a: **Introductory exhortation to the miracles of Mary**, in a crude hand.
5) Ff. 36a-103b: **Thirty one miracles of Mary, with the Akkonu be`esi hymns**, in a different hand.
6) Ff. 106a-107b, 104a-105b and 108ab: **Introductory rite from Mu`allaqā**, in a beautiful hand, incomplete.

Varia: (1) hymn to the Blessed Virgin, Chaîne no. 336/338, in a crude hand, ff. 20a-21a; (2) what seems to be a hymn to the Blessed Virgin, in a crude hand, insufficiently legible, f. 35a; (3) another copy of f. 36a, f. 35b; (4) recommendation to read "this book" diligently, in Amharic, in a crude hand, f. 103b.

Decorative design, f. 2a.
– 19th cent. (ff. 104a-108b: "during the time of Our King Zade[ngel], 1603-1604, f. 106b).

EMML Pr. No. 4557

Private library of *Qēs* Ḫāylē (Makket), Dabra Berhān, Shoa

1) Ff. 5a-57b: **Pillars of Mystery [A`emāda meṣṭir]**, in Amharic (introduction, f. 5a; Mysteries of Trinity, f. 7a, Incarnation, f. 13b, Unction [*qeb`at*] of Our Lord, f. 23b, Baptism, f. 26a, Eucharist, f. 36a, Resurrection, f. 41a).
2) F. 58ab: **On the (four) seasons of the year**, in Amharic.
3) Ff. 58b-61b: **Religious precepts called Sinodos**, in Amharic. It is not clear whether these are decisions of a synod of modern times.
   (*Ba-sema Ab ... Eṣeḥef sinodos ba-aççer mekr ...*)
   1. Baptismal record, f. 58b.
   2. Death record, f. 59a.
   3. Excommunication, f. 59a.
   4. Preachers, f. 59b.
   5. Donations (financial contributions), f. 59b.
   6. Communion, f. 60a.
   10. (*sic*) Funeral, f. 60a.
   7. Sick Christians in hospitals, f. 60a.
   8. Christians in prison houses, f. 60a.
   9. Mourning the dead, f. 60b.
   11. (*sic*) Monks, f. 60b.
   12. Novices, f. 60b.
   13. Monks should not seek appointment, except to teach the Gospel, f. 61a.

14. Abbots and heads of big churches, f. 61a.
15. Habits and garbs, f. 61a.
16. Vestments for the celebration of Mass, f. 61b.

Copied by *Qēs* Ḫāylē Makket, f. 58b.
- 17 *Ḫedār* 1946 E.C. (= 16 November 1953 A.D., f. 58b).

EMML Pr. No. 4558

Private library of *Alaqā* Eṣṭifānoṣ] (Probably *Mal'aka Berhānāt* Takla Māryām), Dabra Berhān, Shoa

1) Ff. 2a-110a: **Me'rāf** (*Za-mawaddes ba-Ṣom wa-ba-Astamḥero*, f. 2a; *em-Yoḥannes eska Yoḥannes*, f. 20a; *Za-aṣwām*, f. 47b; *Are'esta mehellā*, f. 55b; *Keśtat[a] aryām*, f. 98b).
2) Ff. 113a-124b: **Zemmārē**, incomplete at the end.

Varia: (1) record of grain harvested in [19]39 E.C., and in the possession of *Ato* Walda Giyorgis, f. 1a; (2) letter of Ḫāylu Fallaqa to Taklē and Gabra Wald concerning "the book" and other things, f. 1a.

Note of ownership by *Mal'aka Berhānāt* Takla Māryām, f. 1a and 1b.

Stamp of *Mal'aka Berhānāt* Takla Māryām Fallaqa, f. 1b.
- 20th cent.

EMML Pr. No. 4559

Church of Warq Wāššā Māryām (Dannabā), Shoa

1) Ff. 5a-39a: **Scriptural reading**.
2) Ff. 41a-71b: **Epiphany ritual [Maṣeḥafa ṭemqat]**, incomplete at the end (prayer of Severus of Antioch, f. 68a).

Varia: (1) fragment of the Missal, ff. 1a-4b and 73a-74b.

Note of ownership by (the church of) Warq Wāššā Māryām, f. 72b.
- 19th cent.

EMML Pr. No. 4560

Private library of *Alaqā* Ešatē, Dabra Berhān, Shoa

1) Ff. 3a-77a: **Homiliary on the Passion and Death of Our Lord [Dersāna ḥemāmātihu wa-motu la-Egzi'ena]**, EMML 1113 (introduction, f. 3a; Monday, f. 3b; Tuesday, f. 15b; Wednesday, f. 26b; Thursday, f. 36b; Friday, f. 48b; Saturday, f. 58b; Sunday, f. 69b).
2) Ff. 77b-81b: **Image of the Savior of the World [Malke'a Madḫānē ʿĀlam]**, Chaîne no. 339.
3) Ff. 82a-88a: **Introduction to the Computus [Bāḥra ḥassāb]**, in Amharic, in a different hand.

Note of ownership by *Alaqā* Ešatē Berčaffā, f. 1a.

Copied by Walda Māryām for Kidāna Wald, ff. 10b, 45a and *Passim*.
- 19th cent. - (ff. 82a-88b copied in 1896 E.C. = 1906/7 A.D., f. 88a).

EMML Pr. No. 4561

Private library of *Alaqā* Eṣṭifānos, Dabra Berhān, Shoa

1) Ff. 1a-35b: **Abbreviated Missal** (office prayers, f. 1a; ordinary of the Mass, f. 2a; Anaphoras of the Apostles, f. 23b, Our Lord Jesus Christ, f. 24a, Our Lady Mary by Cyriacus, f. 25a, John Son of

Thunder, f, 27a, the 318 Orthodox Fathers, f. 29b, Athanasius, f. 30b, Basil, f. 31b, Gregory (I), *Na' akkʷeto*, f. 32a, James of Sarug, f. 32b, John Chrysostom, f. 33a, Dioscorus, f. 34a, Epiphanius, f. 34a, Cyril, f. 35a, Gregory (II), *Na' akkʷetakka*, f. 35b).

2) Ff. 35b-38a: **Hymn to the Blessed Virgin and Our Lord Jesus Christ.** The beginning is not clear. (*Te' ezāz; Malke' a qʷerbān; Salām, salām la-malke' a Ḥannā wa-Iyyāqēm/za-waladewwā bareśʿanomu la-burekt Māryām/etmaḫaṣṣan ansa ba-malke' omu feṣṣum/wa-et' attab ba-malke' eya (sic) ba-' eda Māryām/ ...*)
3) Ff. 39a-40b: **Image of the Assumption [Malke'a Felsatā]**, Chaine no. 213.

Stamp of *Mal' aka Berhānāt* Takla Māryām Fallaqa, f. 40b.

– 20th cent.

EMML Pr. No. 4562

Church of Ǧib Dur Iyyasus, Dannabā, Shoa

1) Ff. 3a-152a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 116b; Song of Songs, f. 128b; Praises of Mary [*Weddāsē Māryām*], f. 136a; Gate of Light [*Anqaṣa Berhān*], f. 147a).
2) F. 15ab: **One miracle of Mary**, concluded with a hymn.
3) Ff. 153b-154b: **One miracle of the Archangel Michael**, concluded with a hymn.
4) Ff. 154b-156a: **One miracle of Abuna Gabra Manfas Qeddus.**

Copied by Walda Tenśā'ē for Walatta Śellāsē, f. 156a.

– 19th cent.

EMML Pr. No. 4563

Private library of *Alaqā* Eṣṭifānos, Dabra Berhān, Shoa

Ff. 15a-120a; **Meʿrāf** (Trisagion, f. 5a, *Sebḥata nagh*, f. 17a; *Meʿrāf za-mawaddes za-Ṣom wa-za-Astamḥero*, f. 26a; *Śerʿata aryām*, f. 51a; *Qāla barakat za-Abuna Yārēd*, f. 118b).

Varia: (1) record of distribution of clothes, f. 1ab; (2) study of the *Meʿrāf*, ff. 2b-4b; (3) Study of the *Meʿrāf*, f. 120a; (4) times for the *mehellā*, ff. 120a-121; (5) ritual for consecrating the church, f. 121ab; (6) liturgical seasons, f. 122ab; (7) on *mehellā*, f. 123ab; *Anqaṣa hāllētā*, ff. 123a-124b; (8) record of distribution of clothes, f. 127ab.

Stamp of *Mal' aka Berhānāt* Takla Māryām, f. 2a.

Note of ownership by *Mal' aka Berhānāt* Takla Māryām, f. 2a, and by Gabra Ḥeywot Fallaqa, f. 124a.

Copied by Gabra Madḫen, f. 123b.

– 19th cent.

EMML Pr. No. 4564

Church of Warq Wāššā Māryām, Dannabā, Shoa

Ff. 1a-170b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 132b; Song of Songs, f. 146b; Praises of Mary [*Weddāsē Māryām*], f. 155a; Gate of Light [*Anqaṣa Berhān*], f. 165b).

Note of ownership by (the church of) Warq Wāššā Māryām, f. 1a.

– 19th cent.

EMML Pr. No. 4565

Private library of *Alaqā* Eṣṭifānos, Dabra Berhān, Shoa

Ff. 3a-44a: **Māwāśe'ṭ.**
Decorative design, f. 3a.
Note of ownership by *Mal'aka Berhānāt* Takla Māryām, ff. 2b and 44a.
– 19th cent.

EMML Pr. No. 4566

Private library of *Alaqā* Ešatē, Dabra Berhān, Shoa

Ff. 3a-74b: **Ṣoma deggʷā** *(Za-warada*, f. 3a; *Qeddest*, f. 12b; *Mekʷrāb*, f. 19a; *Maẓāgʷeʿ*, f. 26b; *Dabra Zayt*, f. 34a; *Gabr ḫēr*, f. 47a; *Niqodimos*, f. 54b; *Hośāʿnā*, f. 63a; *Anqaṣa hāllētā*, f. 77a; supplementary chants, f. 74a).
Note of ownership by *Alaqā* Ešatē Berčaffā, f. 1a.
– 18th/19th cent.

EMML Pr. No. 4567

Church of Tābot Wāššā Giyorgis (slip, Māryām) Zāngirā, Dabra Berhān, Shoa

1) Ff. 2a-45a: **Baptismal ritual [Maṣeḥafa Krestenna]**, here called *Maṣeḥafa ṭemqat*.
2) Ff. 45a-73a **Epiphany ritual [Maṣeḥafa ṭemqat]** (prayer of Severus of Antioch, f. 68b).

Note of ownership by (the church of) Tābot Wāššā Giyorgis, f. 2a.
– 18th cent.

EMML Pr. No. 4568

Church of Dāwā Iyyasus, Dannabā, Shoa

Ff. 3a-74b: **Acts of Abuna Gabra Manfas Qeddus.**
(1) Ff. 3a - 55a: *Gadla Abuna Gabra Manfas Qeddus*.
(2) Ff. 56a-74b: Thirteen miracles of Abuna Gabra Manfas Qeddus.

Varia: (1) hymn to the Blessed Virgin, Chaine no. 336/338, f. 75ab; (2) *asmāt* prayer against bleeding, f. 75b.
Decorative design, f. 3a.
Rebound in disorder.
– 18th/19th cent.

EMML Pr. No. 4569

Church of Dāwā Iyyasus, Dannabā, Shoa

1) Ff. 1a-35a **Miracles of Mary** (introductory rite from Muʿallaqā, f. 1a; thirty-five miracles, f. 4b).
2) F. 35b: **One miracle of Jesus.**
3) Ff. 36a-48b: **Acts of John the Baptist.**
(1) Ff. 36a-37b: Homily by [Tēflos (of Aksum?)], the beginning is illegible, EMML 1763(84)

(*Ba-sema Ab ... Dersān za-beẓu' [ ] wa-ba-zeyani (sic) sab' 'abbayt ella konu we[s]ta-ze 'ālam wa-k^{w}ellu tasamyu ba-mawā'elihomu wa-ba-fennā sab' ḫāyyālāta konu wa-fadfāda kabru ba-diba medr ...*)

(2) Ff. 37b-41b: Homily by John Chrysostom on the glory of John the Baptist, EMML 1960-5.

(3) Ff. 41b-48b: Homily by John Chrysostom on the Beheading of John the Baptist, Or. 717, f. 2a, Wright (B.M.), no. CCXCIll, 1, p. 192.

Copied by Tēwodoseyos (for Walda Ḥawāreyāt, f. 24b), f. 48b and *passim*.

– 18th/19th cent.

EMML Pr. No. 4570

Church of Tābot Wāššā Māryām, Zāngirā (Dabra Berhān) Shoa

1) Ff. 2a-63b: **Abbreviated degg^{w}ā** (season of John the Baptist, f. 2a; season of *Astamḥero*, f. 19b; *Anqaṣa hāllētā*, f. 34b; season of Easter, f. 39a).
2) Ff. 64a-85b: **Abbreviated Me' rāf** (*me'rāf za-Mawaddes*, f. 77b).
3) Ff. 85b-88b: **Abbreviated Zemmārē**.

Varia: (1) ecclesiastical seasons, f. 76b.

Decorative design, f. 2a.

Copied for Maqārs, student of Akilās, f. 2a.

– 18th cent.

EMML Pr. No. 4571

Church of Tābot Wāššā (Giyorgis) Zāngerā (Dabra Berhān), Shoa

1) Ff. 2a-62b, 79a-80b, 63a-64b and 67a-70b: **Scriptural reading for the feasts of the year**, including Passion Week (ff. 32b).
2) Ff. 71a-74b: **Prayers for the hours,** *Sebḥat laka*, ascribed to Abbā Giyorgis.
3) Ff. 74b-76b, 65a-66b and 77a-78a: **Image [Malke']** of St. George, Chaîne no. 194.
4) Ff. 81a-89a: **Fragment of Gadla Giyorgis**, includes the synaxary entries and greetings (including those to the other saints) for *Naḥasē*, f. 84a, *Ḫedār* (which includes the synaxary entry for George of Alexandria, f. 86a), f. 84b, *Ṭerr*, f. 88a).

All the four entries are copied as subdivisions of a unit.

– Early 19th cent.

EMML Pr. No. 4572

Church of Dabra Meṭmāq (Māryām), Moǧā and Wadarrā, Shoa

1) Ff. 3a-57a: **Horologium for the night hours [Sa' atāt za-lēlit]**.
2) Ff. 57b-71b: **Miracles of Mary** (eight miracles, f. 57b; introductory rite from Mu'allaqā, f. 64a; imposition of the hand [*anbero ed*] of the different hours, f. 69a).
3) Ff. 73a-80a: **Book of Penance [Maṣeḥafa nesseḥa]**.

Varia: 1) fragment of *Māḫelēta Ṣegē*, f. 81a.

Note of ownership by (the church of) Dabra Meṭmāq (Māryām), ff. 1b and 2a.

Copied by Hāymānota Abaw (for Mardokeyos), f. 59b.

– 19th cent.

EMML Pr. No. 4573

Church of Aygabber Mikā'ēl, Dannabā, Shoa

Ff. 3a-155a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 129b; Song of Songs, f. 137b; Praises of Mary [*Weddāsē Māryām*], f. 145a; Gate of Light [*Anqaṣa Berhān*], f. 152a).
Varia: (1) *asmāt* prayer against thieves and robbers, ff. 1b-2b; (2) the lucky and unlucky days of the year [*Ṣene't wa-ṣenṣent*], f. 2b; (2) complaint of Habta Māryām for being abused because he taught the Psalter, f. 155b.
Note of ownership by (the church of) Aygabber Mikā'ēl, f. 3a.
- 18th cent.

EMML Pr. No. 4574

Private library of *Qēs* Ḫāylē (Makket), Dabra Berhān, Shoa

Ff. 1a-84b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 1a; ordinary of the Mass, f. 12a; Anaphoras of the Apostles, f. 27a, Our Lord Jesus Christ, f. 36a, Dioscorus, f. 30a, John Chrysostom, f. 40, Our Lady Mary by Cyriacus, f. 44a, James of Sarug, f. 51b, John Son of Thunder, f. 56a, Gregory (I), *Na'akk^{w}eto*, f. 62b, Epiphanius, f. 65b, Athanasius, f. 71b; scriptural reading, f. 82a).
Note of ownership by *Qēs* Ḫāylē Makket, f. 1a.
- 1727-1730 (reign of Eskender II [(= Bakkāffā (1721-1730)] and patriarchate of John XVII (1727-1745), ff. 4b, 20a and 25b.

EMML Pr. No. 4575

Church of Dubrā Giyorgis, Dannabā, Shoa

Ff. 3a-150a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 117b; Songs of Songs, f. 129a; Praises of Mary [*Weddāsē Māryām*], f. 135a; Gate of Light [*Anqaṣa Berhān*], f. 145b).
Varia: (1) *asmāt* prayer for binding demons, poorly legible, f. 150b.
Note of ownership by (the church of) Dubrā Giyorgis, f. 3a.
- 18th cent.

EMML Pr. No. 4576

Church of Dabra Meṭmāq Māryām, Moǧā and Wadarrā, Shoa

Ff. 3a-93b: **Ṣoma degg^{w}ā** *(Za-warada*, f. 3a; *Qeddest*, f. 18b; *Mek^{w}rāb*, f. 27b; *Maẓāg^{w}e'*, f. 38b; *Dabra Zayt*, f. 47b; *Gabr ḫēr*, f. 63b; *Niqodimos*, f. 73a; *Hośā'nā*, f. 83b; *Anqaṣa hāllētā*, f. 91b).
Note of ownership by (the church of) Dabra Meṭmāq Māryām, ff. 2a, 98a and 98b, and by Mogas Ḫāylu, f. 97b.
- 19th cent.

EMML Pr. No. 4577

Private library of *Alaqā* Ešatē, Dabrā Berhān, Shoa

1) Ff. 2a-45b: **Mazmur.**
2) Ff. 48a-105b: **Abbreviated degg^{w}ā.**
   (*Wāzēmā za-ledat [ba-ʾI] em-reḥuq beḥēr...*), cf. *M. Degg^{w}ā*, p. 196 (col. 1, line 4).

Note of ownership by *Alaqā* Ešatē (*Berçaffā*) ff. 1a and 107b.
- 19th cent.

EMML Pr. No. 4578

Church of Dubrā Giyorgis, Dannabā, Shoa

1) Ff. 1a-33b: **Catholic Epistles**, incomplete and rebound in disorder.
   (1) Ff. 1a-2b: I Pet. 1, 1-24.
   (2) F. 3a: I Pet. 5, 10-14.
   (3) F. 3ab: II Pet. 1, 1-9.
   (4) Ff. 4a-9a: I Pet. 1, 24-5, 1.
   (5) Ff. 9b-14a: II Pet. 1, 16-3, 18.
   (6) Ff. 14a-21b: I John.
   (7) Ff. 21b-22b: II John.
   (8) Ff. 22b-23b: III John.
   (9) Ff. 23b-30b: James.
   (10) Ff. 30b-33a: Jude.
2) Ff. 34b-66b: **Revelation**, with a short introduction and a short conclusion.

Varia: (1) Col. 1 (?), poorly legible, f. 1b; (2) calendar of the Apostles and Evangelists, f. 33a; (3) laymen's prayer, here called *Ṣalota tamāhẓeno*, in Ge'ez, incomplete at the end, ff. 66-67b.
Darkened.
- 18th cent.

EMML Pr. No. 4579

Private library of *Alaqā* Esṭifānos, Dabrā Berhān, Shoa

1) Ff. 2a-138b: **Amharic commentary on the Praises of Mary [Terg^{w}āmē Weddāsē Māryām]** (Monday, f. 2a; Tuesday, f. 30b; Wednesday, f. 59b; Thursday, f. 81a; Friday, f. 96b; Saturday, f. 110b; Sunday, f. 118a).
2) 139a-274a: **Amharic commentary on the Anaphora of Our Lady Mary by Cyriacus.**
3) Ff. 275a-286b: **Book of Penance [Anqaṣa nesseḥa].**

Stamp of *Mal'aka Berhānāt* Takla Māryām Fallaqa, ff. 2a and 289b.
Copied for Takla Māryām by several copyists, including Takla Māryām himself (in *Maggābit* 1954 E.C. - March/April 1962 A.D., f. 274a) and Gabra Madḫen (in 1950 E.C. - 1957/8 A.D., f. 138b).

EMML Pr. No. 4580

Church of Agañña Māryām, (?), Shoa

Ff. 1a-131b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 99a; Song of Songs, f. 110a; Praises of Mary [*Weddāsē Māryām*], f. 116a; Gate of Light [*Anqaṣa Berhān*], f. 126b).
Varia: (1) what seems to be a settlement of a case concerning land ownership, poorly legible, f. 132b.
Decorative designs, ff. 1a, 13a, 28a, 34a, 38b, 45a, 54b, 62a, 66b, 76b, 85b, 88a, 99a, 109b, 110a and 116a.
Note of ownership by (the church of) Agañña Māryām, f. 1a.
Darkened – filmed with inadequate light.
– 18th/19th cent.

EMML Pr. No. 4581

Church of Gur Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 3a-132b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 102a; Song of Songs, f. 112b; Praises of Mary [*Weddāsē Māryām*], f. 117a; Gate of Light [*Anqaṣa Berhān*], f. 128a).
Varia: (1) nonsensical note on the community of Dubrā Giyorgis, f. 2a; (2) hymn to the Blessed Virgin, Chaîne no. 338, unfinished, f. 133b; (3) transaction of the manuscript, f. 134a.
Note of ownership by Gur Śellāsē, f. 1b.
Filmed with insufficient light.
– 18th/19th cent.

EMML Pr. No. 4582

Private library of *Qēs* Ḫāylē (Makket), Dabra Berhān, Shoa

Ff. 7a-173b: **Psalter [Dāwit]** (Psalms, f. 7a; 15 biblical canticles, f. 133b; Song of Songs, f. 146b; Praises of Mary [*Weddāsē Māryām*], f. 156a; Gate of Light [*Anqaṣa Berhān*], f. 168a).
Varia: (1) land transaction, poorly legible, f. 173b.
Decorative designs, ff. 1a, 40b, 48b, 55a, 64b, 76a, 90b, 104a, 117a, 120b, 127a and 156a (unfinished).
Ff. 7a-90b microfilmed with insufficient light.
Ff. 1b-6b, and 174a-177b blank.
Ff. 99b-13a filmed twice.
– 20th cent.

EMML Pr. No. 4583

Church of Dāwā (?) Iyyasus, Dannabā, Shoa

Ff. 1a-32a: **Horologium for the night hours [Sa'atāt za-lēlit]**.
Decorative design, f. 1a.
Note of ownership by (the church of) Dewā (sic) Iyyasus, f. 1a.
– 19th/20th cent.

EMML Pr. No. 4584

Church of Sāklā Abbo, Dannabā, Shoa

Ff. 2a-68a: **Missal [Maṣeḥafa qeddāsē]** (ordinary of the Mass), f. 2a; Anaphoras of the Apostles, f. 32a, Our Lord Jesus Christ, f. 57a, Dioscorus, only the beginning, f. 61b, Dioscorus, f. 63a).
Decorative design, f. 63a.
Note of ownership by (the church of) Sāklā Abbo, ff. 1a, 68b, 69a, 71a and 71b.
Darkened.
– 1889-1913 (reign of Menelik, f. 28b and *passim*).

EMML Pr. No. 4585

Private library of *Alaqā* Eṣṭifānos, Dabra Berhān, Shoa

1) Ff. 1a-2a: **A collection of qenē poems.**
2) F. 3ab: **Mazmur chants for 21 Ḫamlē and 23 Naḥā[sē].**
3) Ff. 4a-25a: **Śalast chants.**
4) Ff. 25b-34b: **Excerpts from the Mazmur.**
5) Ff. 37a-56a: **Mastagābe´ chants.**
6) Ff. 56a-64a: **Aryām chants.**
7) Ff. 64a-73b: **Keśtat chants.**
8) Ff. 74a-77a: **Litanical hymns.**
   (1) *Ba'enta Śellāsēka*, f. 74a.
   (2) *O-za-waradka em-samāy*, f. 75b.
9) Ff. 77b-80b: **Excerpts** (mostly the prayer *Sarāwita malā'ektihu* of the anaphoras) from the Missal.

Varia: (1) greeting to Roche, *Salām la-Roqqo mastagādel ḫeruy*, f. 82b.
Copied by/for Habta Gabre'ēl, f. 73b.
– 1935 E.C.(= 1942/3 A.D.), f. 73b.

EMML Pr. No. 4586

Church of Tābot Wāššā Māryām, Zāngerā, Shoa

1) Ff. 1a-91b: **Nagś hymns ascribed to Zar´a Yā`eqob** (introduction, f. 1a; *Ḫedār*, f. 1b; *Tāḫśāś*, f. 9b; *Ṭerr*, f. 19a; *Yakkātit*, f. 27b; *Maggābit*, f. 31a; *Miyāzyā*, f. 37b; *Genbot*, f. 47b; *Sanē*, f. 54a; *Ḫamlē*, f. 60a; *Naḥasē* f. 66b; *Ṗāg"mēn*, f. 74b; *Maskaram*, f. 75b; *Ṭeqemt*, f. 81a; *Ḫedār*, f. 87a).
2) Ff. 92a-109a: **The monthly greetings to St. George the Martyr.**
   (Mesla ʿĀbdeyu em-daqiqa nabiyāt/wa-mesla Qornēlēwos ḫabē 100/Naʿā ḫabēya za-mesla feśśeḫa wa-ḥaśśēt/Giyorgis māḫetot za-beḥēra Birut ...)

Varia: (1) what seems to be a *qenē* poem, copied crudely, f. 116a; (2) the beginning of a *nagś* collection *(Ba-sema Ab ... Ṣaḥafna ba-za-nezzēkkar māḫelēta Eg" nagśa ... za-astāgābeʿā negušena Takla Hā*(f. 119a)*ymānot walda Dāwit ...*, cf. EMML 4535, f. 111a*)*, f. 116b and 119ab).
Crude drawing of St. George killing the dragon to rescue Birutāwit, first attempt to draw by Takla Hāymānot, f. 118a.
– 18th cent.

EMML Pr. No. 4587

Private library of *Alaqā* Ešatē, Dabra Berhān, Shoa

1) Ff. 20a-42b: **Excerpt from the Ziq.**
2) Ff. 10a-19b: **Excerpts from the Mazmur.**
3) Ff. 44a-68a: **Excerpt from the Māwāśe't.**
4) Ff. 69a-100a: **Excerpt from the Deggʷā.**
5) Ff. 100a-141a: **Ziq**, incomplete at the end.

Varia: (1) supplementary chants, ff. 3b, 4b-5b; (2) rules for chanting, ff. 6ab, 9ab, 43a and 68ab, in Amharic but difficult to read.

– 19th/20th cent.

EMML Pr. No. 4588

Private library of *Qēs* Ḫāylē (Makket?), Dabra Berhān, Shoa

Ff. 9a-214b: **Psalter [Dāwit]**, Psalms, f. 9a; 15 biblical canticles, f. 163b; Song of Songs, f. 187b; Praises of Mary [*Weddāsē Māryām*], f. 196; Gate of Light [*Anqaṣa Berhān*], f. 207b; The Angels Praise Her [*Yewēddesewā*], f. 213a).

Ff. 1a-8b and 215-221a blank.

– 18th/19th cent.

EMML Pr. No. 4589

Private library of *Qēs* Ḫāylē (Makket), Dabra Berhān, Shoa

Ff. 3a-85a: **Gospel of John.**

Varia: (1) What seems to be a hymn to the Blessed Virgin, in pencil, insufficiently legible, f. 1a; (2) the lucky and unlucky days for the year [*ṣene't wa-ṣenṣent*], f. 1b; (3) table blessing, *sa' alnāka*, ff. 85a-87b; (4) *incipits* of Psalms and other prayers to be recited before praying *sa' alnāka* (see varia 3 above), f. 88a.

Note of ownership by *Qēs* Ḫāylē Makket, f. 2a.

– 20th cent.

EMML Pr. No. 4590

Private library of *Qēs* Ḫāylē (Makket), Dabra Berhān, Shoa

1) Ff. 2a-9b: **Miracle of Mary** (introductory rite from Mu'allaqā, f. 2a; introductory exhortation, f. 5b; hymn to the Blessed Virgin, Chaîne no 338, f. 7a; hymn to the Blessed Virgin, Chaîne no. 336, f. 8a, one miracle, f. 9a).
2) Ff. 10a-46a: **The magical prayer called Arde't** ([Monday], f. 10a; Tuesday, f. 18b; Wednesday, f. 25a; Thursday, f. 33a; Friday, f. 37b; Saturday, f. 42a; Sunday, f. 44b, concluded with Jn 1, 1-4 and excerpts from the Missal, f. 46ab).
3) Ff. 46b-48b: **Hymn to the Blessed Virgin, Yewēddesewwā**, Chaîne no. 388, concluded with a greeting to Church, *Salām laki, qeddest Bēta Krestiyān*, f. 48b.
4) F. 51a: **Hymn to the Blessed Virgin, Esagged laki, ... ṭe`emta sem...**, concluded with the beginning of a miracle of Mary.

5) Ff. 52a-56a: **Prayers to be prayed with the Weddāsē Māryām and the Anqaṣa Berhān** (prayer, petition and supplication [*Ṣalot wa-se'lat wa-astabqʷe'ot*], for Monday, f. 52a, Tuesday, f. 52a, Wednesday, f. 52b, Thursday, f. 52b, Friday, f. 53a, Saturday, f. 53a, Sunday, f. 53a; for *Anqaṣa Berhān, O-Egzi'ena Iyyasus Krestos, Egzi'a kʷellomu aga'ezt ...*, f. 53b; *Ne'u nesged, ne'u nes'al ḫaba Krestos Amlākena*, f. 54b; *Na'akkʷeto la-gabārē śannāyāt*, cf. *MQ*, pp. 20-21 (parag. 31-39), f. 55a).
6) Ff. 56a-69a: **Prayers for the hours**, incorporating *sebḥat laka*, EMML 4571, f. 71a.
Introductory prayer, *Temeḥerta Salāmena*, f. 56a.
Matins, Gnāy lakemu Śellus Qeddus, Mawā'eyāna kel'ē a'mero, f. 57b.
Tierce, Salām laki, Māryām, ḫamara be'lena, f. 58a.
Sexte, Salām laki, atrānosa Malakot, f. 59b.
None, Salām laki, manṭolā'ta garzēn, f. 61a.
Vespers, Salām laki, ḫamara adḫeno, f. 62b.
Nocturn, Gnāy lakemu, Śellus Qeddus, a'emāda beruh esāt, f. 64b.
Blessing, *Mangeśta Ab*, f. 65b.
7) Ff. 91a-101b: **Image [Malke'] of Sts. Joachim and Anne**, Chaîne no. 258.
8) Ff. 101b-106a: **Image [Malke'] of St. Anne**, Chaîne no. 178.

Varia: (1) calendar for the saints, f. 1b.
Ff. 49a-50b, 51b, 69b-90b and 106b-108b blank.
Copied for Ḫāyla Māryām (ff. 91a-101b by Ṣegē Māryām, f. 101b).
Note of ownership by *Qēs* Ḫāylē Makket, f. 1a.
– 20th cent.

EMML Pr. No. 4591

Church/Private library (?) of "Gudema Abreham", Dannabā, Shoa

Ff. 3a-119b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 94a; Song of Songs, f. 103a; Praises of Mary [*Weddāsē Māryām*], f. 108a; Gate of Light [*Anqaṣa Berhān*], f. 116a).
Varia: (1) inventory of church articles, mostly clothes, in a crude hand, f. 2b; (2) transaction of the manuscript, f. 120a; (3) inventory of church articles, mostly clothes, in a crude hand, f. 120ab.
Crude decorative designs, ff. 3a, 8a, 14a, 20b, 28b, 44b, 52a, 62a, 72b, 82a, 84b, 94a and 108a.
Copied in a crude hand.
– 19th cent.

EMML Pr. No. 4592

Church of "Dirba" Gabre'ēl, Dannabā, Shoa

Ff. 3a-37a: **Scriptural reading** (Monday, f. 3a; Tuesday, f. 12a, Saturday (sic), f. 20a, Sunday, f. 27a).
Copied by Gabra Yoḥannes Walda Mikā'ēl, f. 37a.
– 5 *Ṗāgʷmēn* 1946 E.C. (= 10 September 1954 A.D.), f. 37a.

EMML Pr. No. 4593

Private library of *Qēs* Ḫāylē (Makket), Dabra Berhān, Shoa

1) Ff. 5a-28b: **Anaphora of Our Lady Mary by Cyriacus.**
2) Ff. 29a-33b: **The Prayer "God of the Luminaries", Egzi'abḥer za-berhānāt.**

3) Ff. 35a-78a: **Canticle of the Flower [Māḫelēta Ṣegē]**, edited by Adolf Grohmann, *Aethiopische Marienhymnen*, [-*Abhandlungen der Philologisch-historischen Klasse der Sächsischen Academie der Wissenschaften*, Vol. XXXIII 4 (1919)] pp. 66-157.
4) Ff. 78b-92a: **Lamentation of the Virgin [Saqoqāwa Dengel]**.

Ff. 5a-33a copied by Gabra Mikā'ēl for Gabra Yoḥannes, f. 33a; ff. 35a-92a copied for Ḫāyla Mikā'ēl, f. 92a.
- 19th/20th cent.

EMML Pr. No. 4594

Private library of *Alaqā* Ešatē, Dabra Berhān, Shoa

1) Ff. 5a-49a: **Ziq.**
(Ba-sema Ab ... Ḫāwāḫew. Salām la-gabawātikemu, wa-antani, ḥeẓān, nabiyya le'ul tessammay ...)
2) Ff. 53a-62b: **The study of degg^{w}ā.**
3) Ff. 63a-130b: **Esma La-`ālam** (?).
(Ba-sema Ab ... Newēṭṭen ba-rade'ēta Eg" ṣeḥifa esma la-'ālam za-em-degg^{w}ā. Beẓu' anta, Yoḥannes, za-hallawakka ...)

Varia: (1) *asmāt* prayer for help in learning, f. 62b.
Full size hand crosses, ff. 2a, 2b, 3a, 3b and 4b.
Two diagrams (one unfinished), each representing a cross inside a circle with the "word" *qoǧ* copied in the middle and seven *asmāt* words copied at the bottom, f. 131b.
Decorative designs, ff. 5a and 63a.
Note of ownership by *Alaqā* Ešatē Berčaffā, f. 1a.
Difficult to read, small letters microfilmed with insufficient light.
- 19th cent.

EMML Pr. No. 4595

Private library of *Qēs* Ḫāylē (Makket), Dabra Berhān, Shoa

Ff. 3a-181a: **Harp of Praise [Argānona Weddāsē]**, rebound in disorder.
Varia: (1) unidentified text, probably political (*Wa-inebal oho la-za-anta tenabbeb, wa-ansa heqqa kemma effo yehub, negusessa yefarreho ...*), f. 2ab.
Decorative designs, ff. 3a (Monday), 11b (Tuesday), 62a (Wednesday), 91a (Thursday), 120a (Friday), 145a (Saturday) and 162a (Sunday).
- 16th (ff. 170a-181a: 20th) cent.

EMML Pr. No. 4596

Private library of *Alaqā* Esṭifānos, Dabra Berhān, Shoa

Ff. 1a-20b: **Bāḥra ḥassāb**, in Amharic.
Note of ownership by Ḫāylē (sic), f. 20b.
Stamp of *Mal'aka Berhānāt* Takla Māryām Fallaqa, f. 20b.
- 1878/9 A.D. (calculation of the computus based on 7371 A.M, f. 1b).

EMML Pr. No. 4597

Church of Tābot Wāššā Māryām, Zāngerā, Shoa

1) Ff. 1a-3b: **Fragment from Argānona Weddāsē**, 16th cent.
2) Ff. 4a-6b, 49a-51b and 77a: **Fragment of a ritual for penitential baptism.**
3) Ff. 7a-48b and 73a-76b: **Horologium for the night hours [Sa`atāt za-lēlit]**, incomplete and rebound in disorder.
4) Ff. 52a-61b: **Scriptural reading**, incomplete (fragment).
5) Ff. 62a-72b: **Scriptural reading**, again, incomplete.

Each entry copied in a different hand; ff. 62a-72b copied by *Mari[gētā]* Walda Ḥannā for Se'la Giyorgis and his brother Walda Iyyasus, f. 70b.
- 18th (ff. 1a-3b: 16th) cent.

EMML Pr. No. 4598

Church of "Gudima" Abrehām, Dannabā, Shoa

Ff. 2a-63b: **Horologium for the night hours [Sa`atāt za-lēlit]**, rebound in disorder.
Ff. 34a-43b copied in a different hand.
Ff. 45a-63b copied in a third hand.
Varia: (1) list of the thirteen sufferings on the cross, unfinished, f. 33b.
Darkened by overuse.
- 18th/19th cent.

EMML Pr. No. 4599

Church of "Gedima" Abrehām, Dannabā, Shoa

Ff. 2a-34a: **Psalter [Dāwit]**, incomplete, only Pss. 1, 1-43(44), 4.
Varia: (1) an Amharic letter whose content is not clear, the beginning effaced, f. 1b.
- 18th cent.

EMML Pr. No. 4600

(Microfilm not received)

EMML Pr. No. 4601

Church of "Bayu" Qaweṣṭos, Dannabā, Shoa

1) Ff. 2a-8b: **The Story of the Trinity [Zēnā nagaromu la-Śellāsē]**, concluded with one miracle of the Trinity, EMML 1170-2.
2) Ff. 9a-109b: **Sword of the Trinity [Sayfa Śellāsē]**, with each day's reading concluded with a miracle, EMML 1170-3 (Monday, f. 9a; Tuesday, f. 20a; Wednesday, f. 37a; Thursday, f. 51a; Friday, f. 69a; Saturday, f. 87a; Sunday, f. 99a).

Miniatures: (1) the Holy Trinity in the form of three persons, each carrying an object that looks like a ball, f. 1b.
Decorative designs, ff. 2a, 9a, 20a, 51a, 69a, 87a and 99a.

Note of ownership by Grāzmāč Gabrē who donated the manuscript to the church, f. 110a.
Copied (carefully) for Takla Aragāwi, Makʷannen Abbā Šāwel, f. 107a. The miracles are copied (by Gabra Madḫen ?) in a different hand for Gabra Māryām, f. 109b.
– 19th cent.

EMML Pr. No. 4602

Church of Galilā Māryām, Angolalā, Ṭarā, Shoa

Parchment, 30 x 25 cm., 151 ff., 2 cols, 20 lines, 1693-1716 (prayer for Patriarch John XVI, 1676-1718, and Metropolitan Māreqos, 1693-1716, f. 36b).

GENZAT

Ff. 2a-151a: **Funeral Ritual [Maṣeḥafa genzat].**
Introductory prayer, f. 2a.
(Ba-sema Ab ... Ṣalot em-deḫra Wangel za-tānabbeb lāʿela kʷellomu mutān ba-salāma Eg" Ab wa-saqoqāw(?). Tagśāṣ za-tetnabbab ba-gizē genzat lāʿela mewwetān. Sebḥat la-Eg" faṭāri wa-manśeʾē ḫayl ...)
Prayer of Our Lady Mary, f. 11a.
(Ba-sema Ab ... Ṣalot za-Egzeʾetena Māryām Walādita Amlāk. Ṣalot za-Egzeʾetena Māryām Walādita Egziʾabḥēr. Ṣalot ... Walādita maʿālt. Zanta kʷello wa-za-yemasselo yesammeyā ... wa-soba warada Egziʾena ḫaba ardāʾihu ama 20 la-warḫa Ṭerr ...)
Homily by Athanasius about death, f. 14a.
(Ba-sema Ab ... Nagara (sic) nagar za-baʾenta mota (sic) Atnātēwos. Ṣalot baʾenta māḫelafta nafs kama-ze tebl maḥari wa-ḫēr weʾetu za-leʿul weʾetu ...)
The book that came from Jerusalem, f. 19b.
This is the ritual used for Christ's burial (*esma anahi ba-zentu maṣeḥaf taganazku*, f. 32b).
(Ba-sema Ab ... Zātti maṣeḥaf za-waẓʾāt em-Iyyarusālē(f. 20a)*m la-madḫānita nafs wa-śegā ...)*
Prayer of Thanksgiving, f. 35a.
(Maṣeḥafa genzat baʾenta ella nomu la-kʷellomu mutān anbeb, rasseyanna, Egziʾo, dellewāna ... Naʾakkʷeto la-gabārē śannāyāt lāʿelēna ba-kʷellu gizē abuhu ...)
Prayer for priests, *baʾenta ella nomu kāhnāt*, f. 46b.
Prayer for deacons, *genzat za-diyāqonāt*, f. 65a.
Prayer for young men, genzat za-warāzut, f. 67b.
Prayer for children, *genzat za-ḥeẓānāt*, f. 61a.
Prayer for women, *genzat za-yetnabbab baʿabbayt anest*, f. 64b.
Prayer for girls, *genzat za-awāled anest*, f. 67b.
Prayer for the third day, *menbāb la-kʷellomu mutān za-yetnabbab ama śālest ʿelat*, f. 80a, sixth day, f. 82b, twelfth day, f. 85a, thirtieth day, f. 87a, fortieth, sixtieth and eightieth days, f. 90a.
A collection of prayers, ff. 95b, 97a, 98b and 99a (prayer of Matthew).
Homily (actually prayer) by James of Sarug about priests and deacons that died, f. 100b.
(Ba-sema Ab ... Dersān za-qeddus wa-beẓuʿ Yāʿeqob za-Serug za-darasa baʾenta ella nomu kāhnāt wa-diyāqonāt ella westa bēta krestiyān. Semeʿu, o-fequrāneya kama Egziʾena I" K" Amlāka ḫeyāwān wa-mutān weʾetu ...)
The story of the rich man who did not fear God, f. 104b.
What to do when someone dies, f. 119a.
Second prayer of Our Lady Mary, f. 121b.
(Kāleʾ ṣalot za-Egzeʾetena Māryām Walādita Amlāk. Egziʾena wa-Amlākena wa-Madḫanina I" K", alʿālna aʿeyyentana wa-hellināna ...)

Blessing by Abuna Sāmu'ēl, f. 134a.
Second blessing, f. 135a; third blessing, f. 135b; fourth and fifth blessings, f. 136b; sixth blessing, f. 137a, seventh blessing, f. 137b.
Asmāt prayer, *Ṣalota nesseḥa*, which God gave to Peter, f. 140.
Homily for burial, f. 142b.
(*Ba-sema Ab ... Dersān ba'enta geb'ata śegā westa marēt. Ḫadagnāka wa-agbā'nāka westa qadāmi feṭrateka ...*)
Homily by Abbā Salāma on preparing oneself for death, f. 143b.
(*Ba-sema Ab ... Dersān za-darasa beẓu' wa-qeddus Abbā Salāma liqa pāppāsāt za-beḥēra Iteyoppeyā ... Sebḥat la-Eg" ḥeyāw za-la-'ālam em-qedma k"ellu 'ālam ...*)
Blessings, *Ṣaggā za-Ab*, f. 146a, *Egzi'abḥēr le'ul*, f. 146b, *Mangeśta Ab*, f. 147a.
Copied beautifully.
Note of ownership by (the church of) Galilā Māryām, ff. 1a, 151a and 151b.
Pen trial, f. 1a.
F. 1b blank.
Ff. 104b-105a filmed twice.

EMML Pr. No. 4603

Church of Sāfǧ (slip, Safij) Yoḥannes, Angolalā, Ṭarā, Shoa

Ff. 2a-143a: **Four Gospels** (introduction to Four Gospels, f. 2a; letter of Eusebius to Carpianaus, f. 6b; *Geṣṣāwē śer'at*, f. 6a; tables of Eusebian canons, f. 6a; Matthew, f. 11a; on the Evangelist Mark, Cowley (Review, 1984), no. 1.6.2, p. 328, f. 49a, Mark, f. 51a; index of pericopes for Luke, f. 65b, Luke, f. 67a, on Luke the Evangelist, Cowley (Review, 1984), no. 1.5.3, p. 328, f. 115a; John, f. 116a, on John the Evangelist, f. 143a).
Varia: (1) inventory of church articles, f. 1b; (2) on the importance of reading the Gospel attentively, EMML 3880-v(1), f. 49b; (3) on the implication of taking Holy Communion, EMML 3880-v(2), f. 50a; (4) on the implication of neglecting prayers, EMML 3880-v(3), f. 50a; (5) land transaction, f. 66b; (6) record of expenditure, f. 66b; (7) land transaction, f. 66b; (8) the prayer *O-za-ba-k"ellu gizē*, ff. 143b-144b; (9) the prayer *Ṣalleya ba'enta ṣen'ā zātti makān*, ff. 144b-146a.
Decorative designs, ff. 11a, 50b, 51a, 77a and 116a.
Note of ownership by (the church of) Sāfǧ Yoḥannes, ff. 1b and 143a and by Amda Masqal and his wife Walatta Abib, f. 143b.
Copied by Walda Ḥannā , f. 143b.
– 19th cent.

EMML Pr. No. 4604

Church of Galilā Māryām, Angolalā, Ṭarā, Shoa.

Ff. 2a-177a: **Four Gospels** (Matthew, f. 2a; on the Evangelist Mark, Cowley (Review, 1984) no. 1.5.2, p. 327, f. 51b, Mark, f. 52b, on the Evangelist Mark, again, f. 85b; index of pericopes for Luke, f. 86b, on the Evangelist Luke, Cowley (Review, 1984) no. 1.5.3, p. 328, f. 140b; John, f. 142a).
Decorative design, f. 2a.
Note of ownership by (the church of) Galilā Māryām, f. 1a and 178b.
Copied by Walda Rufā'ēl, f. 177a.
– 18th/19th cent. (prayer for Tēwoderos, probably Prince of Shoa, 1775-1809; f. 2a and *passim*).

EMML Pr. No. 4605

Church of Angāddā (?) Ḥawāreyāt, Angolalā, Ṭarā, Shoa

Ff. 3a-174a: **Four Gospels** (index of pericope for Matthew, f. 3a, Matthew, f. 4a; index of pericope for Mark, f. 49a, Mark, f. 50a; index of pericope for Luke, f. 81a, Luke, f. 82a; index of pericope for John, f. 135b, John, f. 136a).
Varia: (1) inventory of church articles donated by *Wayzaro* Zarfašewāll Sayfu.
Note of donation by Empress Zawdita (1916-1930), f. 80b.
Decorative designs, ff. 4a, 50a, 82a and 136a.
Stamp of Empress Zawdita, f. 174a.
Stamp of *Ṣaḥafe te'ezāz Mal'aka Salām* Walda Masqal, f. 174a (twice).
Copied by Kefla Madḫen Ṣadālu, f. 174a (twice).
- 1917 E.C. (= 1924/5 A.D) f. 174a.

EMML Pr. No. 4606

Church of Angāddā Ḥawāreyāt, Anqolalā, Ṭarā, Shoa

Ff. 1a-36b: **Fragment of Gadla Ḥawāreyāt**, rebound in disorder.
(1) Ff. 15ab, 1a-3b(?), 31ab and 5ab: Acts of St. James the Just, E.A. Wallis Budge, *The Contendings of the Apostles*, vol. I, London 1899, pp. 75-82.
(2) Ff. 6ab, 32ab, 4ab, 16ab and 7a-12a: Acts of St. Matthias and Andrew, Budge, *ibid.*, pp. 307-315 and 317-320.
(3) Ff. 12a-14b, 17a-26b, 35ab, 27a-30b, 33a-34b and 36ab: Acts of St. Thomas, Budge, *ibid.*, pp. 346-381.
Copied carelessly, many folios stained with water.
- 19th cent.

EMML Pr. No. 4607

Church of Galilā Māryām, Angolalā, Ṭarā, Shoa

1) Ff. 3a-67a: **Deggʷā** (season of John the Baptist, f. 3a; season of *Astamḥero*, f. 19b; *Anqaṣa hāllētā*, f. 38b; season of Easter, f. 41a).
2) Ff. 68a-91a: **Abbreviated Meʿrāf.**
3) Ff. 91a-102b: **Abbreviated Zemmārē**, unfinished.
Varia: (1) Scriptural reading (Mt. 7, 7-12), f. 2b; (2) excerpt from the *Mawāśeʾt (māḫetewo (sic) Fāsikā)*, f. 93a.
Crude drawing of Madonna and Child, f. 2a.
Decorative designs, ff. 3a, 41a and 68a.
Note of ownership by (the church of) Galilā Māryām, ff. 2a and 103b.
Copied for Iyyo'as and his wife Walatta Takla Hāymānot, f. 67a.
- 18th cent.

EMML Pr. No. 4608

Church of Angāddā Ḥawāreyāt, Angolalā, Ṭarā, Shoa

Ff. 9a-206a: **Psalter [Dawit]** with *Mazmura Dengel* "Psalms of the Virgin" (Psalms, f. 9a; 15 biblical canticles, f. 161a; Song of Songs of Solomon, f. 175a; Praises of Mary [*Weddāsē Māryām*], f. 182a; Gate of Light [*Anqaṣa Berhān*], f. 200a).

Varia: (1) unintelligible note in Amharic, f. 1a; (2) image [*malke'*] of the Archangel Michael, Chaîne no. 119, concluded with a prayer for the deliverance of the dead from the temptations, ff. 2a-6a; (3) image [*malke'*] of the Archangel Gabriel, Chaîne no. 246, ff. 6b-8a; (4) hymn to the Blessed Virgin, Chaîne no. 338, f. 8ab; (5) greeting to Dabra Libānos, in a crude hand, f. 206b.

– 17th/18th cent.

EMML Pr. No. 4609

Church of Sāfǧ Yoḥannes, Angolalā, Ṭarā, Shoa

Ff. 5a-197b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 5a, scriptural reading, f. 24b; ordinary of the Mass, f. 30a; Anaphoras of the Apostles, f. 64a, Our Lord Jesus Christ, f. 83a, John Son of Thunder, f. 88b, Our Lady Mary by Cyriacus of Behensā, f. 99b, the 318 Orthodox Fathers, f. 111a, Athanasius, f. 121a, Basil, f. 133a, Gregory (I), *Na'akk*^{w}*eto*, f. 147a, Epiphanius, f. 157b, John Chrysostom, f. 165b, James of Sarug, f. 179b, Dioscorus, f. 188a, Gregory (II), *Na'akk*^{w}*etakka*, f. 193b).

Ff. 68b-72a and 80b-81b, supplied with Amharic translation.

Varia: (1) Nicene Creed, supplied with musical notation, f. 110b; (2) notes on the anaphoras, on the number of *burākēs* "blessings", in Ge'ez and later on in Amharic, f. 198a, the anaphoras that have the prayer *yerasseyyo* and those that do not have it, in Amharic, f. 198b, the number of *emmārēs*, f. 199a, the number of *'udats*, f. 199a.

Note of ownership by (the church of) Sāfǧ Yoḥannes, f. 99a.

– 1959-1971 (reign of Haile Selassie [1930-1974] and patriarchate Cyril VI [1959-1971], ff. 11b and 139a).

EMML Pr. No. 4610

Church of Sāfǧ Yoḥannes, Angolalā, Ṭarā, Shoa

1) Ff. 3a-53b: **Homiliary for the monthly feast of the Archangel Michael [Dersāna Mikā'ēl]** (introduction, f. 3a; *Ḫedār*, homily by Damātēwos of Alexandria, f. 4b, miracle, f. 8b; *Tāḫśāś*, homily by Archbishop Yoḥannes, f. 9a, miracle, f. 12a; *Ṭerr*, anonymous homily on the family of Dorotheus and Theopista, f. 13a, miracle, f. 16b; *Yakkātit*, anonymous homily on the poor man who did not work, f. 17b, miracle, f. 19b; *Maggābit*, anonymous homily on the family of Matthew, f. 20b, miracle, f. 24a; *Miyāzyā*, homily [by Retu'a Hāymānot] on the spiritual world, usually for the month of *Ṭerr*, f. 25a, miracle, f. 29b; *Genbot*, homily by Yoḥannes, Bishop of Ethiopia, f. 31a, miracle, f. 32a; *Sanē*, homily by Abbā Yoḥannes [Bishop] of Aksum, f. 33b, miracle, f. 38b; *Ḫamlē*, anonymous homily, on Talāson, f. 39a, miracle, f. 42b; *Naḥasē*, the book on the angels that came from Jerusalem, f. 43a, miracle, f. 45a; *Maskaram*, anonymous homily on the importance of observing the day of the Archangel, f. 46b, miracle, f. 48a; *Ṭeqemt*, anonymous homily, admonishing the sinners, in the person of God, to repent, f. 49b, miracle, f. 52a).
2) Ff. 56a-75b: **Homily by John Chrysostom on the Archangel Raphael [Rufā'ēl]**, Or 615, f. 135a, Wright (B.M.) no. CCXXV, 3, a, p. 149.

3) Ff. 65b-78b: **Miracles of the Archangel Raphael**, cf. EMML 1835 (6) (b).
   1. A review of the sources on the Archangel, f. 65b.
   2. Patriarch Theophilus who was brought out of the coffin after three days in a tomb, f. 66a.
   3. How the Archangel rescued a child from an animal that looked like an elephant [*ba-ar' aya nagē we' etu armāz*], f. 67a.
   4. How a king was saved from a whale, f. 67b.
   5. The people of Q^{w}ez who planned to seize the property of the church of the Archangel, f. 67b.
   6. The deacon who was reading the Book of Revelation for the kings, *la-nagaśt*, EMML 1835, f. 165a for the queen, *la-negeśt*], f. 68a.
   7. How the short timber for building a church in Abā (Abmā?), in Amḥarā, was found being long enough to be used in the construction, f. 68a.

Varia: (1) *asmāt* prayer, effaced, f. 53b; (2) *asmāt* prayer, effaced. f. 55a; (3) *asmāt* prayer to bring back a run away slave, f. 55a; (4) *asmāt* prayer (?), not clear, f. 55b.

Miniature: (1) crude drawing of the Archangel, f. 2b; (2) crude drawing of the Archangel Raphael, f. 55b.

Note of ownership by (the church of) Sāfǧ (Yoḥannes), f. 1a, and by Abuna Amsāla Krestos, f. 68b.

– 17th/18th cent.

EMML Pr. No. 4611

Church of Waqarā Māryām, Angolalā, Ṭarā, Shoa

1) Ff. 2a-4b and 167a-168a: **Image [Malke'] of Galāwdēwos, Claudius.**
   (*Ba-sema Egzi' abḥēr Śellus la-Addām za-faṭaro/malke'a Weddāsēka eṣḥaf em-bezuḥ ba-aḫzero/tarāde' anni ...*)
2) Ff. 5a-167a: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 131b; Song of Songs, f. 144b; Praises of Mary [*Weddāsē Māryām*], f. 152a; Gate of Light [*Anqaṣa Berhān*], f. 162b).

Varia: (1) medicine used in *wašabā*, 1b, copied again on f. 1a; (2) prayer against evil spirits, f. 1a; (3) *asmāt* prayer to be loved by others, f. 1b; (4) *asmāt* prayer against hail, f. 1b; (5) the lucky and unlucky days of the year [*ṣene't wa-ṣenṣent*], f. 1b; (6) prayer against terror, f. 1b; (7) hymns to Abuna Takla Hāymānot and Abuna Ēwosṭātēwos, f. 151b; (8) *asmāt* prayer for the revelation of the future, f. 151b; (9) unintelligible note about mentioning *Wayzaro* Tessammē'allaš, owner of the manuscript, in prayer, f. 151b.

Miniatures: (1) Abuna Takla Hāymānot, crude, f. 168a; (2) portrait of a man, f. 168a; (3) two angels (probably Michael and Gabriel) brandishing their swords, f. 168b.

Note of ownership by *Wayzaro* Tessammē'allaš and *Qēsa Gabaz* Walda Māryām, f. 168a, but prayer for Walda Iyyasus and (his wife) Krestosāwit, f. 167a.

– 17th/18th cent.

EMML Pr. No. 4612

Church of Waqarā Māryām, Angolalā, Ṭarā, Shoa

Ff. 3a-78b: **Missal [Maṣeḥafa qeddāsē]**, bound in disorder, (office prayers, ff. 3a-11b and 42a-47b; ordinary of the Mass, ff. 48a-50b and 12a-31a; Anaphoras of the Apostles, ff. 31a-41b, Our Lord Jesus Christ, ff. 41b and 51a-54a, Dioscorus, f. 54a, John Chrysostom f. 56b, Our Lady Mary by Cyriacus of Behensā, f. 61b, James of Sarug, f. 62a).

Varia: (1) the beginning of *Rā' eya Māryām*, in a crude hand, f. 1a; (2) record of expenses, effaced, f. 1b; (3) a longer version of varia (1), in the same crude hand, f. 2a; (4) I Cor. 11, 23-25, f. 2a; (5)

record of turn for service of deaconship, f. 2b; (6) image [*malkeʿ*] of Abuna Gabra Manfas Qeddus, Chaîne no. 196, ff. 68b-79b; (7) scriptural reading for the Mass, ff. 69b-80b.
Note of ownership by (the church of) Waqarā/Waqērā Māryām, ff. 1a, 2b and 7b.
- 1779-1800 (reign of Takla Giyorgis, f. 19a and *passim*).

EMML Pr. No. 4613

Church of Angāddā Ḥawāreyāt, Angolalā, Ṭarā, Shoa

Ff. 3a-123a: **Acts [gadl] of Abuna Gabra Manfas Qeddus** (Monday, f. 3a, *dersān*, f. 16b, miracle, f. 20a; Tuesday, f. 23b, miracles, ff. 34b and 37a (for 36a); Wednesday, f. 40a, miracles, ff. 53a, 55b, 57a (for 56a) and 58a; Thursday, f. 59b, miracles ff. 67b, 68a, 69b and 71b; Friday, f. 62b, miracles, ff. 84b, 86a and 86b; Saturday, f. 89a, miracles, ff. 104a and 106a; Sunday, f. 107b, miracle, f. 120a).
Varia: (1) record of land ownership, f. 2a; (2) land transaction, f. 2a; (3) land transaction, f. 2a; (4) land transaction, f. 2a; (5) on the calamity that would befall the one who reads this *gadl* while in sin, f. 2b; (6) genealogy of Ethiopian rulers, unfinished, f. 123b.
Decorative designs, ff. 3a, 23b, 40a, 59b, 72b, 89a and 107b.
- 19th cent.

EMML Pr. No. 4614

Church of Galilā Māryām, Angolalā, Ṭarā, Shoa

Ff. 6a-127a: **The Harp of Praise [Argānona Weddāsē]** (Monday, f. 6a; Tuesday, 25b; Wednesday, f. 44a; Thursday, f. 64b; Friday, f. 86b; Saturday, f. 106a; Sunday, f. 116b).
Varia: (1) land transaction, f. 1b; (2) record of adoption of a child [*ba-mār siwaldu*], f. 5a; (3) record of money belonging to individuals, f. 5b; (4) medical prescription for treating wound, f. 127a.
- 18th/19th cent.

EMML Pr. No. 4615

Church of Galilā Māryām, Angolalā, Ṭarā, Shoa

1) Ff. 2a-82a: **Miracles of Mary** (introductory rite from Muʿallaqā, f. 2a; forty-nine miracles, f. 8a).
2) Ff. 82a-8b: **Two miracles of Jesus.**
3) Ff. 86a-94b: **Hymns for the hours, commonly ascribed to Abbā Giyorgis.**
4) Ff. 94b-97b: **Three miracles of Jesus.**

Varia: (1) record of shortage of grain for the Eucharist, f. 69b; (2) the lucky and unlucky days of the year [*seneʿt wa-ṣenṣent*], f. 98b; (3) medical prescription for syphilis, f. 98b; (4) medical prescription for headache and heart disease, f. 98b; (5) unintelligible note about the manuscript, f. 99a; (6) prayer to Mary, in a crude hand, f. 99b.
- 18th/19th cent.

EMML Pr. No. 4616

Church of Sāfǧ Yoḥannes, Angolalā, Ṭarā, Shoa

Ff. 1a-170b: **Psalter [Dāwit]** (Psalms, f. 1a; 15 biblical canticles, f. 136a; Song of Songs, f. 149a; Praises of Mary [*Weddāsē Māryām*], f. 156a; Gate of Light [*Anqaṣa Berhān*], f. 166a).
Decorative designs, ff. 1a, 40a, 92b, 136a and 155b.
Note of ownership by Walda Mikā'ēl and his wife Essēta Yoḥannes, and by (the church of) Sāfǧ Yoḥannes, f. 170b.
– 17th cent.

EMML Pr. No. 4617

Church of Galilā Māryām, Angolalā, Ṭarā, Shoa

Ff. 1a-59b: **Horologium for the day hours [Sa'atāt za-ma'alt]** (*Matins*, f. 1a; *Tierce*, f. 9b; *Sext*, f. 18b; *None*, f. 26b; *Vespers*, f. 34b, Saturday, f. 42b, *Compline*, f. 46a, Friday, F. 50b, Saturday, f. 52a; *Nocturn*, f. 54b; introductory exhortation to the reading of the miracles of Mary, f. 58b).
Decorative design, f. 1a.
– 18th cent.

EMML Pr. No. 4618

Church of Angāddā Ḥawāreyāt, Angolalā, Ṭarā, Shoa

Parchment, 18.2 x 16.5 cm., 162 ff., 2 cols, 19 lines, reign of Lebna Dengel (1508-1540), f. 137a.

Ff. 2a-162b: **Miracles of Mary**, rebound in disorder.

1. Hildefonsus [*Daqseyos*] of Toledo, ff. 2ab, 3b and 3a.
2. The sinful deacon who was healed by the drop of milk of the Blessed Virgin, ff. 31a and 4ab.
3. How the soldiers of the king could not kill by hanging the robber who was praying the "Hail Mary", f. 5a.
4. The king whom his subjects wanted to worship, f. 6a.
5. The sinful deacon who was killed by his enemies, ff. 6b and 9a.
6. The monk who could not learn any other prayer than the "Hail Mary", ff. 9b and 8a.
7. The sinful man whom his enemies could not kill, ff. 8ab and 10a.
8. The bishop for whom the Blessed Virgin tailored a new sackcloth, f. 10a.
9. The man who always recited the five *tafaśśeḥi*, f. 11a.
10. The monk Gerdān [Gardān] who slept with his wife before going to Abbā Yā'eqob, f. 12a.
11. The priest who knew only the Anaphora of Our Lady Mary, f. 13b.
12. The nun [*maballat*] who died before she completed her penance, f. 14a.
13. The Jewish child from Ṭiros who received Holy Communion with his Christian friends, f. 15a.
14. The pregnant woman who was caught by the tide when going to the church of St. Michael, f. 16b.
15. How a man who loved Mary was saved when the ship on which he was traveling wrecked, f. 17b.
16. The woman whose husband married another woman, f. 18b.
17. The child who appeared on the feast of the Virgin Mary one year after she had died, f. 20b.
18. The woman who saved her son from death by hanging by praying to the Blessed Virgin, incomplete in the middle, f. 21b.

19. The young man who recited "Hail Mary" fifty times in place of bringing fifty roses to the icon of the Blessed Virgin, f. 22a.
20. The two women who were attacked by highwaymen while going to church, f. 23b.
21. The woman who wished to know how the Blessed Virgin gave birth to the Word of God, f. 24a.
22. The novice whom the Blessed Virgin helped to decide for the monastic life, f. 25b.
23. The governor [*makʷannen*] who was falsely accused of embezzling the king's money, f. 28a.
24. The prioress who committed sin with a deacon and became pregnant, f. 29a.
25. The nun and the monk who eloped but later repented, f. 31a.
26. The man who went to a sorcerer to seek advice on how to increase his beehives, f. 33a.
27. The old man whom Our Lady Mary made young, f. 34b.
28. The copyist who used to use gold ink when he wrote the name of the Blessed Virgin, f. 35a.
29. Abbās, (changed from Bābā) who cut his hand with a knife when he thought sin when a lady kissed his hand after receiving communion from him, f. 36a.
30. The recluse who prayed for the two beautiful girls who came to visit her, f. 37a.
31. The woman who repented and sinned again, f. 37b.
32. The monk who was surprised to see the monks eating deadly food, f. 38b.
33. The woman who was prevented by her husband from fasting, ff. 39b and 65a.
34. The wealthy woman who gave away to the poor all her precious clothes following the advice of the priest, ff. 65ab and 40a-41a.
35. The knight who borrowed money from a Jew giving the Blessed Virgin as his guarantor, ff. 41ab, 81ab, and 42ab.
36. The drunk monk [EMML 1692, f. 46b: Ṭimotēwos] who met a lion and a mad dog while going to church, f. 42b.
37. The man and his wife who made a covenant to live in celibacy, f. 43b.
38. The wealthy man who gave all his money to the poor, f. 45b.
39. Deacon Ṗēṭros, who was in charge of the church, and his brother Esṭifānos, who was the magistrate of the region, f. 47b.
40. The wealthy sinful knight (Mālekos) who died while building a monastery, f. 49a.
41. The man who was possessed by evil spirit for 47 years, f. 51b.
42. The man who entered the Kingdom of Heaven for fasting the fast of Mary, f. 53a.
43. The woman who saved her son from death by hanging by praying to the Blessed Virgin, see no. 18 above, f. 53b.
44. The girl who lost her virginity and led a promiscuous life, f. 55a.
45. The man who received his daily meal from the Blessed Virgin, f. 57b.
46. How the (Syrian) Potter praised the Blessed Virgin, f. 58a.
47. The monk who could not learn any other prayer than the "Hail Mary", cf. no. 6 above, f. 60b.
48. The priest who knew only the Anaphora of Our Lady Mary, see no. 11 above, f. 61b.
49. The man who went to a sorcerer to seek advice on how to increase his beehives, see no. 26 above, f. 62b.
50. The woman who repented and sinned again, see no. 31 above, f. 64a.
51. Two miracle stories, copied together, obviously by mistake: The woman who gave away to the poor all her precious clothes, see. no. 34 above, unfinished (ff. 65b-66a), and the sick monk who asked his friends to carry him to the altar before his death, f. 66ab.
52. The monk who prayed to the Virgin Mary that she may appear to him, f. 67a.
53. The pious herdsman of a monastery who saved his cattle from a thunderstorm by his prayer, f. 68b.
54. The nun who died before she completed her penance, cf. no. 12 above, f. 60a.
55. The nun whom the Blessed Virgin told to pray attentively, f. 61a.
56. The man who was wounded by an arrow in his eye when fighting the Qʷez in Turkey, f. 62a.

57. The church of St. Mary which moved by itself from a high place to a shore of the Mediterranean Sea [*Iyyāriko*], f. 63a.
58. Māreqos, the priest from Mallāwi, and his wife who had leprosy, f. 64a.
59. The sick man in Scete who prayed not to die before going to Jerusalem for a pilgrimage, f. 65a.
60. The paralytic who was healed on 21 *Naḥasē*, f. 66a.
61. The man who denied Christ and Mary to obtain money from the Satan, f. 66b.
(*ꝏ wa-ʒ. Ta'ammerihā ... Wa-hallo ʒ be'esi ba-ʒ hagar mesla be'esitu, wa-keburān emmuntu fadfāda, wa-nabaru kel'ēhomu enza yegabberu tazkārā ... wa-taẓanasu emmuntu ...*)
62. The hunter who met a serpent [*taman*] in the forest (!) of Scete, f. 68a.
63. The woman in Cairo whose five (EMML 2058, f. 101a: four) children died, f. 68b.
64. The old icon of the woman that her mother-in-law told her to throw away because it had faded, f. 69a.
65. The woman who was prevented by her husband from fasting, see no. 33 above, f. 80a.
66. The Jewish child who was baptized by his Christian friends, ff. 80b and 82a-84a.
67. The farmer who became wealthy by robbing his neighbors, f. 84a.
68. The wicked abbot who pretended to be a good man, f. 84b.
69. The Jew who threw the icon of the Blessed Virgin in a dirty place [*bēta māy*], f. 86a.
70. The wealthy man and his wife from Rome [*Romē*] who prayed to have children, f. 86b.
71. The abbot whom the king appointed over a monastery without the consent of its community, f. 89a.
72. The butler of the king, who wanted to destroy his fellow butler, f. 90b.
73. The young man who gave to the icon of the Blessed Virgin the ring which his lover had given him, f. 93b.
74. The man who rebuked the travelers on a ship who did not invoke the name of the Blessed Virgin for salvation when the severe storm struck their vessel, f. 95b.
75. The Jew who attacked the icon of the Blessed Virgin and child with a sword when he could not seize the money of his adversary, f. 97a.
76. The poor young man to whom the keeper of the gate of the city gave his daughter in marriage f. 98a.
77. The monk and the nun who eloped together but later repented, see no. 25 above, f. 99a.
78. Mary the Egyptian, f. 101a.
79. The genealogy of Mary, f. 103a.
80. The punishment of the man who abused the icon of the Blessed Virgin, as told by a prince, f. 104a.
81. The pregnancy of Anne, mother of Mary, became known, f. 105a.
82. Bishop Bāsleyos who admonished the rich to give alms to the poor, f. 106a.
83. A list of miracles which the Blessed Virgin worked to Egyptians, (EMML 2058, f. 95b), f. 107a.
(*... Wa-hallo ʒ neguśa* (f. 107b) *Gebṣ za-semu Sefron ḫaba (?), Egze'etena Māryām, wa-aḫazo anbasā demāhu, wa-ṣarḥa ...*)
84. The renovation of the church in the street of Zawilā, f. 109a.
85. The knight who denied Christ, but not Mary, to acquire wealth from Satan, f. 110b.
86. The concern of the people of Romeyā about their king Māreqos, f. 112a.
87. The son of Priest Zakkāreyās whom the Blessed Virgin saved from the angel of death, f. 112b.
88. The monk who drowned while crossing a river to meet a woman with whom he had intended to sin, f. 114a.
89. The merchant who borrowed money from a Jew giving the Blessed Virgin as his guarantor, cf. no. 35 above, f. 115a.
90. How the water on which Abbā Sāmu'ēl (of Wāli) prayed the Anaphora of Mary was changed to a white stuff and bread [*ṣewwe'a (sic) ṣa'adā wa-ḫebesta*], f. 117b.

91. How the Blessed Virgin gave Abbā Sāmu'ēl of Wāli blessings in the form of a pearl [*enqʷa bāḥrey*] and pure incense for praying her praise [*Weddāsēhā*] and her Anaphora, f. 118b.
92. How the Blessed Virgin saved Abbā Sāmu'ēl (of Wāli) from the devil who snatched the saint's prayer book, f. 119a.
93. How the Arabs who were going to Rif were rescued from drowning by a prayer to the icon of the Blessed Virgin in the monastery of Qalemon, f. 120a.
94. The persecution of the Christians in Egypt during the patriarchate of Alexander II, ff. 121b and 128ab.
95. Kaṭir, the pious old priest from Elkesus, f. 122a.
96. Alexander, the sinful Hebrew from Jerusalem, who was saved from a dragon [*taman*] by praying to Our Lady Mary, f. 123a.
97. The icon of Our Lady Mary in the church in Ḥartulrom (*Ḥārat ar-Rûm*], f. 124b.
98. How the church of the Blessed Virgin in the valley of Yosāfeṭ would be transformed to a boat to transport (to the Kingdom of Heaven) the Christians who observed the feast day of the Blessed Virgin, f. 125b.
99. The story of Gabra Krestos (Alexius), f. 126a.
100. Tag and Nazib whom the Muslim *qādi* coerced to convert them to Islam, ff. 127b and 129ab.
101. The monks ask Bishop Gabriel (1212 E.C. (?), EMML 2337, f. 176a: 1388/9 A.D.) to pray with them during Passion Week in the Monastery of Dabra Qʷesqʷām, f. 129b.
102. Praise of the Blessed Virgin, f. 131b.
103. Vision of a certain man about (Emperor) Zar'a Yā'eqob, f. 132a.
    (*100 wa-3 Ta'ammerihā ... Seme'u aḥaweya za-gabrat Egze'etena Māryām, wa gizē manfaqa lēlit enza hallawku ba-newām, wa-sobēha samā'ku ...*)
104. The paralytic from Golo Makāna Māryām who was healed at the church of Makāna Iyyasus, f. 133b.
    (*... Ta'ammerihā ... ṣalotā ... yahallu mesla neguśena Lebna Māryām [1508-1540] ... Wa-hallo 1 maṣāgʷe' dewwey wa-esu*(f. 134a)*r kʷellantāhu wa-re'esu wedud mesla berakihu ...)*
105. The vision of the monk Malka Ṣēdēq about himself, another unnamed person and Zar'a Yā'eqob, f. 135a.
    (*... Wa-hallo 1 be'esi kāhen wa-dengel wa-mankʷasa em-ne'esu wa-teḥuta lebb wa-yawwāh ...*)
106. Vision of an unnamed person about the two rivers, one on the right and the other on the left, from which the supporters and opponents of Zar'a Yā'eqob [*Masiḥu la-Egzi'abḥēr*] drank, f. 136a.
    (*... Seme'u-kē aḥezāba (sic) maḥayyemnan ella ba-Krestos me'emanān za-tegabber mankerāta Egze'etena la-ella yāfaqqerewwā ...*)
107. How the icon of the Madonna and Child worked wonders, f. 137a.
    (*... Wa-hallawat bēta krestiyān ba-1 dabr za-manakosāt. Wa-hallo heyya śe'la Egze'etena Māryām mesla fequr waldā ...*)
108. The challenge of a Muslim to the monks of Tā'ekā Māryām about the Christian faith, f. 139a.
    (*... Wa-enza gubu'an aḫāw ba-Sirā (?) za-yeblewwā nobā qadāmi semā wa-ka'ba tasaymat (sic) Tā'ekā Māryām ...*)
109. How the woman who loved the Blessed Virgin was sent to people to tell them to observe the holy days of Mary, f. 141b.
    (*... Wa-hallawat aḥatti be'esit za-tāfaqqerā ... wa-aḥatta 'elata astar'ayattā ... ba-rā'ey wa-tebēlā, tanśe'i em-heyya wa-ḥuri ...*)
110. The monk Enṭons who moved to the monastery of Dabra Māryām, f. 143a.
    (*... Wa-hallo 1 manakos za-semu Enṭons za-maṣ'a am-deḫra (?) em-beḥēra ba'enta (sic) wa-baṣḥa medra Bado. Wa-ba-heyya hallawu manakosāt za-Dabra Māryām ...*)
111. The sick man who prayed before the icon of the Blessed Virgin, incomplete in the middle, ff. 144b and 147ab.

112. The woman who wished to know how the Blessed Virgin gave birth to the Word of God, see no. 21 above, ff. 147b and 150ab.
113. The novice whom the Blessed Virgin helped to decide for the monastic life, see no. 22 above, ff. 150b, 145a-146b and 151a.
113a. The woman who prayed to the Blessed Virgin for her sick child, incomplete at the beginning and at the end, ff. 148a-149b.
114. The governor who was falsely accused of embezzling the king's money, see no. 23 above, f. 151a.
115. The knight and the nun [*maballat*] who fell in love, cf. no. 25 above, ff. 152ab and 155a.
116. The people who were mocked by a man possessed with an evil spirit, while going to the church of St. Mary near the church of St. Paul, ff. 155b and 153a-154a.
117. Goleyād who threatened to plunder the monastery, ff. 154ab and 155ab.
118. The Muslim who found an icon of the Blessed Virgin in his house, ff. 156b-157a.
119. The only son of a king who lived in Baḫr [*westa baḫr*], ff. 157b, 160ab, 159ab and 158a.
120. The young man from Baḫr who followed Satan to be rich but later repented, ff. 158a-162b.

Varia: (1) what seems to be settlement of a dispute over land ownership, insufficiently legible, f. 1a.
Decorative design, f. 2a.
Note of ownership by Walda Krestos Walda Se'elo, f. 118b.
Prayer for Filepṗos in a different hand, f. 177b and *passim*.
Many folios stained with water, and f. 162b illegible.
Ff. 62b-63a filmed twice.

EMML Pr. No. 4619

Church of Galilā Māryām, Angolalā, Ṭarā, Shoa

Ff. 3a-76b: **Ṣoma deggʷā** (*Za-warada*, f. 3a. *Qeddest*, f. 14b; *Mekʷrāb*, f. 22a; *Maẓāgʷeʿ*, f. 30b; *Dabra Zayt*, f. 38a; *Gabr ḫēr*, f. 48b; *Niqodimos*, f. 58a; *Hośāʿnā*, f. 68a; *Anqaṣa hāllētā*, f. 66a).
Varia: (1) hymns to the Trinity for the hours, *Genāy lakemu Śellus Qeddus*, ff. 1a-2b.
– 19th/20th cent.

EMML Pr. No. 4620

Church of Angāddā Ḥawāreyāt, Angolalā, Ṭarā, Shoa

Ff. 2a-59a: **Scriptural reading.**
Copied by Za'amānu'ēl for (the church of) Ḥawāreyāt, f. 55a.
– 18th cent.

EMML Pr. No. 4621

Church of Kombolša Gabre'ēl, Dannabā, Shoa

Ff. 1a-20b: **Monastic ritual [Śerʿata asira menkʷesennā].**
Note of ownership by (the church of) Kombolša Gabre'ēl, f. 1a and by Newāya Māryām, f. 19b.
– 18th cent.

EMML Pr. No. 4622

Church of Galilā Māryām, Angolalā, Ṭarā, Shoa

1. Ff. 1a-37a: **Scriptural reading.**
2. Ff. 38a-45b: **Miracle of Mary** (introductory exhortation, f. 38a; hymn to the Blessed Virgin, Chaîne no. 336, f. 42b; one miracle, f. 45a).
3. F. 46a: **Scriptural reading.**
4. F. 46b: **Litanical prayer to Jesus Christ, Gādā, gādā.**
5. F. 47ab: Another copy of f. 46a.
6. F. 48ab: Another copy of f. 46b.
7. Ff. 50a-51a: **One miracle of Jesus.**

Note of ownership by (the church of) Galilā Māryām, ff. 1a, 37a and 48b.
Copied for Kefla Māryām, f. 36b.
– 18th and 19th cent.

EMML Pr. No. 4623

Church of Waqarā Māryām, Angolalā, Ṭarā, Shoa

Ff. 3a-133b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 105b; Song of Songs, f. 115b; Praises of Mary [*Weddāsē Māryām*], f. 121a; Gate of Light [*Anqaṣa Berhān*], f. 129a).
Varia: (1) image [*malkeʿ*] of the Praises of Mary, unfinished, in a very crude hand, ff. 121a-127b.
Ff. 123b-127b darkened.
Copied by Gabra Yoḥannes, f. 133b.
– 18th cent.

EMML Pr. No. 4624

Church of Angāddā Ḥawāreyāt, Angolalā, Ṭarā, Shoa

Ff. 2a-100a: **The Harp of Praise [Argānona Weddāsē]** (Monday, f. 2a; Tuesday, f. 19b; Wednesday, f. 36a; Thursday, f. 52b; Friday, f. 69a; Saturday, f. 83b; Sunday, f. 91a).
Varia: (1) hymn to the Apostles, *Salām lakemu, kʷakʷḥa ḥāymānot*, f. 100ab.
– 18th cent.

EMML Pr. No. 4625

Church of Sāfǧ Yoḥannes, Angolalā, Ṭarā, Shoa

Ff. 6a-195b: **Psalter [Dāwit], with the psalms of Mary [Mazmura Dengel]**, incomplete at the beginning, beginning with Ps 2, 8 (Psalms, f. 6a; 15 biblical canticles, f. 147a; Song of Songs, f. 162b; Praises of Mary [*Weddāsē Māryām*], f. 171a; Gate of Light [*Anqaṣa Berhān*], f. 189b).
Varia: (1) replacement of the missing part, Ps. 1, 1-11, in a very crude hand, ff. 2a-3a; (2) hymn to the Blessed Virgin [*Yewēddesewwā*], Chaîne no. 388, ff. 4a-5b; (3) from the Anaphora of Our Lady Mary by Cyriacus of Behensā, *MQ*, pp. 108-109, parag. 11-15, ff. 5b-6a; (4) from the Anaphora of Our Lady Mary by Cyriacus of Behensā, *MQ*, p. 108, parag. 11-13, f. 6b; (5) the lucky and unlucky days of the year [*ṣeneʿt wa-ṣenṣent*], f. 196ab; (6) prayer for eloquence, ff. 196b-197a (?).

Crude drawings of (1) the Madonna and the Child flanked by the two angels, f. 1a, (2) St. George on horseback, f. 1b, (3) Madonna and the Child surrounded by four angels, f. 3b, all in 20th century crude hand.
- 17th/18th cent.

EMML Pr. No. 4626

Church of Angāddā Ḥawareyāt, Angolalā, Ṭarā, Shoa

Ff. 1a-27b(?): **Baptismal ritual [Maṣeḥafa Ṭemqat]**, prayer of Severus of Antioch, f. 21a.
Insufficiently legible, filmed with insufficient light, ff. 1a and 26a-27b illegible.
- 18th cent.

EMML Pr. No. 4627

Church of Angāddā Ḥawāreyāt, Angolalā, Ṭarā, Shoa

Ff. 2a-58a: **Baptismal ritual [Maṣeḥafa Ṭemqat]**, prayer of Severus of Antioch, f. 48a.
Varia: (1) *fidal*, which includes I John, chapter 1, f. 60ab, *hāhu* (the Amharic alphabet), ff. 60b-61a, and *abugidā (abgad)*, f. 61ab.
Decorative design, f. 2a.
- 19th cent. (ff. 56a-58a copied beautifully during the metropolitanate of Mātēwos (1889-1926), f. 56b.

EMML Pr. No. 4628

Church of Galilā Māryām, Angolalā, Ṭarā, Shoa

Ff. 4a-79a: **Mawāśe'ṭ.**
Copied for and donated by *Mal'aka Gannat* Walda Ḥannā, ff. 3a and 79a.
Note of ownership by (the church of) Galilā Māryām, f. 3a.
Stamp of *Mal'aka Gannat* Walda Ḥannā, ff. 4b and 79a.
- 20th cent.

EMML Pr. No. 4629

Church of Sāfǧ Yoḥannes, Angolalā, Ṭarā, Shoa

Ff. 3a-152a: **Psalter [Dāwit]**, Psalms, f. 3a; 15 biblical canticles, f. 119b; Song of Songs, f. 132b; Praises of Mary [*Weddāsē Māryām*], f. 140a; Gate of Light [*Anqaṣa Berhān*], f. 148b).
Varia: (1) hymn about the Incarnation, in a crude hand, f. 1b; (2) prayer against snake bite, f. 152b; (3) fragment of the book of the miracles of Mary, f. 153ab.
- 18th cent.

EMML Pr. No. 4630

Church of Waqarā Māryām, Angolala, Shoa

1) Ff. 4a-69b: **Horologium for the day hours [Sa`atāt za-ma`alt]** *(Matins*, f. 4a; *Tierce*, f. 14b; *Sext*, f. 25a; *None*, f. 31a; *Vespers*, f. 39b; *za-lēli*(f. 51a)t, f. 50b).
2) Ff. 60a-85b: **Hymns for the hours.**

Varia: (1) *asmāt* prayer against hail, f. 1b; (2) record of the day on which *māḫelēt* prayer was not prayed, f. 1b; (3) prayer before the reading of the Gospel, f. 2a; (4) I Cor. II, 23-28, in a crude hand, f. 2b; (5) the beginning of the image [*malkeʿ*] of Jesus Christ, Chaîne no. 123, in a very crude hand, f. 3a; (6) *incipits* of the strophes of the image [*malkeʿ*] of Mary, apparently Chaîne no. 172/220, f. 86a; (7) hymn to Abuna Gabra Manfas Qeddus, in a crude hand, f. 86b.
Decorative design, f. 4a.
Copied by Walda Kiros, f. 85b.
– 18th-19th cent.

EMML Pr. No. 4631

Church of Sāfǧ Yoḥannes, Angolalā, Ṭarā, Shoa

Ff. 1a-142b: **Psalter [Dāwit]**, incomplete at the beginning and at the end (Psalms, beginning with Ps. 2, 11, f. 1a; 15 biblical canticles, f. 114a; Song of Songs, f. 125a; Praises of Mary [*Weddāsē Māryām*], f. 131a; Gate of Light [*Anqaṣa Berhān*], incomplete at the end, f. 139b).
– 17th cent.

EMML Pr. No. 4632

Church of Angāddā Ḫawāreyāt, Angolalā, Ṭarā, Shoa

Ff. 5a-84a: **Horologium for the day hours [Saʿatāt za-maʿalt]**. Copied beautifully but not well preserved, and filmed with insufficient light.
Ff. 68a-80a (Miracles of Mary) copied in a different hand.
– 17th cent.

EMML Pr. No. 4633

Private library of *Nebura Ed* Makʷriya (Abbeyyahoy), Addis Ababa

1) Ff. 1b-226a: **Homiliary for the monthly feast of the Archangel Michael [Dersāna Mikāʾēl]** with the usual homilies, miracles, synaxary entries and greetings [*salām*] with a parallel Amharic translation. (introductory homily on the importance of observing the holy days of the Archangel, f. 1b; *Ḫedār*: homily by Damātēwos f. 9b, miracles, f. 25b, synaxary entry, f. 29b; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 32b, miracle, f. 41b, synaxary entry, f. 43b; *Ṭerr*: homily (by Retuʿa Hāymānot) on the spiritual world, f. 45b, miracle, f. 59b, synaxary entry, f. 61b; *Yakkātit*: anonymous homily on the man who prayed for his needs instead of working, f. 62b, miracle, f. 67b, synaxary entry, f. 60b; *Maggābit*: homily by John of Antioch, f. 61b, miracle, f. 96b, synaxary entry, f. 100b; *Miyāzyā*: homily by Retuʿa Hāymānot on the obedience of the Archangel, f. 101b, miracle, f. 108b, synaxary entry, f. 113b; *Genbot*: homily by (MS, about) Yoḥannes, Bishop of Ethiopia, f. 115b, miracle, f. 118b; *Sanē*: homily by Yoḥannes, Bishop of Aksum, f. 124b, miracle, f. 135b, synaxary entry, f. 139b; *Ḥamlē*: homily by Bishop Yoḥannes about the good poor family who lived in the neighborhood of a wicked rich man, f. 155b, miracle, f. 164b, synaxary entry, f. 168b; *Naḥasē*: anonymous homily reviewing the missions of the Archangel, f. 170b, miracle, f. 179b, synaxary entry, f. 183b; *Ṗāgʷmēn*: anonymous homily on the Archangel Raphael [*Rufāʾēl*], f. 185b; *Maskaram*: anonymous homily on the man who tried to elude death, f. 194b, miracle, f. 200b, synaxary entry, f. 203b; *Ṭeqemt*: anonymous homily on the need of making the Archangel Michael a guarantor [*za-yetwaḥas*] for one's soul, f. 205b, miracles, ff. 214b and 219b, synaxary entry, f. 222b).

2) Ff. 227b-269a: **Homiliary for the feasts of the Archangel Gabriel [Dersāna Gabre'ēl]**, with a parallel Amharic translation, see the preceding entry (homily (by Priest Archelaus) on the Annunciation, for 19 *Tāḫśāś*, f. 227b, miracle, f. 241b; homily by John the Evangelist on the role played by the Archangel on the day Satan fell, taken from the "*Alatqārfu*", the book of the miracles of Jesus, for 19 *Ṭerr*, f. 247b, miracles, ff. 254b and 256b; homily on how the Archangel consoled Adam when he was expelled from Paradise, taken the Hexaemeron, for 19 *Yakkātit*, f. 258b). The Amharic translations of the preceding two entries do not throw light on the textual problems.
3) Ff. 274a-287b, 289b, 288a-289a and 290-307b: **Autobiography of Nebura Ed Makʷriyā Abbeyyahoy**, in Amharic, incomplete at the beginning, void of important historical events.

Ff. AIb-IVb, 267b-267a, 270a-273b, 308ab and BIa-XXIIIa blank.

– 20th cent.

EMML Pr. No. 4634

Private library of *Nebura Ed* Makʷriyā (Abbeyahoy), Addis Ababa

Ff. 2a-23b: **A collection of historical and legendary notes.**

(1) F. 2ab: Genealogy of Jesus, beginning with Adam.

(2) Ff. 2b-3b: Genealogy of the rulers of Ethiopia from Solomon, father of Menelik I to Iyyo'as (1755-1769).

(3) Ff. 3b-5a: The Ordinance of Coronation that Solomon gave to his son Menelik, cf. A. Dillmann, "Über die Regierung, insbesondere die Kirchenordnung des Königs Zar'a-Jakob", *Abhandlungen der königl. Akademie der Wissenschaften zu Berlin* II, Philos.-histor. Cl. 1884, pp. 18-20.

(4) Ff. 5a-6a: Genealogy of the rulers of Ethiopia. (*'Āmatāta nagaśta Aksum: Za-Arwē* ...), f. 5a. (*Ze-we'etu 'āmatāta nagaśta Aksum: Em-Arwē eska Nālkē* ...), f. 5b.

(5) Ff. 6a-7a: From the history of Aksum, K. Conti Rossini, *Liber Aksumae*, *CSCO*, script. aeth, ser. alt; t. 8 (1909), pp. 4-5.

(6) Ff. 6a-8a: From the history of Aksum, *ibid.*, pp. 72-74.

(7) Ff. 8a-10b: Palace etiquette, *Śer'at za-bēta neguś*, Joseph Varenberg, "Studien zur abessinischen Reichsordnung (*Šer'ata Mangešt*"), *ZA*, Vol. 30 (1915-16), pp. 9-10, 15-24 (end of parag. 24) and 25 (parag. 1).

(8) Ff. 10b-11a: List of offices of the kingdom of Ethiopia. (*Ḫʷelqʷa masāfent: Grā Qañña beḥet waddad, gra qañña ḥedug, gra qañña gētā*, ...)

(9) F. 11a: Chronological notes from the creation of the world to 1913 E.C.

(10) Ff. 11ab: History of the introduction of Christianity to Ethiopia. (*Wa-em-ze neṣeḥef tārik za-nagaśt ṣādqān Abrehā wa-Aṣbeḥa za-nagśu ... Maṣ'a ʾ nagādi em-beḥēra Ṭiros* ...)

(11) Ff. 11b-12b: List of place names allegedly granted to the church of Aksum Ṣeyon by Abrehā and Aṣbeḥa as *gult*.

(12) Ff. 12b-14a: Genealogy of the kings of Ethiopia from Arwē to Haile Selassie, includes the princes of Tegrē and Shoa.

(13) Ff. 14a-20b: The history of the coming of the Ark of the Convenant, Ṣeyon, to Ethiopia, in Amharic.

(14) F. 21a: Genealogy of the house of Yağğu, beginning with 'Umar and ending with Princess Yašāš Warq (granddaughter of *Rās* Makʷannen of Ḥarar).

(15) F. 21ab: Genealogy of the house of Shoa, beginning with Del Na'ad (920 E.C.) and ending with *Neguś* Walda Giyorgis.

(16) F. 22ab: Another copy of the genealogy of the house of Shoa (see no. 15 above) extended to include the genealogy of the owner of the manuscript, Makʷriyā.
(17) F. 23ab: History of *Dağğāzmač* Garmāmē.
– 20th cent.

EMML Pr. No. 4635

Private library of *Nebura Ed* Makʷriyā (Abbeyyahoy), Addis Ababa

1) Ff. 5a-132b: **Ziq.**
2) Ff. 133a-156b: **Mazmur.**
Filmed with insufficient light.
– 1959 E.C. (= 1966/7 A.D), f. 132b.

EMML Pr. No. 4636

Private library of Gabra Māryām, Addis Ababa

Ff. 3a-160b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 124a, Song of Songs, f. 137b; Praises of Mary [*Weddāsē Māryām*], f. 146b; Gate of Light [*Anqaṣa Berhān*], f. 156b).
Varia: *asmāt* prayer to protect domestic animals from wild animals, f. 160b.
Miniature: (1) King David playing the harp, f. 2a.
Decorative designs, ff. 3a, 10a, 26a, 36b, 44b, 50b, 79b, 85a, 97b, 113b, 119b, 124a and 146b.
– 19th cent.

EMML Pr. No. 4637

Private library of Ḫāylē Zallaqa (Slip, Haile Zelleqa), Addis Ababa

Ff. 1a-64b: **A collection of rhyming hymns**, with each stanza having five lines, incomplete at the beginning and at the end. Its author is most probably called Tareʾya, ff. 1a, 20a and *passim*.
(1) Ff. 1a-19b: The first collection of 147 stanzas with the first 7 and the title wanting (on God).
(8. *O-za-nafāḥka manfasa ḥeywat lāʿelēna/ za-f. [= Gen.] 2, 7, ba-tawāhedo ṣenuʿ...*)
(*Excipit*: *Sebḥat laka, Kresto, Egziʾeya wa-Amlākiya / za-afaṣṣamkanni kʷello za-hallayku ba-lebbeya / ba-Manfas Qeddus enza tekawwen radāʾeya / eska takaśta gebreya wa-semeya tareʾya / mazgaba ekay wa-amaẓā yetḥafar ṣareya / em-yeʾezē wa-eska la-ʿālam itetfalaṭ emnnēya / amēn la-yekun la-ḥeywat za-kʷellu dekāmeya ...*)
(2) Ff. 20a-28a: Hymns in honor of the Blessed Virgin [*Kebra Dengel*], in 64 stanzas, corresponding to the number of years of Mary's age.
(*1. O-Egziʾeya, Krestos, naʿā ḫabēya ba-ḫāyla manfaseka / Yoḥa.* [= John] *24, 13. Abreh aʿeyyenta lebbunāya ba-qāla māḫelēteka / ... emenna Orit wa-nabiyāt qedma za-astanābabka / ... ba-anāqeṣihā la-Ṣeyon kama enger kʷello sebḥatika / ... wa-sebḥata Māryām Dengel, walatta Iyyāqēm emmeka / ...*)
(2. *... esma waṣʾa ba-kʷellu wa-semeya tareʾya ...*)
(3) Ff. 28a-29b: The hymns of the Psalter of Christ corresponding to the Song of Songs [*Mazmura Krestos za-Maḫaleya Maḫaley*].
(*Yebē Salomon, Manfasa Egziʾabḥēr za-lāʿelēhu / yeseʿemanni ...*)
(4) Ff. 20a-34b: Thirty-four stanzas on the creation [*Baʾenta sena feṭrat*].

(1. *Newēṭṭen ba-rade'ēta Eg" ṣeḥifa sena feṭrat / za-hallo em-qedma ʿālam ba-teślest wa-baḥatti malakot / faṭara kʷello feṭratāta ba-ʒtu ʿelatāt / enza iyyeṣeḥeq za-yemakkero la-gabira gebrāt / wa-enza iyyaḥāśśes za-yeradde'o ba-kʷelllu nagarāt / 2. Maqdema kʷellu ...*)

(5) Ff. 40a-43b: Forty stanzas on the Mystery of Incarnation [*Ba'enta-Meṣṭira Śeggāwē*].
(1. *Ba-ḫāmsā meʿet wa-ba-ḫammestu meʿet ʿāmata ʿālam / waṣ'a te'ezāz em-ḫaba Qēsār, neguśa Rom / wa-ba'enta-ze ḥora Yosēf mesla Māryām Dengel / ...*)

(6) Ff. 44a-46b: Twenty stanzas on the Mystery of Baptism [*Meṣṭira Ṭemqat*].
(1. *Wa-faṣṣamā la-ḥegga Orit ba-śeggāwēhu / wa-leḥqa enza yet'ēzzaz la-azmādihu / ...*)

(7) Ff. 46b-48b: Seventeen stanzas on the Mystery of the Eucharist [*Ba'enta Meṣṭira Qʷerbān*].
(1. *Nāhu, Egzi'o, yāstarʾi māʿekalēna wa-māʿekalēka / te'emerta maḥallā ṣenuʿ za-iyyaḫalleq śegāka / ...*)

(8) Ff. 49a-50b: Fourteen stanzas on the Resurrection of Our Lord [*Ba'enta tanśā'ēhu la-Egzi'ena*].
(*1. Wa-ba-ehud sanbat alēlayā gayesa ʒtu anest / za-we'eton Māryām enta Yāʿeqob wa-Māryām Magdalāwit / ...*)

(9) Ff. 50b-51b: Seven stanzas on the Ascension of Our Lord [*Ba'enta ʿErgatu la-Egzi'ena*].
(*1. Warido em-samāyāt wa-tawalido enbala rukābē / lāʿela masqal mawito wa-tanśi'o yekunnanna ʿāqqābē / ...*)

(10) Ff. 51b-52a: Four stanzas on Paraclete [*Ba'enta Ṗarāqliṭos*].
(*1. Em-deḫra tafaṣṣama ʒ mawāʿel ba-kama nagara / enza hallawu kʷellomu aḥattanē ḫebura / ...*)

(11) Ff. 52a-54b: Twenty-three stanzas on Our Lord's second coming and the general Resurrection [*Ba'enta meṣ'atu wa-ba'enta tenśā'ē za-gubā'ē*].
(*1. Soba maṣ'a ba-śegā ba-qedma Ayhud tamannana / wa-'ama yemaṣṣe' ba-germā Krestos Amlākena / ...*)

(12) Ff. 55a-58b: Thirty stanzas on spiritual love [*Ba'enta feqr manfasāwi*].
(*1. Egze'eta megbārāt ye'eti feqr, wa-negeśta nagar / wa-za-tawakkala bātti za-iyyerakkebo ḫaśār / ...*)

(13) Ff. 59a-61a: Seventeen stanzas on almsgiving [*Ba'enta meṣwāt*].
(*Beʿulāna ʿālam kʷellekemu ella tābazzeḫu temkehta / ba-newāya ʿālam ḫālāfi wa-ba-za-yaḫallef qeṣbata / ...*)

(14) Ff. 61a-62a: Eight stanzas on remembering death and damnation [*Ba'enta tazakkero mot wa-kʷenanē*].
(*1. O-aḫaw, esku nezzakkar ʿelata motena / enza neḥēlli za-śegā gebta esma yemaṣṣe'anna / ...*)

(15) Ff. 62b-64b: Fifteen stanzas on the transient world [*Ba'enta ʿālam ḫālāfit*].
(*1. Zātti ʿālam ḫālāfit ye'eti kama sāḫwa dammanā / wa-ḥawzā yāsaffeṭ wa-yābaṣṣeḥ ḫaba musennā / ...*)

(16) Ff. 64b-65a: Four stanzas on those who mourn the dead [*Ba'enta ella yebakkeyu lāʿela mutān*].
(*1. Ama taʿāddawa te'ezāza Amlāk Addām abuna / wa-ama matarat frē balas Ḥēwān emmena / ...*)

(17) Ff. 65a-67b: Twenty-one stanzas on evil deeds [*Ba'enta ekaya megbārāt*].
(*1. Yebl abd ba-lebbu albo Eg" / ḫaśru wa-rakʷsu ba-megbārihomu ḫesur / ...*)

(18) Ff. 68a-69b: Fourteen stanzas and one line of a stanza (incomplete at the end) on spiritual wisdom [*Ba'enta ṭebab manfasāwit*].
(*1. Qadāmihā la-ṭebab fariha Eg" / wa-mekr śannāyt ye'eti em-kʷellu nagar / ...*)

Filmed with insufficient light.

– 20th cent.

EMML Pr. No. 4638

Private library of *Nebura Ed* Makʷriyā (Abbeyyahoy), Addis Ababa

Ff. 3a-167b: **Praises of God [Weddāsē Amlāk]**, EMML 1432 and 1637 (Monday, prayers uttered by Basil of Caesarea, f. 3a; Tuesday, prayers taken from a homily by Ephrem the Syrian, f. 23b; Wednesday, prayers taken from a homily by Ephrem the Syrian, f. 52a; Thursday, prayers compiled from the words of John (Saba), the Spiritual Elder [Aragāwi Manfasāwi], f. 88b; Friday, prayers of Abbā Sinodā the Archimandrite, f. 107a, prayers of Abbot Pachomius, f. 121a; Saturday, prayers compiled by Athanasius of Alexandria from Coptic hymns, f. 132a; Sunday, prayer of Cyril of Alexandria, f. 149a).
Filmed with insufficient light.
– 20th cent.

EMML Pr. No. 4639

Private library of *Nebura Ed* Makʷriyā (Abbeyyahoy), Addis Ababa

1) Ff. 2a-12b: **Bāḥra ḥassāb**, mostly tables, f. 3a.
2) Ff. 113a-118b: **Symbolic interpretation of the letters of the alphabet.**
3) Ff. 119a-180a: **Amharic commentary on the Faith of the Fathers [Tergʷāmē Hāymānota Abaw].**
4) Ff. 180a-285b: **Amharic commentary on the homilies of John Chrysostom.**
5) Ff. 285b-288b: **Refutations of heresies**, in Amharic.

Varia: (1) world chronology, f. 3ab; (2) inventory of books belonging to *Mamher* Balāy, f. 43a; (3) chronology of Ethiopian rulers from Adam to Haile Selassie, ff. 44a-46b; (4) list of the patriarchs of Alexandria, to 1942, f. 46a bis; (5) list of the metropolitans of Ethiopia, f. 46 bis b; (6) list of the *eççages* of Dabra Libānos, f. 46bis b - 46bis bis a; (7) chronology of Ethiopian rulers from Adam to Zawditu (1916-1930), f. 47ab; (8) list of the metropolitans of Ethiopia to 1922 E.C. (1929/30 A.D.), f. 47b; (9) note on the founders of the Solomonic dynasty, f. 47b; (10) annals of Ethiopia from 1857 to 1878 E.C., f. 116b.

Stamp, unidentified (Gabra Mikā'ēl?), f. 112b.
Many folios are darkened, and filmed with insufficient light, reading is extremely difficult and in some cases impossible.
– 11 August 1924 (5 *Naḥasē* 7416 A.M., f. 180a).

EMML Pr. No. 4640

Private library of Boggāla Dassetā, Addis Ababa

Ff. 3a-66a: **Me`rāf.**
Filmed with insufficient light.
– 19th/20th cent.

EMML Pr. No. 4641

Private library of *Nebura Ed* Makʷriyā (Abbeyyahoy), Addis Ababa

1) Ff. 3a-165b and 172a-200a: **Sawāsew** (Ge'ez grammar explained in Amharic, ff. 3a-139b; Ge'ez vocabulary with Amharic translation, ff. 141a-165b and 172a-200a).
2) Ff. 166a-169a: **Genealogy / chronology of Ethiopian kings.**
3) Ff. 169a-171a: **Pillars of Mystery [A'emāda meṣṭir]**, including creation, f. 169a, Trinity, f. 169b, Incarnation, f. 170b, Baptism, f. 170a, Eucharist, f. 170b, Resurrection, f. 170b.
4) Ff. 200b-201a: **Qenē poems.**
5) Ff. 201a-203b: **The monastic genealogy of the line of Abuna Takla Hāymānot.**
6) Ff. 204a-293a: **A collection of theological treatises,** in Ge'ez and Amharic, refuting heresies and defending orthodoxy, includes the *Maṣeḥafa estegubu'*, f. 204a, *A'emāda meṣṭir*, f. 240a, *Nagara Hāymānot*, f. 273b.
7) Ff. 293b-294b: **A Study of the speech sounds of Ge'ez.**
8) F. 294b: **The Ten Commandments of the Old Testament and the Six Commandments of the Gospel.**
9) Ff. 295a-300: **Sawāsew.**
10) Ff. 300b-302b: **Excerpts from the Maṣeḥafa Qeddāsē**, supplied with musical notation (*Amakneyo MQ*, pp. 51-53 (par. 31-45), f. 300b; the prayers *Śarāwita malā' ektihu* according to the Anaphoras of John Chrysostom, f. 302a, and Epiphanius, f. 302b).
11) Ff 303a-342: **The study of chanting** (including the chanting of *qenē*), f. 335a.
12) Ff. 342a-343a: **Genealogy of the rulers of Ethiopia,** beginning with Adam and ending with Zawditu (1916-1930).
13) F. 343ab: **List of the metropolitans of Ethiopia to the reign of Yoḥannes (1872-1889).**
14) Ff. 343b-344a: **Notes on the history of Ethiopia, monastic genealogy of the line of Abuna Takla Hāymānot and on chanting.**
15) Ff. 344b-360a: **Sawāsew.**

Varia: (1) list of four names, f. b; (2) list of the children of Jacob, f. 201a.
Copied in a crude hand and filmed with insufficient light.
– 20th cent.

EMML Pr. No. 4642

Private library of Taklē Gabra Ṣādeq, Addis Ababa

Ff. 3a-172a: **Sawāsew**, Ge'ez grammar (syntax and semantics explained in Amharic).
Varia: (1) additional note on the Sawāsew, f. 1a.
– 20th cent.

EMML Pr. No. 4643

Private library of *Nebura Ed* Makʷriyā (Abbeyyahoy), Addis Ababa

1) Ff. 3a-88b: **Amharic commentary on the Code of Kings [Feṯḥa Nagaśt]**, published, *Feṯḥa Nagaśt, Nebābenna Tergʷāmēw*, Berhānennā Salām Printing Press, Addis Ababa 1958 E.C.
2) Ff. 90a-98b: **Amharic notes of commentary on the books of Kings.**

Varia: (1) supplementary notes on the *Feṯḥa Nagaśt*, ff. 1a and 89a-90a.
Copied in small letters and filmed with insufficient light, reading is extremely difficult.
– 20th cent.

EMML Pr. No. 4644

Private library of Ḫāyle Zalaqā (Slip, Zelleqa), Addis Ababa

1) Ff. 2a-12b: **Treatise on theology [Qāla Hāymānot]**, Ge'ez text commented upon in Amharic, incomplete.
2) Ff. 13a-38b: **Hymn to Jesus Christ**, 98 stanzas in the style of *malke'*.
   (*Salām la-hellāwēka [em-qedma?] 'ālamāt za-hallo / mesla Abuka darga wa-mesla Manfa(se)ka ba-talā'elo / Iyyasus, qāla Ab* ...)
3) Ff. 39a-225b: **Religious education [Maṣeḥafa estegubu']**, in Ge'ez and Amharic, rejects many Ethiopian church traditions.
   (*Ba-sema Ab ... Neṣeḥef maṣeḥafa estegubu' za-taqadḥa em-maṣāḥefta beluyāt wa-ḥaddisāt wa-emenna kʷellomu liqāwent wa-dersānāt ... albo za-yādeḫen la-nafs za-enbala Egzi'ena* ...)
   Deals with the canonical scriptures, f. 39b, Salvation, f. 66a, Satan and sin, f. 140a, Eucharist, f. 148a, *gadlāt*, f. 151a, angels, f. 156a, mediation of angels, f. 193b, the law (*Orit*), f. 197b, the New Testament (*zamana wangēl*), f. 203b, *tābot*, f. 204a, the *Feṯḥa Nagaśt*, f. 218a.

Decorative designs, ff. 2a and 13a.
– 20th cent.

EMML Pr. No. 4645

Private library of *Nebura Ed* Makʷriyā (Abbeyyahoy), Addis Ababa

Ff. 5a-102a: **A collection of asmāt prayers**, cf. EMML 1328-6.
(*Ba-sema Ab ... Ṣalot wa-semāt (sic) wa-astabqʷe'ot ḫaba Eg" za-tebaqqʷe' la-madḫānita nafs wa-śegā wa-tādeḫen em-si'ol ella nomu, ḥeyāwān soba yeṣēlleyu bātti wa-yāwaṣṣe'u abawihomu wa-emmātihomu* ...), f. 5a.
(*Sanuy:* [Monday] *Ba-sema Ab ... Ṣalota seryata nafs wa-madḫānita śegā wa-nafs wa-manṣeḥē ḫaṭi'at afnā'ēl* ...), f. 10b.
(*Śalus* [Tuesday]*: Ba-sema Ab ... Wa-yebēlewwo malā'ekt, tāstaḫafferomunu la-ella dagamewwo* ...), f. 15b.
(*Rabu'* [Wednesday]: *Ba-sema Ab ... Yeqaddesanni asmātihu la-Krestos* ...), f. 27a.
(*Ḥamus:* [Thursday] *Ba-sema Ab ...* (f. 136b) *Ṣalota śeryata nafs wa-śegā emnatomu la-Ḥawāreyāt* ...), f. 36a.
('*Arb* [Friday]: *Ba-sema Ab ...* (f. 40a) *Amēhāssa hallawat Māryām ge'ēyaliho semu za-gabra kʷello, kaṭanos semu za-faṭara kʷello* ...), f. 39b.
(*Ba-sema Ab ... Ṣalota śeryata nafs wa-śegā em-ḫaṭi'at, guhā'ēl wa-iyyā'ēl* ...), f. 48b.
(*Ba-sema Ab ... Yākos ami' laki ēgʷāka* ...), f. 54a.

(*Ba-sema Ab ... Ṣalota nedrā za-we'etu ḥemāma ʿāynat wa-ʿayna warq. Wa-enza yaḥawwer Egzi'ena westa Bāḥ*(f. 59a)*ra Ṭebreyādos* ...), f. 58b.
(*Ba-sema Ab ... Ba-sema Eg" qadāmāwi za-enbala temālem* ... (f. 62b) ... *Egzi'eya I" K" eqabanni wa-adeḫnanni* ...), f. 61a.
(*Ba-sema Ab ... Zātti ṣalot za-qeddus Qoppereyānos, ṣenʿ la-nagaśt wa-seddat la-sayṭānāt* ...), f. 68b.
(*Ba-sema Ab ... Ṣalot ba'enta mafteḥē śerāy* (f. 98a) *walta ǧen lušeyātin* ...), f. 97b.
(*Ba-sema Ab ... ašraq(a)nurallāhi (sic) wa-zahara [*MS, wa-zuḥara*] kalāmullāhi [*MS, *kalāmalakāhi] wa-śabata [for thabata] amrallāhi (sic) wa-lafizo [for wa-lafaẓa] hukmallāhi* [for *ḥukmu"*] ... [the entire piece is Arabic]), f. 100a.

Varia: (1) note on stocks and bank receipt numbers, f. 1b.
Stamp of *Nabura Ed* Makʷriyā Abbeyyehoy, ff. 5a and 97a.
– 20th cent.

EMML Pr. No. 4646

Private library of Makʷannen ʿĀlamu, Addis Ababa

1) Ff. 1b-5b: **The story of the Trinity [Zēnā nagaromu la-Śellāsē]**.
2) Ff. 5b-6b and 78b-79a: **Image [Malkeʿ] of Abuna Gabra Manfas Qeddus**, Chaîne no. 196.
3) Ff. 6a-62b: **Sword of the Trinity [Sayfa Śellāsē]** (Monday, f. 6a; Tuesday, f. 14a; Wednesday, f. 23b; Thursday, f. 30b; Friday, f. 40a; Saturday, f. 44b; Sunday, f. 56b).
4) Ff. 62b-64b: **One miracle of the Trinity**.
5) Ff. 64b-78b: **Image [Malkeʿ] of the Trinity**, Chaine no. 20.

– 20th cent.

EMML Pr. No. 4647

Private library of Makʷannen ʿĀlamu, Addis Ababa

Ff. 1a-31b: **Prayer of Mary at Golgotha [Sanē Golegotā]**, incomplete at the end.
Darkened, stained with water, rebound (possibly in disorder) and filmed with insufficient light.
– 18th/19th cent.

EMML Pr. No. 4648

Private library of *Nebura Ed* Makʷriyā (Abbeyyahoy), Addis Ababa

1) Ff. 4a-48a: **Enoch**.
2) Ff. 48b-51a: **History of Cyril of Alexandria**, Or. 744, f. 3a, Wright (B.M.) no. CCCXXV, I, 1, p. 217.
3) Ff. 52a-115b: **Bāḥra ḥassāb**, with tables and historical notes, filmed with insufficient light.
4) Ff. 117a-149b: **Isaiah**.

Stamp of *Nebura Ed* Makʷriyā (Abbeyyehoy), f. 4a.
Several folios filmed with insufficient light.
– 20th cent.

EMML Pr. No. 4649

Private Library of *Ras* Emmeru, Addis Ababa

Ff. 3a-121b [= pp. I, 1-2 + 1 - 236], 168a-284b [= pp. 1 bis - 238 bis], lacuna (of 162 pp) and 124a-155a [= pp. 163-230 and II, 1-4]: **Part One of the Amharic Autobiography of Rās Emmeru** [*Ya-Rās Emmeru Ḫayla Śellāsē Ya-Ḥeywat Maṣeḥaf – Ǯññā – Ba-rāsu ba-bāla-bētu eğğ ya-taṣāfa*], 1885-1928, incomplete in the middle and at the end.

Emmeru was the grandson of Eḫeta Māryām, sister of *Ras* Makʷannen, father of Emperor Haile Selassie, f. 9a.

(1) F. 3a: Title page.

(2) Ff. 4a-8a: Introduction [*maqdem*].

(Ya-saw feṭrat heywat, ba-daqiqānnā ba-sa'at, baqanennā ba-sāmment ... Saw Ba-heywatu zaman hullu bibazāmm biyānsemm dassetānennā makarān yammāyqamsennā yammāyāgañň yallamm ...)

(3) Ff. 9a-14b: From childhood to the death of *Ras* Makʷannen. [*Ya-leğennat'ačč̣en astadādag eska Erās Makkʷannen mot*].

(4) Ff. 15a-25: From the death of *Rās* Makʷannen to the beginning of the time of *Leğ* Iyyāsu [*Ka-Rās Makʷannen mot baḫʷālā eska Leğ Iyyāsu zaman*].

(5) Ff. 25a-67a: The time of *Leğ* Iyyāsu, to the beginning of the time of Empress Zawditu [*Ya-Leğ Iyyāsu zaman eska Negeśt Zawditu*].

(6) Ff. 68a-120b and 168a-178b: From the beginning of the reign of Empress Zawditu to the time when the Crown Prince *Rās* Tafari became king [*Ka-Negeśt Zawditu eska Algā Warāš Rās Tafari negusennat*].

(7) F. 121a: Table of content [*Māwč̣ā*].

(8) Ff. 179a-199a: The coronation of the Crown Prince *Rās* Tafari as king [*Yālgā Warāš Erās Tafari negusennat*].

(9) Ff. 199a-273b: From the coronation of Haile Selassie as king of kings to the conflict with Italy [*Yāz̤ē Ḫāyla Śellāsē ya-zawd ba'ālennā yazziyāw samon guddāy*].

(10) Ff. 273b-284b, lacuna and 124a-155a: The Italian invasion [*Ya-Iṭāleyānočč ṭab māč̣ār*].

Ff. 154b-155b: various notes including annals for the years 1910 (=1917) - 1929 (=1936).

Ff. 124a-153b copied apparently in a different hand.

Ff. 123b and 167b: Trademark of the paper: A black child reading (a book?), M A T, M. Batti4ELLI [?].

Ff. 2ab, 3b, 8b, 122a-123a, 156a-167a and 285a-286a blank.

Several (important) paragraphs have been effaced, possibly with the consent of (or even by) the author when preparing the text for publication. Yet this biography remains a unique and extremely important historical document for the time it covers.

Written in 1929 E.C. (1937) at the Italian Island of Ponza (Isole di Ponza), obviously during detention, f. 3a.

EMML Pr. No. 4650

Private library of Gabra Māryām, Addis Ababa

Ff. 1a-269a: **Amharic commentary on the Psalter [Tergʷāmē Dāwit]**, excluding the Praises of Mary (Psalms, f. 1a; 15 biblical canticles, f. 169a; Song of Songs, f. 243a).

- 1952/3 A.D. (= 1945 E.C), f. 167b.

EMML Pr. No. 4651

Private library of *Blāttā* Marse'ē Ḥazan Walda Qirqos, Addis Ababa

Ff. 1a-81a: **Annual report for 1925 E.C** (= 1932/3 A.D.) on the activities *Rās* Makʷannen School at Ǧeğğegā [*Ya-Le'ul Rās Makʷannen temehert bēt, Ǧeğğegā, Maṣeḥafa Zēnā 'āmat za-1925 'ā.m.*].

(1) F. 1a: Title page.
(2) F. 2a: Table of Content.
(3) F. 3a: Letter to *Blāttēn Gētā* Śāhlē Ẓadālu, Minister of Education.
(4) F. 4a: Introduction by Marse'ē Hāzan.
(5) Ff. 5a-81a: The Report, in sixteen sections, includes:

1. Activities of the school [*Sela temehert bēt śerā*], f. 5a.
2. Procedures [*Ya-temehert kefl aśśarār*], f. 7a.
3. Textbooks [*Ya-temehert mammāriyā maṣāḥeft*], f. 10a.
4. Curriculum [*Sela temehert akkʷāḫʷān*], f. 13a.
5. Suggestions (to open a high school in Harar) [*Sela tamāriwočč temehert ya-wadafit assāb*], f. 17a.
6. On the diligence of the students [*Sela tamāriwočč tegāt*], f. 17a.
7. List of the students, grades 1 to 4, with their test results [*Ya-temehert maṭan māsraǧǧā*], f. 20a.
8. About the teachers [*Sela astamāriwočč*], f. 30a.
9. On *Le'elt* Yašimmabēt school for girls [*Sela sētočč temehert bēt*], f. 31a.
10. Budget [*Sela ganzab gabinnā wači*], f. 32a.
11. Visitors (and their contributions) [*Sela temehert bēt maggʷabñat*], f. 34a.
12. Laudatory words, including two poems by Marse'ē Ḥazan, in memory of *Rās* Makʷannen [*Ya-Le'ul Rās Makʷannen mattāsabiyā*], f. 35a.
    1. *Walda Amlāk zarun zarto*
       saṭton hēda medrun teto
       Egzi'abḥēren e(nne)lammen
       endāynasān frēwen
    2. *Leǧoč bartu ennemāre*
       bāgar feqr enṭankere
       berhān sālla bānnerrāmmad
       ayrabānemm ya-lēt mangad.), f. 36a.

    Walda Amlāk, "Son of God", is the baptismal name of *Rās* Makʷannen. The poems actually praise Emperor Haile Selassie, referred to as *zar* in 1, 1, *frē* in 1, 4, and *berhān* in 2, 3.
13. Songs of the school [*Ya-temehert bēt mazmuročč*], f. 36a.
    Include three English songs ("God save our gracious king", f. 40a, "Nearer my God to thee", p. 41, and "My country 'tis of thee", f. 42a).
14. Biographical notes on the teachers and students [*Zēnā agalgelot*], f. 44a.
15. List of employees and students expelled from/left the school [*Ka-temehert bēt ya-waṭṭu śarrātaññoččennā tamāriwočč*], f. 69a.
16. Abbreviations used in the report [*Kafila qāl*], f. 71a.

[17] School calendar, f. 75a.
[18] General Index, f. 77a.

The outer edges of the folios are stained with water.
Prepared on 14 (possibly 19) *Maggābit* 1925 E.C. (= 23 [possibly 28] March 1933 A.D.), f. 1a.

EMML Pr. No. 4652

Church of Ebāb Ambā Iyyasus, Moǧā and Wadarrā, Shoa

Ff. 5a-205b: **Synaxary [Senkesār]**, part II (*Maggābit*, f. 5a; *Miyāzyā*, f. 36a; *Genbot*, f. 62a; *Sanē*, f. 98a; *Ḥamlē*, f. 133a; *Naḥasē*, f. 168a; *Ṗāg*ʷ*mēn*, f. 198b).
Note of ownership by (the church of) Ebāb A(m)bā Iyyasus, f. 2a.
Copied by Enderyāniqos as arranged by Bārok, f. 205b.
- 18th/19th cent.

EMML Pr. No. 4653

Church of Quro Gadal Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 3a-141b: **Commentary on Hebrews**, in the form of homilies, *dersānāt*, and *tagśāẓāt*, ascribed to John Chrysostom, Ṭānāsee 37, Ham (Tanāsee) 1, pp. 168-170 (history of John Chrysostom, f. 3a; index of homilies, f. 5b; text of the commentary, f. 8a; original colophon, f. 141b).
Senseless Ge'ez "sentences", ff. 1a and 1b.
Note of ownership by (the church of) Quro Gadal Śellāsē, f. 142b.
Copied by Enderyāniqos as arranged by Ḥeẓna Giyorgis, f. 141b.
- 18th/19th cent.

EMML Pr. No. 4654

Church of Gēṭāt Śellāsē, Warānā Bāso, Shoa

Ff. 3a-154a: **Four Gospels** (introduction, f. 3a; letter of Eusebius to Carpianus, f. 8b; *Geṣṣāwē śer'at*, f. 9a; tables of Eusebian canons, f. 9b; Matthew, f. 15a; on Mark, Cowley (Review, 1984) 1.5.2, f. 52b, Mark, f. 55a, on Mark, again, f. 79a; index of pericope for Luke, f. 79b, Luke, f. 81a, introduction to Luke, *ibid.*, 1.4.3, f. 121a, on Luke, *ibid.*, 1.5.3, f. 121b; John, f. 122a, introduction to John, *ibid.*, 1.44, f. 153b).
Varia: (1) Mt. 1, 1-16, f. 2ab; (2) note on the words of the angel who ordered Walda Kiros to copy the Bible, f. 2b; inventory of church articles, f. 2b; (3) on the importance of reading the Gospel attentively, EMML 3880 varia (1), f. 53a; (4) on the implication of taking Holy Communion, EMML 3880 varia (2), f. 53b; (5) on the implication of neglecting prayers, EMML 3880 varia (3), f. 54a; (6) on the importance that monks should live on what they earn, EMML 3880 varia (4), f. 54a.
Decorative designs, ff. 15a and 121b.
Note of ownership by (the church of) Gēṭāt Śellāsē, f.1a.
- 19th cent.

EMML Pr. No. 4655

Church of Quro Gadal Śellāsē (Moǧā and Wadarrā), Shoa

Ff. 2a-102b: **Qērelos**, EMML 4448.
(1) Ff. 2a-4a: History of Cyril of Alexandria, EMML 4648-2; Ṭānāsee 37, ff. 9a-10b, Ham (Ṭānāsee) 1, p. 37.
(2) Ff. 4a-102b: The treatises.
1. Cyril's *Ba'enta rete't hāymānot*, addressed to Emperor Theodosius, f. 4a.

2. Cyril's *Śena Zēnā* addressed to Arcadia and Marina, sisters of Emperor Theodosius, f. 20a.
3. Cyril's *Kama aḥadu Krestos*, f. 53a.
4. Theodotus of Ancyra, f. 77a.
5. Cyril of Alexandria, f. 78a.
6. Severus of Synnada, in Phrygia, f. 79a.
7. Acacius of Melitene in Armenia, f. 79b.
8. Juvenalis (MS, Bāsleyos) of Jerusalem, f. 81a.
9. Cyril of Alexandria, f. 81b.
10. Rheginus of Constantia in Cyprus, f. 83a.
11. Cyril of Alexandria, f. 83b.
12. Eusebius of Heraclea in Pontus, f. 84b.
13. Theodotus of Ancyra, f. 85a.
14. Firmus of Caesarea, f. 86a.
15. Epistle of the Synod of Ephesus to John of Antioch, f. 86b.
16. Cyril of Alexandria, f. 87a.
17. Epistle of John of Antioch to Cyril of Alexandria, f. 87b.
18. Epistle of Cyril of Alexandria to John of Antioch, f. 88a.
19. Epiphanius of Cyprus, f. 90a.
20. Epiphanius of Cyprus, f. 92a.
21. Proclus of Cyzicus, f. 93a.
22. Severianus of Gabala, f. 95a.
23. The Faith of Gregory of Neocaesarea, f. 98b.
24. Cyril on Melchisedec, f. 98b.
25. Cyril on Melchisedec, another text, f. 100a.
26. On Melchisedec, by an elderly wiseman, f. 102a.
27. On the council of Nicea and the Nicene Creed, f. 102b.

Varia: (1) prayer to the Trinity and the Blessed Virgin, in a crude hand, f. 103b; (2) statement (by a student) that the *gabazočč* should allow this manuscript to be used in learning, f. 103b; (3) list of the clergy [*dabtaročč*] of the church of Quro Śellāsē, f. 103b; (4) list of the children (serving?) at the church of Quro Śellāsē, f. 103b; (5) prayer by Newāya Śellāsē to be able to write, f. 104a; (6) what seems to be *qenē* poem, in crude Ge'ez, f. 104a; (7) list of children (serving?) at the church of Quro Gadal, f. 104b; (8) list of *dabtaročč* (serving) at the church of Quro Gadal, f. 104b; (9) list of *dabtaročč* (serving) at the church of Quro Gadal, f. 104b.

Copied by Enderyāniqos (as arranged by Ḥeẓna Giyorgis), f. 102b.

– 18th/19th cent.

EMML Pr. No. 4656

Church of Aṭurā Mikā'ēl, Angolalā, Shoa

Ff. 1b-274a: **Four Gospels** (letter to Eusebius to Carpianus, f. 1b; *Geṣṣāwē śer'at*, f. 2a; tables of Eusebian canons, f. 3a; index of pericope for Matthew, f. 4b, Matthew, f. 5a; Mark, f. 82a; Luke, f. 129a; John, f. 203a).

Varia: (1) inventory of church articles, including manuscripts, f. 2b; (2) *qenē* poem, in a very crude hand, f. 5a; (3) inventory of church articles, f. 5a; (4) inventory of church articles, including manuscripts, f. 274a; (5) inventory of church articles, including manuscripts, f. 274b.

Ff. 1b-5a copied in a crude hand.

– 17th cent.

EMML Pr. No. 4657

Church of Waybelā Mikā'ēl, Moǧā and Wadarrā, Shoa

Ff. 3a-194a: **Four Gospels** (introduction, f. 3a; *Geṣṣāwē śer'at*, f. 9b; letter of Eusebius to Carpianus, f. 10b; tables of Eusebian canons, f. 13b; Matthew, f. 17a, index of pericope for Matthew, f. 66b, introduction to Matthew, Cowley (Review, 1984) no. 1.4.1, f. 67a; Mark, f. 69a, index of pericope for Mark, f. 97b, on Mark, *ibid.*, no. 1.5.2, f. 98b; Luke, f. 100a, index of pericope for Luke, f. 152a, introduction to Luke, *ibid.*, no. 1.4.3, f. 153a; John, f. 154a, index of pericope for John, f. 193a, introduction to John, *ibid.*, no. 1.4.4, f. 193b).

Varia: (1) supplication for the cross, f. 1a; (2) prayers of incense, *Ba'enta ṣen'a zātti makān*, f. 11a, *Nawā bagge'u*, f. 12b; (3) list of witnesses, *emmāññočč*, f. 195a.

Note of donation of the manuscript by Zagerum and his wife Ḥefna Warq, ff. 194a, 194b and 195b.

– 19th cent.

EMML Pr. No. 4658

Church of Ṭārmā Barr Giyorgis, Warānā Bāso, Shoa

Ff. 3a-124a: **Acts of St. George**.

(1) Ff. 3a-124a: Homily by Theodotus of Ancyra.

(2) Ff. 11a-68a: History and martyrdom of St. George.

(3) Ff. 68a-124a: Fifty-six miracles.

Varia: (1) note that the manuscript was on the exhibition when the heads of the Oriental Orthodox Churches met in *Ṭerr* 1957 E.C (January/February 1964 A.D.), f. 1a; (2) prayer and vow (by Gabra Śellāsē?, several names are mentioned), apparently for help against the war with Italy, dated 24 *Ṭeqemt* 1928 E.C. (= 4 Nov. 1935 A.D.), f. 2a; (3) note of donation of the manuscript by Walatta Śellāsē, wife of *Fitāwrāri* Habta Giyorgis, *re'esa Makʷānen(t)*, dated 30 *Ḫedār* 1938 E.C. (= 9 Dec. 1945 A.D.), f. 2b; (4) note of donation of the manuscript by *Wayzaro* Altāyya Warq, with the baptismal name Walatta Śellāsē, see varia (3) above, with father's name Habta Gabre'ēl, mother's name Walatta Giyorgis, name of her father's father Habta Śellāsē, husband's name *Fitāwrāri* Habta Giyorgis, son's name Walda Māryām, and daughter's name Makbeba Māryām, f. 27a; (5) two *qenē* poems, f. 124a; (6) land transaction (?) by inheritance, f. 124b; (7) note on repairing a broken silver cross, f. 124b; (8) note of donation of a vestment, f. 124b.

Stamp of the local church administration, f. 1a.

Stamps (one small and one large) of *Wayzaro* Altāyya Warq, ff. 2b, 3a, 62b and 123.

Copied by Gabra Māryām, f. 124a.

– 19th/20th cent.

EMML Pr. No. 4659

Church of Ṭārmā Barr Giyorgis, Warānā Bāso, Shoa

Ff. 3a-134b: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 3a; the book that came from Jerusalem, f. 9b; *asmāt* which God gave to Peter, f. 25a; prayer for the journey to heaven, *Ṣalota mangada samāy*, f. 88a; homily by Abbā Salāmā on preparing oneself for death, f. 92b; the story of the sinful woman who anointed Our Lord, f. 105a; blessing by Abbā Sāmu'ēl, f. 111a; *asmāt* (keys) which God gave to Peter, f. 124b; the rich man who did not fear God, f. 125a).

Varia: (1) transaction of the manuscript, f. 134b; (2) list of people, apparently those who contributed money to purchase the manuscript (for $40), f. 135a; (3) dates of the movable feasts and fasts of one year, f. 135a; (4) note on *bāḥra ḥassāb*, f. 135b.
- 1930-1942 (reign of Haile Selassie [1930-1974) and patriarchate John XIX [1928-1942], f. 113b.

EMML Pr. No. 4660

Church of Gur Śellāsē, Moǧā and Wadarrā (slip, Warānā Bāso), Shoa

1) Ff. 2a-135a: **Miracles of Mary** (hymn to the blessed Virgin, Chaîne no. 338, f. 2a; introductory rite from Mu'allaqā, f. 3a; hymn to the Blessed Virgin, Chaine no. 336, f. 5b; introductory exhortation, f. 6b; eighty-four miracles, f. 7b).
2) Ff. 136a-145b: **Scriptural reading.**
3) Ff. 146a-153b: **Miracles of Jesus.**

Varia: (1) fragment of a miracle of Mary, f. 154b.
Holy Picture: (1) Madonna and Child, f. 2b.
Darkened.
- 20th cent.

EMML Pr. No. 4661

Church of Gēṭāt Śellāsē, Warānā Bāso, Shoa

Ff. 4a-96b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 4a; introductory exhortation, f. 8a; hymn to the Blessed Virgin, Chaine no. 338, f. 10a; fifty-three miracles, f. 11b).
Miniatures: (1) portrait of Christ, f. 1b; (2) Madonna and Child, flanked by two angels, f. 2a.
Note of ownership by (the church of) Gēṭāt Śellāsē, f. 2b.
Note of donation of the manuscript by Tāddasa Zamāryām, ff. 3b and 53b.
Stamp of Tāddasa Zamanfas Qeddus, ff. 3b and 53b.
- 20th cent (donated in *Yakkātit* 1922 E.C = 1930 A.D., f. 3b).

EMML Pr. No. 4662

Church of Gēṭāt Śellāsē, Warānā Bāso, Shoa

Ff. 2a-56b: **Sayings of the Fathers of the Desert as collected by Philoxenus of Mabbug [Filekseyus]**, EMML 1836-2.
Varia: (1) fragment of an image [*malkeʿ*] of Sunday, poorly legible, f. 1ab; (2) Amharic history of the *Aragawi Manfasāwi*, f. 56b.
Crude drawing of a person wearing a *burnos*, 57a.
Copied by Walda Śellāsē for Masfena Krestos, f. 56b.
- 19th cent.

EMML Pr. No. 4663

Private library of Dama Iyyasus, Dabra Berhān, Shoa

Ff. 5a-130b: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 100b; Song of Songs, f. 112b; Praises of Mary [*Weddāsē Māryām*], f. 119a; Gate of Light [*Anqaṣa Berhān*], f. 127a).
Varia: (1) Pss. 1, 1-3, 7, f. 2ab; (2) , f. 3ab; (3) chant, *meqnāy*, for the Blessed Virgin, f. 131b.

Crude drawing of an angel, f. 4a.
Decorative designs, ff. 5a, 36a, 68a, 100b, 112b and 119a.
Note of ownership by *Qēs* Sena Dama Iyyasus and Kabbada, f. 1a.
- 19th cent.

EMML Pr. No. 4664

Church of Waybelā Mikā'ēl, Moǧā and Wadarrā, Shoa

1) Ff. 2a-6b: **Scriptural reading.**
2) Ff. 7a-138a lacuna and 139a-144b: **Funeral ritual [Maṣeḥafa genzat]**, incomplete at the end (the book that came from Jerusalem, f. 7a; homily by Athanasius on death, f. 18b; prayer of penance / keys / *asmāt* which God gave to Peter, f. 24a; prayer for the journey to heaven [*mangada samāy*], f. 29b; homily by Abbā Salāmā on preparing oneself for death, f. 45b; prayer, petition and supplication [*Ṣalot wa-se'lat wa-astabqʷe'ot*], f. 89a; the story of the wealthy man who did not fear God, f. 93a; blessing of Abuna Sāmu'ēl, f. 104b; keys / *asmāt* which God gave to Peter, f. 132b; the story of the sinful woman who anointed Our Lord, f. 141a).

Varia: (1) *asmāt* prayers against small pox [*fanṣāṣā*], f. 138ab.
Copied in different hands.
- 18th/19th cent.

EMML Pr. No. 4665

Church of Gur Śellāsē, Moǧā and Wadarrā (slip, Warānā Bāso), Shoa

1) Ff. 5a-94b: **Abbreviated deggʷā.**
2) Ff. 95a-120b: **Abbreviated me`rāf.**
3) Ff. 120b-125a: **Excerpts from the Zemmārē.**

Varia: (1) supplementary chants, ff. 3ab and 4a.
Decorative design, f. 5a.
Darkened and filmed with insufficient light.
- 1682-1706 (reign of Iyyāsu, f. 96a)

EMML Pr. No. 4666

Church of Aṭurā Mikā'ēl, Angolalā, Shoa

Ff. 4a-146a: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius on death, f. 4a; the book that came from Jerusalem, f. 10a; *asmāt* prayer which God gave to Peter, f. 24b; *asmāt* prayer which God told to Peter, f. 111a; homily by Abbā Salāmā on preparing oneself for death, f. 119b; blessing by Abbā Sāmu'ēl, f. 122b).
Note of ownership by (the church of) Aṭurā Mikā'ēl, f. 1a.
- 1682-1706 (reign of Iyyāsu), f. 139b.

EMML Pr. No. 4667

Church of Quro Gadal Śellāsē, Moǧā and Wadarrā, Shoa

Parchment, 25.5 x 19 cm., 164 ff numbered 1-163, with the leaf after f. 144 not numbered, 2 cols., 38-50 lines, late 15th, early 16th cent.

DEGG^{W}Ā

Ff. 1a-163a: **Degg^{w}ā**.
Published in Ethiopia, *Maṣeḥafa Degg^{w}ā: Qeddus Yārēd Ya-darrasaw*, Addis Ababa 1959 E.C.

(1) Ff. 2a-46a: Season of John the Baptist.
[*Yoḥannes*], insufficiently legible, f. 1a.
Takkazē, f. 2a.
Ēlsābēṭ, f. 4b.
Zakkāreyās, f. 60a.
Ḥenṭatā (construction of the church), f. 7b.
Masqal, f. 7b.
Daqiqa Zabdēwos, f. 10b.
Ellēni, f. 12a.
Bezuḫān (the Nicene Fathers), f. 12b.
Ṣādqān (the Righteous), f. 13a.
Ṣegēyāt (Flowers), f. 13b.
Ṗēṭros and *Ṗāwlos*, f. 14b.
Nagaśt (the kings or rulers), f. 14b.
Ṗanṭalēwon, f. 15a.
Aragāwi, f. 15b.
[*Ṣegēyāt*?], f. 16b.
Esṭifānos, f. 22a.
Luqās, f. 24a.
Yem'atā, f. 24a.
Yoḥanni, f. 24b.
Ṯ Ensesā (the Four Living Creatures), f. 26a.
Mikā'ēl, f. 28a.
A'elāf (Angels), f. 30b.
Minās, f. 31a.
Zakkāreyās, f. 32a.
Kāhnāta samāy (the Twenty-Four Elders of Heaven), f. 33b.
Azqir, f. 35b.
Qozmos and *Dameyānos*, f. 36a.
Ṣādqān wa-samā'ṭāt (the righteous and the martyrs), f. 36b.
Ṗēṭros (*telos martyros* - in Greek letters), f. 41b.
Ēleyās, f. 43b.
Ʒ Daqiq (the Three Holy Children), f. 45a.
Sebkat, f. 46a.

(2) Ff. 46a-79b: Season of *Astamḥero*.
Sanbat (Sabbath) and *watr* (weekdays), f. 46a.
Mek^{w}rāb, f. 47a.
Maẓāg^{w}e', f. 47a.
Sebkat (the Sunday between 7 and 13 *Tāḫśāś*), f. 48a.

Abbā Salāmā, f. 50a.
Gabreʾēl, f. 51b.
Kebra Qeddusān (Glory of the holy ones), f. 54b.
Nolāwi, (the Shepherd) f. 57b.
Qabbalā, f. 58b.
Gēnā (Christmas Eve), f. 59a.
Ledat (Nativity), f. 59b.
Heẓānāt (Children), f. 60b.
Esṭifānos, f. 61a.
Abbā Maṭāʿ, f. 62a.
Yoḥannes (John the Evangelist), f. 2b.
[*Ledat* (Nativity)], f. 64b.
Kebra Qeddusān, f. 66a.
Nāzrēt, f. 68b.
Gahād (Epiphany), f. 69b.
Marʿāwi (the Bridegroom), f. 73b.
Qirqos (the Child Cyriacus), f. 24b.
Māryām (the Blessed Virgin), f. 75a.
Māḫebar, f. 77a.
Kebra Qeddusān, f. 78a.

(3) Ff. 80a-111b: *Ṣoma deggʷā*.
Velat, *Ṣoma deggu*a. [*Za-warada*], f. 80a.
(*Ba-sema Ab ... [ ] za-mawāʿela aṣwām. Melṭān za-sark, ba-[ ]: Kunu enka beʾesi ṭabib za-yeṣawwem wa-yeṣalli (sic) wa-yāstasri baʾenta ḫaṭiʾatu ...*)
Qeddest, f. 84b.
(*Zātti ʿelat qeddest yeʾeti la-weluda sabʾ madḫanit ...*)
Mekʷrāb, f. 88a.
(*Ba-ʿelata sanbat boʾa Iyyasus mekʷrābomu la-Ayhud, mehromu wa-yebēlomu* (f. 88b) *la-emma kiyāya iʾamankemu ...*)
Maẓāgʷeʿ, f. 92b.
(*Weʾetu egziʾā la-sanbat wa-abuhā la-meḥrat. Bēteyassa bēta ṣalot yeśśammay ...*)
Dabra Zayt, f. 97a.
(*Enza yenabber Egziʾena westa Dabra Zayt wa-yebēlomu la-ardāʾihu...*)
Gabr ḫēr, f. 101b.
(*Gabr ḫēr wa-gabr meʾeman, gabr za-aśmaro la-egziʾu ...*)
Niqodimos, f. 105b.
(*Wa-hallo ⁊ beʾesi em-Farisāwiyān za-semu Niqodimos ...*)
Hośāʿnā, f. 110a.
(*Ba-ʿemmert ʿelat baʿalena, nefehu qarna ba-Ṣeyon ...*)

(4) Ff. 112a-163ba: Season of Easter.
(... *Yom feśśeḥa kona ba-Sanbata Krestiyān. Wa-tanśeʾa ba-śālest ʿelat, qaddasā ...*)
Alʿazār (Lazarus), f. 121b.
Addām, f. 122a.
Bēta Krestiyān (Church), f. 122b.
Anest (Women), f. 123a.
Kebra Qeddusān, f. 123b.
Giyorgis, f. 126a.
Rakb (Assembly [of the clergy, on Wednesday, the 25th day after Easter]), f. 126b.
Māreqos, f. 127a.
Baʾata Gebṣ (Flight to Egypt), f. 128a.

ʿErgat (Ascension), f. 128a.
[?], f. 130a.
([Moʾo] la-mot śaʿaro la-ṭāʿot ...)
Yoḥannes Awēt (John the Baptist), f. 134b.
Ṗarāqliṭos, f. 135a.
Kebra Qeddusān, f. 135a.
Mikāʾēl, f. 135b.
Abbā Garimā, f. 137a.
Ṣādqān (Saints [of Akʷarē]), f. 137a.
Baʾata Kramt, (beginning of the rainy season), f. 137b.
Astamḥero, f. 138a.
Ṗēṭros (and *Ṗāwlos*), f. 138b.
Ī wa-Ẓ Ḥawāreyāt (the Twelve Apostles), f. 139b.
Qirqos (the Child Cyriacus and his mother), f. 142a.
Abbā Salāmā, f. 143a.
Danāgel (virgins), f. 144a bis.
Anest (women), f. 145a.
Māryām Magdalāwit, f. 146a.
Māḫebar, f. 146a.
Dabra Tābor, f. 147b.
Gubuʾan Ḥawāreyāt (choosing of the Apostles), f. 148a.
Māryām, f. 148a.
Abrehām, f. 151b.
Endereyās, f. 153b.
Metrata reʾesu la-Yoḥannes (Beheading of John the Baptist), f. 154a.
Rufāʾēl and *Malkaṣēdēq*, f. 154b.
Kramt (rainy season), f. 155a.

Supplied with musical notation but in a later hand.
Darkened and stained with water, affecting legiblity; f. 2a and 163ab are illegible.
Decorative designs, ff. 30a, 33a, 35b, 36a, 41b, 43b, 45a, 46a, 48a, 56b, 69a, 96b, 97a, 101b, 105b, 139b, 141b and 148a.
Ff. 20b-21a, 51b-52a, 89b-90a and 139b-141a filmed twice.
Ff. 33b-34a filmed three times.

EMML Pr. No. 4668

Church of Gēṭāt Śellāsē, Warānā Bāso, Shoa

Ff. 2a-216: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius on death, f. 5a; the book that came from Jerusalem, f. 9b; *asmāt* which God gave to Peter, f. 31a; homily by James of Sarug on priests and deacons who died, f. 73a; *asmāt* prayer which God gave to Peter, f. 98b; homily by Abbā Salāmā on preparing oneself for death, f. 168b; prayer for the journey to heaven, f.181b; blessing by Abuna Sāmuʾēl, f. 184b; the story of the rich man who did not fear God, f. 212a).
Note of ownership by (the church of) Gēṭāt Śellāsē, f. 1a.
Copied in different hands.
– 1682-1706 (reign of Iyyāsu, f. 70b).

EMML Pr. No. 4669

Church of Waybelā Mikā'ēl, Moǧā and Wadarrā, Shoa

1) Ff. 1b-2b and 1a: **Gate of Light [Anqaṣa Berhān]**, with musical notation.
2) Ff. 3a-35a: **Chants from the Me'rāf.**
3) Ff. 35a-36b: **Chants from the Mawāse't.**
4) Ff. 37a-137b: **Deggʷā** (season of St. John the Baptist, f. 37a; season of *Astamḥero*, f. 67b; *Anqaṣa hāllētā*, f. 92b; season of Easter, f. 95a).

Varia: (1) supplementary chant, f. 139ab.
Donated by Abbā Walda Gabre'ēl in 1918 E.C. (= 1925/6 A.D.), f. 137b.
Note of ownership by Zagiyorgis, f. 37a.
– 18th cent.

EMML Pr. No. 4670

Church of Quro Gadal Śellāsē, Moǧā and Wadarrā, Shoa

1) Ff. 1a-40b: **Ṣoma deggʷā** (*Za-warada*, f. 1a; *Qeddest*, f. 6b; *Mekʷrāb*, f. 10b; *Maẓāgʷe'*, f. 15a; *Dabra Zayt*, f. 20a; *Gabr Ḫēr*, f. 28a; *Niqodimos*, f. 34a; *Hośā'nā*, f. 40a).
2) Ff. 41a-48b: **Excerpt from the Me'rāf**, beginning with Ps. 1, incomplete at the end.

– 18th/19th cent.

EMML Pr. No. 4671

Church of Gorat Abbo, Moǧā and Wadarrā, Shoa

1) Ff. 2a-43b: **Abbreviated deggʷā.**
2) Ff. 44a-69b: **Excerpt from the Me'rāf** (includes *Arbā't*, f. 56b; *Śalast*, f. 58b; *Aryām*, f. 62b; *Weddāsē Māryām* - without musical notation - f. 64a).

Varia: (1) a few lines copied from f. 2a in a crude hand, f. 1b.
– 18th cent.

EMML Pr. No. 4672

Church of Quro Gadal Śellāsē, Moǧā and Wadarrā, Shoa

1) Ff. 5a-100a: **Pauline Epistles** (Romans, f. 5a; I Corinthians, f. 21b; II Corinthians, f. 39a; Galatians, f. 50b; Ephesians, f. 56a; Philippians, f. 61b; Colosians, f. 68a; I Thessalonians, f. 70a; II Thessalonians, f. 74a; I Timothy, f. 76a; II Timothy, f. 80b; Titus, f. 84a; Philemon, f. 86a; Hebrews, f. 87a).
2) Ff. 100a-146a: **Acts.**
3) Ff. 147a-157a: **Introductions to the individual Pauline Epistles** (Romans, Cowley (Review, 1984), no. 3.2.1, f. 147a; I Corinthians, Cowley, *ibid.*, no. 3.2.2, f. 149a; II Corinthians, Cowley, *ibid.*, no. 3.2.3, f. 150b; Galatians, Cowley, *ibid.*, no. 3.2.4, f. 151a; Ephesians, Cowley, *ibid.*, no. 3.2.5, f. 151b; Philippians, Cowley, *ibid.*, no. 3.2.6, f. 152a; Colosians, Cowley, *ibid.*, no. 3.2.7, f. 152b; I Thessalonians, Cowley, *ibid.*, no. 3.2.8, f. 152b; II Thessalonians, Cowley, *ibid.* no. 3.2.9, f. 153a; I Timothy, Cowley, *ibid.*, no. 3.2.10, f. 153b; II Timothy, Cowley, *ibid.* no. 3.2.11, f. 153b; Titus, Cowley, *ibid.*, no. 3.2.12, f. 154a; Philemon, Cowley, *ibid.*, no. 3.2.13, f. 154a; Hebrews, Cowley, *ibid.*, no. 3.2.14, f. 154a).

4) Ff. 159a-178b: **Catholic Epistles** (I Peter, f. 159a; II Peter, f. 164b; I John, f. 167b; II John, f. 172a; III John, f. 172b; James, f. 173b; Jude, f. 177b).
5) Ff. 178b-199a: **Revelation**, with introduction, ff. 178b and 198b-199a.

Varia: (1) image [*malkeʿ*] of Abuna Takla Hāymānot, Chaîne no. 211, ff. 1b-4a; (2) a list of unidentified abbreviations, f. 1b; (3) note in Amharic, on some of the church Fathers (*za-ssa nababu ʒ Gorgoreyos ... nāččaw*), f. 146b; (4) image of the Assumption, *Malkeʿa Felsatā*, Chaîne no. 213, ff. 157-158a; (5) note, in Amharic, stating that one should recite the Psalter when wealth is acquired, and the Our Father when in need of it, f. 199b.

Decorative design, f. 5a.

Note of ownership by (the church of) Quro Śellāsē, ff. 158b and 199b.

– 17th/18th cent.

EMML Pr. No. 4673

Private library of Gabra Māryām, Dabra Berhān, Shoa

Ff. 2a-89b: **Acts of Abuna Gabra Manfas Qeddus**, EMML 2628 (homily by Zēnā Gabreʾēl [EMML 2628, f. 4a: by Gabreʾēl], f. 2a; *gadl*, f. 7a; miracles, f. 69a; image [*malkeʿ*], *Gabra Manfas Qeddus ḫeruy la-ẓensateka qeddus*, EMML 2729, f. 1a, f. 85b).

Varia: (1) the beginning of the image [*malkeʿ*] of Abuna Gabra Manfas Qeddus, Chaine no. 196, in a crude hand, f. 1a; (2) letters of some of the palatalized and labialized sounds, f. 1b; (3) the Amharic numerals, f. 5b; (4) note on acquiring personal clothing, f. 6a; (5) land transaction, f. 90a; (6) mule transaction, f. 90a; (7) rifle [*ṭabanǧā*] transaction, f. 90a.

Decorative designs, ff. 2a, 7a, 69a and 85a.

Copied by Geduf La'ab (f. 5a) and Hāymānota Ab (f. 68a).

– 19th cent.

EMML Pr. No. 4674

Private library of Baqqala Damessē, Dabra Berhān, Shoa

1) Ff. 5a-34a: **Sword of the Trinity [Sayfa Śellāsē]** (Monday, f. 5a; Tuesday, f. 9a; Wednesday, f. 14b; Thursday, f. 18a; Friday, f. 22b; Saturday, f. 27b; Sunday, f. 30a; for all days, *Tamāḫeẓanku bekemu*, f. 33a).
2) Ff. 35a-39a: **Image [Malkeʿ] of the Trinity**, Chaîne 20.
3) Ff. 42a-83b: **Asmāt prayers for the days of the week** (includes Monday, Peter's prayer, f. 42a; Tuesday, prayers about Melchisedec and Paraclete, f. 48a; Wednesday, prayer given to the Apostle Thomas, f. 54b; Thursday, prayer given to the Disciples and Mary at Mount Olive, f. 62a; Friday, names of Christ, *Asmātihu la-Krestos*, f. 66a; Saturday, Prayer of forgiveness, the faith of the Apostles, *Ṣalota Śeryat emnatomu la-Ḥawāreyāt*, f. 70b; Sunday, *Bernāʾēl, agʷdā, agfelālāʾēl*, f. 75a; for all days, *Tamāḫeẓanku kama iyyemut zaʾenbala gizēya*, f. 80a).
4) Ff. 84a-98b: **Canticle of the Flower [Māḫelēta Ṣegē]**, edited by Adolf Grohmann, *Aethiopische Marienhymen* (= *Abhandlungen der Philologisch-historischen Klasse der sächsischen Akademie der Wissenschaften*, vol. XXXIII, 4) Leipzig 1919, pp. 1-57.
5) Ff. 98b-103b: **Lamentations of the Virgin [Saqoqāwa Dengel]**.
6) Ff. 106a-110b: **Image [Malkeʿ] of Mary**, Chaîne no. 172/220.
7) Ff. 110b-115b: **Image [Malkeʿ] of Jesus**, Chaîne no. 123.
8) Ff. 115b-118a: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
9) Ff. 118b-120a: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246.
10) F. 120ab: **Image [Malkeʿ] of the Archangel Raphael**, Chaîne no. 215.

11) Ff. 120b-122b: **Image [Malkeʿ] of John the Baptist**, Chaîne no. 279.
12) Ff. 122b-123b: **Image [Malkeʿ] of Abuna Gabra Manfas Qeddus**, Chaîne no. 196.
13) Ff. 123b-126b: **Image [Malkeʿ] of St. George**, Chaîne no. 147.
14) Ff. 127a-128b: **Scriptural reading.**

Miniatures: (1) the Trinity, f. 2b; (2) Crucifixion, f. 3a; (3) St. George killing the dragon to rescue Birutāwit, f. 140b; (4) Madonna and Child flanked by two angels f. 105a;

Decorative designs, ff. 54, 9a, 14b, 18a, 22b, 27b, 30a, 35a, 42a, 48a, 54b, 62a, 66a, 70b, 75a, 80a, 84a, 98b and 106a.

Copied by Ammeḫā Iyyasus (f. 118a) for Sayfa Śellāsē, f. 128a.

– 20th cent.

EMML Pr. No. 4675

Church of Aṭurā Mikāʾēl, Angolalā, Shoa

1) Ff. 2a-83a: **Miracles of Jesus [Maṣeḥafa Elʿatqarfa].**
2) Ff. 84a-105a: **The treatises of Emperor Zarʿa Yāʿeqob to be read before the reading of the miracles of Mary [Rāʿeya taʿammer]**, (about Mary's dual virginity, f. 84a, Christian baptism, f. 89b, almsgiving, f. 94a, agreement of the canonical scriptures, f. 97b).

Decorative design, f. 2a.

Ff. 2a-83a copied by Walda Ḥawāreyāt for Iyyoʾas and his wife Walatta Takla Hāymānot, f. 83a; ff. 84a-105a copied by Walda Māryām for Gabra Māryām, f. 104b.

– 18th and 19th cent.

EMML Pr. No. 4676

Church of Ṭārmā Barr Giyorgis, Warānā Bāso, Shoa

Ff. 1a-77a: **Homiliary for monthly feasts of the Archangel Michael [Dērsana Mikāʿēl]** with the usual miracles, synaxary entries and greetings (*Ḫedār*: homily by Damātēwos, here Mātēwos, Patriarch of Alexandria, f. 1a; introduction to the miracle, f. 7a, synaxary entry, f. 7a; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 8a, miracle, f. 12b, synaxary entry, f. 13b; *Ṭerr*: homily (by *Retuʿa Hāymānot*) on the spiritual world, f. 14a, miracle, f. 22a, synaxary entry, f. 23a; *Yakkātit*: anonymous homily on the poor man who did not work but only prayed, f. 23b, miracle, ff. 26a, synaxary entry, f. 27a; *Maggābit*: homily by the Archbishop of Antioch [Severus?], f. 27b, miracle, f. 39a, synaxary entry, f. 40a; *Miyāzyā*: anonymous homily reviewing the missions of the Archangel, *Maftew lana, o-aḫaweya nezzakkar ʿebayo la-Ab*, f. 40b, miracle, f. 44a, synaxary entry, f. 46a; *Genbot*: homily by Bishop Yoḥannes of Ethiopia who came after Abbā Yesḥaq, f. 46b, miracle, f. 48b, synaxary entry, f. 50a; *Sanē*: homily by Bishop Yoḥannes of Aksum, f. 50b, miracle, f. 55b, synaxary entry, f. 57b; *Ḥamlē*: anonymous homily, here ascribed to Yoḥannes, on the poor family which lived in the neighborhood of a wicked rich man, f. 58b, miracle, f. 61b, synaxary entry, f. 62b; *Naḥasē*: anonymous homily on the book of the angels which came from Jerusalem, f. 63b, miracle, f. 65a, synaxary entry, f. 68a, *Maskaram*: anonymous homily on the need to fear eternal death, *Yebē Egʷ itāmlеku bāʿda Amlāka*, f. 68b; miracle, f. 70b, synaxary entry, f. 71a; *Ṭeqemt*: anonymous homily on the end of sinners, *za-iḫaśaśa nafso ba-ḥeywatu iyyerakkeb ba-samāyāt*, f. 71b, miracle, f. 74a, synaxary entry, f. 76a).

Varia: (1) settlement of a dispute on the income for the church, f. 40a and 77b; (2) *qenē* poem (*mawaddes*) by *Fitāwrāri* Yemām in praise of *Daǧǧāzmāč* Gʷāngul, f. 77b; (3) end (one column) of the image [*malkeʿ*] of the Archangel Michael, Chaîne no. 119, f. 80b; (4) settlement of a dispute

(unstated), f. 80b; (5) settlement of a dispute (unstated), f. 81a; (6) inventory of church articles, f. 81b; (7) table of content of the *dersān*, f. 82b.
Decorative design, f. 1a.
Unidentified stamp, f. 81a.
Filmed with insufficient light.
– 29 *Maskaram* 1890 E.C. (= 8 Oct. 1897 A.D., f. 77a).

EMML Pr. No. 4677

Church of Quro Gadal Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 3a-52b: **Horologium for the day hours [Sa' atāt za-ma' alt]**, incomplete at the end (*Matins*, f. 1a; *Tierce*, f. 10b; *Sext*, f. 19b; *None*, f. 26a; *Vespers*, f. 34b; weekend, f. 40a; *Compline*, f. 49a).
– 18th cent.

EMML Pr. No. 4678

Church of Gēṭāt Śellāsē (Warānā Bāso), Shoa

Ff. 2a-146a: **Psalter [Dāwit]** (Psalms, f 2a; 15 biblical canticles, f. 114a; Song of Songs, f. 126a; Praises of Mary [*Weddāsē Māryām*], f. 133a; Gate of Light [*Anqaṣa Berhān*], f. 142a).
Varia: (1) *asmāt* prayer to bind a slave, f. 146b; (2) *asmāt* prayer of David (they are actually Arabic words) against enemies, f. 146b.
Decorative designs, ff. 2a, 114a and 132b.
– 19th cent.

EMML Pr. No. 4679

Church of Quro Gadal Śellāsē, Moǧā and Wadarrā, Shoa

1) Ff. 5a-31b: **Acts [gadl] of Abbā Kiros**, Or. 701, f. 2a, Wright (B.M.), CCLXXVII, 1, p. 184. (*Ba-sema Ab ... Neqaddem ba-radeʾēta Eg" gadl za-qeddus wa-beẓuʿ Abbā Kiros ... Wa-nabara diba manbara Yonānān* (sic) *abuhu ...*)
2) Ff. 32a-93b: **Acts [gadl] of Abuna Gabra Manfas Qeddus**, Or. 701, f. 57a, Wright (B.M.) CCLXXVII, 2, p. 184.
3) Ff. 94a-112: **Thirteen miracles of Abuna Gabra Manfas Qeddus**, Or. 701, f. 109a, Wright (B.M.) CCLXXVII, 3, p. 184.

Varia: (1) the prayer *Ba-sema Ab*, f. 1a; (2) the Geʿez alphabet in a crude hand, unfinished, f. 1a; (3) I Jn. 1, 1-9, ff. 1b and 3a; (4) note in Amharic on the name of the student who uses this manuscript, f. 2a; (5) hymn to Gabra Manfas Qeddus in a crude hand, f. 2a; (6) rejected leaves from a *degg"ā* manuscript, f. 4ab; (7) reminder by Walda Ḥannā, who claims to be the copyist, to pray for him, f. 112b.
Miniature: (1) Abuna Takla Hāymānot with a broken leg and six wings, f. 2b.
Decorative designs, ff. 32a and 94a.
Copied by Nabiyya Leʿul for Awsegneyos, f. 31b.
Note of ownership by Walda Giyorgis/Wasan Saggad, Prince of Shoa (1809-1813), f. 112a.
– 19th cent.

EMML Pr. No. 4680

Church of Quro Gadal Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 3a-144b: **Praises of God [Weddāsē Amlāk]**, EMML 1432 (Monday, prayers uttered by St. Basil, f. 3a; Tuesday, prayers taken from a homily by Ephrem the Syrian, f. 19a; Wednesday, prayers taken from a homily by Ephrem the Syrian, f. 45b; Thursday, prayers compiled from the words of St. John (Saba), the Spiritual Elder [Aragāwi Manfasāwi], f. 66a; Friday, prayer [of Abbā Sinodā the Archmandrite], f. 91a; prayer [of Pachomius the abbot], f. 101b; Saturday, prayers [compiled by St. Athanasius of Alexandria] from the Copic hymnody, f. 111b; Sunday, prayers [of Cyril of Alexandria], f. 126b).

Varia: (1) advice to a child not to be wicked, in Amharic in a crude hand, *recto* of the first foreguard leaf; (2) nine lines from f. 3a, in a crude hand, f. 2a; (3) note that the heavenly (Christ) was baptised by an earthly (John the Baptist), in a crude hand, f. 145a.

Crude drawings of (1) Satan (twice), f. 1a, (2) a man holding a sword, f. 1b, (3) a woman holding a *ç̌era*, f. 2a, (4) an angel brandishing his sword, f. 145a.

Prayers for Te'emerta Masqal, f. 126b and *passim*.

Note of ownership by Walda Giyorgis/Wasan Saggad (Prince of Shoa 1809-1813), f. 144b.

– 19th cent.

EMML Pr. No. 4681

Church of Ṭārmā Barr Giyorgis, Warānā Bāso, Shoa

Ff. 7a-111a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 7a; ordinary of the Mass, f. 22b; Anaphoras of the Apostles, f. 45b, Our Lord Jesus Christ, f. 55b, Dioscorus, f. 58b, John Chrysostom, f. 60b, Our Lady Mary by Cyriacus of Behensā, f. 64b, James of Sarug, f. 73a, Gregory (I), *Na'akk"eto*, f. 78a, Athanasius, f. 84a, John Son of Thunder, f. 92b, the 318 Orthodox Fathers, f. 99b, Epiphanius, f. 106b).

Varia: (1) Eucharistic hymn, *Māḫebara me'emanān*, ff. 1b-6a; (2) excerpts from the ordinary of the Mass, in a crude hand, f. 6a; (3) *asmāt* prayer for giving birth to a child without pain, f. 83ab; (4) the prayer *Śarāwita malā'ektihu* of the Anaphora of Our Lord, ff. 83b and 117b; (5) *asmāt* prayer to make a woman frigid, f. 111b; (6) excerpt from the introduction to the *Hāymānota Abaw*, dealing with some of the alleged authors of the anaphoras, ff. 112a-116b, 119a-120b and 121a-122b; (7) scriptural reading, f. 117a; (8) table blessing, *Sa'aln'āka*, f. 117ab; (9) *asmāt* prayer for protecting domestic animals from wild animals, f. 117b; (10) excerpt from the ordinary of the Mass, f. 118ab; (11) unidentified chants, ff. 120b-121a and 122b-123b.

Note of ownership by Walda Hāymānot, f. 111a.

Filmed with insufficient light.

– 17th cent.

EMML Pr. No. 4682

Church of Gorāt Abbo, Moǧā and Wadarrā, Shoa

1) Ff. 2a-78b: **Acts [gadl] of Abuna Gabra Manfas Qeddus.**
2) Ff. 78a-96a: **Twelve miracles of Abuna Gabra Manfas Qeddus.**
3) Ff. 96a-101a: **Image [Malke`] of Abuna Gabra Manfas Qeddus.**
   (Salām la-ṣensateka za-itetfaṭṭar (sic) kiyāka / ba-abzeḫo ṣalot wa-ṣom enza tese'el emmeka / Gabra Manfas Qeddus ...)

4) F. 101b: **Greeting [Salām] to Abuna Gabra Manfas Qeddus.**

Varia: (1) one miracle of Jesus Christ, f. 1ab; (2) greeting [*salām*] to Stephen, f. 102ab; (3) inventory of church articles, f. 102b.

Filmed with insufficient light.

Note of ownership by Libāreyos / Tānnāšē, f. 102a.

– 19th cent.

EMML Pr. No. 4683

Private library of *Qēs* Bakʷra Dabra, Berhān, Shoa

1) Ff. 1a-38a: **Acts [gadl] of Abbā Kiros**, EMML 4679-1.
2) Ff. 38a-40b: **Prayer of forgiveness of sin that Christ gave to his disciples [Ṣalota seryata ḫaṭi'at za-I͟Q͟wa-Z͟ arde't]**, incomplete at the end.

Stained with water, most of the folios are sufficiently legible.

– 19th cent.

EMML Pr. No. 4684

Church of Aṭurā Mikā'ēl, Angolalā, Shoa

Ff. 5a-153a: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 124b; Song of Songs, f. 135a; Praises of Mary [*Weddāsē Māryām*], f. 142a; Gate of Light [*Anqaṣa Berhān*], f. 149b).

Decorative designs, in pencil, ff. 5a, 12b, 20b, 29b, 41a, 50a, 56b, 66b and 77a.

Note of ownership by (the church of) Ḥarr Ambā Māryām as donated by Dāñña Walda Māryām, ff. 141b and 153b.

– late 19th cent. (donated in the year the *Neguś* defeated the Italians in Tegrē, i.e. 1896 A.D., f. 153b).

EMML Pr. No. 4685

Church of Aṭurā Mikā'ēl, Angolalā, Shoa

Ff. 7a-139a: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]**, with the usual miracles and synaxary entries (introduction, reviewing the missions of the Archangel, *Ba-sema Ab ... Neqaddem ... esma ba-teḫetennā rakaba le'elennā. Ze-we'etu Mikā'ēl*, f. 7a; *Ḫedār*: homily by Damātēwos, Patriarch of Alexandria, f. 15a, miracle, f. 26b, synaxary entry, f. 29a; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 30a, miracle, f. 36a, synaxary entry, f. 37b; *Ṭerr*: homily (by Retu'a Hāymānot) on the spiritual world, f. 38b, miracle, f. 47a, synaxary entry, f. 48b; *Yakkātit*: anonymous homily on the poor man who did not work but only prayed, f. 49b, miracle, f. 52b, synaxary entry, f. 54a; *Maggābit*: homily by the Archbishop of Antioch [Severus?], f. 55a, miracle, f. 70a, synaxary entry, f. 72a; *Miyāzyā*: homily by Retu'ana (sic) Hāymānot, reviewing the missions of the Archangel, EMML 4676, f. 40b, f. 73b, miracle, f. 77b, synaxary entry, f. 80a; *Genbot*: homily by Bishop Yoḥannes of Ethiopia who came after Abuna Yesḥaq, f. 81a, miracle, f. 83a, synaxary entry, f. 85b; *Sanē*: homily by Bishop Yoḥannes of Aksum, f. 87a; miracle, f. 93a, two synaxary entries for the Archangel, ff. 95b and 102a and one for Euphemia, f. 102b; *Ḥamlē*: anonymous homily, here, as in EMML 4676, ascribed to Yoḥannes, on the poor family which lived in the neighborhood of a wicked rich man, f. 103a, miracle, f. 108a, synaxary entry, f. 110a, *Naḥasē*: anonymous homily on the book of the angels which came from Jerusalem, f. 111a, miracle, f. 114a, synaxary entry, f. 116a; 3 *Ṗāgʷmen*: Synaxary entry for the Archangel Raphael, f. 117a, homily by John of Constantinople addressed to Emperor Honorius, ...

Wa-yebē, a'mer anta neguś, esma neḥna taṣe'enna diba ḥamar ..., f. 118a; *Maskaram*: anonymous homily on the need to fear eternal death, EMML 4676, f. 68b, f. 121a, miracle, f. 124a, synaxary entry, f. 126a; *Ṭeqemt*: anonymous homily on the end of sinners, EMML 4676, f. 71b, f. 127a, miracles, f. 132a, 135a, 136b, synaxary entry, f. 138a).

Varia: (1) note in Amharic on the date when the church was moved, *Ṭeqemt* 1892 (= October/November 1899 A.D.), f. 139b.

Note of ownership by (the church of) Aṭurā, Mikā'ēl, f. 1a.

Copied by Walda Iyyasus for Śāhla Māryām, f. 139a.

– 1917-1930 (reign of Empress Zawditu, here Askāla Māryām, f. 139a).

EMML Pr. No. 4686

Church of Gorāt Abbo, Moǧā and Wadarrā, Shoa

Ff. 2a-96b: **Scriptural reading.**

Varia: (1) greeting [*salām*] to Mary, *Salām laki, Māryām, manṭolā'ta garzēn*, f. 1ab.

Decorative design, f. 2a.

Copied by Gabra Ṣādeq, f. 96b.

– 1881-1913 (reign of Menelik [1865-1889-1913] and bishopric/metropolitanate of Mātēwos [1881-1889-1926], f. 96b).

EMML Pr. No. 4687

Church of Gēṭāt Śellāsē, Warānā Bāso, Shoa

Ff. 1a-128a: **Psalter [Dāwit]** (Psalms, f. 7a; 15 biblical canticles, f. 96a; Song of Songs, f. 107a; Praises of Mary [*Weddāsē Māryām*], f. 113a; Gate of Light [*Anqaṣa Berhān*], f. 123a).

Note of ownership by (the church of) Gēṭāt Śellāsē, f. 1a.

Ff. 128a-129b filled with pen trials in crude hands.

Stained with water, filmed with insufficient light.

– 20th cent.

EMML Pr. No. 4688

Church of Gorāt Abbo, Moǧā and Wadarrā, Shoa

Parchment, 16.5 x 14.5 cm., 122 ff., 2 cols, 12-13 (ff. 1a-5a: 17) lines, 1563-1597, reign of Śarṣa Dengel, f. 122a (ff. 1a-5a: 18th/19th cent.).

Ff. 1a-122b: **Miracles of Mary.**

(1) Ff. 1a-5a: Introductory rite from Mu'allaqā.

(2) Ff. 6a-122b: Miracles.

1. The story of Bishop Hildefonsus, introduced with the prayer, *Ba-sema Ab*, f. 6a.
2. The rich man who injured a beggar when he threw a piece of dry bread to him as alms, f. 9b.
3. The Cannibal from Qem(m)er, f. 12b.
4. The man who gave an icon of the Madonna and Child as guarantors when he borrowed money from a Jew, f. 18b.
5. The rich woman who gave away her property, including her clothes, to the poor, f. 22a.
6. The woman whom her husband prevented from fasting the fast of Mary, f. 25b.
7. Bābā, who cut off his hand when a sinful thought came to his mind while shaking the hand of a woman after celebrating Mass, f. 26b.

8. The wicked rich man who met a dragon [*taman*] when hunting in the desert of Scete [*gadāma Asqēṭes*], f. 29a.
9. A[n]ṭēwos from Rom Za-Banreṭeyā to whom the Blessed Virgin appeared because he always prayed the *tafasseḥi*, f. 32b.
10. The man who sought advice from a sorcerer to have more honey, f. 35a.
11. The old man who became young, f. 37b.
12. The Jew who attacked the icon of the Madonna and Child with a sword when he could not seize the money of his adversary, f. 39a.
13. The Jew at the palace in Constantiople who was a friend of the king, f. 41a.
14. The woman who repented and sinned again, f. 43a.
15. The nobleman [*makʷannen*] who attempted to force a girl who had vowed her virginity to the Blessed Virgin, f. 44b.
16. The monk who met a lion while going to church, f. 46a.
17. The woman who saved her criminal son from execution by hanging, by praying to the Blessed Virgin, f. 47b.
18. The deacon who prayed to the Blessed Virgin not to die before penance, f. 49a.
19. The two women from Rosmāndur who were attacked by robbers while going to church, f. 50b.
20. The copyist who used to write the name of the Blessed Virgin in gold, f. 51b.
21. Geleyānos who threatened to plunder the Monastery, f. 54a.
22. The poor man who preferred a small quantity of gold blessed by Our Lady to much gold that had not been blessed, f. 58a.
    (*Ta'ammerihā ... wa-nabara ʾĪ Afrengāwi bāʿl ṭeqqa wa-kona nadāya, wa-śe'na za-yeballeʿ wa-za-yesatti ...*)
23. The Muslim [*Warēzā tanbālatāwi*] in Rome who became a Christian and a bishop taking the name of Atnātēwos, elsewhere, e.g. EMML 2060, f. 115a, Leyon, f. 63a.
24. Eskenderos, the Jew who stayed three days in the belly of a dragon, f. 68a.
25. The Jewish boy who was baptized by his friends while they were keeping their cattles, f. 71b.
26. The nun who died before she completed her penance, f. 75b.
27. The man whose enemies could not kill, f. 77b.
28. The highway man who did not die when he was hanged, f. 79a.
29. The arrogant man who wanted to have the icon/image of the Blessed Virgin made, f. 81b.
30. How an icon of the Madonna and Child was discovered, f. 83b.
    This seems to be a continuation of the preceding story.
    (*Ta'ammerihā ... wa-kāʿba astar'ayatto la-liqa p̄āpp̄āsāt, wa-em-ze azzaza liqa p̄āpp̄āsāt yekreyu medra wa-rakabu ...*)
31. The people who were harassed by a herdsman while they were going to the church of St. Paul, f. 85b.
    (... (f. 85b) ... *Wa-nabara ʾĪ (?) ba-westa hagara Romē ba-mawāʿela Afriz negus̄ ...*)
32. The sick monk whom his friends carried to church, f. 88a.
33. The man who attempted to approach his wife after they vowed to live together in celibacy, f. 89b.
34. The rich merchant who gave away all his money to the poor, f. 93a.
35. The king whom his subjects wanted to worship, f. 96b.
36. The cobbler who had a beautiful daughter whom a wealthy knight wanted to seduce, f. 99b.
37. The wicked rich knight who repented and built a monastery on his property, f. 105a.
38. The deacon who always prayed *tafaśśehi*, f. 108a.
    This is another copy of the miracle in 9 above.
39. The monk who slept with his ex-wife before he went to see Abbā Yāʿeqob, f. 110a.
40. The farmer who became rich by taking other people's money, f. 112b.

41. The righteous nobleman who was falsely accused of embezzling the king's money, f. 114a.
42. The coming together of the Apostles for the funeral of Our Lady Mary, f. 116a.
43. The man with a stone foot [*egru za-ebn*], f. 119a.

Colophon, partially erased, ff. 121b-122b.
Copied by Ṭimotēwos and donated to the church of John the Baptist, *la-tābota Yoḥannes Maṭmeq*, f. 122a.
Note of ownership by Anqaṣa Hāymānot, f. 121b.
Darkened and several folios stained with water.
Ff. 40b-41a and 90b-91a filmed twice.

EMML Pr. No. 4689

Church of Ṭārmā Barr Giyorgis (Warānā Bāso), Shoa

Ff. 3a-68a: **Gospel of John** (introduction, Cowley (Review, 1984), no. 1.5.4, f. 3a; index of pericopes, f. 4a; introduction in Amharic, *Qeddus Yoḥannesemm Krestos kārraga ba-ʒ̄ ʿāmat ṣeḥefʷāll. Hēt huno ṣaḥafa* ..., f. 4b; text, f. 7a).
Varia: (1) chants from the *deggʷā*, ff. 1a-2a and 70b-71a; (2) greeting [*salām*] to the Archangel Fānu'ēl, Chaîne no. 49, f. 2b; (3) note in Amharic on repayment (of debt)? f. 6b; (4) on the importance of reading the Gospel attentively, cf. EMML 3880-varia (1), ff. 68a-69a; (5) on rewards for reciting the Psalter and for worshipping in church, f. 69ab; (6) excerpt from the *Bāḥra ḥassāb*, ff. 69b-70a.
Copied for Abuna Malkeʿa Śellāsē, f. 69b (cf. 7a).
Note of ownership (in a crude hand) by *Mamher* Abta Wald, f. 69b.
- 18th cent.

EMML Pr. No. 4690

(Microfilm never received)

EMML Pr. No. 4691

Private library of *Qēs* Makʷriyā, Dabra Berhān, Shoa

1) Ff. 2a-7a: **Prayer of the Covenant** [*Ṣalota Kidān /za-nagh*].
2) Ff. 7b-70b: **Gospel of St. John** (introduction, EMML 4689, 3a, 69b).

Decorative designs, ff. 2a, 7b and 70b.
Note of ownership by *Qēs* Makʷriyā Kenfu, f. 1a.
- 19th cent.

EMML Pr. No. 4692

Church of Aṭurā Mikā'ēl, Angolalā, Shoa

Ff. 3a-112b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikāʾēl]**, with the usual miracles, and synaxary entries (introduction, admonishing the faithful to honor the Archangel, *Ba-sema Ab ... Semeʿu ḥezba Krestiyān wa-naṣṣeru aḫāweya ʿebayo wa-ḫaylo za-gabra* ..., f. 3a; *Ḥedār*: homily by Damātēwos, Patriarch of Alexandria, f. 7a, miracle, f. 14a, synaxary entry, f. 16a; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 18b, miracle, f. 25a, synaxary entry,

f. 26a; *Ṭerr*: homily (by Retu'a Hāymānot) on the spiritual world, f. 27a, miracle, f. 37b, synaxary entry, f. 39a; *Yakkātit*: anonymous homily on the poor man who did not work but only prayed, f. 40a, miracle, f. 44a, synaxary entry, f. 45b; *Maggābit*: homily by the Archbishop of Antioch [Severus?], f. 46b, miracle, f. 61a, synaxary entry, f. 63a; *Miyāzyā*: homily by Retu'a Hāymānot, reviewing the missions of the Archangel, EMML 4676, f. 40b, f. 64a, miracle, f. 68a, synaxary entry, f. 70b; *Genbot*: homily by Bishop Yoḥannes of Ethiopia, f. 71a, miracles, f. 73a, synaxary entry, f. 75b; *Sanē*: homily by Bishop Yoḥannes of Aksum, f. 76a, miracle, f. 82a, synaxary entry, f. 84a; *Ḥamlē*: homily by (?) Bishop Yoḥannes on the poor family which lived in the neighborhood of a wicked rich man, EMML 4685, f. 103a, f. 86a, miracle, f. 90a, synaxary entry, f. 91b; *Naḥasē*: anonymous homily on the book of the angels that came from Jerusalem, f. 92b, miracle, f. 95b, synaxary entry, f. 100b; *Maskaram*: anonymous homily on the need to fear eternal death, f. 101b, miracle, f. 104a, synaxary entry, f. 105a; *Ṭeqemt*: anonymous homily on the end of sinners, f. 105b, miracle, f. 108b, synaxary entries, ff. 111b and 112a; poetic colophon, *Za-aqrabku*, f. 112a).

Prayer for Gabra Mikā'ēl, f. 68a and *passim*.

Note of ownership by (the church of) Aṭurā Mikā'ēl, f. 1a.

– 19th cent.

EMML Pr No. 4693

Church of Aṭurā Mikā'ēl, Angolalā, Shoa

Ff. 3a-133b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 104b; Song of Songs, f. 114b, Praises of Mary [*Weddāsē Māryām*], f. 120b; Gate of Light [*Anqaṣa Berhān*], f. 130a).

Varia: (1) Fragment of a Psalter manuscript, Ps. 31(32), 6-17, f. 1ab; Pss. 41(42), 4-42(43), 5, f. 2ab; Pss. 37(38), 9-38(39), 8, f. 134ab; Pss. 34(35), 21-36(37), 3, f. 135ab.

Note of ownership by (the church of) Aṭurā Mikā'ēl, f. 2a.

– 19th cent.

EMML Pr. No. 4694

Church of Quro Gadal Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 1a-162b: **Psalter [Dāwit]** incomplete in the middle (Psalms, f. 1a; 15 biblical canticles, f. 131b; Song of Songs, f. 143b, Praises of Mary [*Weddāsē Māryām*], f. 149a; Gate of Light [*Anqaṣa Berhān*], f. 158a).

Varia: (1) Excerpt of a greeting [*salām*] to Mary, insufficiently legible, f. 162b.

Darkened and rebound in some disorder with folios missing.

– 17th/18th cent.

EMML Pr. No. 4695

Church of Ṭārmā Barr Giyorgis, Warānā Bāso, Shoa

1) Ff. 3a-52b: **Horologium for the night hours [Sa`atāt za-lēlit]**.

2) Ff. 53a-57b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 53a; two miracles f. 56b).

Varia: (1) record of income and expenditure, f. 58ab.

Darkened, and filmed with insufficient light.

– 18th/19th cent.

EMML Pr. No. 4696

Private library of *Qēs* Lammā Mattāfariyā (?), Shoa

1) Ff. 7a-122b: **Acts of Abuna Gabra Manfas Qeddus** (*gadl*, ff. 7a-96b; thirteen miracles, ff. 97a-122b).
2) Ff. 123b-127a: **Image [Malkeʿ] of Peter and Paul**, Chaîne no. 187.

Copied by Akāla Krestos, f. 96b.
Note of ownership by *Qēs* Lammā Mattāfariya, f. 1a.
Decorative design, f. 7a.
– 17th cent.

EMML Pr. No. 4697

Church of Quro Gadal Śellāsē, Moǧā and Wadarrā, Shoa

Ff. 5a-50b: **Horologium for the night hours [Saʿatāt za-lēlit]**.
Varia: (1) hymn to God, insufficiently legible, f. 4a; (2) quotation from the *Sinodos* on washing oneself before prayer, f. 4b; (3) on the time when the different creatures pray, f. 4b; (4) on the production of this manuscript, in crude Amharic, f. 4b.
Crude drawing of persons, f. 3b.
Crude drawing of a man on horseback, f. 3b.
Note of ownership by (the church of) Quro Gadal Śellāsē, f. 4a.
Not well preserved, stained with water and filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4698

Private library of *Qēs* Ṭebabu (Walda Ḥannā) Dabra Berhān, Shoa

Ff. 3a-123b: **Meʿrāf**.
Divisions are unclear, reading is difficult.
Note of ownership by *Qēs* (Ṭebabu Walda Ḥannā?), f. 1a.
– 19th/20th cent.

EMML Pr. No. 4699

Private library of *Qēs* Ṭebabu Walda Ḥannā (slip, *Qēs* Makkata) Dabra Berhān, Shoa

Ff. 3a-149b: **Mazmur (Anqaṣa hāllētā**, ff. 138a-141a).
Supplementary chant, f. 151b.
– 20th cent.

EMML Pr. No. 4700

Church of Gur Śellāsē, Moğā and Wadarrā (slip, Warānā Bāso), Shoa

Ff. 2a-46b: **Sword of the Trinity [Sayfa Śellāsē]**, EMML 1170 (Monday, f. 2a; Tuesday, f. 5b; Wednesday, f. 10a; Thursday, f. 13b; Friday, f. 18a; Saturday, f. 20a; Sunday, f. 24a; seven miracles of the Trinity, f. 31a.).
Copied on parchment donated by Habta Wald Walda Māryām, f. 47a.
Prayer for Za'amānu'ēl, f. 10a and *passim*.
- 19th cent.

EMML Pr. No. 4701

Private library of *Dabtarā* Keflē, Dabra Berhā, Shoa

Ff. 1a-151a: **Abbreviated degg^{w}ā.**
Note of ownership by *Dabtarā* Keflē, *verso* of the first foreguard leaf.
- 20th cent.

EMML Pr. No. 4702

Private library of *Qēs* Mak^{w}riyā, Dabra Berhān, Shoa

1) Ff. 1a-12a: **Mystery of the Resurrection**, in Amharic, a fragment of the Pillars of Mystery [*A'emāda Meṣṭir*].
2) Ff. 13a-42b: **Beauty of the Creation [Śena feṭrat]**, in Amharic (introduction, f. 13a; creation on Sunday, f. 14b, Monday, f. 20a, Tuesday, f. 21b, Wednesday, f. 27a, Thursday, f. 32a, Friday, f. 33a; the story of salvation, f. 40b).
3) Ff. 42b-44b: **Introduction to Four Gospels,** in Amharic.
   (*Besrāt sebkat wangēl mālat ya-messerāčč mālat naw. Ya-messerāčč, qāla Eg" feṣṣum ... saw hona mālat naw. Wangēlen sent honaw ṣāfut yālu endahon ...*)
4) F. 45a: **Fragment (end) of a treatise on the incarnation**, in Amharic.
5) Ff. 45a-55a: **History of Mary**, in Amharic, a translation of the text in the *Nagara Māryām*, cf. EMML 2044 (1).
   (*Ya-Egze'etena Māryām ya-tewledduwā ya-nagaduwā nagar endēt naw bilu, Ṗaṭriqānnā Tikātā yammibbālu ...*)
6) Ff. 55a-68a: **Vision of Mary [Rā'eya Māryām]**, in Amharic.
7) Ff. 69a-82b: **Commentary on Our Father**, in Amharic.
8) Ff. 83a-90a: **The story of Jesus during Passion week,** in Amharic.
   (*Ba-sema-b (sic) ... Gētāččen Egzi'ena Iyyasus Krestos 'arb lissaqqal ya-Ṣalota Ḥamus-lat 12 Ḥawāreyāten wadāğoččun yezo ka-bēta Al'azār ...*)
9) Ff. 91a-122b: **The Sufferings of Our Lord [Ḥemāmāta masqal]**, in Amharic.
   (*Ḥemāmāta masqal endēt naw bilu, Gētāččen I" K" selaññā belo tasaqqala mota, ḥamma ba'enti'ana ... endālu liqāwent ...*)
10) F. 122b: **Colophon, on the importance of learning the preceding subjects.**

Varia: (1) calendar for the saints, f. 113ab; (2) table of content of the Ethiopic Psalter, f. 114a.
Note of ownership by *Qēs* Mak^{w}riya Kenf(u), f. 1a.
Filmed with insufficient light.
- 18th/19th cent.

EMML Pr. No. 4703

Private library of *Qēs* Śena Dama Iyyasus, Dabra Berhān, Shoa

1) Ff. 4a-75a: **Gospel of John.**
2) Ff. 75b-101a: **Miracles of Mary** (treatise on the dual virginity of Mary [*Rā'eya ta'ammer*], f. 75b; introductory rite from Mu'allaqā, f. 83a; introductory exhortation, f. 89a; eight miracles, one of which (ff. 97a-98b) being about the monk Arsāneyos from the Monastery of Dāmot, f. 91a).

Varia: (1) two miracles of Jesus, ff. 1b-3b; (2) one miracle of St. George, f. 3b; (3) *asmāt* prayer for help in learning, f. 101a; (4) letter of the descendants of Žān Azzal to his majesty, f. 101b.

Miniature: (1) Madonna and Child, f. 98b; (2) portrait of two persons, f. 98b.

– 18th cent.

EMML Pr. No. 4704

Church of Gur Śellāsē, Moǧā and Wadarrā (slip, Warānā Bāso), Shoa

Ff. 1a-29b: **Baptismal ritual.**

Darkened, insufficiently legible.

– 1813-1847 (reign of Śāhla Śellāsē, Prince of Shoa, f. 7b).

EMML Pr. No. 4705

Private library of *Qēs* Makʷriyā, Dabra Berhān, Shoa

1) Ff. 1a-34a: **Asmāt prayer given to the Disciples [Arde't]**, Enno Littmann, "*'Arde'et*: The Magic Book of the Disciples," *Journal of the American Oriental Society*, vol. XXV (1904), pp. 1-48; Or. 13265, Strelcyn (BL), no. 14-1, p. 15 (Monday, f. 1a; Tuesday, f. 5b; Wednesday, f. 9b; Thursday, f. 15a; Friday, f. 19b; Saturday, f. 25a; Sunday, f. 31b).
2) Ff. 34b-35b, 68a(?): **Fragment of Me`edān**, EMML 1442-1.
3) Ff. 36-42a: **Image [Malke`] of John the Baptist**, Chaîne no. 279.
4) Ff. 42a-67b: **Prayers for the hours,** called *Saqoqāwa lebb*, EMML 3559-1.
5) Ff. 69b-74a: **Sword of Divinity [Sayfa Malakot].**
6) Ff. 74a-75a: **Excerpt from the Arkē hymns.**

Decorative designs, ff. 1a, 5b, 9b, 15a, 19b, 25a, 31b and 67b.

Stained with water and darkened, reading, in many cases, is extremely difficult.

– 19th cent.

EMML Pr. No. 4706

Church of Ṭārmā Barr Giyorgis, Warānā Bāso, Shoa

Ff. 3a-161a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 124b; Song of Songs, f. 137a; Praises of Mary [*Weddāsē Māryām*], f. 144a; Gate of Light [*Anqaṣa Berhān*], f. 155b).

Varia: (1) the beginning of the image [*malke'*] of Jesus, Chaîne no. 123, f. 1a; (2) the beginning of the image [*malke'*] of St. George, Chaîne no. 147, f. 2a; (3) the beginning of the image [*malke'*] of the icon, Chaîne no. 368, f. 162b.

Crude drawing of a woman (?) holding a ball (?) in her hand, f. 161b.

Decorative design, f. 18a.

Note of ownership by (the church of) Ṭārmā Barr Giyorgis, f. 161a.

– 19th/20th cent.

EMML Pr. No. 4707

Church of Gorāt Abbo, Moǧā and Wadarrā, Shoa

Ff. 3a-20b: **Scriptural reading.**
Varia: (1) prayer for forgiveness, *Maḥaranna* Ab, ff. 1b-2b.
Copied in a crude hand, darkened and filmed with insufficient light.
– 19th cent.

EMML Pr. No. 4708

Private library of *Qēs* Makʷriyā, Dabra Berhān, Shoa

1) Ff. 6a-81b: **Gospel of John.**
2) Ff. 82a-98a: **Anaphora of Our Lady Mary by Cyriacus of Behensā.**
3) Ff. 98b-108b: **Prayer of the Covenant [Kidān za-nagh].**
4) Ff. 108b-117a: **Anaphora of Our Lord Jesus Christ.**
5) Ff. 117a-122b: **The Mystagogia [Temeherta ḫebu'at].**

Varia: (1) absolution of the Son [*Feṭḥat za-Wald*], ff. 1b-3a; (2) *asmāt* prayer against *'ayna ṭelā*, f. 3a; (3) *asmāt* prayer against thunderbolt, f. 3b; (4) *asmāt* prayer against pain of the liver [*ḥemāma kabd*], f. 4a; (5) fragment from the Missal, unidentified, f. 4b; (6) excerpt from the Anaphora of the Apostles, *MQ*, pp. 56-57, parag. 6-8, ff. 4b-5a; (7) table from the *Bāḥra ḥassāb*, f. 123a; (8) days in the year on which heaven is opened to receive prayer [*Reḫwa samāy*], f. 123b; (9) prayer against snake, f. 124b.
Decorative design, f. 6a.
Darkened.
– 1895 E.C. (= 1902/3 A.D.), ff. 122b-123a.

EMML Pr. No. 4709

Church of Ṭārmā Barr Giyorgis, Warānā Bāso, Shoa

Ff. 3a-74a: **Scriptural reading.**
Varia: (1) note on the binding of the manuscript, f. 2a; (2) an attempt, in a crude hand, to make a table of content, f. 75b.
Filmed with insufficient light.
– 18th/19th cent.

EMML Pr No. 4710

Private Library of *Qēs* (Ešatē, Dabra Berhān, Shoa

Ff. 4a-164a: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 128a; Song of Songs, f. 141a; Praises of Mary [*Weddāsē Māryām*], f. 148b; Gate of Light [*Anqaṣa Berhān*], f. 159b).
Varia: (1) *asmāt* prayer for help in learning, f. 2a; (2) *asmāt* prayer against charm, f. 2b; (3) table blessing, *Sa'alnāka*, ff. 2b-3a; (4) medical (and magical) prescription against different kinds of illnesses, f. 3b; (5) psalms to be read when in difficulty, incomplete at the beginning, f. 164a; (6) the lucky and unlucky days of the year [*ṣene't wa-ṣenṣent*], f. 164b; (7) chant for the crucifixion, f. 164b.
Filmed with insufficient light.
– 17th cent.

EMML Pr. No. 4711

Private library of *Qēs* (slip, *M* [- *Marigētā*]?) Ḫaylē Makkata, Dabra Berhān, Shoa

1) Ff. 3a-128a: **Ṣoma deggʷā** (for the fast of the Assumption [*Ṣoma felsatā*], ... *ʿEzl*: *Māryāmessa ḫarayat...*, f. 3a; *Derāra ṣom*, *Za-warada*, f. 20a; *Qeddest*, f. 38a; *Mekʷrāb*, f. 47b; *Maẓāgʷeʿ*, f. 58a; *Dabra Zayt*, f. 67b; *Gabr ḫēr*, f. 82a; *Niqodimos*, f. 93b; *Hośāʿnā*, f. 107a; *Anqaṣa hāllētā*, f. 123a).
2) Ff. 128b-133a **Hymns for the hours**, *Teʾemerta salāmena*, commonly ascribed to Abbā Giyorgis (*Matins, ... Naʾammen Aba fannāwē*, f. 128b; *Tierce*, *Salām laki, Māryām, ḥamara beʿlena*, f. 129a; *Sext*, *Salām, laki, atronesa Malakot*, f. 130a; *None*, *Salām laki, manṭolaʿta garzēn*, f. 131a; *Vespers*, *Salām laki*, *ḥamara adḫeno*, f. 123a).
3) Ff. 133a-134a: **Supplementary chants** (*Zemmārē* for 29 *Maggābit*, *Nāhu tagehda leʿelennāhā*, f. 133a; *Mawāseʾt* for Palm Sunday, Ps. 121 (122), f. 134a).

Note of ownership by *Marigētā Qēs* Ḫāyla Māryām, ff. 2b and 128a.

– 1 *Sanē* 1962 (= 8 June, 1970 A.D.), f. 128a.

EMML Pr. No. 4712

Private library of *Qēs* Makʷriyā (Kenfa), Dabra Berhān, Shoa

1) Ff. 3a-55a: **Sword of the Trinity [Sayfa Śellāsē]**, with one miracle of the Trinity for each day. (the story of the Trinity, *Zēnā Nagaromu*, f. 3a; Monday, f. 12b; Tuesday, f. 19b; Wednesday, f. 26a; Thursday, f. 31a; Friday, f. 38b; Saturday, f. 46b; Sunday, f. 51a).
2) Ff. 56a-64b: **Image [Malkeʿ] of the Trinity**, Chaîne no. 20.

Copying arranged by Gabra Yoḥannes, f. 64b, prayer for Gabra Māryām, f. 12a and *passim*.

– 20th cent.

EMML Pr. No. 4713

Church of Ṭārmā Barr Giyorgis, Warānā Bāsa, Shoa

1) Ff. 5a-94b: **Abbreviated deggʷā**.
2) Ff. 95a-124a: **Mazmur**.

Varia: (1) supplementary chant (five lines) for St. George, f. 125a; (2) hymn to St. George, in a crude hand, f. 126a.

Insufficiently legible.

– 19th cent.

EMML Pr. No. 4714

Private library of *Qēs* Lammā, Dabra Berhān, Shoa

1) Ff. 2a-25b: **Scriptural reading**.
2) Ff. 26a-60b: **Hymns from the hours**(?).

Insufficiently legible, filmed with insufficient light.

– 19th cent.

EMML Pr. No. 4715

Private library of *Qēs* Makʷriyā (Kenfa), Dabra Berhān, Shoa

1) Ff. 3a-18a: **Praises of Mary [Weddāsē Māryām].**
2) Ff. 18a-25a: **Gate of Light [Anqaṣa Berhān].**
3) Ff. 25b-27a: **The Angels Praise Mary [Yewēddesewwā]**, Chaîne no. 388.
4) Ff. 27b-35b: **Image [Malkeʿ] of Mary**, Chaîne no. 172/220.
5) Ff. 36a-43b: **Image [Malkeʿ] of Jesus**, Chaîne No. 123.
6) Ff. 46a-52a: **The Mystagogia [Temeherta ḫebuʾat].**
7) Ff. 52a-60b: **Prayer against evil tongue [Lessāna Sabʾ]**, Chaîne no. 314.

Varia: (1) record of revenue from land, f. 2a.
Note of ownership by *Qēs* Makʷriyā Kenfa, ff. 1a and 60b.
– 20th cent.

EMML Pr. No. 4716

Private library of *Qēs* Ešētē, (Zēnā) Dabra Berhān, Shoa

1) Ff. 5a-36a: **Anaphora of Our Lady Mary by Cyriacus of Behensā.**
2) Ff. 31a-49a: **Prayer of the Covenant [Kidan za-nagh].**
3) Ff. 49a-58a: **The Mystagogia [Temeherta ḫebuʾat].**
4) Ff. 58b-63a: **The prayer Baʾenta qeddesāt salāmāwit.**
5) Ff. 59b-76a: **Anaphora of Our Lord Jesus Christ.**
6) Ff. 76b-82a: **The Prayer, Egziʾabḥēr za-berhānāt.**

Note of ownership by *Qēs* Ešatē Zēnā, f. 4b.
– 19th/20th cent.

EMML Pr. No. 4717

Private library of *Qēs* Makʷriyā (Kenfa), Dabra Berhān, Shoa

Ff. 3a-169b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 130b, Song of Songs, f. 144b; Praises of Mary [*Weddāsē Māryām*], f. 153a; Gate of Light [*Anqaṣa Berhān*], f. 164).

Varia: (1) *asmāt* prayer for the revelation of the future, f. 2a; (2) I Jn. 1, 1-7, f. 2b.
F. 170a erased.
Filmed with insufficient light.
– 18th cent.

EMML Pr. No. 4718

Church of Ṭārmā Barr Giyorgis, Warānā Bāso, Shoa

Ff. 3a-52b: **Mazmur.**

Varia: (1) four lines from f. 3a.
Decorative design, f. 3a.
– 20th cent.

EMML Pr. No. 4719

Private library of *Qēs* Ṭebaba (Walda Ḥannā), Dabra Berhān, Shoa

Ff. 3a-82b: **Amharic directory on how to chant the deggʷā**, according to the School of Bēta Leḥēm (f. 82b), EMML 2936.
Note of ownership by *Qēs* Ṭebaba Walda Ḥannā, f 1a.
Copied by Dammaqa Walda Giyorgis, f. 82b.
Filmed with insufficient light.
– 20th cent.

EMML Pr. No. 4720

Private library of *Qēs* Lammā, (Mattāfiriyā) Dabra Berhān, Shoa

Ff. 5a-161b: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 121a; Song of Songs, f. 133b; Praises of Mary [*Weddāsē Māryām*], f. 143a; Gate of Light [*Anqaṣa Berhān*], f. 156b).
Varia: (1) Explanation of Jesus [*Fekkārē Iyyasus*], in Amharic, ff. 1a-4a and 169b-166b.
Note of ownership by *Qēs* Lammā Mattāfariyā, f. 1a.
– 20th cent.

EMML Pr. No. 4721

Private library of *Qēs* Makʷriyā (Kenfa), Dabra Berhān, Shoa

1) Ff. 3a-36b: **Beauty of the creation [Śena feṭrat]**, in Amharic (introduction, f. 3a; creation on Sunday, f. 4b, Monday, f. 12a, Tuesday, f. 13b, Wednesday, f. 19b, Thursday, f. 24a, Friday, f. 25b).
2) F. 37ab: **Ordinance laid down by the Apostles**, in Amharic.
(*Ḥawāreyāt sabātt nagar sartawāll. Ǯ menennā men bilu, Ǯtun aʿemāda meṣṭir, Ǯttun aṣwāmāt, ...*).
3) Ff. 37b-41a: **The story of Jesus (Incarnation)**, in Amharic.
4) F. 41a: **What seems to be the days in the year on which heaven is opened to receive prayers**, *ʿElat ḥegus(?) za-yetgabbar.*
5) Ff. 41b-56a: **The story of Mary [Nagara Māryām]**, in Amharic.
6) Ff. 56a-74a: **Vision of Mary [Rāʾeya Māryām]**, in Amharic.
7) Ff. 74a-87b: **Anaphora of Our Lady Mary by Cyriacus of Behensā.**
8) Ff. 88a-89b: **Against smoking**, by Abbā (!) Ḥāwi, in Amharic.
Decorative designs, ff. 3a, 41b and 56a.
Note of ownership by *Qēs* Makʷriyā Kenfa, f. 1a.
Copied by Walda Ṣādeq, f. 37a.
– 19th cent.

EMML Pr. No. 4722

Church of Gorāt Abbo, Moǧā and Wadarrā. Shoa

Ff. 2a-21a: **Baptismal ritual [Maṣeḥafa Krestennā]**.
Varia: (1) fragment of what seems to be from a monastic literature (... *yārmem lessāno kama iyyenger ekkita wa-kanāfrihuni kama iyyenbebā ḥassat* ... f. 1a), poorly legible, f. 1ab.
– 19th cent.

EMML Pr. No. 4723

Private library of *Qēs* Lammā (Mattāfariyā), Dabra Berhān, Shoa.

Ff. 2a-63b: **Amharic Commentary on the Ordinary of the Mass.**
Note of ownership by *Qēs* Lammā Mattāfariyā, f. 1a.
– 20th cent.

EMML Pr. No. 4724

Private library of *Qēs* Makʷriyā (Kenfa), Dabra Berhān, Shoa.

1) Ff. 1a-12b: **The Journey to Heaven [Mangada samāy]**, in Amharic, see 4730-2]; (journey of the soul of the sinner, f. 1a; journey of the soul of the righteous, f. 11b).
2) Ff. 15a-24a: **Book of Penance [Anqaṣa nesseḥa].**
3) Ff. 25a-32b: **Book of Confession [Maṣeḥafa nuzāzē].**
4) Ff. 33a-52a: **Image of the Savior of the World [Malkeʿa Madḫānē ʿAlam]**, Chaîne no. 164.

Note of ownership by *Qēs* Makʷriyā Kenfa, f. 1a.
Ff. 33a-52a copied by Walda Ḥannā, f. 52a.
– 20th (ff. 1a-12b: 19th) cent.

EMML Pr. No. 4725

Church of Ṭārmā Barr Giyorgis, Warānā Bāso, Shoa

Ff. 3a-33a: **Baptismal ritual [Maṣeḥafa Krestennā].**
Note of ownership by (the church of) Ṭārmā Barr Giyorgis, ff. 1a and 33a.
Copied by Habta Gabre'ēl as arranged by Takla Giyorgis, f. 33a.
– 20th cent.

EMML Pr. No. 4726

Private library of *Qēs* Lammā (Mattāfariyā), Dabra Berhāna, Shoa

1) Ff. 1a-11b: **Amharic commentary on the Nicene Creed.**
2) Ff. 11b-13b: **Amharic treatise on the Unity and Trinity of God.**
3) Ff. 13b-15a: **Amharic commentary on the Our Father.**
4) Ff. 15ab: **Against smoking,** in Amharic, cf. 4721, f. 88a.
5) F. 16a-19b: **Explanation of Jesus [Fekkārē Iyyasus]**, in Amharic.
6) Ff. 20a-22b, 54ab and 23a-24a: **The story of Jesus during Passion Week**, in Amharic, EMML 4702, f. 83a.
7) Ff. 24a-53b and 55a-58a: **The sufferings of Our Lord [Ḥemāmāta masqal]**, in Amharic, EMML 4702, f. 91a.

Note of ownership by *Qēs* Lammā Mattāfariyā, f. 1a.
Prayer for Śāhla Dengel, f. 15b and *passim*.
– 20th cent.

EMML Pr. No. 4727

Church of Gur Śellāsē, Moǧā and Wadarrā (slip, Warānā Bāso), Shoa

Ff. 3a-130a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 103b; Song of Songs, f. 112b; Praises of Mary [*Weddāsē Māryām*], f. 118a; Gate of Light [*Anqaṣa Berhān*], f. 126a; The Angel Praise Mary [*Yewēddesewwā*], f. 129b).
Decorative designs, ff. 3a, 8a, and 13b.
Darkened.
- 19th cent.

EMML Pr. No. 4728

Private library of *Qēs* Dama Iyyasus, Dabra Berhān, Shoa

1) Ff. 3a-14a: **Image [Malkeʿ] of St. George**, Chaîne no. 208, interwoven with *asmāt* prayers introduced with *enza etmaḫāẓẓan ba-ḫebuʿ semu* ...
   (*Ba-sema Ab* ... *Ṣalotu la-Dāwit gizē makarāhu wa-yebl, Egzi'o iteṣṣamamanni* ...), f. 3a.
   (*Enza etmaḫāẓẓan ba-ḫebuʿ semu la-Amlākeka min rabbin salāmun qalāmun* ... *Salām la-ṣensateka* ...), f. 4a.
2) Ff. 14b-29b: **Image [Malkeʿ] of the Trinity**, Chaîne no. 20.
3) Ff. 29b-32b: **Sword of the Divinity [Sayfa Malakot]**, incomplete at the end.
4) Ff. 33a-99b: **Sword of the Trinity [Sayfa Śellāsē]**, with a miracle of the Trinity for each day (Monday, f. 33a; Tuesday, f. 44b; Wednesday, f. 54b; Thursday, f. 62b; Friday, f. 73a; Saturday, f. 81a; Sunday, f. 92a).

Varia: (1) Laymen's prayer, here called *ṣalota burākē*, in Amharic, ff. 1a-2a.
- 18th (ff. 1a-32b: 20th) cent.

EMML Pr. No. 4729

Private library of *Qēs* Lammā (Mattāfariyā), Dabra Berhān, Shoa

1) Ff. 11a-79b: **Sword of the Trinity [Sayfa Śellāsē]**, with a miracle of the Trinity for each day (introductory prayer for all days, *zawatr*, f. 11a; Monday, f. 19b; Tuesday, f. 29a; Wednesday, f. 39a; Thursday, f. 46a; Friday, f. 55a; Saturday, f. 65b; Sunday, f. 72a).
2) Ff. 83-94b **Image [Malkeʿ] of Mary the Pact of Mercy**, Chaîne no. 362.

Varia: (1) what seems to have been prayer against charm, erased, f. 4b; (2) table blessing, *Sa'alnāka*, ff. 5a-9b; (3) chant to Jesus Christ, *O-ze za-sabaku nabiyāt wa-Ḥawāreyāt*, ff. 9b-10a; (4) what the priest says when washing his hand, in Amharic, ff. 80b-81b.

Ff. 83a-94b copied by Walda Takla Hāymānot.
- 19th cent.

EMML Pr. No. 4730

Private library of *Qēs* Śena Ṭebab (Dama Iyyasus), Dabra Berhān, Shoa

1) Ff. 2a-28a: **Vision of Mary [Rā'eya Māryām]**, in Amharic.
2) Ff. 30a-44a: **The Journey to Heaven [Mangada samāy]**, in Amharic (the journey of the righteous soul, f. 30a; the journey of the sinful soul, f. 35b).

Varia: (1) a few lines from f. 2a, in a crude hand, f. 1b; (2) calendar of the Apostles and Evangelists, ff. 44b-45a; (3) the beginning of a prayer against the pain of childbirth, f. 47a; (4) prayer to Mary, in Amharic, in a crude hand, f. 46a; (5) isolated sentences, pen trials, f. 46b; (6) *asmāt* (?) prayer against fever, *fērā*, insufficiently legible, f. 47a.
- 19th cent.

EMML Pr No. 4731

Private library of *Qēs* Ešatē, Dabra Berhān, Shoa

1) Ff. 2a-6b: **The Eucharistic hymn, Māḫebara me'emanān.**
2) Ff. 6b-9a: **Excerpts from the Canticles of the Flower [Māḫelēta Ṣegē]**, *O-salāma saṭṭāwit* (no. 15).
3) Ff. 9a-13b: **The prayer Egzi'abḥēr za-berhānāt**, with additional prayer for the sick (ff. 11b-13b).
4) Ff. 13b-15a: **Chants about the Resurrection of Our Lord** (*Kama yefaṣṣem za-taṣeḥfa ba-Orit* ...).
5) F. 15ab: **On chanting, Kama tetqanay qenē.**
6) Ff. 16a-45b: **Chants from the me'rāf** (*Keśtata aryām ba-k^{w}ellu mawā'ēl* ...).
7) Ff. 46a-48b: **Absolution of the Son [Feṭḥat za-Wald].**
8) Ff. 48b-49a: **John 1, 1-9** (f. 48b) and **19, 25-26** (f. 49a).

Varia: (1) divinations ff. 44b-45a, 47b, 48b, and 49b (margins) and 50a; (2) names of the ecclesiastical seasons, f. 49a; (3) chant about the Trinity, f. 49b; (4) blessing, includes a prayer from the Anaphora of the Apostles, *MQ*, p. 77, parag. 158, f. 50b; (5) calendar for the saints, f. 51a; (6) prayer to heal a wound, f. 51b; (7) *asmāt* prayer and medicine, probably for help in learning, insufficiently legible, f. 52a.

Decorative design, f. 2a.
- 18th/19th cent.

EMML Pr. No. 4732

Private library of *Dabtarā* Keflē, Dabra Berhān, Shoa

1) Ff. 3a - 89b: **Gospel of John** (index of pericopes, f. 3a; on John the Evangelist, Cowley (Review, 1984), no. 1.5.4, f. 3b; text, f. 5a).
2) Ff. 89b-95a: **The Sufferings of Our Lord [Ṣawātewa ḥemāmāt]**, concluded with a litanical prayer to God.

   (*Ba-sema Ab ... Ṣawātewa ḥemāmāt(ihu) la-Egzi'ena I" K" madḫena 'ālam. Za-zabaṭewwo gaṣṣo ba-ṭablelota* ...), f. 89b.

   (*O-Śellus Qeddus Ab ... malākē śegā wa-nafs, za-itefaqqed māḫetota westa māḫedareka* ...), f. 91a.

Varia: (1) what seems to be a comparison of the Gospels, *za-ḫeb(ra?)t magganāññā* ..., insufficiently legible, f. 1a; (2) drawing of a panel opened like a book with crosses and the words of John 1, 1, f. 1b; (3) laymen's prayer, f. 96a; (4) *asmāt* prayer for help in learning, ff. 96b- 97a; (5) chronology of isolated kings of Israel, f. 97ab.
- 18th/19th cent.

EMML Pr. No. 4733

Private library of *Qēs* Ešatē Zēnā, Dabra Berhān, Shoa

1) Ff. 5a-31a: **Rampant of the Cross [Ḥaẓura masqal]**, one of the many versions of prayers against evil spirits having the same title, cf. S. Grébaut, "Litanies de la Croix," *Aethiopica*, vol. 3 (1935), pp. 187-

190; and *id.*, Petit Ḥaṣoura Masqal," *Aethiops*, vol. 6 (1938), pp. 12-13. See also D. Lifchitz, *Textes éthiopiens magico-religieux*, Paris 1940, pp. 87ff.

2) Ff. 31b-35b: **Sword of the Divinity [Sayfa Malakot].**
3) Ff. 35b-36b: **John 1, 1-9.**
4) Ff. 36b-48b: **Image [Malkeʿ] of St. George**, Chaîne no. 147.
5) Ff. 48b-55b: **Image [Malkeʿ] of St. George**, Chaîne no. 136, concluded with *asmāt* prayer (f. 54a).
6) Ff. 57a-87a: **A collection of prayers against charm [Mafteḥe śerāy]**, divided into Monday, Tuesday and Wednesday.
   Monday, f. 57a.
   (*Ba-sema Ab ... Ṣalot baʾenta mafteḥē śerāy, ba-sema lāh [= bismillāhi] yetmaḥaw, wa-ba-sema yegʷā ...*)
   Tuesday, f. 71a.
   (*... Fetāh ba-za-dagama ba-Mātēwos wa-ba-Māreqos, ...*)
   Wednesday, f. 80b.
   (*... Newēṭṭen ba-radeʾēta Eg" leʿul wa-kebur maṣeḥafa mafteḥē śerāy, feṭḥata śerāya ʿĀrabi wa-śerāya Gebṣāwi, śerāya Krestiyānāwi ...*)

Varia: (1) list of names, ff. 95b-96b.
Crude drawings of angels, f. 95b and 96b.
– 1929-1950 (metropolitanate of Qērelos, f. 61a and *passim*).

EMML Pr. No. 4734

Private library of *Qēs* (Lammā) Mattāfariyā, Dabra Berhān, Shoa

1) Ff. 2a-38b: **The Story of Mary**, in Amharic, EMML 4702, f. 45a.
2) Ff. 38b-41a: **Admonition against smoking**, in a crude hand, incomplete at the end.

– 20th cent.

EMML Pr. No. 4735

Private library of *Qēs* Lammā Mattāfariyā, Dabra Berhān, Shoa

Ff. 1a-17a: **Vision of Mary [Rāʾeya Māryām]**, in Amharic.
Darkened.
– 19th cent.

EMML Pr. No. 4736

Private library of *Mammerē* Wāsē, Addis Ababa

1) Ff. 2a-197a: **Psalter [Dāwit]** (Psalms, with the first 46 psalms having the counterparts of the Psalms of the Virgin [*Mazmura Dengel*], f. 2a; 15 biblical canticles, f. 153a; Song of Songs, f. 169a; Praises of Mary [*Weddāsē Māryām*], f. 179a; Gate of Light [*Anqaṣa Berhān*], f. 190a).
2) Ff. 197a-206a: **Anaphora of Our Lady Mary by Cyriacus of Behensā.**
3) Ff. 206a-217b: **The prayer Gērā Mawiʾ**, EMML 2400-1; 3947-2.
4) F. 218ab: **Litanical prayer for protection.**
   (*Ba-sema Ab ... aḫattem feṣmeya. Ba-sema Ab ... asammek reʾeseya. Ba-sema Ab ... ekadden abāleya ...*)
5) Ff. 218b-219a: **Litanical prayer to Jesus Christ.**

(*Ba-sema Ab ... Na'ā ḫābēya Eg", Egzi'eya Walda Eg" ḥeyāw wa-Walda Māryām śeggew. Taśāhalanni ...*), f. 218b.
(*Ba'enta maśwā'tu la-Abēl, ba'enta Kidānu la-Noh ...*), f. 219.

6) Ff. 219b-222a: **Praises of the Beloved, for Mary [Sebḥata fequr za-Māryām]**.
(*Sebḥata fequr za-Māryām. Em-Mazmura Dāwit ba-ʒ hāllē ... Beẓe'ṭ anti wa-negeśta ṣedq / za-temēnneni, Māryām, manbara sellāq / ...*), cf. Chaîne, no. 292.

7) Ff. 222b: **Our Father**, insufficiently legible.

Copied very beautifully.

- Early 17th cent. (but prayer for Metropolitan Yosāb, ca. 1547, and Patriarch Gabriel [VII], 1525-1568, f. 197b. Patriarch Gabriel VIII, who died in 1610 could fit here, but there was no Ethiopian metropolitan at that time with the name of Yosāb).

EMML Pr. No. 4737

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 2a-150b: **Synaxary, part II** (*Maggābit*, f. 2a; *Miyāzyā*, f. 24a; (?) *Genbot*, f. 41b; *Sanē*, f. 64a; *Ḥamlē*, f. 84b; *Naḥasē*, f. 116a; *Pāg*^{w}*mēn*, f. 145a).

Note of ownership by (the church of) Boru Śellāsē, f. 1a.

Copied for Zawalda Māryām and donated by him to the church (*tābot*) of Abrehām, f. 150b.

- 18th cent.

EMML Pr. No. 4738

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

Ff. 5a-132b: **Miracles of Jesus [Maṣeḥafa El'atqarfā]**.

Varia: (1) four lines from the miracle copied again, f. 4a; (2) church articles donated to the church by *Ato* Šanquṭē at different times, f. 12a; (3) church articles donated by Mak^{w}annen Barsomā and *Wayzaro* Almāza Warq, and *Ato* Šanquṭē, f. 134a.

Note of donation of the manuscript by *Ato* Šanquṭē, dated 12 *Maggābit* 1918 E.C. (= 21 March 1926 A.D.), f. 133b.

- 20th cent.

EMML Pr. No. 4739

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

Ff. 3a-150b: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius on death, f. 3a; the book that came from Jerusalem, f. 8b; *asmāt* which God gave to Peter, f. 18a; admonition to be read on all the dead, f. 22a; homily by James of Sarug about priests and deacons that died, f. 75b; homily by Abbā Salāma on preparing oneself for death, f. 107a; blessing by Abuna Sāmu'ēl, f. 109a; what to do when someone dies f. 126a; the story of the rich man who did not fear God, f. 127a; prayer, petition and supplication [*Ṣalot wa-se'lat wa-astabq*^{w}*e'ot*], f. 130a; prayer for the journey to heaven [*Ṣalo[ta] mangada samāy*], f. 136b; blessing by Abuna Sāmu'ēl, again, incomplete at the end, f. 150b.)

Varia: (1) scriptural reading, ff. 131a-132a; (2) note that burial inside the church and inside the church's courtyard is forbidden, f. 131b; (3) names of persons with assignments, f. 132a.

Decorative designs, f. 3a, 41a, 66b, 86b, 117b, 122a and 130a.

Date, excluding the year, on which copying started, f. 1a.

Note of ownership by (the church of) Muš Zēnā Māreqos, ff. 1a and 2b.

Copied by Esagged La'ab for Tēwoderos, probably prince of Shoa (1775-1809), f. 131a.
- 1779-1800 (reign of Tēwoderos of Shoa and Emperor Takla Giyorgis (1779-1800), f. 131a (Ff. 133a-150b copied during the reign of Takla Hāymānot (1769-1777), f. 150a).

EMML Pr. No. 4740

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

1) Ff. 2a-4b: **End of the Acts [gadl] of Abuna Zēnā Māreqos**, EMML 3987-1.
2) Ff. 4b-158b: **The three groups of miracles of Abuna Zēnā Māreqos**, without division and numbered irregularly, EMML 3987-3.
   1. Introduction, to the first group of miracles, f. 4b.
      (*Ba-sema Ab ... Neṣeḥef enka zēnā ta' ammerihu la-Abuna kebur Zēnā Māreqos, samā'ta Egzi' ena ... I" K" ba-ke'wata damu za-tagādala mesla 'ālāweyān ...*)
   2. The coming of Patriarch John to Ethiopia to attend the funeral of Abuna Zēnā Māreqos, f. 4b.
   3. How the disciples of Abuna Zēnā Māreqos asked king Endereyās to give them wheat to prepare meal for the visiting Patriarch, f. 8a.
   4. How the saint appeared to a sick man to tell him how he can be healed, f. 11b.
   5. How a lame man was healed, f. 13a.
   6. The woman who became pregnant by Satan, f. 15a.
   7. The appearance of light when the disciples of the saint were gathered together by night to commemorate their spiritual father, f. 16b.
   8. The blind man whose sight was restored, f. 18a.
   9. The two blind women whose sight was restored, f. 21a.
   10. The conversion of the Muslims to Christianity, f. 22a.
   11. How the king exempted the new converts (of the preceding miracle) from the paying revenue, f. 27a.
   12. The Muslim woman whose sight was restored, f. 29b.
   13. How the Muslim woman (of the preceding miracle) was baptized, f. 31a.
   14. The blind woman whose sight was restored, f. 33b.
   15. The blind man whose sight was restored, f. 34a.
   16. How the saint raised from the dead the man who died in a quarrel, f. 34b.
   17. The woman who had pain of childbirth while preparing meal for the commemoration of Maṭṭā' and Zēnā Māreqos, f. 36b.
   18. How 400 lions guarded the tomb of Abuna Zēnā Māreqos, f. 37a.
       (... *Wa-em-deḥra motu ba-ʒ awrāḥ la-Abuna ... ḥoru ʒ manakosāt qeddusān Abbā Batra Māryām wa-Abbā 'Āmda Śellāsē* ...)
   19. The Saint's visit to Egypt and Jerusalem, f. 37b.
   20. How the man imprisoned in 'Eseyā (Asia) was released, f. 38a.
       (... *Wa-hallo ʒ be' esi za-ta' asra ba-eda ekkuy masfen westa hagara 'Eseyā wa-tamāḥzana ba-ṣalotu* ...)
   21. The assault of the Gāllā on the Monastery of Dabra Beśrāt while the disciples of the saint were gathered together to commemorate their teacher, f. 38a.
   22. The man whose three daughters were attacked by different beasts, f. 38b.
   23. Emenna Māryām, the ten-year-old girl who was possessed by an evil spirit, f. 39b.
   24. How the disciples of Abuna Zēnā Māreqos visited Syria to attend the celebration of the feast day of Simeon Stylites, f. 40a.
   25. How Abuna Takla Hāymānot and Abuna Zēnā Māreqos appeared to the people who came to visit the tomb of Abuna Zēnā Māreqos, f. 40b.
   26. How the sick son of Dāwit from Gešē was healed, f. 41a.

27. How the saint intervened on behalf of the people of Morat when the king of Šāwā demanded his due, f. 41a.
28. Concluding greeting [*salām*] (to Abuna Zēnā Māreqos) and original colophon, f. 42a.
29. Introduction to the second group of miracles, f. 43b.
    (*Ba-sema Eg" Amlākiya, mesla Abuhu ḥeyāw, wa-Manfas Qeddus ba-Śellāsēhu aḥatti ʿerinā ...*)
30. The early days of the saint, f. 45a.
    (*Wa-ama tawalda Abuna ḫeruy Zēnā Māreqos wa-qeddus kama Yoḥannes westa karśa emmu za-ḫarayo Eg" baʾ enta seʿlatomu ...*)
31. How the saint was tempted by an adultress called Gidar(r)āčč, f. 47b.
32. How the saint was tempted again by the adulteress (see preceding miracle), f. 49b.
33. How Zēnā Māreqos licked the blood dropping from the foot of a deacon who had taken Holy Communion, f. 51a.
34. How Abuna Zēnā Māreqos fought against a magician, called Masçā, f. 53a.
35. The saint is attacked by hyenas, f. 55b.
36. How the saint bound a beast in a cave, f. 57a.
37. How Abbā Takla Giyorgis of Walaq(ā) fought Qebreyāl, the evil spirit, f. 58b.
38. The usefulness of the beast *ṣeh(e)w* in guarding the monastery and in healing different ailments by its (bad) smell, f. 60b.
39. How the saint sent Abbā Endereyās to admonish Emperor ʿAmda Ṣeyon (1314-1344), f. 61a.
40. How the saint went to the palace to admonish King Newāya Krestos/Sayfa Areʿed (1344-1372), f. 65a.
41. The end of the woman who insisted on fetching water on a Sabbath, f. 74a.
42. How the saint raised a dead child, f. 74b.
43. Introduction to the third group of miracles, f. 77b.
    (*Ba-sema Ab ... Neṣeḥef lakemu o-sabʾ a Morat wa-adyāma kʷellu Šāwā em-taʾ ammera abukemu ...*)
44. How Abbā Tomās, Abbot of Dabra Beśrāt, and his followers sided with the Ēwosṭātēwosites on the Sabbath controversy, f. 78a.
45. How Emperor Zarʾa Yāʿeqob (1434-1468) and the metropolitan translated the relics of Abuna Zēnā Māreqos, f. 81b.
46. Continuation of the preceding miracle, f. 83b.
47. The conflict between Zarʾa Yāʿeqob and Badlāy, king of Adal, f. 85a.
48. How Emperor Zarʾa Yāʿeqob prayed at the age of sixty years that the saint may intercede on his behalf to have an heir from his sixteen-year-old wife (from Tegrāy), f. 86a.
49. The Muslim woman from Argobbā who came to the tomb of the saint to pray to have a child (EMML 3987, f. 81a), f. 88b.
50. How a child that was born by the intercession of the saint was taken away by a lion, f. 92a.
51. How the serpent which attacked two of the twelve monks, who were going to the Holy Land, was killed, f. 93b.
52. Continuation of the preceding miracle, how the saint saved the monks and salt merchants from a lion (EMML 3987, f. 107a), f. 95a.
53. Continuation of the preceding story (EMML 3987, f. 109b), f. 100a.
54. Continuation of the preceding story (EMML 3987, f. 110a), f. 101b.
55. Continuation of the preceding story (EMML 3987, f. 111a), f. 103a
56. Continuation of the preceding story (EMML 3987, f. 112a), f. 105b.
57. Continuation of the preceding story (EMML 3987, f. 113a), f. 106b.
58. Continuation of the preceding story (EMML 3987, f. 114a), f. 108b.
59. Continuation of the preceding story (EMML 3987, f. 114b), f. 109b.
60. Continuation of the preceding story (EMML 3987, f. 115b), f. 111b.

61. How the saint saved the sheep of Yesḥaq from the mouth of a leopard [*namr*], f. 114b.
(... *Wa-nabara ʾl be' esi westa hagara Masqal za-Qarsā, mafqarē Abuna Zēnā Māreqos, za-bo bezuḫān abāgeʿ*...)
62. How the house of ʿĀmata Māryām from Badabağ was saved from fire which burned down one hundred ninety houses (EMML 3987, f. 134b), f. 115b.
63. How a child of a woman who trusted in the saint was rescued from a crocodile, f. 116b.
64. How ʿĀmata Krestos from Manzeh received blessing by receiving the monks on their way to and from the Holy Land (EMML 3987, f. 133a), f. 118a.
65. The Muslim who was attacked by a beast which looked like a dragon (EMML 3987, f. 88a), f. 119a.
66. How the monks who travelled to the Holy Land met several difficulties in Jerusalem (EMML 3987, f. 117a), f. 123a.
67. Continuation of the preceding story, f. 133a.
(... *Wa-em-ze yebēlo, semāʿ za-kama yebē ʿādi ze-we' etu Qērelos re' esa liqāna pāppāsāt ba-dersānu ba' enta tawāhedota qāl* ...)
68. Continuation of the preceding story, f. 138b.
(... *Wa-kāʿba semāʿ kama warada qāla malakotu la-Egzi' ena I" K" em-samāyāt ḫaba* ...)
69. Continuation of the preceding story, f. 141a.
(... *Wa-kāʿba eḫizo em-Maṣeḥafa Kidān za-yebē, za-labso la-Addām mawito ḫaywa* ...)
70. Continuation of the preceding story, f. 144b.
(... *Wa-yebē śelsa ʾl za-em-qeddest Śellāsē tasab' a ba-westa karśeki* ...)
71. Continuation of the preceding story, f. 147b.
(... *Wa-semāʿ kama kona za-we' etu śegā Amlāk ba-tawāhedo em-qāla Yoḫannes Afa Warq* ...)
72. The history of the Monastery of Abuna Zēnā Māreqos during the invasion of Grāññ, composed by Abbot Qāla ʿĀwādi (EMML 3987, f. 136), f. 149b.
73. How the saint saved Gidar(r)āčč from Satan (EMML 3987, f. 85a), f. 152b.
74. How Abuna Takla Hāymānot and Abuna Zēnā Māreqos met in Wagdā, f. 153b.
75. The story of the ruler of Tagulat, f. 154b.
76. Colophon, f. 158a.

3) Ff. 159a-152b: **Image [Malkeʿ] of Abuna Zēnā Māreqos**, EMML 3548-5; 3901-2.
4) Ff. 162b-163a: **Greeting [Salām] to Abuna Zēnā Māreqos**, *Salām laka, Zēnā Māreqos ḫawāz.* (*Salām laka, Zēnā Māreqos ḫawāz,/Śannāya a' mero wa-geʿz/wa-ṣegē neṣḥeka em-seḫin meʿuz/...*)
5) F. 163a: **Calendar of Abuna Zēnā Māreqos.**

Varia: (1) greeting to Church, *Salām, Salām, Bēta Krestiyān qeddest*, Chaîne no. 93(?), f. 1b.
Decorative design, f. 4b.
Note of ownership by (the church of) Muš Zēnā Māreqos, f. 163b.
Copied by Walda Giyorgis as arranged by *Mamher* (Abbot?) Gabra Śellāsē, f. 158b.
– 1884 A.D. (20th year of the reign of Śāhla Māryām/Menelik, f. 158a.

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Ff. 7a-97a: **Acts [Gadl] of Abuna Zēnā Māreqos**, EMML 3987-1.
(*Ba-sema Eg" Ab, za-iqadama em-Waldu ba-śerʿata abennā ... neṣeḥef enka zēnā gadlu wa-terufātihu la-Abuna Zēnā Māreqos, walda Eg" ba-ṣaggā* ...)

Varia: (1) record of land grant to the church, by a woman called Yāsṭayyequ, sealed with an unidentified stamp, f. 6a; (2) list of the abbots of Dabra Beśrāt who succeeded Abuna Zēnā Māreqos (Anoriwos – > Gabra Krestos – > Yoḫannes – > Esṭifānos – > Fiqeṭor – > Filātāwos

– > Fre Menāṭos – > Deyonāseyos – > Ṗēṭros – > Ṗāwlos – > Tomās – > Takla Masqal – > Baḫāyla Māryām – > Zaḫawāreyāt – > Qāla ʻĀwādi – > Zēnā Gabreʾēl – > Takla Hāymānot – > Krestosāwi – > Aʾedāwa Krestos – > Walda Tenśāʻē – > Ḥawāreyā Krestos – > Aṣma Giyorgis – > Banādeleyos – > Iyyoʾab – > Neftālēm – > Kidāna Qāl – > Kebra Śellāsē – > Walda Yoḫannes – > Śena Giyorgis – > Gabra Śellāsē – > Berhāna Tenśāʻē – > Walda Mikāʾēl – > Ḫāyla Mikāʾēl – > Walda Giyorgis – > Akāla Wald – > Gabra Giyorgis – > Ḫāyla Māryām – > Takla Mikāʾēl – > f. 6b; (3) inventory of church articles, f. 97b; (4) church articles and other possessions donated by Abbā Wassen/Gabra Masqal, f. 97b; (5) a short list of the successors of Abuna Zēnā Māreqos, in a crude hand and which does not follow the list given in varia (2) above, f. 97b; (6) what seems to be land transaction, not clear, f. 98a; (7) inventory of church articles, f. 98a; (8) land transaction, f. 98a; (9) land transaction, f. 98a; (10) land transaction, f. 98b; (11) land transaction, f. 98b.

Crude drawing of Abuna Zēnā Māreqos, (1) holding a hand cross in his hand and guarded by an angel brandishing his sword, f. 1b, (2) standing near a church, f. 3b; (3) holding a shield and standing near a church, also protected by an angel brandishing his sword, f. 5a.

Decorative design, f. 7a.

– 1865-1913 (reign of Śāhla Māryām/Menelik, f. 97a).

EMML Pr. No. 4742

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

Ff. 4a-106b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 4a; ordinary of the Mass, f. 17b; Anaphoras of the Apostles, f. 36b, Our Lord Jesus Christ, f. 45b, Our Lady Mary by Cyriacus of Behensā, f. 48a, Dioscorus, f. 54b, John Chrysostom, f. 56b, James of Sarug, f. 60b, John Son of Thunder, f. 65a, Athanasius, f. 71a, the 3l8 Orthodox Fathers, f. 78a, Epiphanius, f. 83b, Gregory (I), *Naʾakkʷeto*, f. 87a, Basil, f. 101a).

Varia: (1) on fasting, in Amharic, f. 2a; (2) which melody (*Geʿez, Ezl, Arārāy*) to use at different occasion, in Amharic, f. 2ab; (3) fragment of a *bāḥra ḥassāb* manuscript, f. 3ab.

Darkened, poorly legible.

– 1682-1706 (reign of Iyyāsu, f. 8a).

EMML Pr. No. 4743

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

Ff. 2a-182a: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 145b; Song of Songs, f. 158b; Praises of Mary [*Weddāsē Māryām*], f. 166a; Gate of Light [*Anqaṣa Berhān*], f. 177a).

Varia: (1) (*asmāt*) prayer against hail, f. 1b; (2) hymn to the Blessed Virgin, incomplete at the end and insufficiently legible, *Ba-sema Egʷ Ab, la-Māryām za-anṣeḥa* ..., f. 182ab.

– 18th cent.

EMML Pr. No. 4744

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

Ff. 3a-147b: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 114a; Song of Songs, f. 195b; Praises of Mary [*Weddāsē Māryām*], f. 133a; Gate of Light [*Anqaṣa Berhān*], f. 143a).

Varia: (1) (*asmāt*) prayer against hemorrhage, f. 147b; (2) what seems to be prayer for help in learning, written on a cross, poorly legible, f. 148b.

Crude drawings: (1) a man killing a monkey (?) with a sword, f. 1a; (2) persons, f. 1b; (3) Madonna and Child, f. 2a; (4) David playing the harp, f. 2b; (5) an angel (?), f. 148a.
– 19th cent.

EMML Pr. No. 4745

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

Ff. 3a-152a: **Psalter [Dāwit]** (Psalms, f. 3a; 15 biblical canticles, f. 117b; Song of Songs, f. 129b; Praises of Mary [*Weddāsē Māryām*], f. 139a; Gate of Light [*Anqaṣa Berhān*], f. 147b).
Decorative designs, f. 3a, 9b, 111b, 117b and 139a.
Note of ownership by (the church of) Muš Zēnā Māreqos, f. 154b.
Donated by Walda Masqal (in a crude hand), f. 152a.
– 20th cent.

EMML Pr. No. 4746

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

Ff. 4a-179a: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 137a; Song of Songs, f. 151b; Praises of Mary [*Weddāsē Māryām*], f. 160a; Gate of Light [*Anqaṣa Berhān*], f. 173a).
Varia: (1) Psalms and biblical canticles to be read with the table blessing, *Sa'alnāka*, f. 3a.
Decorative designs, ff. 4a, 119b and 137a.
Note of ownership by (the church of) Muš Zēnā Māreqos, f. 1a.
Donated by *Ato* Šanquṭē, ff. 2a, 179a, and 179b.
– 19th/20th cent.

EMML Pr. No. 4747

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

Ff. 3a-92b: **Horologium for the day hours [Sa`atāt za-ma`alt]** (*Matins*, f. 3a; *Tierce*, f. 17a, *Sext*, f. 27b; *None*, f. 39a; *Vespers*, f. 55b; *Compline*, f. 71b(?); three miracles of Mary, f. 84a; one miracle of Jesus, on Abgar of Edessa and the Martyrs of Akhmim, f. 87a; hymns to the Trinity for the day hours, *Genāy lakemu*, *Śellus Qeddus*, f. 89b).
Crude drawing of Madonna and Child, f. 2a.
Note of ownership by (the church of) Muš Zēnā Māreqos, f. 1a.
Restored from Kambātā by *Mammerē* Kaśātē Berhān, f. 89ab.
– 19th cent.

EMML Pr. No. 4748

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 1a-112a: **Ritual for Passion Week [Gebra ḥemāmāt]**, EMML 2140; 2868; 3510; Or. 2083, Strelcyn (BL) no. 40, pp. 57-71; and *Mamher* Walda Mikā'ēl Berhāna Masqal (ed.), *Gebra Ḥemāmāt*, Addis Ababa 1942 E.C. (introduction, f. 1a; homily by John Chrysostom on the love of money, f. 3a; homily by Abbā Sinodā on soul searching, f. 14a; homily by John Chrysostom on the fig tree, *Nawā samā'ena ye'ezēni kama ella yetmēssalu* ..., f. 14b; homily by John Chrysostom on the fig tree, again, *Ba'enta 'eza balas* f. 15b; anonymous homily on Adam's disobedience, f. 20b; homily by Abbā

Sinodā on the need of expelling sinners from church, f. 22a; homily by Abbā Sinodā on matters that please God, f. 26b; anonymous homily on the need of interpreting the scriptures, f. 32a; homily by Athanasius of Alexandria on the Ten Virgins, ... *Yēbē qeddus, ekaśśet ba-messālē afuya...*, f. 43b; homily by John Chrysostom on jealousy, f. 48a; homily by Severianus of Gabalā on the end of sinners, f. 49a; homily by John Chrysostom on taking Holy Communion, *Zātti ʿelat enta neqarreb ḫaba zātti māʿedd...*, f. 52a; homily by John Chrysostom on sinners, *Erēʾi yom bezuḫāna maḫāyyemnāna ...*, f. 58a; homily by Abbā Sinodā on the washing of the feet, f. 60a; homily by John of Constantinople on Mt. 26, 39, f. 66b; homily by John Chrysostom on Judas Iscariot, f. 77a; anonymous homily against the pursuit of worldly things, f. 77b; anonymous homily on the fulfillment of the prophecy about Our Lord, f. 82b; homily by James of Sarug on Abraham's sacrifice of Isaac, f. 83a; homily by John Chrysostom on the apparition of God to the people of the Old and New Testaments, f. 91a; homily by Athanasius on the importance of keeping oneself close to God, f. 94b; the Book of Susanna, f. 98b; Song of Songs, f. 99b; Revelation, f. 101b).

Decorative designs, ff. 1a, 3a, 58a, 86a and 91a.

Note of ownership by (the church of) Boru Śellāsē, f. 1a.

Filmed with insufficient light.

– 19th cent.

EMML Pr. No. 4749

Church of Boru (Mēdā) Śellāsē, Tahulladarē, Wallo

Parchment, 47 x 37.50 cm., 189ff., 3 cols., 39-41 lines, 17th/18th cent.

MAṢEḤAFA ḪAWI

Ff. 2a-187b: **(Maṣeḥafa) Ḫawi**, incomplete at the end.

A theological work compiled from the scriptures, canon laws, and the writing of the Church Fathers. For more see EMML 2060-1(b)9; Or. 778, Wright (B.M.), no. CCCXLVIII, p. 235ff; and Ṭānāsee 2, Ham (Ṭānāsee) 1, pp. 91-93.

(1) Ff. 2a: Introduction

(*Ba-sema Ab ... lottu sebḥat ... Zentu ab wa-liq Anteyākus em-Dabra Siq za-hallawat ba-meśrāqa Iyyarusālem, esma weʾetu rakaba ḫaba zātti dabr fenota ḫadigotā ...*)

(2) Ff. 2a-7a: Table of contents, 63 sections [*bāḥl*] and 437 sub-sections.

(*Ba-sema Egziʾena wa-Amlākena Iʺ Kʺ maḥāri wa-mastaśāhl newaṭṭen ba-ṣeḥifa ma[qdema] maṣeḥaf wa-ba-kʷellu bāhlāt za-newā (sic) tagābeʾa westētu ...*)

(3) Ff. 7a-187b: The text in sections, but only to the end of section 49 (out of 63 sections).

(*Ba-sema Ab ... Bāhl qadāmāwi yemarreḥ lāʿela tergʷāmē mekneyāta maṣeḥaf wa-fekkārēhā, esma tergʷāmē wa-nebāba maṣeḥaf ...*)

Copied beautifully (in small letters); filmed occasionally with inadequate light.

Note of ownership by (the church of) Boru Śellāsē, f. 1a.

F. 188b pen trial.

Ff. 1b, 188a and 189a blank.

F. 189b not filmed.

Ff. 38b-39a, 70b-71a and 92b-93a filmed twice.

EMML Pr. No. 4750

Church of Boru (Mēdā) Śellāsē, Tahulladare, Wallo

1) Ff. 3a-31b: **Enoch.**
2) Ff. 34a-177b: **Octateuch.**
   (1) Ff. 34a-59b: **Genesis.**
   (2) Ff. 60a-81b: **Exodus.**
   (3) Ff. 82a-98b: **Leviticus.**
   (4) Ff. 99a-123a: **Numbers.**
   (5) Ff. 123a-146a: **Deuteronomy.**
   (6) Ff. 146a-161b: **Joshua.**
   (7) Ff. 161b-175b: **Judges.**
   (8) Ff. 175b-177b: **Ruth.**
3) Ff. 178a-216a: **Jubilees.**

Varia: (1) On the relation of the sun to the moon in the rotation, ff. 32a-33b; (2) on the meaning of *Orit* "Torah", in Amharic, poorly legible, f. 33b; (3) glossary of some words from Jubilees and their meaning [*Terg*ʷ*āmē Kufālē*], ff. 216b-217a.

Pencil title, f. 1a.

Copied in a very beautiful hand.

– 18th cent.

EMML Pr. No. 4751

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 2a-122a: **Four Gospels** (introduction Cowley (Review 1984) no. 1.1.1, f. 2a; letter of Eusebius to Carpianus, f. 4a; table of Eusebian canons, f. 4a; *Geṣṣāwē śerʿat*, f. 6b; index of pericope for Matthew, f. 7a, Matthew, f. 9a; on Mark, Cowley, *ibid.*, no. 1.5.2, f. 42a, index of pericope for Mark, f. 42b, introduction to Mark, in Amharic, *Qeddus Māreqosemm Krestos ka-ʿārraga ba-*$\overline{10}$ *wa-*$\overline{1}$ *ʿāmat ṣeḥfowāll. Ḫēt ḫono...*, f. 42b, Mark, f. 43a; on Luke, Cowley, *ibid.*, no. 1.5.5, f. 64a, index of pericope for Luke, f. 64a, introduction to Luke, in Amharic, *Qeddus Luqāsemm, Krestos ka-ʿārranga ba-22 ʿāmat ṣeḥfowāll...*, f. 64b, Luke, f. 65a; on John, Cowley, *ibid.*, no. 1.5.4, f. 95b, index of pericopes for John, f. 96a, introduction to John, in Amharic, *Qeddus Yoḥannesemm Krestos ka-ʿārraga ba-*$\overline{30}$ *ʿāmat ṣefowāll...*, f. 96ab, John, f. 97a).

Varia: (1) Amharic commentary on Mt. 1, ff. 7a-8b; (2) fragment of scriptural reading, Mt. 25, 1-13, ff. 60a-61a; (3) land transaction by degree, signed by Bishop Yesḥaq, dated 9 *Sanē* 1949 (?) E.C. (= 16 June 1957 A.D.), 122b; (4) land transaction by decree, sealed with the stamp of Mentewwāb, daughter of *Negus* Mikāʾēl, f. 123a.

Stamp of *Mamher* Akāla Wald, ff. 64a and 122a.

Stamp of Yesḥaq, Bishop of Northern Ethiopia, f. 122b.

Stamp of Mentewwāb, daughter of *Negus* Mikāʾēl, f. 123a.

Note of ownership by (the church of) Boru Śellāsē, f. 1a and 2a, by Giyorgis and his wife Walatta Krestos, f. 8b and *passim*, by (the church of?) Ṭarāqliṭos of Qʷarir, f. 8b, 64b and *passim*.

– 18th cent.

EMML Pr. No. 4752

Church of Muš Zēnā Māreqos, Warānā Bāso, Shoa

Parchment, 42 x 29 cm, 290 ff., 2 cols, 30 lines, 15th (ff. 177a-200b and 231a-247b: 19th/20th) cent.

GEBRA ḤEMĀMĀT

Ff. 1a-290b: **Ritual for Passion Week [Gebra ḥemāmāt]**, rebound in disorder. Or. 2083, Strelcyn, no. 40, pp. 57-71; EMML 2140; 2868; 3510; 4748; and *Mamher* Walda Mikā'ēl Berhāna Masqal (ed.), *Gebra Ḥemāmāt*, Addis Ababa 1942 E.C.

(1) Ff. 1a-4a: Introduction.
(Ba-sema Ab ... Neqaddem ba-rade' ēta Egzi' ena wa-ba-rade' ēta śemratu neṣeḥef zanta maṣeḥafa za-yedallu anbebotu em-Orit ...)

(2) Ff. 4a-16a: Palm Sunday.
Heb. 9, 11-28, ff. 4a-5a; II Pet. 4, 1-11, f. 5ab; Acts 18, 11-31; ff. 5b-6a; pre-Gospel, Ps. 121(122), 1-2, f. 6a, Jn 12, 1-11, f. 6ab; homily by John Chrysostom against the love of money, *Negʷeyay, aḫawiya, em-feqra newāy*, f. 6b; Gen. 49, 1-12 and 25, f. 9ab; Zech. 8, 1-8, f. 9b; Zech. 9, 8-14, ff. 9b-10a; Isa. 49, 5-18, f. 10ab; Pre-Gospel, Ps. 117(118), 26-27, f. 10b, Lk. 19, 1-10, ff. 10b-11a; pre-Gospel, Ps. 134(135), 21, f. 11a, Mt. 20, 19-34, f. 11a; pre-Gospel, Ps. 147, 1 (147, 12), f. 11a, Mk. 10, 46-52, f. 11ab; pre-Gospel, Ps. 9, 11 (Ms. 90), f. 11b, Lk. 18, 35-43, f. 11b; pre-Gospel, Ps. 47 (48), 11, f. 11b, Mt. 9, 27-30, ff. 11b-12a; pre-Gospel, Ps. 67 (68), 19 and 35, f. 12a, Mt. 21,1-16, f. 12ab; pre-Gospel, Ps. 8, 2, f. 12b, Mk. 11, 1-11, ff. 12b-13a; pre-Gospel, Ps. 112 (113), 1-2, f. 13a, Lk. 19, 29-48, f. 13ab; pre-Gospel, Ps. 80(81), 3 and 1-2, ff. 13b-14a, Jn. 12, 12-19, f. 14a; Anaphora of Gregory, recommended, f. 14a; Isa. 62, 10-63, 1, f. 14b; I Cor. 15, 1-19, ff. 14b-15a; Jn. 5, 11-30, f. 15ab.

(3) Ff. 16a-17b: The night following Palm Sunday.
(Ba-sema Ab ... Ṣalot za-yetnabbab ba-samuna ḥemāmāt wa-ye' eti sebbāḥē, yeblu ḥezb ba-ī̲wa-ʔ̲ wa-manfaqa lēlit ba-aḥadu af...)
Isa. 48, 12-22, f. 16b; Na. 1, 2-8, ff. 16b-17a; pre-Gospel, Ps. 8, 2, f. 17a, Mt. 20, 20-28, f. 17ab.

(4) Ff. 17b-44b: Monday.
Zeph. 1, 1-12, ff. 17b-18a; pre-Gospel, Ps. 26 (27), 6-8, f. 18a, Jn. 12, 20-36, f. 18ab; Zeph. 1, 14-2, 2, ff. 18b-19a; pre-Gospel, Ps. 27(28), 9 and 6-7, f. 19a, Lk. 9, 18-22, f. 19a; Joel 1, 5-16; f. 19ab; pre-Gospel, Ps. 28(29), 1-2, f. 19b, Mk. 10, 32-34, ff. 19b-20a; Micah 2, 3-11, f. 20ab; pre-Gospel, Ps. 16 (17), 2, f. 20b, Mk. 8, 27-33, f. 20b; Micah 3, 1-4, ff. 20b-21a; pre-Gospel, Ps. 17(18), 48, f. 21a, Mt. 17, 19-22, f. 21a; Gen. 1, 1-2, 3, ff. 21a-22b; Isa. 5, 1-9, ff. 22b-23a; commentary on the preceding text 23a-25b, ff. 23a-25b; Ecclesiasticus 1, 1-19, ff. 25b-26a; homily by Abbā Sinodā on soul searching, *O-aḫaw, wa-soba faqadna nāmseṭ em-ma'āta Eg*", f. 26a; pre-Gospel, Ps. 71 (72), 18-19, f. 26, Mk 11, 12-25, ff. 26b-27a; homily by John Chrysostom on the fig tree, *Nawā samā'na ye' ezēni...*, f. 27a; homily by John Chrysostom on the fig tree, *Ba' enta 'eza balas*, f. 28b; Isa. 5, 21-30, f. 34ab; Joel 2, 21-3, 21, ff. 34b-36a; Jer. 9, 12-19, f. 36ab; pre-Gospel, Ps. 121 (122), 1-2, f. 36b, Mt. 21, 17 (!)-22, f. 36ab; Ex. 32, 7-15, ff. 36b-37a; Wisdom of Solomon 1, 1-9, f. 37ab; pre-Gospel, Ps. 121 (122), 4, f. 37b, Jn. 2, 13-17, f. 37b; Gen. 2, 15-3, 24, ff. 37b-39a; Isa. 40, 1-8, f. 39ab; Prov. 1, 1-9, f. 39b; pre-Gospel, Ps. 64 (65), 5 and 4, ff. 39b-40a, Mt. 21, 23-27, f. 40a; anonymous homily on Adam's disobedience, *Wa-la-emma kona ella yānabbebu ...*, f. 40a; Isa. 50, 1-3, f. 42a; Ecclesiasticus 1, 20-30, f. 42ab; Isa. 26, 2-27, 2, ff. 42b-43a; Hos. 14, 2-10, f. 43ab; homily by Abbā Sinodā on the need of expelling the sinner from church, *Esma tetrakkab megbārāt ...*, f. 43b; pre-Gospel, Ps. 12(13), 2-4, f. 44a; Jn. 8, 51-59, f. 44ab.

(5) Ff. 44b-72b: Tuesday.
Zech. 1, 1-6, ff. 44b-45a; pre-Gospel, Ps 61 (62), 5-6, f. 45a, Lk. 13, 23-30, f. 45a; Mal. 1, 1-8, f. 45ab; pre-Gospel, Ps. 12 (13), 3 and 5, f. 45b, Lk. 13, 31-35, ff. 45b-46a; Hos. 4, 15-5, 7, f. 46ab; pre-Gospel, Ps. 90 (91), 2-3, f. 46b, Lk. 21, 33-37, f. 46b; Hos. 10, 12-11, 2, f. 47a; pre-Gospel, Ps. 32 (33), 10-11, f. 47a, Lk. 11, 37-53, ff. 47a-48a; Amos 5, 6-14, f. 48a; pre-Gospel, Ps. 121 (122), 4, f. 48a, Mk. 13, 32-14, 2, f. 48ab; Ex. 19, 1-8, ff. 48b-49a; Job 23, 2-24, 25, ff. 49a-50a; commentary on the preceding text, ff. 50a-52b; Isa. 1, 21-31, ff. 52b-53a; Hos. 4, 1-8, f. 53a; homily by Abbā Sinodā on matters that please God, *Ana aṭēyyeqakkemu ba-kel'ē gebr* ..., f. 53a; pre-Gospel, Ps. 34(35), 4-5 and Ps. 119(120), 2 and 6-7, f. 53b, Mt. 26, 1-16, ff. 53b-54b; Jn. 7, 33-36 and 8, 23-29, f. 54b; commentary on the preceding text, ff. 64b-65b; Deut. 8, 11-19, f. 56ab; Ecclesiasticus 2, 1-9, f. 56b; pre-Gospel, Ps. 118 (119), 154, f. 56b, Mt. 23, 37-24, 2, ff. 56b-57a; Eze. 21, 3-17, f. 57ab; Ecclesiasticus 4, 20-5, 3, ff. 57b-58a; pre-Gospel, Ps. 17 (18), 14 and 48, f. 58a, Jn. 8, 12-20, f. 58ab; Gen. 6, 5-9, 7, ff. 58b-61a; Prov. 9, 1-11, f. 61ab; commentary on the preceding text, ff. 61a-62a; Isa. 40, 9-31, ff. 63b-64a; Dan. 7, 2-15, f. 64ab; commentary on the preceding text, ff. 64b-65b; pre-Gospel, Ps. 24 (25), 1-3, f. 66a, Mt. 24, 3-35, ff. 66a-67a; anonymous homily on the need on interpreting the scripture, *Yedallu lana ye'ezē kama neṭayyeq* ..., f. 67a; Isa. 29, 6-21, f. 69ab; Isa. 28, 16-26, ff. 69b-70a; Prov. 6, 20-7, 4, ff. 70a-71a; pre-Gospel, Ps. 44 (45), 6-7 and 40 (41), 1, f. 71a, Mt. 25, 14-26, 2, ff. 71a-72b.

(6) Ff. 72b-96a: Wednesday.
Eze. 22, 17-22, f. 72b; pre-Gospel, Ps. 58 (59), 16-17, f. 72b, Mt. 22, 1-14, ff. 72b-73a; Amos 5, 18-27, f. 73ab; pre-Gospel, Ps. 64 (65), 4, f. 73b, Mt. 24, 36-51, ff. 73b-74b; Jer. 16, 9-13, f. 74b; pre-Gospel, Ps. 101 (102), 1-2, f. 74b; Mt. 25, 1-13, ff. 74b-75a; homily on the Ten Virgins, without text, f. 75a; Hos. 9, 14-10, 2, f. 75ab; pre-Gospel, Ps. 21 (22), 20-21, f. 75b, Mt. 23, 29-36, ff. 75b-76a; Wisdom of Solomon 7, 23-30, f. 76a; pre-Gospel, Ps. 56 (57), 1, f. 76a, Jn. 11, 55-57, f. 76ab; Ex. 17, 1-7, ff. 76b-77a; Isa. 2, 1-17, f. 77ab; Prov. 3, 5-15, ff. 77b-78a; commentary on the preceding text, ff. 78a-80a; Hos. 5, 13-6, 3, f. 80a; commentary on the preceding text, ff. 80a-82a; pre-Gospel, Ps. 82 (83), 5-6, Ps. 32 (33), 10 and Ps. 50 (51), 4, f. 82a, Jn. 11, 46-55, f. 82ab; anonymous homily on the stiff-neckedness of the Jews, *O-la-zentu gezfata kesād* ..., f. 82b; Ex. 13, 17-22, f. 84a; Ecclesiasticus 22, 6-18, f. 84ab; pre-Gospel, Ps. 40 (41), 6 and 1, ff. 84b-85a, Lk. 22, 1-6, f. 85a; Ex. 14, 13-15, 1, ff. 85a-86a; Ecclesiasticus 23, 7-14, f. 86ab; pre-Gospel, Ps. 40(41), 5-7, f. 86b, Lk. 7, 36-50, ff. 86b-87a; Gen. 24, 1-9, f. 87ab; Num. 20, 1-13, ff. 87b-88b; Prov. 1, 10-33, ff. 88b-89a; commentary on the preceding text, ff. 89b-92a; pre-Gospel, Ps. 82 (83), 2 and 5, f. 92a, Mt. 26, 3-16, f. 92ab; homily by John Chrysostom on jealousy, *Waqanā'issa ya'akki emenna arwē za-yeṭeḫer* ..., f. 92b; Isa. 58, 1-59, 8, ff. 94a-95a; homily by Severianus of Gabala on the end of sinners, *Nāhu ye'ezēni, o-aḫāw, nezakkerakkemu* ..., f. 95b, pre-Gospel, Ps. 6, 2-3 and 68 (69), 17, f. 95b, Jn. 12, 27-36, ff. 95b-96a.

(7) Ff. 96a-133b: Thursday.
Eze. 42, 1-3 and 13 and 43, 10-11, f. 96ab; pre-Gospel, Ps. 68 (69), 1 and 16, f. 96b, Jn. 10, 17-21, ff. 96b-97a; Amos 4, 3-13, f. 97ab; pre-Gospel, Ps. 54 (55), 21 and 1, f. 97b, Mk. 14, 3-11, ff. 97b-98a; Amos 2, 16-3, 11, f. 98ab; pre-Gospel, Ps. 139 (140), 1-3, f. 98b, Jn. 12, 36-43, f. 98b; Eze. 20, 27-33, f. 98b-99a; pre-Gospel, Ps. 7, 1-2, f. 99a, Jn. 10, 29-38, f. 99ab; Jer. 8, 4-9, ff. 99b-100a; pre-Gospel, Ps. 61 (62), 1-2, f. 100a, Jn. 12, 44-50, f. 100a; Ex. 17, 9-16, f. 100b; Acts 1, 15-20, f. 101a; pre-Gospel, Ps. 54 (55), 21 and 12, f. 101b, Lk. 22, 1-13, ff. 101b-102a; homily by John Chrysostom on taking Holy Communion, *Zātti ye'eti 'elat enta neqarreb ḫaba zentu mā'edd* ... f. 102a; Ex. 32, 30-33, 3, ff. 103b-104a; Micah 2, 3-13, ff. 104a-105a; Ecclesiasticus 24, 1-11, f. 105ab; pre-Gospel, Ps. 93 (94), 21-22, f. 105b, Mt. 26, 17-19, f. 105b; Jer. 7, 2-15, f. 106ab; Eze. 20, 39-44, ff. 106b-107a Micah 2, 7-3, 8, f. 107ab; Zeph. 1, 7-2, 3, ff. 107b-108b; Ecclesiasticus 12, 13-13, 1, f. 108b; pre-Gospel, Ps. 30(31), 13-14, f. 108b, Mk. 14, 12-16, f. 109a; Gen. 22, 1-19, f. 109ab; Isa. 61, 1-7, f. 110a; commentary on the preceding text, ff. 110b-112b; Job 27, 1-28, 13, ff. 112b-113b; commentary on the preceding text, ff. 113b-117b; Mal. 1, 9-2, 8,

ff. 117b-118b; pre-Gospel, Ps. 22 (23), 1-2, f. 118b, Lk. 22, 7-13, f. 118b; homily by John Chrysostom on sinners, *Erē' i yom bezuḫān em-mahāyyemnān* ..., f. 118b; Gen. 18, 1 23, ff. 119b-120b; Ex. 14, 29-15, 1 (paraphrased), f. 120b; Josh. 3, 17 (paraphrased), f. 120b; Isa. 4, 2- 4, ff. 120b-121a; Isa. 55, 1-13, f. 121ab; Eze. 36, 25-29, f. 121b; Eze. 47, 2-9, ff. 121b-122a; I Tim. 4, 9-5, 10, f. 122ab; pre-Gospel, Ps. 50 (51), 7 and 10, f. 122b, Jn. 13, 1-20, ff. 122b-123b; homily by Abbā Sinodā on the washing of the feet, *Neḫfār ye' ezēni, aḫāw ba' enta za-ḥamma* ..., f. 123b; I Cor. 11, 23-34, ff. 127b-128a; I Pet. 2, 12-25, f. 128ab; Acts 8, 26-40, ff. 128b-129a; pre-Gospel, Ps. 22 (23), 5 and 40 (41), 9-10, f. 129ab, Mt. 26, 20-29, f. 129b; pre-Gospel, Ps. 49 (50), 17-18, f. 130a, Jn. 13, 21-30, f. 130ab; Isa. 52, 13-54, 8, ff. 130b-131b; Jer. 31, 15-26, ff. 131b-132a; Isa. 31, 9-33, 11, ff. 132a-133b.

(8) Ff. 133b-259a: Friday.
Jer. 8, 17-9, 3, ff. 133b-134a; pre-Gospel, Ps. 54(55), 13-14, f. 134a, Mt. 26, 20-29, f. 134ab; Mk. 14, 17-25, ff. 134b-135b, Lk. 22, 13-30, f. 135ab, Jn. 13, 21-38, ff. 135b-136b; pre-Gospel, Ps. 101 (102), 1-2 and 8, f. 136b, Jn. 13, 33-17, 26, ff. 136b-141b; Eze. 36, 16-23, ff. 141b-142a; pre-Gospel, Ps. 108 (109), 1-2 and 3, f. 142a, Mt. 26, 30-35, f. 142a; Mk. 14, 26-31, ff. 142ab; Lk. 22, 31-39, f. 142b; Jn. 18, 1-9, ff. 142b-143a; Eze. 22, 23-28, f. 143ab; pre-Gospel Ps. 58(59), 1 and 68 (69), 20, f. 143b, Mt. 26, 36-46, ff. 143b-144a, Mk. 14, 32-42, f. 144ab, Lk. 22, 40-46, f. 144b; Jn. 18, 3-9, ff. 144b-145a; homily by John of Constantinople on Mt. 26, 39, *La-emma yetkahal yeḫlef*..., f. 145a; Jer. 9, 7-11, f. 150b; Eze. 21, 28-32, ff. 150b-151a; pre-Gospel, Ps. 27 (28), 3-4 and 34 (35), 4, f. 151a, Mt. 26, 47-58, f. 151ab, Mk. 14, 43-54, ff. 151b-152a, Lk. 22, 47-55, f. 152ab, Jn. l8, 10-14, f. 152b; Isa. 27, 11-28, 15, ff. 152b-153b; pre-Gospel, Ps. 2, 1-2 and 4, f. 153b, Mt. 26, 59-75, ff. 153b-154a, Mk. 14, 55-72, ff. 154a-155a, Lk. 22, 56-65, f. 155a, Jn. 18, 15-27, f. 155ab; Gen. 1, 20-23, f. 156a; Deut. 8, 19-24, ff. 156a-157b; Isa. 1, 2-9, ff. 157b-158a; commentary on the preceding text, ff. 158a-159b; Isa. 33, 5-22, ff. 159b-160b; Jer. 22, 29-23, 6, ff. 160b-161a; commentary on the preceding text, ff. 161a-162a; Prophecy of Jeremiah to Pashur, f. 162ab; commentary on the preceding text, ff. 162b-164a; Jer. 12, 1-8, f. 164a; Wisdom of Solomon 2, 12-22, f. 164ab; commentary on the preceding text, f. 164b-166b; Zech. 11, 11-14, f. 166b; Micah 7, 1-8, ff. 166b-167a; Amos 2, 4-3, 7, ff. 167a-168a; Hos. 10, 4-9, f. 168a; homily by John Chrysostom on Judas Iscariot, *Menta nebl, o-aḫāw fequrān ba' enta za-keḫda Yehudā* ..., f. 168a; pre-Gospel, Ps. 26 (27), 12 and 34 (35), 11-12, f. 168b, Mt. 27, 1-14, ff. 168b-169a, Mk. 15, 1-5, f. 169a, Lk. 22, 66-23, 12, f. 169ab, Jn. 18, 28-40, ff. 169b-170b; anonymous homily against the pursuit of worldly things, *Nawā a' marna ye' ezē kama ḫaśiśa temkeḫt* ..., f. 170b; Gen. 48, 1-19, f. 172ab; Isa. 63, 1-64, 4, f. 173ab; commentary on the preceding text, ff. 173b-175a; Isa. 5, 9-16, f. 175ab; Isa. 50, 4-9, f. 175b; Isa. 3, 9-15, ff. 175b-176a; Micah 7, 9-20, f. 176ab; Job 29, 21-30, 4 (end of the first part of the old manuscript), f. 176b; commentary on the preceding text, ff. 176b-178b; Ps. 34(35), directed, f. 178b; pre-Gospel, Ps. 21(22), 16 and 37(38), 17 and 19, f. 178b, Mt. 27, 15-26, f. 178b; Mk. 15, 6-15, ff. 178b-179a; Lk. 23, 13-25, f. 179a; Jn. 19, 1-12, f. 179ab; commentary on Isa. 63, 1, f. 179b; anonymous homily on the fulfillment of the prophecy about Our Lord, *Wa-la-emma kona ba-zentu tenbit nagar* ..., f. 180a; homily by James of Sarug on Abraham's sacrifice of Isaac, *Ba' enta Abrehām abuna*, f. 180b-187b; homily by Athanasius about Christ, which he addressed to the Jews, f. 187b; Num. 21, 1-9, ff. 187b-188a; Isa. 53, 7-12, f. 188ab; Isa. 12, 2-13, 10, ff. 188b; commmentary on Isa. 12, 2-6, ff. 188b-191a; Isa. 13, 1-10, f. 191ab; Isa. 50, 10-51, 8, ff. 191b-192a; Amos 8, 8-9, 15, ff. 192a-193a; Eze. 37, 15-22, f. 193a; Gal. 6, 14-16, f. 193ab; litanies, *O-mannu ba-ō ʿelat* ..., f. 193a; *trisagion,* f. 194a; pre-Gospel, Ps. 37(38, 20(?)-23 (*Wa-gadafu eḫewāhomu kama badn rekus*) and Ps. 21(22), 16-18 and 7-8, f. 194a; Mt. 27, 27-45, f. 194ab; Mk. 15, 16-33, ff. 194b-195a; Lk. 23, 27-44, f. 195ab; Jn. 19, 13-27, ff. 195b-196a; anonymous homily (?) on the suffering of Our Lord, *Za-yetnabbab Em-deḫra Wangēl: O-kʷellekemu ella tenabberu westa Iyyarusālēm* ..., ff. 169a-197a; homily by John Chrysostom on the apparition of God to the people of the Old and the New Testaments,

manuscript) end of the homily by James of Sarug on Abraham's sacrifice of Isaac, f. 205a; Num 21, 1-8, f. 205ab; Isa. 53, 7-12, f. 205b-206a; Isa. 12, 2-13, 10, f. 206ab; Amos 8, 8-9,15, ff. 207b-208b; Micah 3, 9-12, f. 208b; lacuna; Zech. 9, 9-11, 6, ff. 209a-210a; Zech. 12, 10 (?)-13, 6, f. 210ab; paraphrase of Zech. 11, 11-16, f. 210b; Lam. 3, 55-66, f. 214a; Isa. 50, 4-51, 3, f. 214ab; Song of Songs, 4, 14-5, 2, f. 214b; pre-Gospel, Ps. 87 (88), 6, 22 (23), 3-4 and 44 (45), 6 and 8, ff. 214b-215a, Mt. 27, 57-61, f. 215a, Mk. 15, 42-16, 1, f. 215a, Lk. 23, 50-56, f. 215ab, Jn. 19, 38-42, f. 215b; Dan. 3, 1-97 (apocryphal), ff. 217a-221a; The Book of Susanna, incomplete at the end, only to verse 45, ff. 221b-222b; Zech. 13, 7-14, 21, ff. 223a-224a; Eze. 37, 15-22, f. 224b; Gal. 6, 14-16, f. 224b; pre-Gospel, Ps. 37 (38), 20-21, and 21 (22), 16-18 and 7-8, f. 226a, Mt. 27, 27-45, f. 226ab, Mk. 15, 16-33, ff. 226b-227a, Lk. 23, 27-44, ff. 227a-228a, Jn. 19, 13-27, f. 228ab; homily by John Chrysostom on the apparition of God to the people of the Old and New Testaments, *Ba-kama nagašt soba yaḥayyeṭu* ..., f. 229a; (modern hand) homily by Cyriacus of Behensā on the glory and mourning of Our Lady Mary [*Lāḥa Māryām*], f. 231a; (old hand) Josh. 5, 11-12, f. 248a; Ruth 2, 11-14, f. 248a; Jer. 11, 18-13, ff. 248a-249a; Isa. 24, 1-25, 7, ff. 249a-250a (col. 2); Isa. 52, 5-15, f. 250ab; Zeph. 2, 5-3, 8, ff. 250b-251b; homily by Abbā Athanasius on the importance of keeping oneself close to God, *Ṣeḥuf westa maṣāḥeft* ..., f. 251b; pre-Gospel, Ps. 142 (143), 6-7, f. 252a, Mt. 27, 51-56b, f. 252ab, Mk. 15, 38-41, f. 252b, Lk. 23, 47-49, ff. 252b-253a, Jn. 19, 31-37, f. 253a; Lam. 3, 1-53. f. 253a; continuation of the Book of Susanna, verses 45-63, f. 254ab; Song of Songs, ff. 254b-259a.

(9) Ff. 259a-290b: Saturday, incomplete at the end.
Isa. 55, 2-13, ff. 260b-261a; homily by Abbā Athanasius on the feast of Easter, *Nāhu baṣḥa zamana ba'al, o-aḫaw* ..., f. 261; I Cor. 5, 7-12, f. 261ab; I Pet. 3, 15-22, 261b-262a; Acts 2, 22-33, f. 262ab; pre-Gospel, Ps. 87 (88), 4, 43 (44), 23 and 26 and 125 (126), 2, f. 262b, Mt. 27, 62-66, ff. 262b-263a; Jer. 13, 15-22, ff. 263b-264a; Isa. 50, 10-51, 8, f. 264ab; Revelation, ff. 265a-286a; Isa. 45, 15-20, f. 286a; Jer. 31, 27-34, f. 286ab; I Cor. 15, 1-22, ff. 286b-287b; I Pet. 1, 1-9, ff. 287b-288a; Acts 3, 12-4, 4, f. 288ab; pre-Gospel, Ps. 3, 5 and 3 and 81 (82), 8, f. 288b, Mt. 28, 1-20, ff. 288b-289b; Ps. 21 (22), 1, f. 289b; Deut. 32, 39-43, f. 290a; Isa. 60, 1-7, f. 290ab; Isa. 42, 5-9, f. 290b.

Varia: (1) F. 171a: List of names rendering service in the church. (2) F. 247b: On how to tell the time by measuring one's shadow, f. 247b.

Decorative designs, ff. 1a, 16a, 100b, 106a, 247b (modern), and 265a.

Note of ownership by (the church of) Muš Zēnā Māreqos, ff. 106a, 203b and 204b.

Copied when the abbot was Tanśe'a Madḫen, f. 103b.

Ff. 201a-203a blank.

Many folios, especially ff. 1a-3a, 105ab, 159ab, 205a-210b and 284b stained with water.

Ff. 19b-20a, 22b-23a, 58b-59a, 117b-118a, 150a, 154a, 194b-195a and 197 filmed twice.

EMML Pr. No. 4753

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 3a-148b: **The Faith of the Fathers [Hāymānota Abaw]**, EMML 1173; Or. 784, Wright (B.M.), no. CCCXLIV, pp. 232-234; Ṭānāsee 11, Ham (Ṭānāsee) 1, no. 11 pp. 110-114; published under the title *Hāymānota abaw*, Addis Ababa 1967 E.C. (introduction, f. 3a; the Mystagogia [*Elmasṭo'ageyā*], f. 3a; from the Didascalia of the Apostles, f. 4a; testimonies of the Fathers, f. 4b; anathemas of the Fathers, f. 131b; supplementary short testimonies of the Fathers on the Incarnation, f. 139a; supplementary texts from the scriptures, including (apocryphal) sayings of the Apostles, f. 142b; the

Epistle from Heaven, F. Praetorius, *Mazḥafa Tomâr. Das Äthiopische Briefbuch*, Leipzig 1869, f. 146b).

Some folios filmed with insufficient light.

– 17th cent.

EMML Pr. No. 4754

Church of Boru Śellāsē, Tahulladarē, Wallo

1) Ff. 4a-124b: **The Code of Kings [Fetḥa Nagaśt]**, Ignazio Guidi, *Il "Fetha Nagast" o "Legislazione dei Re"*, codice ecclesiastico e civile di Abissinia, I and II, Rome 1897-99 (introduction, f. 4a; table of contents, f. 7a; part one, ecclesiastical law, f. 7b; part two, civil law, f. 58a; on the law of inheritance, f. 122b).
2) Ff. 125a-169a: **Didascalia [Didesqeleyā]**, John M. Harden (tr.), *The Ethiopic Didascalia* (= *Translations of Christian Literature, series IV: Oriental texts*), London 1920.
   (*Anqaṣ ፩. Temeherta Didesqeleyā za-abaw qeddusān Ḥawāreyāt. Ba-sema Eg" Ab aḫāzē kʷellu ... neḥna emmuntu ፲ wa-፪ Ḥawāreyāt, lā'ekānihu la-Wald ...*)
3) Ff. 171a-185a: **Ecclesiastical canons of seven articles**, *anqaṣ*, compiled by someone who felt that the faithful do not know the ordinary while attending church services, ... *Wa-soba yeblomu naṣṣeru ḫaba meśrāq erē'i gaṣṣomu tamayṭo ḫaba me'rāb* ..., f. 171a.
   Tübingen Ms. aeth. 13, H. v. Ewald, "Ueber eine zweite Sammlung Aethiopische Handschriften in Tübingen," *ZDMG*, Vol. 1 (1847) no. II, 2, pp. 23-24.
   (*Ba-sema Eg" faṭāri ḥeyāw tanāgāri wa-ba-lā'elēhu netwakkal wa-bottu kʷellu yetkahal. Maṣeḥafa megbārāt śannāyt la-tagśāṣa Bēta Krestiyān 'Abbāyt (sic) ṣemud ba-kebur ḫebrāt la-qāl wa-megbār śer'ātāt ...*)
   Table of content, f. 171b. Text in full:
   (*Anqaṣ qadāmi, ba'enta za-ta'azzaza bottu yetkalā' emennēhu em-westa bēta krestiyān qeddest.*
   Anqaṣ dāgem, ba'enta ṣalot za-kama yedallu qawimotā westa bēta krestiyān bāḥetitā.
   Anqaṣ śāles, ba'enta se'latāt wa-astabqʷe'otāt za-yedallu yes'alu bātti.
   Anqaṣ rābe', ba'enta za-kama effo yedallu yequmu gizē anbebo Wangēl qeddus wa-aṣme'o qālātihu wa-kʷellu maṣāḥefta qeddesāta.
   Anqaṣ ḫāmes, ba'enta temehertomu la-aḥezāb effo yetqannayu la-Egzi'abḥēr le'ul wa-yessaṭṭawewwo la-kāhen gizē qeddāsē.
   Anqaṣ sādes, ba'enta 'ebayu la-qʷerbān wa-za-kama yāstadallewu lottu wa-za-yebaṣṣeḥ em-zentu.
   Anqaṣ sābe', ba'enta taqanneyotomu la-kāhnāt em-'āmat eska 'āmat ba-gizēhu la-gizēhu ba-salāma Eg" amēn).
   Article 1, f. 171b.
   (*Anqaṣ qadāmi, wa-zentu 'ānqaṣ yetkaffal la-(*f. 172a*)ḥezbāweyān ḫaba ፮kefl ...*)
   Article 2, f. 174b.
   (*... ba'enta ṣalotāt wa-ḥeggagāt ba-za-yedallu qawimotā westa bēta krestiyān bāḥetitā ...*)
   Article 3, f. 176a.
   (*... ba'enta se'latāt wa-astabqʷe'o za-yetmahallalu bātti ba-tafṣāmēta ṣalotāt ...*)
   Prayers for Sunday, f. 176a; Monday, f. 176a; Tuesday, f. 176a; Wednesday, f. 176a; Thursday, f. 176b; Friday, f. 176b; Saturday, f. 176b.
   Article 4, f. 178a.
   (*... ba'enta qawim ba-ferhāta Eg" la-sami'a qāla Wangēlu qeddus wa-maṣāḥefta Ḥawāreyātihu ...*)
   Article 5, f. 179a.
   (*Anqaṣ ḫames, ba'enta qeddāsē wa-tagśāṣu wa-ḥegagu wa-za-yedallu la-ḥezb ...*)
   Article 6, f. 182b.

(... *ba' enta bezuḫ megbārāt la-astadālewo qedma tamaṭṭewo q"erbān wa-za-yedallu em-deḫrēhu* ...)

Article 7 is probably the following entry, ff. 185a-187b.

4) Ff. 185a-187b: **Ceremonial for the priest**, EMML 2358-2.
(*Ba-sema Eg" beḥuta ḥellunā/śellus ... neṣeḥef za-yedallu em-śer'ata qenē male' ekt za-kehnat za-yetfaqqad ba-westa ṣalotāt* ...)
Includes symbolic interpretation of some performances, f. 187ab.
(*Śer'at za-yedallu la-zentu male' ekta meśṭir qeddus. Qedma k"ellu mazmeza (sic) q"erbān ... wa-we' etu amsāla 'udatu la-Egzi' ena I" K" westa 'ālam* ...)

5) Ff. 87b-196a: **Ordering of the church**, EMML 2358, ff. 64a-85b.
(1) *Ser'ata Bēta Krestiyān wa-ma'aregātihā, f. 187b.*
(*Ba-sema Ab ... neqaddem ba-rade' ēta Eg" ... za-anbaru abaw qeddusān, Eg" yeṣaggewanna* ...)
(2) *Ḥegga Bēta Krestiyān wa-śer'atā, f. 190b.*
(*Wa-kā'ba ḥegga Bēta ... ayde'u zanta watarg"amu wa-abayyanu 'ābbayt mamherān Atnātēwos* ...), f. 190b.
(*Seme'u (sic) la-'abiyy mamher wa-kebur Yoḥannes Afa Warq yenagger sebḥatihā wa-kebrā wa-'ebayā la-zātti Bēta Krestiyān* ...), f. 191a.
(3) *Taḫaśeśo wa-se' latāt*, f. 193a.
(*Neqaddem ba-rade' ēta Egzi' lottu sebḥat neṣeḥef taḫāśeśo wa-se' latāta za-abaw wa-fekkārēhomu* ...)
(4) *Qannonā za-qeddusān Ḥawāreyāt*, f. 195a.
(*Wa-zentu qannonā za-qeddusān Ḥawāreyāt. Ḥatatā, la-emma konu agbert wa-a' emāt baṣḥu ḫaba bēta krestiyān wa-yaḫaśśeśu q"erbāna* ...), f. 195a.
(*Yebē Kēfa, imaftew la-anest yāle'elu qālon ba-bēta krestiyān* ...), f. 195b.
(5) Ff. 196a-210b: Penitential canons entitled *Faws Manfasāwi* "Spiritual Medicine", EMML 2358-8.
(*Ba-sema Ab ... neqaddem ba-rade' ēta Eg" wa-ḫiruta śemratu neṣeḥef maṣeḥafa faws manfasāwi* ...)
(6) Ff. 211a-213a: Excerpt from the Computus [*Bāḥra ḥassāb*].

Varia: (1) poorly legible note in Amharic dealing with numbers, f. 1b; (2) on the meaning of *ta' eḫezotā* (!), f. 2a; (3) monastic genealogy of the line of Takla Hāymānot, ff. 169b-170a.

Note of ownership by (the church of) Boru Śellāsē, f. 4a.

Stamp, unidentified, ff. 4a and 213a.

– 18th cent.

EMML Pr. No. 4755

(Microfilm not received)

EMML Pr. No. 4756

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 2a-87a: **Prophetic Books of the Old Testament.**
(1) Ff. 2a-23a: Books ascribed to Solomon.
1. Ff. 2a-11a: Proverbs
(a) Ff. 2a-9a: *Messālēyāta Salomon.*
(b) Ff. 9a-11a: *Tagśāṣa Salomon.*

2. Ff. 11a-18a: Wisdom of Solomon.
3. Ff. 18a-21b: Ecclesiastes.
4. Ff. 21b-23a: Song of Songs.

(2) Ff. 23a-33b: Job.
(3) Ff. 34a-53a: Isaiah.
(4) Ff. 53a-69a: Minor Prophets.
1. Ff. 53a-56a: Hosea.
2. Ff. 56a-58a: Amos.
3. Ff. 58a-60: Micah
4. Ff. 60a-61a: Joel.
5. F. 61a: Obediah.
6. Ff. 61b-62a: Jonah.
7. F. 62ab: Nahum.
8. Ff. 62b-63b: Habakkuk.
9. Ff. 63b-64b: Zephaniah.
10. Ff. 64b-65a: Haggai.
11. Ff. 65a-68b: Zechariah.
12. Ff. 68b-69b: Malachi.

(5) Ff. 70a-78b: Daniel, with the Book of Susanna, f. 70ab, and another copy of Dan. 11, 1-13, f. 78a.
(6) Ff. 79a-86b: I Samuel 1, 1-17, 6.
(7) F. 87a: Daniel 11, 13-45.

Varia: (1) table of content, f. 1a.
Note of ownership by (the church of) Boru Śellāsē, f. 87b.
– 18th cent.

EMML Pr. No. 4757

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 1a-171b: **The Faith of the Fathers [Hāymānota Abaw]**, EMML 4753, incomplete at the beginning (the Mystagogia [*Elmasṭo'ageyā*], incomplete at the beginning, f. 1a; from the Didascalia of the Apostles, f. 1b; testimonies of the Fathers, f. 3a; anathemas of the Fathers, f. 154a; the Epistle from Heaven, f. 162a; supplementary short testimonies of the Fathers on the Incarnation, f. 164b; supplementary texts from the scriptures, including (apocryphal) sayings of the Apostles, f. 168a).
– 18th cent.

EMML Pr. No. 4758

Church of Boru Śellāsē, Tahulladarē, Wallo

1) Ff. 2a-149b: **Commentary on the Hebrews by John Chrysostom,** in the form of homilies, *Tagśāẓ* and *Dersān*, Or. 737, Wright (B.M.) no. CCCXIII, pp. 203-204 (table of content, f. 2a; text, f. 3b; colophon: Translated in 1695 E.C. (sic) [= 1702/3 A.D.], f. 149a).
2) Ff. 149b-151b: **Life of John Chrysostom.**

Varia: (1) list of the nine ecumenical councils with the number of participants in each. f. 151b; (2) list of the Eighty-One Canonical Scriptures of the Ethiopian church, ff. 151b-152a; (3) Greek/Coptic loan words with their Ge'ez meanings, f. 152a; (4) letter of Metropolitan Krestodolu (1720-1743) on the question of the birth of Our Lord, f. 152a; (5) on telling the time by measuring one's shadow, f. 152b; (6) on the sabbatical/weeks [*subā'ē*] of Jeremiah, f. 153a; (7) notes of commentary on the

Octateuch [*Orit*], f. 153a; (8) drawing of a cross showing the height of Our Lord, f. 153a, (9) diagram showing the order of the world, f. 153a; (10) table blessing, *Sa'alnāka*, f. 153b.
Note of ownership by (the church of) Boru Śellāsē, f. 2a.
Decorative design in pencil, f. 2a.
Stamp of *Mamher* Akāla Wald, ff. 128b, 129b and 131b (twice).
- 1702 (21st year of the reign of Iyyāsu I [1682-1706], f. 149a).

EMML Pr. No. 4759

Church of Boru Śellāsē, Tahulladarē, Wallo

1) Ff. 1a-202b: **Psalter [Dāwit]** with the corresponding Psalter of the Virgin **[Mazmura Dengel]** (Psalms, f. 2a; 15 biblical canticles, f. 165b; Song of Songs, f. 180b, Praises of Mary [*Weddāsē Māryām*], f. 189a; Gate of Light [*Anqaṣa Berhān*], f. 199a).
2) Ff. 202b-207a: **The hymn Ṭabiba ṭabibān "Wise of the Wise"**, incomplete at the end, only to strophe no. 91; Dillmann, *Chrest.*, pp. 108-129.

Many leaves, especially ff. 1a-6a and 202a-207a, are stained with water and darkened.
- 17th cent.

EMML Pr. No. 4760

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 2a-99a: **Kings (= I Samuel - II Kings)**.
(1) Ff. 2a-28a: I Kings (= I Samuel).
(2) Ff. 28a-50a: II Kings (= II Samuel).
(3) Ff. 50a-75a: III Kings (= I Kings).
(4) FF. 75b-99a: IV Kings (= II Kings).

Varia: (1) symbolic interpretation of the parts of the church [*Terg*ʷ*āmē bēta Krestiyān*], ff. 99b-100a; (2) chronology of the kings of Israel, ff. 100b-101a; (3) isolated sentences from the scriptures, ff. 1ab, 100b and 101b.

Drawings: Crucifixion, f. 1a; (2) a saint, holding a cross, and an angel, f. 1b; (3) an angel, f. 1b; (4) a saint holding a dragon, f. 1b; (5) a saint holding a cross, f. 1b; (6) two churches, f. 100a.

Stamp of *Mamher* Akāla Wald, ff. 3b, 36b and 100b.
Note of ownership by (the church of) Boru Śellāsē, f. 2a.
- 19th cent.

EMML Pr. No. 4761

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 6a-195b: **Acts of Abuna Takla Hāymānot.**
(1) Ff. 6a-159a: Combat [*gadl*] of Abuna Takla Hāymānot, version of Dabra Libānos.
(2) Ff. 160a-164a: homily for the translation [*Felsata śegāhu*] of the relics of Abuna Takla Hāymānot, for 12 *Genbot*.
(3) Ff. 164b-181b: Eighteen miracles of Abuna Takla Hāymānot.
(4) Ff. 181b-184a: History of Abuna Takla Hāymānot, for 24 *Maggābit*.

(5) Ff. 184a-195b: Twenty-two miracles of Abuna Takla Hāymānot.
Stamp of Takla Abib, f. 195b (twice).
Note of ownership by *Mal' aka Ẓaḥay* Takla Abib, f. 196b.
– 19th cent.

EMML Pr. No. 4762

Church of Boru Śellāsē, Tahulladarē, Wallo

Parchment, 36 x 32 cm., 174 ff. (numbered 1 to 75, with the number 147 omitted from the series), 2 cols, 27-36 lines, 15th cent.

FOUR GOSPELS

Ff. 3a-173a: **Four Gospels.**

(1) Ff. 3a-4a: Letter of Eusebius to Carpianus, in three arched frames on each of which perch four birds [*karāwiyā*].
(2) Ff. 4b-7b: Eusabian canons, in seven arched frames with four birds [*gʷeʿrā*] perching on the first two, four of another type of birds [*karāwiyā*] on each of the third and fourth, eight still of another type of birds [*ṭir*] on the fifth and sixth and four birds of the latter type, [*ṭir*], on the seventh.
(3) F. 8a: Diagrammatic representation of the agreement of the four Gospels, *Nebārē śerʿat za-kama ḫabru arbāʿettu Wangēlāwiyān*: An arch on two columns and with a triangular roof, topped by a cross; seen also are two deer (?), *bābulā*, one near each column and two ostrichs (*sagʷan*), flanking the cross; a knotted curtain falls from the arch between the two columns which form a door.
(4) Ff. 15a-57a: Matthew.
(5) Ff. 57a-85a: Mark (index of pericope, f. 57a; text, f. 59a).
(6) Ff. 85b-134b: Luke (index of pericope, f. 85b; text, f. 87a).
(7) Ff. 134b-172b: John (index of pericope, f. 134b; text, f. 136a).
(8) Ff. 172b-173a: Notes on the Gospels and the Evangelists.
   a. On Four Gospels, f. 172b.
   (*Wa-kona kʷellu demur qālomu la-arbāʿettu Wangelāwiyān ... kʷellu qālu la-Wangēl ... tafaṣṣa*(f. 173a)*ma ba-zeya arbāʿettu ...*)
   b. On Matthew, f. 173a.
   (*Ṣaḥafo ba-Feleṣṭeʾēn ba-lessāna Ebrāwiyān ...*)
   c. Conclusion [*malʾa*] of Mark, f. 173a.
   d. Conclusion [*malʾa*] of Luke, f. 173a.

Varia:

(1) F. 173ab: Hymn to the Blessed Virgin, Chaîne no. 92.
(2) Ff. 173b-174a: Hymn to Jesus Christ, *Eʾēmmeḥ aʾegārika*.

Miniatures:

(1) F. 8b: Diptych: (a) Annunciation; (b) Mary given the bitter water (cf. Num. 5, 14-22).
(2) F. 9a: Nativity.
(3) F. 9b: Diptych: (a) Fire in a censer (?); (b) Baptism of Our Lord.
(4) F. 10a: Christ surrounded by the Twelve Apostles.
(5) F. 10b: Entry to Jerusalem.
(6) F. 11a: Christ and the Apostles inside the Temple (?).
(7) F. 11b: Diptych: (a) Christ with four of the Apostles (?); (b) the remaining eight Apostles (?).
(8) F. 12a: Arrest of Christ.
(9) F. 12b: Crucifixion, without Christ on the cross.

(10) F. 13a: Burial of Christ.
(11) F. 13b: Christ with four holy men, possibly at the Sepulchre.
(12) F. 14a: Ascension (?).
(13) F. 14b: St. Matthew writing his gospel.
(14) F. 58b: St. Mark writing his gospel.
(15) F. 86b: St. Luke writing his gospel.
(16) F. 136b: St. John writing his gospel.

Drawing of small hand crosses, f. 174a.
Decorative designs, ff. 15a and 136a.
Note of ownership by (the church of) Boru Śellāsē, ff. 1a and 3a and by Zamikā'ēl, f. 174a.
Ff. 1b, 58a, 86a, 135a and 174b-175 blank.
Ff. 11b-12a, 55b-56a, 59a and 107b-108a filmed twice.

EMML Pr. No. 4763

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 5a-182a: **Four Gospels** [Matthew, f. 5a, conclusion [*mal'a*], f. 63b; Mark, f. 65a, conclusion, f. 95b; Luke, f. 97a, conclusion, f. 142a; John, f. 144a, conclusion, f. 182a).
Varia: (1) transaction of the manuscript, f. 4b; (2) land transaction, f. 182a; (3) note stating that the land transaction should be recorded in the four Gospels, f. 182b.
Stamp of *Mal'aka Berhānāt* Walda Taklē, f. 182a.
Stamp of *Alaqā* Web Ešat, f. 182b.
– 19th cent.

EMML Pr. No. 4764

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 3a-112a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 17b; Anaphoras of the Apostles, f. 38a, Our Lord Jesus Christ, f. 47b, Our Lady Mary by Cyriacus, f. 50a, John Son of Thunder, f. 57b, the 318 Orthodox Father, f. 63b, John Chrysostom, f. 70a, James of Sarug, f. 73b, Dioscorus, f. 78a, Epiphanius, f. 80a, Gregory (I) *Na'akk"eto*, f. 84b, Athanasius, f. 89b, Cyril, f. 98a, Basil, f. 103b).
Varia: (1) blessing, *Nawā bagge'u*, f. 2a.
Note of ownership by (the church of) Boru Śellāsē, f. 1b.
Many folios, especially ff. 22a-58b, darkened.
– 1881/2 A.D. (1874 E.C., f. 112a).

EMML Pr. No. 4765

Church of Boru Mēdā Śellāsē, Tahulladarē, Wallo

Parchment, 25.3 x 22.3 cm., 154ff., 2 cols, 22 lines, 17th/18th cent.

Ff. 3a-154b: **Prayers for the days of the week: Weddāsē Amlāk, Prayers of Simeon Stylites, and Argānona Weddāsē.**

(1) Ff. 3a-25b: Prayers for Monday.
(a) Ff. 3a-12a: Prayers of Basil of Caesarea from the *Weddāsē Amlāk*.
EMML 1432 (1).

(*Ba-sema Ab ... Newēṭṭen ba-rade' ēta Eg" le'ul ṣeḥifa se' latāt wa-astabq"e'ot enta nababa bātti qeddus Bāsleyos ... ba' enta sab'āttu 'elatāt za-maftew yeṣalleyu bātti la-k"ellu 'elat, ṣalotu ... qadāmē se' lat za-yetnabbab ba-'elata sanuy. O-Eg" Egzi' eya sarāyē ḫaṭi' ateya ...*)

(b) Ff. 12a-14a: Prayers of Simeon Stylites.
(*Ba-sema Ab ... Newēṭṭen ba-rade' ēta Eg" kebur wa-le'ul wa-ba-śena sareḥotu ṣeḥifa se' lat wa-astabq"e'ot za-Sem'on 'Āmdāwi. Qadāmihā za-Egze' etena qeddest wa-Dengel Māryām, deḫrani ...*), f. 12a.
(*Me'rāf 1. O-Egzi' eya I" K" soba re' ika leḥek"ta edēka warido ḫaba musennā tarāḫrāḫka ...*), f. 13b.

(c) Ff. 14a-25b: From the Harp of Praise [*Argānona Weddāsē*].
EMML 1105 (1) - (2); 4498 (1).
(*Ba-sema Eg" śellus za-enbala felṭat ... Neṣeḥef enka zanta maṣeḥafa za-yessammay Argānona Weddāsē ...*)

(2) Ff. 26a-50b: Tuesday.

(a) Ff. 26a-38b: Prayers of Ephrem the Syrian, taken from the *Weddāsē Amlāk*.
(*Ṣalot wa-se' lat wa-astabq"e'ot za-'elata śalus em-dersān (sic) qeddus Māri Ēfrēm Soreyāwi afa barakat ... laka yedallu sebḥat ...*), f. 26a.
(*Ṣalot wa-se' lat em-dersāna Māri Ēfrēm. O-Eg" Egzi' eya ansa soba tazakkarkewwā la-ye' eti sa'āt ..*), f. 28a.

(b) Ff. 39a-50b: From the Harp of Praise [*Argānona Weddāsē*].

(3) Ff. 51a-72b: Wednesday.

(a) Ff. 51a-62a: Prayers of Ephrem the Syrian, taken from the *Weddāsē Amlāk*.
(*Ṣalot wa-se' lat wa-astabq"e'ot enta yetnabbab ba-'elata rabu' em-dersāna qeddus Māri Ēfrēm kā'ba. Ṣalotu ... O-Eg" Amlāk maḥari I" K" o-Walda Eg" soba ezzēkkar ...*), f. 51a.

(b) Ff. 62b-63b: (Prayers of Simeon Stylites).
(*Ṣalot za-yetnabbab ba-'elata rabu'. O-Egzi' eya I" K" za-tebē ansa maṣā' ku egdef esāta westa medr ...*), f. 62b.

(c) Ff. 64a-72b: From the Harp of Praise [*Argānona Weddāsē*].

(4) Ff. 73a-104a: Thursday.

(a) Ff. 73a-89a: Prayers of John (Saba), the Spiritual Elder [Aragāwi Manfasāwi], from the *Weddāsē Amlāk*.

(b) Ff. 89a-93a: Prayers of Simeon Stylites.
(*Ṣalot za-yetnabbab ba-'elata ḥamus. O-Egzi' eya I" K" nayā entākti be' esit enta yeweḫez (sic) dam ...*)

(c) Ff. 93a-104a: From the Harp of Praise [*Argānona Weddāsē*].

(5) Ff. 104b- 125b: Friday.

(a) Ff. 104b-109b: Prayers of Abbā Sinodā, from the *Weddāsē Amlāk*.

(b) Ff. 109b-114a: Prayers of Pachomius the Abbot, from the *Weddāsē Amlāk*.

(c) Ff. 114b-116b: Prayers of Simeon Stylites.
(*Ṣalot za-'elata 'ārb. O-Egzi' eya I" K" za-ṣallayka ba-ye' eti, lēlit tawakaf lita ṣaloteya ...*)

(d) Ff. 116b-125b: From the Harp of Praise [*Argānona Weddāsē*].

(6) Ff. 126a-139b: Saturday.

(a) Ff. 126a-133b: Prayers compiled by Athanasius from Coptic hymns, from the *Weddāsē Amlāk*.

(b) F. 134ab: Prayers of Simeon Stylites.
(*Ṣalot wa-se' lat wa-astabq"e'ot za-yetnabbab ba-'elata Qadāmit Sanbat ... O-Egzi' eya I" K" za-motka lā'ela g"enda masqal, wa-ba-moteka mota mot ...*)

(c) Ff. 135a-139b: From the Harp of Praise [*Argānona Weddāsē*].

(7) Ff. 140a-154b: Sunday.

(a) Ff. 140a-148a: Prayers of Cyril [MS, Athanasius], from the *Weddāsē Amlāk*.

(b) Ff. 48a-150a: Prayers of Simeon Stylites.
(Ṣalot wa-se' lat ... Eḫud. O-Egzi' eya I" K" za-tanśā' ka ama śālest 'elat wa-astafśāḥkā la-Egze' etena ...)
(c) Ff. 150a-154b: From the Harp of Praise [*Argānona Weddāsē*].
Copied for Kefla Śellāsē, f. 28b.
Note of ownership by (the church of) Boru Śellāsē, f. 4a.
F. 2a pen trial.
Ff. 1ab and 2b blank.
Ff. 49b-50a, 58b-59a and 116b-117a filmed twice.

EMML Pr. No. 4766

Church of Boru Śellāsē, Tahulladarē, Shoa

Ff. 3a-110a: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 3a; introductory exhortation, f. 7a, hymn to the Blessed Virgin, Chaîne no. 338, f. 8a; one hundred-twenty numbered miracles, f. 9a).
Note of ownership by (the church of) Boru Mēdā Dabra Berhān Śellāsē, f. 2a.
Darkened.
- 19th cent.

EMML Pr. No. 4767

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 1a-118b: **Kings (= I Samuel - II Kings).**
(1) Ff. 1a-34a: I Kings (= I Samuel).
(2) Ff. 34a-61a: II Kings (= II Samuel).
(3) Ff. 61a-90b: III Kings (= I Kings).
(4) Ff. 90b-118b: IV Kings (= II Kings).
Varia: (1) chronology of the kings of Israel and Judea, ff. 118b-119b; (2) *Magnificat*, f. 119b.
Stamp of *Mamher* Akāla Wald, ff. 115b and 118b.
- 17th/18th cent.

EMML Pr. No. 4768

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 1a-154b: **Deggʷā** (season of John the Baptist, f. 1a; season of *Astamḫero*, f. 50b; season of Easter, f. 97a; *Anqaṣa hāllētā*, f. 153b).
Decorative design, f. 1a.
Many folios are insufficiently legible.
- 18th cent.

EMML Pr. No. 4769

Church of Boru Śellāsē, Tahulladarē, Wallo

Parchment 22.5 x 20 cm., 136 ff., 2 cols, 21 lines, 19th cent.

MIRACLES OF THE TRINITY

Ff. 3a-135b: **Miracles of the Trinity**, compiled by Beẓu'a Amlāk.

St. Beẓu'a Amlāk is the founder of the Monastery of the Trinity in Enda Śellāsē, Eritrea, cf. Conti Rossini, "Beṣu'a Amlāk e il convento della Trinità", *RRAL*, ser. 5, no. XI (1902), pp. 389-429. For the text, see Ms. orient. quart. 993, Ham-Six (Staatsb), no. 113, pp. 211-215.

1. Introduction, f. 3a.
   (Ba-sema Ab ... Ze-we'etu Maṣeḥafa ta'ammerihomu la-Ab wa-Wald ... za-astagābe'o Beẓu'a Amlāk ba'enta feqromu la-Śellāsē ba-rade'ētomu wa-ḫabta ẓaggāhomu wa-ba-asotomu wa-ba-mogasomu la-Ab ...)
2. The creation of Sunday, to be one of the three sisters – the other two being the Virgin Mary and Zion/Sion, f. 6a.
   (Zentu we'etu ta'ammerihomu ... Wa-kama-ze enka enza yenabberu Śellāsē nāhu angʷadgʷada qāla nubābē em-ḫaba Egʷ Ab, wa-yebēlomu ... ne'u nefṭer ...)
3. The creation of the other creatures, f. 7a.
4. The story of the creation continued, f. 9a.
5. The story of the creation continued, f. 11a.
6. The story of the creation continued, f. 11b.
7. The story of the creation continued, f. 12b.
8. The story of the creation continued, f. 13a.
9. The story of the creation continued, f. 13b.
10. The story of the creation continued, f. 14a.
11. The story of the creation continued, f. 16b.
12. Adam in Paradise, f. 17a.
13. The wedding of Adam and Eve, f. 17b.
14. From the fall of man to the end of Enoch's life on earth, f. 18a.
15. From the return of Enoch to the birth of Methuselah, f. 21b.
16. From the Enoch to the death of Noah, f. 23a.
17. How a huge rock (apparently Enoch) appeared to a certain man (probably Beẓu'a Amlāk, compiler of these miracles) during the reign of Nā'od (1494-1508), f. 25b.
    (... (f. 26a) Wa-enza hallawa ʾ be'esi ba-ṣemmonā ba-westa medra badā ḫaba albo sab' wa-sam'ā demṣa qāl 'ābiyy kama nagʷadgʷād wa-ṣawwe'o ba-semu ...)
18. The life of Melchisedec, f. 26b.
19. The Tower of Babel, f. 28a.
20. The story of Abraham, f. 28b.
21. The story of Jacob, to the death of Isaac, f. 35a.
22. The story of Joseph, to the death of Jacob, f. 36a.
23. The story of Moses, to the death of the firstborn of the Egyptians, f. 41a.
24. The Israelites crossing the Red Sea, f. 47b.
25. How the bitter water was made sweet for the Israelites in the wilderness (Ex. 15, 25), f. 49b.
26. How the Lord in his Trinity fed the Israelites in the wilderness, f. 49b.
27. How the Israelites were provided with water from a rock, f. 51b.
28. The story of the Ten Commandments, f. 51b.

29. How the Trinity appeared to Moses at Mount Sinai and gave him the biblical history of the world, f. 53b.
30. Furnishing the Tabernacle, cf. Ex. 25, f. 55b.
31. The preceding miracle continued, cf. Ex. 31, f. 57b.
32. The Israelites make an idol, cf. Ex. 32, f. 58b.
33. The two tablets, cf. Ex. 32, f. 60a.
34. The setting up of the Tabernacle, cf. Ex. 40, f. 61b.
35. Complaint of the Iraelites about the food in the wilderness, cf. Ex. 16, f. 62a.
36. Revolt of the leading members of the Israelites against Moses and Aaron, cf. Num. 16, f. 63b.
37. Murmur of the Israelites about what happened to their rebellious leaders, cf. Num. 16, f. 64b.
38. The test of the rods, cf. Num. 17, f. 65a.
39. Complaint of the Israelites about the lack of water in the wilderness, cf. Num. 20, f. 66a.
40. The preceding miracle continued, f. 66b.
41. The refusal of Sihon, king of the Amorites to allow the Israelites to pass through his territory, cf. Num. 21, f. 67a.
42. Balaam's attempt to curse Israel, cf. Num. 22, f. 68a.
43. The wrath of God against Israel who committed whoredom with the daughters of Moab, cf. Num. 25, f. 71b.
44. The death of Moses, the succession of Joshua, and the fall of Jericho, f. 72a.
45. Joshua built an altar (cf. Josh. 8, 30) after he defeated "all the kings who were on this side of Jordan" (cf. Josh. 9, 1), f. 75a.
46. How "the kings who were on this side of Jordan" escaped the smite of the Israelites "wilily", f. 75b.
47. Victories of Joshua, to the end of his life, f. 77b.
48. Judah and Simeon smite the enemies of the Iraelites, cf. Judg. 1, f. 79b.
49. The fall of the Israelites into the hand of the king of Mesopotamia and the rise of Ehud, cf. Judg 3, f. 80b.
50. The fall of the Israelites into the hand of the king of Canaan and the rise of Deborah, cf. Judg. 4, f. 81b.
51. The fall of the Israelites into the hand of Midian and the rise of Gideon, f. 82b.
52. The fall of the Israelites into the hand of the Philistines and the rise of Samson, f. Judg. 13-16, f. 83b.
53. The marriage in Cana of Galilee, cf. Jn. 2, f. 84a.
54. Healing of the son of the nobleman from Capernaum, cf. Jn. 4, f. 84b.
55. Healing of the man "which had an infirmity thirty and eight years", cf. Jn. 5, f. 85a.
56. Feeding the five thousand men with five loaves and two fishes, cf. Mt. 14, f. 85b.
57. Jesus walks on the sea, cf. Jn. 6, f. 86a.
58. Raising Lazarus from the dead, cf. Jn. 11, f. 87a.
59. Jesus washes the feet of his disciples, f. 88b.
60. Healing of the leper and the servant of a centurion from Capernaum, cf. Mt. 8, f. 89a.
61. Healing of Peter's mother-in-law "and many that were possessed with devils", cf. Mt. 8, f. 70a.
62. Healing of the two men possessed with devils, cf. Mt. 8, 28, f. 90b.
63. Healing of the hemorrhaging woman and the daughter of a certain ruler, cf. Mt. 9, f. 91a.
64. Healing of two blind men and a dumb man, cf. Mt. 9, 27, f. 91b.
65. Healing on a Sabbath of the man whose hand had withered, cf. Mt. 12, 9, f. 92a.
66. Healing of the "one possessed with a devil, blind and dumb", cf. Mt. 12, 22, f. 92a.
67. Healing of "those that were lame, blind, dumb, maimed, and many others", cf. Mt. 15, 30, f. 93a.
68. Transfiguration, cf. Mt. 17, f. 93a.
69. Healing of the lunatic, cf. Mt. 17, 15, f. 93b.
70. Restoring the sight of the two blind men, cf. Mt. 9, 27, f. 94a.

71. Entrance into Jerusalem, Hosanna, cf. Mt. 21, f. 94b.
72. Healing of the man with unclean spirit, cf. Mk. 5, 1, f. 95a.
73. Healing of the daughter of the Syrophenician woman, cf. Mk. 7, 25, f. 75b.
74. Healing of the "one that was deaf, and had an impediment in his speech," cf. Mk. 7, 32, f. 96a.
75. Feeding the five thousand men with five loaves and two fishes, cf. Mk. 6, f. 96b.
76. Entrance into Jerusalem, Hosanna, cf. Jn. 12, f. 97a.
77. The Last Supper, Institution of the Eucharist, cf. Mt. 26, 26, f. 97b.
78. The story of Ruth, in one column, f. 99a.
79. [MS, 81] Jubilees 1, 1-19, f. 99a.
    The division of Jubilees follows the Asmara edition of *Beluy Kidān* – Kokaba Ṣebāḥ Printing Press – 1955 E.C.

80/82. Jubilees 1, 20-2, 3, f. 101a.
81/83. Jub. 2, 4-12 (with an elaboration on the Garden of Eden), f. 101b.
82/84. On the tree of life, representing Christ, f. 103a.
    (... ʿEẓeni za-yālēbbu śannāya wa-ekkuya takalewwo māʿekala gannat wa-azzazewwomu la-Addām wa-la-Ḥēwān kama iyyebleʿu emennēhu ...)
83/85. Jub. 2, 13-3, 19, f. 103b.
84/86. Jub. 4, 10-5, 9, f. 106a.
85/87. Jub. 5, 10-6, 2, f. 107a.
86/88. Jub. 6, 6-7, 2, f. 109a.
87/89. Jub. 7, 3-9, f. 111a.
88/90. Jub. 7, 10-8, 34, f. 111b.
89/91. On the division of the earth among the children of Noah (cf. Jub. 9), f. 113b.
90/92. Jub. 12, 1-22, f. 114a.
91/93. Jub. 13, 1-16, f. 115b.
92/94. Jub. 13, 17-14, 6, f. 117a.
93/95. Jub. 14, 7-14, f. 118b.
94/96. Jub. 14, 27-46, f. 119a.
95/97. Jub. 16, 1-20; 17, 1-17; and 18, 1-19, f. 120b.
96/98. Jub. 18, 21-26; and 19, 1-18, f. 123b.
97/99. Jub. 20, 10-11; and 31; and 21, 1 and 6 (with some elaboration), f. 124b.
98/100. Jub. 21, 8-22, f. 123a.
99/101. Jub. 21, 23-32, f. 126a.
100/102. Jub 21, 33-40, f. 126b.
101/103. On the glory of the Trinity, f. 128a.
    (Ba-sema Ab ... ze-weʾetu maṣeḥafa taʾammerihomu la-Ab ... za-yetnabbab ba-saʿāta maʿālt wa-ba-kʷellu saʿāta lēlit wa-ṣaḥafkewwo ana Beẓuʿā Amlāk walda Filepp̣os wa-Yoḥannes za-Dabra Bizan, walda bētomu la-Ḥawāreyāta Baggeʿ za-tasamayku Śarẓa Ṣeyon ba-ṣaggāhomu la-Śellāsē ...)
102/60. (sic). On the importance of honoring Sunday (and Saturday), f. 130a.
    (Taʾammerihomu la-Ab ... za-yetnabbab ba-ʿelata tasfā qeddest enta yeʾeti tazkāra sebḥatihomu wa-tazkāra qeddāsēhomu ... (f. 130b) *... Wa-yeʿeẓʿēni semeʿukē o-weluda Bēta Krestiyān, maḥayyemnān, abāgeʿa marʾētu la-Krestos ella tawaladkemu ... semeʿu zanta nagara ... wa-akberu sanbato la-Egʷ Amlākekemu ba-ṣedq enta yeʾeti ʿelata Eḥud ...)*
103/80. (sic). Glorification of the Trinity, f. 134a.
    (Itāʾḥetu(?) em-albābikemu esma la-Śellāsē amlekotomu, sebḥatomu wa-aʾkʷetotomu ...)

Varia:

(1) F. 1a: Hymn to St. George, the beginning is poorly legible.
(2) Ff. 1b-2b: Excerpts from the *deggʷā*.
    (*Farhewwo la-mot kama yenśeʾu ...* cf. *M. Deggʷā*, p. 123, col. 3, line 29).

(3) Ff. 8a-11a: Image (*Malkeʿ*) of Mary/Ēdom, Chaîne no. 221.
(4) Ff. 97b-98b: Hymn to the Blessed Virgin, Chaîne no. 345.
(5) F. 127b: Excerpt from the *Mawāśeʾt*.
(*Ezl. Ansa mesla qāla sebḥat ba-tagāneyo ʿesawweʿ laka* ...)
(6) F. 136a: I Pet. 5, 4-14.
(7) F. 136b: Hymn to St. George, Chaîne no. 83.

Name of the original owner erased.
Note of ownership by Abarrā Śellāsē, donated to Akāla Wald by *Alaqa* Walda Taklē, f. 135b.
Note of ownership by (the church of) Boru Śellāsē, f. 3a.
Ff. 36b-37a filmed twice.

EMML Pr. No. 4770

Church of Boru Śellāsē, Tahulladarē, Wallo

Parchment, 23.5 x 20.5 cm., 140 ff. (numbered 1 to 139) with the leaf after f. 50 not being numbered), 25-27 lines, 17th cent.

COMMENTARY ON THREE GOSPELS

Ff. 3a-138a: **Commentary on three of the Gospels**, ascribed to John Chrysostom.
(1) Ff. 3a-21b: Geʿez commentary on Mark.
(*Ba-sema Ab ... Newaṭṭen ba-radeʾēta Eg" wa-śannāy senʿāhu ba-ṣeḥifa qālāta beśrāta Māreqos wangēlāwi ... Yebē māreqos, qadāmihu la-Wangēla I" K" Walda Eg" Yebē matargʷem* ...)
(2) Ff. 22a-77a: Geʿez commentary on Luke.
(*Ba-sema Eg" faṭāri, ḥeyāw nabābi beśrāta Luqās Ḥawāreyā lāʾk. Yebē Luqās Ḥawāreyā kebur, esma bezuḫan ella aḫazu yewṭenu wa-yengeru wa-yemharu nagara za-neḫna ṭayyaqna* ...)
(3) Ff. 78a-138: Geʿez commentary on John.
(*Ba-sema Eg" faṭāri ḥeyāw qadāmāwi za-hallo wa-yehēllu eska la-ʿālam. Newaṭṭen enka besrāta Yoḫannes Ḥawāreyā, faṣṣāmē besrāt. Yebē ... emqadāmi kona qāl hellewa. Yebē matargʷem, esma yetḥaśśaśu* ...)

Colophon, f. 138a.
(... *Wa-kaśita tergʷāmēyātihomussa astagābeʾa teruf mamher Yoḫannes Afa Warq, wa-aʿlawā em-lessāna Surest ḫaba lessāna Ebrāyesṭ (sic, for ʿArabi) wa-ṣaḥafa Gabra Eg" Walda ʿĀli Walda Abuʾēs* ...)

Copied in a beautiful hand.
Crude drawing of an angel smiting Satan, f. 1a.
Note of ownership by (the church of) Boru Śellāsē, ff. 1a and 3a.
F. 2a pen trial.
Ff. 1b, 2b, 77b and 138b-139b blank.
Ff. 33b-34a, 78b-79a and 111b-112a filmed twice.

EMML Pr. No. 4771

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 2a-181b: **The Monastic writings of Isaac of Nineveh** (text, f. 2a, notes, f. 135b).
– 9 *Maskaram*, 1906 E.C. (= 19 September 1913 A.D., ff. 181b-182a).

EMML Pr. No. 4772

Church of Boru Śellāsē, Tahulladarē, Wallo

1) Ff. 3a-93b: **Homilary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl].**
   (1) Ff. 3a-68a: The homilies (*Ḫedār*: homily by Damātēwos, f. 3a; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 9a; *Ṭerr*: homily (by *Retu'a Hāymānot*) on the spiritual world, f. 14b; *Yakkātit*: anonymous homily on the man who prayed to the archangel for his needs instead of working, f. 23b; *Maggābit*: homily by (John), Archbishop of Antioch, f. 27a; *Miyāzyā*: homily (by Retu'a Hāymānot) reviewing the missions of the Archangel, f. 43a; *Genbot*: homily by (MS, about) Yoḥannes, Bishop of Ethiopia, f. 47b; *Sanē*: homily by Yoḥannes, Bishop of Aksum, f. 49a; *Ḥamlē*: anonymous homily (sometimes ascribed to "Bishop Yoḥannes") on the son of a poor family which lived in the neighborhood of a wicked rich man, f. 55a; *Naḥasē*: the book of the angels that came from Jerusalem, f. 59b; *Maskaram*: anonymous homily on the man who tried to elude death, f. 62a; *Ṭeqemt*: anonymous homily on the need of making the Archangel a guarantor for the salvation of one's soul, f. 64b).
   (2) Ff. 68a: **The twelve miracles of the Archangel Michael.**
2) Ff. 94a-101b: **Image [Malke'] of the Savior of the world,** *G"aś'a lebbeya.*
   (*G"aś'a lebbeya enza yekaśśet la-zammero/ wa-yāstawādded qāla ṣanāṣela sebḥat wa-kabaro /... Madḫanē ʿĀlam za-konka la-Ab bak"ro / ...*)
3) F. 101b: **Hymn to the Archangel Michael.**
   (*O-Mikā'ēl, o-Mikā'ēl, o-matanbel, kāhena aryām tessamay ...*)
4) Ff. 102a-104b: **Three miracles of Abuna Gabra Manfas Qeddus.**

Varia: (1) The Ge'ez numerals, f. 1b; (2) what seems to be a *qenē* poem, f. 105b.

Crude drawing of (1) the Trinity, f. 1b; (2) the Archangel Michael with a man near him, f. 2a; (3) two angels, f. 101b.

Note of ownership by (the church of) Boru Śellāsē, f. 1a and 3a, and by *Mamher* Akāla Walda, f. 2a.

– 19th cent.

EMML Pr. No. 4773

Church of Boru Śellāsē, Tahulladarē, Wallo

Parchment, 22 x 19.5 cm., 110 ff., 2 cols, 26 lines, 16th/17th cent.

Ff. 1a-108b: **History of the Jews, ascribed to Joseph Ben Gorion.** Edited by Murad Kamil, *Des Yosef Ben Gorion (Josippon), Geschichte der Juden*, New York 1937.
(*Ba-sema Eg" wāḥed lalihu za-śellus ba-geṣṣāwēhu, newaṭṭen ta[ ] winana ba-ḫāylu ba-ṣeḥifa zēnāhomu la-ʿEbrāweyān ...*)

Copied in several hands of the same period.

Varia:
(1) F. 109b: Excerpt from the *Bāḥra ḥassāb*, "Computus."
(2) Ff. 109b-110a: Inventory of land holdings and their owners.

Miniatures:
(1) F. 109a: A man riding a horse, crude.

F. 110b blank save for scrawls.

EMML Pr. No. 4774

Church of Boru Śellāsē, Tahulladarē, Wallo

1) Ff. 3a-59b: **Me`rāf**, cf. Velat, *Me'erāf (ba-kʷellu mawā'el*, f. 3a; *za-ṣom*, f. 11b; *Sebḥata nagh*, f. 23a; *Māḫtewa drāra ṣom*, f. 27a; *Are'esta mehellā*, f. 40b; *Keśtat za-Aryām*, f. 48b; *Śalast*, f. 53a; *Aryām*, f. 55b; *Kidān za-nagh*, f. 56b).
2) Ff. 60a-95a: **Mawāśe't.**

Varia: (1) table of what seems to be the hours for performing prayers, f. 1b; (2) Rom. 3, 8-9, f. 2a; (3) hymns to the Blessed Virgin for the hours, ff. 95a-96b; (4) *qenē* poem insufficiently legible but it is the *qenē* ascribed to Taklē of Wāšarā, cf. *Mamber* Yeḫēyyes Warqē, "*Nebāb wa-terg*ʷ*āmē za-qenēyāt*", *JES*, vol. 8/2 (1968), p. 151 (no. 13).

Crude drawing of persons, f. 2a.

Note of ownership by (the church of) Boru Śellāsē, f. 3a.

– 18th cent.

EMML Pr. No. 4775

Church of Boru Śellāsē, Tahulladarē, Wallo

1) Ff. 1a-31a: **Homily by Cyriacus of Behensā on the Glory and Mourning of Mary [Lāḥa Māryām]**, edited by Marcus-Antonius van den Oudenrijn, *Gamaliel. Äthiopische Texte zur Pilatusliteratur (= Spicilegium Friburgense* 4), Freiburg, Switzerland (1959) pp. 2-83.
2) Ff. 31b-42a: **Homily by James of Sarug on the Angel and the Thief on the Right**, Or. 774, f. 81b, Wright (B.M.), no. CCCXL, 18, p. 228.
3) Ff. 42b-45b: **Dionysius the Areopagite on himself,** different from *Gebra Ḥemāmāt,* Addis Ababa 1972 E.C., pp. 328-9; the beginning is illegible.

Varia: (1) what seems to be an inventory of church articles, insufficiently legible, f. 48a.

Note of ownership by (the church of) Boru Śellāsē, f. 1a.

Stamp of *Mamher* Akāla Wald, f. 45b.

The upper parts of the folios are stained with water.

– 19th cent.

EMML Pr. No. 4776

(Microfilm not received)

EMML Pr. No. 4777

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 1a-95b: **Horologium for the night and day hours [Sa`ātat za-lēlit wa-za-ma`ālt]**
(*Ba-sema Śellus Qeddus newaṭṭen ba-rade'ēta Eg" wa-ba-śena habtu ba-ṣeḥifa ʒttu sa'ātāt za-lēlit wa-za-ma'ālt, o-Egiz'o maḥaranna, o-Egzi'o maḥakanna ...*)

(1) Ff. 1a-29a: [*Nagh (Matins)*].
The Our Father, directed, f. 1a.
Prayer of Thanksgiving by Basil, f. 1a.
Litanical hymn to Christ, f. 1a.

(*Neʿu nesged, neʿu nesʿal ḫaba Krestos Amlākena ... negušena ... madḫānina ...*)
Scriptural reading, f. 1b.
Greeting to the saints, f. 16a.
(*Neʿu nesged la-Ab ... Salām la-Bēta Krestiyān, bēta malāʾekt, salām la-Dengel ...*)
Prayer to Christ, God and the Blessed Virgin, *O-Krestos, negušena, gebar mesʿlēna meḥrata*, f. 16b.
Hymn to the Blessed Virgin, *Tafaśśeḥi, o-za-neseʾelakki dāḫnā*, f. 24a.
Apostles' Creed, f. 25a.
Benediction, f. 27a.
(*Qeddus ... Damses wa-śeray wa-ḫedeg ...*), f. 27a.
(*O-za-ba-kʷellu gizē ...*), f. 28b.

(2) Ff. 29a-42b: *Za-ʒtu Saʿāt* (*Tierce*).
(3) Ff. 42b-54b: *Za-ʒ (sic) Saʿāt* (*Sext*).
(4) Ff. 54b-65b: *Za-ʒ Saʿāt* (*None*).
(5) Ff. 65b-73b: *Za-sark* (*Vespers*).
(6) Ff. 73b-82a: *Za-newām* (*Compline*).
(7) Ff. 82a-93b: *Za-manfaqa lēlit* (Midnight).
(8) Ff. 93b-95b: Benediction, *O-Śellus Qeddus*.

Note of ownership by (the church of) Boru Śellāsē, f. 1a.
– 20th cent.

EMML Pr. No. 4778

Church of Boru Śellāsē, Tahulladarē, Wallo

1) Ff. 3a-38b: **Proverbs** (*Messālēyāt*, f. 3a; *Tagśāẓ*, f. 33b).
2) Ff. 39a-67b: **Wisdom of Solomon**.
3) Ff. 67b-85a: **Ecclesiastes**.
4) Ff. 85b-87a: **Asmāt prayers against demons**, beginning with Solomon's net for catching them [*Asmāta Salomon, za-rababomu Salomon la-agānent*].
5) Ff. 88a-150b: From the writings of Cyril of Alexandria, titled **Qērelos**.
   (1) Ff. 88a-111a: *Baʾenta reteʿt hāymānot*, addressed to Emperor Theodosius II, EMML 4448 (1).
   (2) Ff. 111a-133a: *Śena Zēnā*, continuation of the *Hāymānot reteʿt*, but addressed to Arcadia and Marina, EMML 4448 (2).
   (3) Ff. 133a-150b: *Kama aḥadu Krestos* "That Christ is One", EMML 4448 (3).
6) Ff. 152a-155b: **Song of Songs**, supplied with musical notation, incomplete at the beginning, and f. 155b illegible.

Diagram for the fraction of the Eucharist bread, f. 109b.
Crude drawing of a man holding a scale, f. 151a.
Ff. 3a-85a copied by Śeggewa Qāl for Esṭifānos, f. 85a.
Decorative design, f. 85a.
– 18th cent.

EMML Pr. No. 4779

Church of Boru Śellāsē, Tahulladarē, Wallo (slip not microfilmed)

1) Ff. 1a-54a: **Ritual for Penitential Baptism [Maṣeḥafa qēdar]**, concluded with a list of the days on which the ritual is performed (ff. 49b-50a) and a prayer of incense [*Ṣalota ʿeṭān*], (ff. 50b-54), EMML 1495-5; 2169-4; 3264-2; Or. 694, f. 75a, Wright (B.M.) no. CCLXX, 3, p. 180.

(*Ba-sema Ab ... Qannonā Maṣeḥafa qēder za-anbaru mamḥerān ba'enta za-kehda hāymānoto aw za-arkʷasa śegāhu ...*)

2) Ff. 54a-60b: **The Book of Pearl [Maṣeḥafa bāḥrey]**, a ritual for the unction of the sick, EMML 1480-7; Or. 694, f. 97a, Wright, *ibid.*, 4, p. 180.
(*Ba-sema Ab ... Zentu maṣeḥafa bāḥreyā (sic) za-taśar'ā em-ḫaba abawina qeddusān Ḥawāreyāt za-tawehba lana, la-Krestiyān la-tafawweso em-dawē śegā wa-nafs ...*)
3) Ff. 61a-65a: **The Book of Confession [Maṣeḥafa nuzāzē]**.
(*Ba-sema Ab ... Maṣeḥafa nuzāzē za-taqadḥa em-8̄0 wa-1̄ maṣeḥeft (sic), em-6̄ qālāt wa-em-1̄0 qālāt. Śerwā la-ḫāṭi'at amleko bā'd, gabarku ...*)
4) Ff. 65b-67a: **The prayer, Egzi' abḥēr za-berhānāt**, Chaîne no. 363.
5) Ff. 67a-74b: **The first part of the Monastic rules of Pachomius**, Dillmann, *Chrest.* 57-68 (line 24), incomplete at the end.
([*Ba-sema Ab ...] Śer'ata māḫebar za-azzazo mal'aka Eg" la-Abbā Ṗākumis ba-beḥēr za-semu Ṭarbēntos ...*)
6) Ff. 75a-90b: **A theological treatise on the Trinity and Unity of God, Incarnation of the Son and on the theology of qeb' at, titled Me' ellād** (f. 90b).
(1) On the Trinity and Unity of God, f. 75a.
([*Nāhu nāstagābbe'] sem'ā abaw za-kababu ba'enta hāymānot za-Śellus Qeddus wa-ba'enta tawāhedota Malakot mesla tesbe't wa-ba'enta qeb'āt. Neqaddemessa kama la-lla-1̄ 1̄ em-akālāt (sic) Śellus Qeddus yessammay Malakot, Amlāk wa-Egzi'abḥērhā, berhāna wa-ḥeywata. Yebē Gorgoreyos ...*)
(2) On the Union of divinity with humanity [*Ba'enta tawāhedota malakot mesla tesbe't*], f. 80a.
(*Ba'enta tawāhedota ... tesbe't ba-gebra Ab wa-Manfas Qeddus enza iyyetfallaṭ lalihu nāmaṣṣe' sem'a. Ayokeneyos (sic) Yebē ...*)
(3) On the Unction of Christ [*Nagara qeb'*].
([ ] *za-kama-ze tawāḥada soba kona he[ ]ya ba-kama yebē Ṗāwelos, ta'ammeru ṣaggāhu la-Egzi'ena I" K" ba'enti'akemu andaya re'eso enza bā'l we'etu ...*)
7) Ff. 90b-91b: **Refutation of the main heresies**.
(*Nāhu neṣeḥef asmātihomu la-manāfeqān. Sabāleyos [changed from Bāsleyos] yebē Ab wa-Wald wa-Manfas Qeddus 1̄ gaṣṣ, neḥna nebl ...*)

Copied partially by Arbagenā, f. 60b.
Stamp of *Mamher* Akāla Wald, f. 91b.
– 19th cent.

EMML Pr. No. 4780

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 1a-56b: **Ecclesiasticus [Sirāk]**, incomplete at the beginning and rebound in great disorder.
Crude drawing of Madonna and Child, f. 58a.
Note of ownership by (the church of) Boru Śellāsē, f. 1a.
– 18th/19th cent.

EMML Pr. No. 4781

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 2a-20b: **Homily and Teaching of Our Fathers the Holy Apostles**, commonly called (also here) *Maṣeḥafa dorho* "The Book of the Cock", cf. M. Chaîne, "Le Livre du Coq ("*Mitzḥafa Dorho*")," *Revue Sémitique*, vol. 13 (1905), pp. 276-281; and Roger W. Cowley, "The So-called 'Ethiopic Book

of the Cock' – Part of an Apocryphal Passion Gospel, ..." *Journal of the Royal Asiatic Society*, no. 1 (1985), pp. 16-22.

(*Ba-sema Ab ... Dersān wa-temehert za-abawina Ḥawāreyāt qeddusān za-maḥaru manfasāweyān barakata ṣalotomu ... Ellu emmuntu ella yegabberu ḫaylāta wa-ta' ammerāta ... Wa-em-deḫra ፴ 'āmatu la-Egzi' ena I" K" Walda Eg" ḥeyāw maṣ' a ...*)

Note of ownership by (the church of) Boru Śellāsē, f. 2a.

Title, f. 1a.

– 19th cent.

EMML Pr. No. 4782

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 1a-65a: **Horologium for the day hours [Sa`ātāt za-ma`ālt]**, ascribed to Abbā Giyorgis (*Matins*, f. 1a; *Tierce*, f. 10a; *Sext*, f. 21a; *None*, f. 28b; *Vespers*, f. 39a; weekend, f. 45b; *Compline*, f. 54a).

Note of ownership by (the church of) Boru Śellāsē, f. 1a.

– 19th cent.

EMML Pr. No. 4783

Church of Boru Śellāsē, Tahulladarē, Wallo

Ff. 1a-48b: **Baptismal ritual [Maṣeḥafa Krestennā]**.

(*Ba-sema Ab ... Neqaddem ba-rade' ēta Eg" neṣ[ ]f wa-newēṭṭen maṣeḥafa krestennā. Qadāmihu la-we' etu yeqawwem ḥeẓān westa bēta krestiyān. Ṣalot lā'ela ḥeẓān ...*)

Note of ownership by the church of Boru Śellāsē, f. 1a.

Copied by Minās of Mofā, f. 48b.

– 1881-1926 (bishopric/metropolitanate of Mātēwos, f. 3a).

EMML Pr. No. 4784

Church of Boru Śellāsē, Tahulladarē, Wallo

1) Ff. 1a-38b: **Arkē hymns for the months of Ḫedār**, f. 1a, **and Tāḫśāś**, f. 19a, incomplete at the beginning.
2) Ff. 38b-45b: **Image [Malke`] of St. George**, Chaîne no. 147.
3) Ff. 45b-51a: **Image [Malke`] of the Archangel Michael**, Chaîne no. 119.
4) Ff. 51a-56a: **Image [Malke`] of Sts. Peter and Paul**, Chaîne no. 187.
5) Ff. 56a-59b: **Image [Malke`] of John the Baptist**, Chaîne no. 279.
6) Ff. 59b-66a: **Image [Malke`] of Takla Hāymānot**, Chaîne no. 211.
7) Ff. 66a-72a: **Lamentation of the Virgin [Saqoqāwa Dengel]**, Chaîne no. 268.
8) Ff. 72a-79a: **Image [Malke`] of Mary**, Chaîne no. 172/220.
9) Ff. 79a-83b: **Image [Malke`] of Jesus**, Chaîne no. 123.
10) Ff. 84a-89a: **Image [Malke`] of unidentified (local) monk**, the beginning and the spaces for the name of the saint are left blank. He lived during the reign of Tēwoderos (f. 87a); his mother was called Asnēt (f. 88a).
11) Ff. 90a-128b: **Horologium for the day hours [Sa`ātat za-ma`alt]**, cf. EMML 4774, but very much abbreviated (*Matins*, f. 90a; *Tierce*, f. 96a; *Sext*, f. 103a; *None*, f. 109a; *Vespers*, f. 115b; weekends, f. 119b; *Compline*, f. 123a; benediction, f. 127a).

Varia: (1) meaning of some Ge'ez words from the Octateuch, ff. 89ab and 129a.

– 18th cent.

EMML Pr. No. 4785

Church of Dasē Madḫānē ʿĀlam (!), Dasē (slip, Tahulladarē), Wallo

Ff. 1a-171a: **Synaxary, part II** (*Maggābit*, f. 1a; *Miyāzyā*, f. 32a; *Genbot*, f. 53b; *Sanē*, f. 81a; *Ḥamlē*, f. 107a; *Naḥasē*, f. 142a; *Ṗāgʷmēn*, f. 166b).

Varia: (1) land grant by King Mikāʾēl of Wallo to the church of Gemǧā Bēt Māryām, f. 141bis; (2) letter written to *Bitoddad* Walē concerning land for *Qañňāzmāč* Wadāǧo, sealed with an unidentified stamp, f. 171a; (3) letter to the clergy of the church of Gemǧā Bēt Māryām concerning land for *Daǧǧāzmāč* Abbuyyē, sealed with a stamp of *Rās* Kabbada, son of *Rās Bitwaddad* Mangašā, f. 171b; (4) letter to the clergy of the church of Gemǧā Bēt Māryām concerning land for *Leǧ* Abbay (sic) Zallaqa, sealed with a stamp of *Rās* Kabbada, see varia (3) above, f. 171b; (5) letter to *Daǧǧāzmāč* Mangašā concerning land for *Wayzaro* Ṭerunaš Berreyya, sealed with a stamp of *Rās* Kabbada, see varia (3) above, f. 171b; (6) letter to the clergy of the church of Gemǧā Bēt Māryām concerning land for *Mammerē* Walda Iyyasus, sealed with a stamp of *Rās* Kabbada, see varia (3) above, f. 171b; (7) letter to *Mammerē* Walda Iyyasus concerning land for *Wayzaro* Ṭerunaš, sister of *Daǧǧāč* Abbuyyē, sealed with an unidentified stamp, [ ]fā wasan Ḫāylu, f. 171b; (8) note stating that these (records) have been investigated, *tāytʷāll* on 15 *Maskaram*, 1931 E.C., sealed with unidentified stamp, f. 171b.

Stamp of King Mikāʾēl (father of *Leǧ* Iyyāsu), f. 53a and 141b.

Note of ownership by (the church of) Mazgaba Meḥrat Māryām, recto of the first foreguard leaf.

Copied for King Mikāʾēl, king of Ṣeyon, Wallo, Gʷandar and Gʷaǧǧām and donated by the owner to the church of Gemǧā Bēt Māryām, on 30 *Sanē* 1908 E.C. (= 7 July, 1916 A.D.), f. 141b.

– May/June 1916 A.D. (*Genbot* 1908 E.C., f. 171a).

EMML Pr. No. 4786

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-207a: **Synaxary for the year** (*Maskaram*, f. 3a; *Ṭeqemt*, f. 19b; *Ḫedār*, f. 33a; *Tāḫśāś*, f. 49b; *Ṭerr*, f. 70a; *Yakkātit*, f. 92a; *Maggābit*, f. 108a; *Miyāzyā*, f. 123a; *Genbot*, f. 136a; *Sanē*, f. 153a; *Ḥamlē*, f. 169a; *Naḥasē*, f. 189a; *Ṗāgʷmēn*, f. 204a).

Decorative designs, ff. 3a and 108a.

Stamp of King Mikāʾēl of Wallo, ff. 70a, 92a, 107b, 135b and 168b.

Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 1a.

Copied by Walda Māryām for King Mikāʾēl of Wallo who donated it Dasē Madḫānē ʿĀlam on 27 *Maggābit* 1908 E.C. (= 5 April, 1916 A.D.), ff. 107b and 207a.

EMML Pr. No. 4787

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3b-199b: **Deggʷā** (a short introduction dealing with content and history of the *deggʷā*, f. 3b; season of John the Baptist, f. 4a; season of *Astamṗero*, f. 60a; *Ṣoma deggʷā*: *Za-warada*, f. 114a, *Qeddest*, f. 119a, *Mekʷrāb*, f. 122a, *Maẓāgʷeʿ*, f. 125a, *Dabra Zayt*, f. 128a, *Gabr ḫēr*, f. 132b, *Niqodimos*, f. 136a, *Hosāʿnā*, f. 139b; *ʿAnqaṣa hāllētā*, f. 142a; season of Easter, f. 144a).

Decorative designs, ff. 4a and 60a.

Empress Ṭāyetu's great stamp – with the letter *ṭā* at the center – ff. 58a, 113a, 143a and 199b.
Empress Ṭāyetu's smaller stamp ff. 5a and 198b.
Stamp of the office of the diocese, f. 2b.
Donated by Empress Ṭāyetu in 1888 E.C (= 1896/7 A.D.), f. 199b.
– 19th cent.

EMML Pr. No. 4788

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 5a-165a: **Four Gospels** (introduction to Four Gospels, f. 5a; *Geṣṣāwē śerʿat*, f. 12a; letter of Eusebius to Carpianus, f. 13a; introduction to Matthew, Cowley (Review 1984) no. 1.4.1, f. 13b; on Matthew, Cowley, *ibid.*, no. 15.1, f. 14a, Matthew, f. 15a; Mark, f. 56a; Luke, f. 80a; John, f. 124a; tables of Eusebian canons, f. 156a).
Stamp of the office of the diocese, f. 4a (twice).
Copied for Feqra Māryām and (his wife) Marʿata Śellāsē, f. 153b and *passim*.
– 20th cent.

EMML Pr. No. 4789

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 4a-146b: **Miracles of Mary** (introductory rite from Muʿallaqā, f. 4a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 6a; introductory exhortation, f. 6b; one hundred eighty-eight miracles f. 8a. The miracles include: (1) the Eṣṭifānosite monks in the Holy Land, f. 59b; (2) the importance of *māḫelēt* "chanting" during church service, f. 75a; (3) raising Dinā, the wife of a man who loved Mary, from the dead, f. 128a; (4) the ruler who asked Mary (and the Apostles) to heal his son, f. 128b; (5) Mary's visit of the righteous in heaven, taken from *Rāʾeya Māryām*, f. 130b; (6) how Mary fell ill, f. 131b; (7) the construction of the church of Ṣeyon in Aksum by Abrehā and Aṣbeḥa, f. 144b; (8) the preceding miracle continued, f. 145b; (9) glorification of the church of Ṣeyon in Aksum, f. 146a; (10) the tree in Aksum which bears fruit for the birds three times a year, f. 146b).
Stamp of the office of the diocese, f. 4a.
Copied by Arʾayā Śellāsē as arranged by Walda Ḥannā, ff. 146a and 146b; prayer for Gadla Giyorgis, 6a and *passim*.
– 20th cent.

EMML Pr. No. 4790

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 5a-76a: **Miracles of Jesus [Maṣeḥafa El ʿatqarfā]**.
Decorative design, f. 5a.
Stamp of the office of the diocese, f. 5a.
Stamp of *Rās* Mikāʾēl, f. 76a.
Copied for *Rās* Mikāʾēl of Wallo, and donated to the church on 12 *Ḫedār*, 1906 E.C (= 21 November, 1913 A.D.), f. 76a.
– 1913 (prayer for Menelik, f. 5a.).

EMML Pr. No. 4791

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 4a-150a: **Miracles of Mary**, cf. EMML 4789 (introductory rite from Muʿallaqā, f. 4a; hymn to the Blessed Virgin, Chaîne no. 336/338, f. 7a; introductory exhortation, f. 7a bis; one hundred eighty-three miracles, f. 8a).
Decorative design, f. 4a.
Stamp of the office of the diocese, f. 3a.
Prayer for Gadla Giyorgis, f. 9a and passim.
The five leaves between f. 3 and f. 8 not numbered.
– 20th cent.

EMML Pr. No. 4792

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 2a-131b: **Sinodos**, cf. Cod. Borg. Aeth. no. 2, Grébaut-Tisserant (Vatican), pp. 767-778; EMML 1189; 1843; 1933; 2430.

(a) Ff. 2a-63b: Decrees and ordinances ascribed to the Apostles.
  (1) Ff. 2a-29b: Decrees of the Apostles [*Tafaśśeḥu weludena*].
  (2) Ff. 29b-34b: Decrees of the Apostles given through Clement [*Ba-eda Qalēmenṭos*].
  (3) Ff. 35a-39a: Decrees of the Apostles as written down by Clement for St. Peter [*Em-deḫra ʿarga*].
  (4) Ff. 39b-46b: Decrees of the Apostles as reported by Clement [*Abṭelisāt*].
  (5) Ff. 47a – 53a: Decrees of the Apostles as given individually, or together [*Semʿon Qananāwi*].
  (6) Ff. 53a-56a: Ordinances of the Apostles [*Śerʿatāt za-Ḥawāreyāt*] sent to the Gentiles with Clement.
  (7) Ff. 56a-63b: Decrees of the Apostles that Clement uttered [*Za-nagara Qalēmenṭos*].

(b) Ff. 63b-96b: Decrees ascribed to the Councils.
  (1) Ff. 63b-64a: Introduction.
  (2) Ff. 64a-67a: Decrees of the Council of Ancyra.
  (3) Ff. 67a-69a: Decrees of the Council of Neo-Caesarea.
  (4) Ff. 69a-70b: Decrees of the Council of Gangra.
  (5) Ff. 70a-72b: Decrees of the Council of Sardica.
  (6) Ff. 72b-75b: Decrees of the Council of Antioch.
  (7) Ff. 75b-80b: Decrees of the Council of Laodicea.
  (8) Ff. 81a-84a: Decrees of the Council of Nicea (EMML 2430, f. 58a).
  (9) Ff. 84a-94a: Decrees of the Council of Nicea (EMML 2430, f. 60b).
  (10) Ff. 94b-96b: Discourse of the Nicene Fathers on the heresies and the monastic life.

(c) Ff. 96b-99a: Decrees of Clement which he received in writing from St. Peter (EMML 2430, f. 52a).

(d) Ff. 99a-126a: Commentaries on the *Sinodos* (EMML 1933-3).
  (1) Ff. 99a-104b: Commentary of John Chrysostom on the Ten Commandments.
  (2) Ff. 104b-105b: Anonymous homily on the role of Our Lord in the salvation of man, to be read to the congregation.
  (3) Ff. 105b-106a: Anonymous homily on the ways of virtue and perdition.
  (4) Ff. 106a-109b: Anonymous homily on the fear of God and obedience to his commandments.

(5) Ff. 109b-115a: Anonymous homily on the refusal of the chosen people, the Jews, to accept Christ.
(6) Ff. 115a-118a: Discourse of Gregory of Armenia against the Jews who deny that Christ is the Son of God.
(7) Ff. 118a-126a: Various homilies (EMML 1933, f. 153b and EMML 2430 (8)-(15); on spiritual wisdom, f. 118a, faith, love, almsgiving and patience, f. 118b, love and almsgiving, f. 119b, the martyrs, f. 121b, the Fathers, f. 122b, the old and the young, f. 123a, the rich and the poor, f. 124b).

(e) Ff. 126a-129a: Penitential canons of Our Lord given to St. Peter.
(f) Ff. 129a-131b Penitential canons.
(Ba-akkʷatēta Ab ... Ṣaḥafna qannonā za-yetnaggar lā'ela kʷellu za-yenēsseḥ ba'enta ḫaṭi'atu ... Qannonā, emma-bo sab' za-qatala em-azmādihu ...)

Note of ownership by (the church of) Dasē Madḫānē 'Ālam, f. 1a.
Stamp of the office of the diocese, f. 1a.
Copied by Ḫāyla Śellāsē (*Grazmāč* Meḥratē of Wādlā) for *Ato* Yataśā Warq, donor of the mansuscript, f. 131b.
- 1950/1 A.D. (1943 E.C., f. 131b).

EMML Pr. No. 4793

Church of Dasē Madḫānē 'Ālam, Dasē, Wallo

1) Ff. 5a-85a: **Missal [Maṣeḥafa qeddāsē]** (Anaphoras of Gregory (II), *Na'akkʷetakka*, f. 5a, Cyril, f. 66b; prayer of thanksgiving of Our Lady Mary by Nathanael the Apostle, EMML 1159 (17) (a), f. 10a; Anaphoras of Our Lady Mary, *Ma'azā qeddāsē*, EMML 1159 (17) (b), f. 11a, James of Sarug, f. 16a, John Son of Thunder, f. 18b, Epiphanius, f. 23a, Gregory (I), *Na'akkʷeto*, f. 25b, Athanasius, f. 28b, the 318 Orthodox Fathers, f. 32a, Basil, f. 37a; office prayers, f. 41a; ordinary of the Mass, f. 51a; Anaphoras of the Apostles, f. 67a, Our Lord Jesus Christ, f. 73a, Dioscorus, f. 75a, John Chrysostom, f. 76b, Our Lady Mary by Cyriacus, f. 79b).
2) Ff. 85a-91b: **Scriptural reading.**
3) Ff. 91b-101a: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 91b, twenty-one miracles, f. 94a).
4) Ff. 101b-106a: **Seven miracles of Jesus Christ.**
5) Ff. 106a-113a: **Ritual for penitential baptism [Maṣeḥafa qēder].**
6) Ff. 113a-135b: **Prayer of incense [Ṣalota ʿeṭān].**
(Ba-sema Ab ... Wa-em-ze yebal, Egzi'o maḥaranna Krestos ⳋgizē bal, wa-yebal sebbuḥ wa-weddus za-śārara kʷello 'ālama ba-aḥatti qāl ...)

Varia: (1) record of income in the form of a ram, *mukket*, ff. 1a, and 4b; (2) introductory lines into *Ṣalota Kidān*, f. 2a; (3) prayer of the copyist, f. 4a.
Stamp of the office of the diocese, f. 1a.
The great stamp of Empress Ṭāyetu, ff. 15b, 40b and 135b.
Copied by Walda Rufā'ēl for *Etēgē* Ṭāyetu (consort of Menelik II) and donated by her in 1884 E.C., f. 135b.
- Ca. 1891/2 A.D.

EMML Pr. No. 4794

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 1b-171a: **Ritual for Passion Week [Gebra Ḥemāmāt]** (homily by Abbā Sinodā on soul searching, f. 18a; homily by John Chrysostom on the fig tree, *Nawā samāʿnā*, f. 18b; homily by John Chrysostom on the fig tree, *Baʾenta ʿeẓa balas*, f. 19a; anonymous homily on Adam's disobedience, f. 24b; homily by Abbā Sinodā on the need of expelling sinners from church, f. 26b; homily by Abbā Sinodā on matters that please God, f. 31b; anonymous homily on the need of interpreting the scriptures, f. 37b; homily by Athanasius on the Ten Virgins, f. 41a; anonymous homily on the stiff-neckedness of the Jews, f. 48b; homily by John Chrysostom on jealousy, f. 53a; homily by Severianus of Gabala on the end of sinners, f. 54b; homily by John Chrysostom on taking Holy Communion, f. 57b; homily on John Chrysostom on sinners, *Erēʾi yom bezuḫān*, f. 65b; homily by Abbā Sinodā on the washing of the feet, f. 67b; homily by John of Constantinople on Mt. 26, 39, f 77a; homily by John Chrysostom on Judas Iscariot, f. 89a; anonymous homily against the pursuit of worldly things, f. 90a; anonymous homily on the fulfillment of the prophecy about Our Lord, f. 95b; homily by James of Sarug on Abraham's sacrifice of Isaac, f. 96a; homily by Athanasius about Christ which he addressed to the Jews, f. 101a; anonymous homily about Dionysius the Areopagite, f. 106b; homily by John Chrysostom on the apparition of God to the people of the Old and New Testaments, f. 107b; homily by Athanasius on the importance of keeping oneself close to God, f. 114b; Song of Songs, f. 120a; homily by Athanasius on the feast of Easter, f. 123a; Revelation, f. 125b; Homily and Teaching of Our Fathers the Holy Apostles, *Maṣeḥafa Dorho*, EMML 4787, f. 145a; homily by Cyriacus of Behensā on the glory and mourning of the Virgin Mary [*Lāḥa Māryām*], EMML 4775, f. 154b; homily by James of Sarug about the Angel and the Thief (on the Right), f. 164b).

Varia: (1) prayer of salavation for Ḫāyla Māryām, f. 82a; (2) prayer of salvation the soul of Yoḥannes (1872-1889) and the living ruling families of Šawā and Wallo, f. 171a.

Miniatures: (1) The Last Supper, f. 56b; (2) Crucifixion, f. 82b.

Decorative designs, ff. 1b, 5a, 41a, 57a, 82a, 83a, 107a, 125b, 145a, 154b, 164b, 170a and 171a.

Stamp of the office of the diocese, f. 1b.

Copied by Gabra Māryām for *Ğānṭari* Ḫāyla Māryām, son of *Rās* Mikāʾēl of Wallo, ff. 70b, 154a and 169b.

– 1906/7 A.D. (= 1899 E.C., 18th year of the reign of Menelik, f. 169b).

EMML Pr. No. 4795

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 5a-89a: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius about death, f. 5a. (the book that came from Jerusalem, f. 8b; *Lefāfa ṣedq*, f. 14a; prayer for the journey to heaven, f. 16b, anonymous homily [*tagśāṣ*] to be read on all the dead, f. 18a; homily by James of Sarug about priests and deacons that died, f. 27a; *asmāt* prayer that God gave to Peter, f. 37b; the story of the rich man who did not fear God, f. 38a; the story of the sinful woman who anointed Our Lord, f. 39b; homily by Abbā Sālamā on preparing oneself for death, f. 70a; blessing by Abuna Sāmuʾēl, f. 85a).

Varia: (1) various kinds of land transactions and title deeds, mostly church lands assigned to individuals ff. 1b-4b and 89a-90b.

Stamp of the office of the diocese, f. 1a.

The great stamp of *Etēgē* Ṭāyetu, f. 89a.

Stamp of *Rās* Mikāʾēl (of Wallo), f. 89a.

Unidentified stamp, ff. 4b and 90b.
Copied for *Etēgē* Ṭāyetu who donated the manuscript in 1884 E.C. (= 1891/2 A.D.), f. 89a.
– 1891/2 A.D. (?).

EMML Pr. No. 4796

(Origin unidentified but obviously Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo)

Ff. 5a-182b: **Four Gospels** (introduction to Four Gospels, Cowley (Review 1984), no. 1.1.1, f. 5a; letter of Eusebius to Carpianus, f. 15a; *Geṣṣāwē śerʿāt*, f. 15b; on Matthew, Cowley, *ibid.*, no. 1.4.1, f. 16a, on Matthew, Cowley, *ibid.*, no. 1.5.1, f. 1b, tables of Eusebian canons, f. 17a; Matthew, 25a; Mark, f. 68a; Luke, f. 95a; John, f. 143a).
Varia: (1) land grant by King Mikāʾēl of Wallo to (the church of) Dasē Madḫānē ʿĀlam, the land being assigned to *Leǧ* Iyyāsu (his son), dated 27 *Ḫamlē* 1908 E.C. (= 3 Aug. 1916 A.D.), f. 93b; (2) donation of a cape [*kābbā lānqā*] by *Naggādrās* Balāy to the church of Madḫānē ʿĀlam, f. 182b.
Miniatures (by *Alaqā* Dassetā of Moṭā Giyorgis): (1) Matthew writing his gospel, with an angel (or a man with wings?) standing by him, f. 24b; (2) Mark writing his gospel, with a lion lying down by him and *Wayzaro* Zannabačč, wife of the king (Mikāʾēl) standing by him; (3) Luke writing his gospel, with a cow lying under his chair and King Mikāʾēl standing by him, f. 49b; (4) John writing his gospel, with an eagle standing before him and King Mikāʾēl sitting behind him.
Decorative designs, ff. 5a, 25a, 68a, 95a, 143a.
Stamp of King Mikāʾēl of Wallo, ff. 66b, 93b and 182b.
Stamp, unidentified, f. 93b.
– 7 *Ḫedār* 1908 (= 17 November 1915 A.D.), f. 182b.

EMML Pr. No. 4797

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-117a: **Funeral ritual [Maṣeḥafa genzat]** (the book that came from Jerusalem, f. 7a; *asmāt* which God gave to Peter, f. 13b; *Lefāfa ṣedq*, f. 15a; prayer for the journey to heaven [*Ṣalota mangada samāy*], f. 17b; homily by James of Sarug about priests and deacons that died, f. 32a; *asmāt*/keys which God gave to Peter, f. 46b; the story of the rich man who did not fear God, f. 47a; the story of the sinful woman who anointed Our Lord, f. 48b; homily by Abbā Salāmā about preparing oneself for death, f. 87b; blessing of Abuna Sāmuʾēl, f. 107a; what to do when someone dies, f. 110b).
Stamp of *Rās* Gabra Ḥeywat Mikāʾēl, ff. 112b and 117a.
Copied as commissisoned by *Rās* Gabra Ḥeywat Mikāʾēl, f. 112b.
– 1948 E.C. (= 1955/6 A.D.), f. 112b.

EMML Pr. No. 4798

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 2b-188a: **Deggʷā** (introduction, including history of the *deggʷā*, f. 2b; season of John the Baptist, f. 5a; season of *Astamḥero*, f. 65a; season of Easter; *Anqasa hāllētā*, f. 187a).
Note of ownership by (the church of) Madḫānē ʿĀlam, f. 1a.
Decorative designs, ff. 5a, 65a and 124a.
Stamp of *Fitāwrāri* Aragāy, ff. 2a (twice), 98a, 123a and 188a.

Donated by *Fitāwrāri* Aragāy (with baptismal name Walda Giyorgis) and his wife *Wayzaro* Zarfašewāll (with baptismal name Walatta Ṣādeq) on 12 *Tāḫśāś* 1919 E.C. (= 21 Dec. 1926 A.D.), ff. 2a and 188a.
- 19th cent.

EMML Pr. No. 4799

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 2a-174a: **Acts of Abuna Takla Hāymānot**, version of Dabra Libānos, EMML 805 and 806.
(1) Ff. 2a-104b: *Gadl.*
(2) Ff. 105a-113b and 172a-174a: Homily for the translation of the relics of Abuna Takla Hāymānot, for 12 *Genbot*.
Includes a paragraph (f. 112ab) on the meaning of church [*Bēta Krestiyān*] as understood by the Blessed Nagada Krestos for whom seven lamps came down from heaven on the day of his death (*... ba-kama sem'ā kona beẓu' Nagada Krestos za-warada lottu em-samāy ʒ māḫetot ba-'elata 'eraftu ...*)
(3) Ff. 114a-119a: Homily for the nativity of the saint.
(4) Ff. 119b-172: Miracles of the saint (first group of twenty-two miracles, f. 119b; second group of twenty-two miracles, f. 140a; third group of twenty-two miracles, f. 154a).
Copied for Endereyās (f. 147a), Marqoreyos (f. 146b), Zamanfas Qeddus (f. 156a), Re'esa Hāymānot (f. 160b), Eḫwa Krestos (f. 162b), Ḥenẓā Krestos (f. 163a), Ḥezqeyās (f. 164a) and Akāla Krestos (f. 164b), and *passim*.
Pen trial, f. 1a.
Stamp of the church, f. 2a.
- 18th cent.

EMML Pr. No. 4800

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 2a-49a: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]**.
(1) Ff. 2a-41b: The homilies (*Ḫedār*; homily by Abbā Mātēwos (!) – other MSS: Damātēwos or Demātiyas, cf. EMML 1763 (16), f. 2a; *Tāḫśāś*; anonymous homily on the family Dorotheus and Theopista, f. 6a; *Ṭerr*: homily by Bishop Yoḥannes of Ethiopia who came after Abuna Yesḥaq, f. 9b; *Yakkātit*: homily by Bishop Yoḥannes of Aksum, f. 11b; *Maggābit*: Anonymous homily on the man who prayed to the archangel for his needs instead of working, f. 15b; *Miyāzyā*: homily by Bishop John [Yoḥannes] on the son of a poor family which lived at the neighborhood of a wicked rich man, f. 17b; *Genbot*: homily by an archbishop (Severus?), f. 20b; *Sanē*: homily by Retu'a Hāymānot reviewing the missions of the Archangel, f. 31a; *Ḥamlē*: the book of the angels that came from Jerusalem, f. 33b; *Naḥasē*: anonymous homily on the need of making the Archangel a guarantor for the salvation of one's soul f. 37a; *Maskaram*: anonymous homily on Talāfinos, f. 39b).
(2) Ff. 42a-49a: Ten miracles of the Archangel Michael.
2) Ff. 50a-74a: **Homiliary for the feasts of the Archangel Gabriel [Dersāna Gabre'ēl]**.
(1) Ff. 50a-57a: The two homilies, EMML 1835, ff. 67a and 76b (anonymous homily reviewing the missions of the Archangel, f. 50a; homily by Priest Archelaus, f. 56a.
(2) Ff. 57a-74a: Twenty-one miracles of the Archangel, EMML 1835, f. 78b.
3) Ff. 75a-92a: **Homily by John Chrysostom on the Archangel Raphael** [Rufā'ēl], EMML 3986-4.

4) Ff. 92b-98b: **Homily by Retu'a Hāymānot Yoḥannes on the form [malke'] of God and on the Four Living Creatures and all the angels.**
   (*Ba-sema Ab ... Dersan za-ʾ Ensesā keburān wa-le'ulān za-darasa Yoḥannes Retu'a Hāymānot wa-ba'enta kʷellomu nagada malā'ekt ḥeyāwāna ḥeywat ella tafaṭru em-esāt ... amēn. Nagar ba'enta manfasāweyān ḫāyla samāyāt ...*)
5) Ff. 98b-107b: **Homily** (called here **Weddāsē**) **by John, Patriarch of Constantinople,** for the commemoration of the Four Living Creatures, EMML 1763 (12).
6) Ff. 108a-112b: **Admonition of Severus of Ašmunayn to the Clergy,** for the feast of the 24 Elders of Heaven, EMML 1833 (11).
7) Ff. 113b-123b: **Asmāt prayer called Arde'et.** Studied by E. Littmann, "Arde'et: The Magic Book of the Disciples", *Journal of the American Oriental Society*, vol. 25 (1904), pp. 1-48.
8) Ff. 123b-128a: **Asmāt prayer of Moses,** EMML 1143-2.
   (*Ba-sema Ab ... Neḥna nenaggerakkemu wa-nāyadde'ākkemu ba-za-deḫna Musē em-edēhu la-Far'on ... Qadimussa warada Gabre'ēl mal'ak ...*)

Varia: (1) One miracle (of four lines) of the Archangel Raphael, f. 74b.

Miniatures: (1) crude drawing of Madonna and Child with the Archangels Michael and Gabriel standing as guards and a man (probably one of the owners of the manuscript) taking refuge under the Madonna, f. 41b; (2) crude drawing of a man riding a horse, f. 49b; (3) crude drawing of the Crucifixion, f. 49b; (4) Madonna and Child with the Archangel Michael and Gabriel standing as guards, f. 74b.

Stamp of the church, f. 1a.

Copied by Kefla Giyorgis for Gabra Dengel, f. 74a. Prayer also for Walda Le'ul (f. 11a), Walatta Ṣeyon, f. 6a, and Walatta Rufā'ēl, f. 47a.

Given by Tēwofelos and his wife Walatta Kidān to their son Gabra Māryām, ff. 1b, 49a, 107b and 112b.

– 18th cent.

EMML Pr. No. 4801

(Origin unidentified but obviously church of Dasē Madḫānē ʿĀlam, Dasē, Wallo)

1) Ff. 2a-96b: **Amharic commentary on Proverbs** (*Messālēyāt*, f. 2a; *Tagśāṣ*, f. 79b).
2) Ff. 96b-121b: **Amharic commentary on Wisdom of Solomon,** incomplete at the end.

Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 1a.

Stamp of the church *recto* of the first foreguard leaf and f. 1a.

– 20th cent.

EMML Pr. No. 4802

Private Library of *Blāttēn Gētā* Marse'ē Ḥazan (Walda Qirqos), Addis Ababa (MS 15)

Pp. 1-294: **Goǧǧām chronicle**, EMML 1411; and 5403.

P. 1: Title Page.
   (*Ya-zaman tārik. Ka-Alaqā Taklē za-beḥēra Gʷaǧǧām ya-taṣāfa. [ka-Daǧǧāz]māč Kabbada Tasammā zand agñeččē ya-galabbaṭhut naw*)

Pp. 5-294: Text in 67 chapters, ending in 1916 E.C.
   (*Ka-qadāmāwi Menilek eska Aṣē Lebna Dengel mangešt deras ya-taṣāfaw tārika nagašt ba-Grāññ gizē tašaššego ...*)

Varia: (1) copyist's note that "this" (i.e. the end) could be the end of the history, p. 284; (2) note by the copyist that "this" (i.e. the text) is a true copy from the archive, *magzab*, which was discovered and

that, although it has useful information, there are some mistakes in it, p. 284; (3) notes taken from the text by the copyist, *recto* of the rear guard leaf.
Copied by *Blāttēn Gētā* Marse'ē Ḥazen (Walda Qirqos), p. 1.
– 20th cent.

EMML Pr. No. 4803

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 1b-55a: **Miracles of Mary** (introductory exhortation, added later in a different hand, f. 1b; introductory rite from Muʿallaqā, f. 3a; hymn to the Blessed Virgin, Chaîne no. 338, f. 8b; the thirty-three miracles, each concluded with a rhyming hymn from the so-called *Akkonu Be'esi*, f. 13a)
2) Ff. 55b-59a: **Nine miracles of St. George.**
3) Ff. 59a-64a: **Five miracles of Jesus**, concluded with a short rhyming hymn, *Ama temaṣṣe'*.

Varia: (1) fragment of a hymn cursing those who deny Mary's virginity; f. 10a; (2) hymn to the Blessed Virgin, *Bahaki Māryām, bahaki*, in a crude hand, f. 10b; (3) hymns to Jesus Christ, *Iyyasus Krestos ṭeʿuma sem*, f. 18b, and *Ama temaṣṣe'*, f. 18b.

Miniatures: (1) Matthew writing his gospel, f. 11a; (2) St. George killing the dragon, f. 11b; (3) Madonna and Child enthroned, f. 12a; (4) the Trinity, f. 12b; (5) the Annunciation, f. 17a; (6) Baptism of Our Lord, f. 17b; (7) Mark writing his gospel, f. 18a; (8) Abbā Sāmu'ēl (of Wāli) riding a lion, f. 7a; (9) Luke writing his gospel, f. 7b; (10) the Archangel Gabriel rescuing the Three Holy Children, f. 8a; (11) Abuna Takla Hāymānot pictured twice, standing and lying in a tomb (?), f. 8b (12) Christ crowned with a crown of thorns, *Kʷerʿata re'esu*, f. 45a; (13) Crucifixion, f. 45b; (14) Mary mourning, holding the dead body of Christ, f. 46a; (15) John writing his gospel, f. 46b.

Crude drawing of the Archangel Michael appearing to Abbā Sāmu'ēl of Wagag, f. 64b.
Stamp of the Church, ff. 2b and 3b.
Copied for Adarā Giyorgis who donated the manuscript to Qʷer(r)at Māryām, f. 10b.
– 18th cent.

EMML Pr. No. 4804

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 2a-178b: **Four Gospels** (index of pericope for Matthew, f. 2a, Matthew, f. 4a; index of pericope for Mark, f. 58b, Mark, f. 60a; index of pericope for Luke, f. 88a, Luke, f. 90a; index of pericope for John, f. 130b, John, f. 132a).

Miniatures: (1) Matthew writing his gospel, f. 3b; (2) Mark writing his gospel, f. 59b; (3) Luke writing his gospel, f. 89b; (4) John writing his gospel, f. 131b.

Decorative designs, ff. 4a, 60a, 90a and 132a.
Stamp of the church, ff. 2a and 178b.
Stamp of the administrator of the church, ff. 2a and 178b.
Donated by *Wayzaro* Tawābačč Gabra Iyyasus with baptismal name Walatta Giyorgis, f. 178b.
– 1924 E.C. (= 1931/2 A.D.), f. 178b.

EMML Pr. No. 4805

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 5a-167b: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 129b; Song of Songs, f. 142b; Praises of Mary [*Weddāsē Māryām*], f. 152a; Gate of light [*Anqaṣa Berhān*], f. 163a).

Varia: (1) fragment of a hymn about Mary, f. 4b; (2) prayer of mercy *sa'ali lana, qeddest*, f. 128b, 141b and 151a; (3) death record of *Wayzaro* Balāynaš Ali (with baptismal name) Walatta Śellāsē, 19 Ḫedār, 1934 E.C. (= 28 Nov. 1941 A.D), f. 167b.
Miniatures: (1) St. George killing the dragon, f. 2b; (2) Madonna and Child, f. 3a.
Decorative designs, ff. 5a, 12a, 19b, 27b, 38a, 46a, 52b, 62a, 73b, 82a, 88a, 101a, 112b, 116a, 122b, 129b, 142b and 152a.
Stamp of the church, ff. 2a and 4b.
– 30 *Yakkātit*, 1928 (= 9 March, 1936 A.D.), f. 167b.

EMML Pr. No. 4806

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 5a-184b: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 141a; Song of Songs, f. 155a; Praises of Mary [*Weddāsē Māryām*], f. 165a; Gate of Light [*Anqaṣa Berhān*], f. 178a; the hymn *Yewēddesewwā*, Chaîne no. 388, in a different hand, f. 188a).
Varia: (1) prayer of mercy, *Sa'ali lana, qeddest*, for Walda Takla Hāymānot, ff. 89a and 164ab.
Decorative designs, ff. 5a and 14a.
Stamp of the church, f. 3a.
Stamp of Ḫāylu Asfāw, ff. 13a, 21b, 79a and *passim*.
– 20th cent (ff. 183a-184b: 1948 E.C. = 1955/6 A.D., f. 184b).

EMML Pr. No. 4807

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 5a-136a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 5a; ordinary of the Mass, f. 15a; Anaphoras of the Apostles, f. 47a, Our Lord Jesus Christ, f. 61a, John Son of Thunder, f. 65a, Our Lady Mary by Cyriacus of Behensā, f. 74a, the 318 Orthodox Fathers, f. 84a, Athanasius, f. 91a, Basil, f. 99b, Gregory (I), *Na'akk*ʷ*eto*, f. 107a, Epiphanius, f. 112b, John Chrysostom, f. 117b, Cyril, f. 121b, James of Sarug, f. 126b, Dioscorus, f. 131b, Gregory (II), *Na'akk*ʷ*etakka*, f. 133b).
Varia: (1) date on which two persons started friendship (!), f. 4b.
Note of ownership by (the church of) Madḫānē ʿĀlam, f. 136a.
Stamp of the church, f. 5a.
– 1930-1974 (reign of Haile Selassie, f. 8b and *passim*).

EMML Pr. No. 4808

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 2a-170a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 2a; ordinary of the Mass, f. 16a; Anaphoras of the Apostles, f. 57b, Our Lord Jesus Christ, f. 72b, John Son of Thunder, f. 77b, Our Lady Mary by Cyriacus of Behensā, f. 87b, the 318 Orthodox Fathers, f. 99b, Athanasius, f. 108b, Basil, f. 120a, Gregory (I), *Na'akk*ʷ*eto*, f. 129a, Epiphanius, f. 136a, John Chrysostom, f. 143a, Cyril, f. 149a; James of Sarug, f. 155b, Dioscorus, f. 162a, Gregory (II), *Na'akk*ʷ*etakka*, f. 166b).
Varia: (1) transaction of the manuscript, dated 19 *Miyāzyā*, 1921 E.C., f. 170a; (2) transaction of the manuscript, dated 2 *Ḥamlē* 1922 E.C., f. 170a.
Donated to the church on 2 *Ḥamlē* 1922 E.C. (= 9 July 1930 A.D.) by *Wayzaro* Aṣnāfa Warq (with baptismal name Mar'āta Śellāsē), daughter of *Rās* Ḫāyla Māryām, that is, *Yemāmu* A[ḫ]madu Abbā Wāṭaw, f. 15b.

Stamp of the church, f. 1a and 170b.
Stamp of *Wayzaro* Aṭnāfa Warq (donor of the manuscript), ff. 1a, 15b, 166a and 170b.
– 20th cent.

EMML Pr. No. 4809

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 4a-164b: **Four Gospels** (introduction to Four Gospels, f. 4a; table of Eusebian canons, f. 8b; Matthew, f. 14a; index of pericope for Mark, f. 55b, on Mark, Cowley (Review, 1984), no. 1.5.2., f. 56a; on Luke, Cowley, *ibid.*, no. 1.5.3., f. 56b; Mark, f. 57a; Luke, f. 87a; John, f. 132a).
Isolated sentences from the Gospels, f. 1b.
Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 3a.
Decorative designs, ff. 14a , 57a, 87a, and 132a.
– 20th cent.

EMML Pr. No. 4810

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 8a-35a: **Anonymous homily on the suffering of Our Savior, Ḥemāmātihu la-Madḫānina.**
(Ba-sema Ab ... Egzi'abḥēr wa-Śellus za-enbala qadimu wa-tadeḫro ba-geṣṣāwēhu ... (f. 9) *... Nāteḥet re'esana wa-ḥellināna wa-nāstaḥawwes aśrāwa lessānena nekśet afuna wa-nāstanāb(b)eb kanāferina kama nenger ḥemāmātihu la-Madḫānina enza nebl, ṣenuʿ za-iyyedakkem ...)*, f. 8a.
(Negbāʿekē kama nefaṣṣem zēnā ḥemāmu la-Madḫānē ʿĀlam. Wa-angehu ye'eta kʷellā lēlita enza yebl, zabaṭewwo ...), f. 15b.
(Negbāʿekē ... Wa-ba-gizē ṯ saʿat takaśta ẓaḥay ba-ʿāwda dammanā soba reʾyā la-Walāditu, Māryām ...), f. 20a.
(Ba-sema Ab ... Wa-ye'eti ʿelat emmert ye'eti wa-ba-Eg" ikonat maʿālt lēlita ...), f. 30a.
(Negbāʿekē nenger masqalo la-Madḫānina te'emerta masqal za-kama hallo mesla Eg" em-qedma kʷellu gebr ...), f. 32b.
2) Ff. 35b-91a: **Acts of Abuna Mabāʿā Ṣeyon/Takla Māryām.**
(1) Ff. 35b-76b: *Gadl*, EMML 1779 (3).
(2) Ff. 77a-91a: Miracles of Abuna Mabāʿā Ṣeyon/Takla Māryām.
1. The sick child of a woman who was healed when the mother vowed to give the child to *Tazkāra Madḫen*, f. 77a.
2. The sick child who was thrown by his mother at the feet of Abuna Mabāʿā Ṣeyon, f. 77b.
3. How light appeared over the dough from which the bread of the memorial feast was made, f. 78b.
4. The barren woman who could bear children, f. 79b.
5. How the bread of the memorial feast was changed to the icon of the Madonna and Child and again back to bread, f. 80b.
6. The man who became sick for eating from the bread of the memorial feast after he had eaten other bread, f. 81a.
7. The man who threw down the bread of the memorial feast became of bad temper, f. 81b.
8. How Takla Ḥawāreyāt, who was a monk and a deacon, went into seclusion until the Lord revealed to him the memorial day of his death, f. 84a.
9. The monastic community in Qolozeyā, (Warab) which decided to observe the memorial day of the Savior, *Tazkāra Madḫen*, f. 85a.

10. How the servant, who was serving at the memorial feast of the Savior, became sick because he had slept with his wife the previous night, f. 86a.
11. The story of the woman from Dārāt whose rooster was carried off by a kite, f. 81b.
12. Litanical prayer to the Savior of the World, *tamāḫeẓanku*, f. 89a.
13. What happened when Christ was crucified, f. 90b.

Copied by Gabra Egzi'abḫēr/Gēṭē, ff. 91a and 91b.
Donated by *Rās* Mikā'ēl and *Wayzaro* Šawā Raggā/Walatta Madḫen, ff. 91b and 93a.
Note of ownership by (the church of) Madḫānē ʿĀlam, f. 1a.
Decorative design, ff. 8a and 35b.
Stamp of the church, f. 7a.
Holy picture: (1) the arrest of Christ, with scenes of the crucifixion: "GESU' NAZZARENO", f. 5b.
– 1887 E.C. (= 1894/5 A.D.), f. 91b.

EMML Pr. No. 4811

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 5a-57b: **Homiliary for the feasts of the Archangel Gabriel [Dersāna Gabre'ēl].**
   (1) Ff. 5a-52b: The homilies (anonymous homily reviewing the missions of the Archangel Gabriel, f. 5a; homily by Alexander Abbā Awrē *(sic)* of Fayyum, f. 13a; homily by Archelaus of Dānā, f. 34b).
   (2) Ff. 52b-57b: Five miracles of the Archangel Gabriel.
2) Ff. 58a-84b: **(Asmāt) prayers ascribed to the Blessed Virgin.**
   (1) Ff. 58a-70a: Prayers of Mary at Bārtos.
   (2) Ff. 70a-73b: Another prayer of Mary.
   (Ba-sema Ab ... Ṣalot za-Egze'etena Māryām Dengel, walādita Amlāk, walādita ḥeywat, ... Wa-em-ze saf(f. 70b)*ḥat edawihā wa-anqāʿdawat lāʿla westa samāy ... enza tebl, naʿā I" K" qadāmē bakʷr fequreya ...)*
   (3) Ff. 73b-78a: A third prayer of Mary.
   (Ba-sema Ab ... Ṣalot za-em-2̲0̲ wa-1̲ la-qeddest Dengel ... Kona ba-ʿāmat ḫames em-1̲ la-warḫā ḫāmes tanśe'at Māryām ... qomat ba'enti'ahā wa-mēṭat ...)
   (4) Ff. 78a-79b: Prayer of Mary, *Negeranni Semeka*.
   (Ba-sema Ab ... Ṣalot za-tase'elatto Egze'etena Māryām la-Egzi'ena wa-tebēlo negeranni semeka ...)
   (5) Ff. 79b-84b: A fifth prayer of Mary.
   (Ba-sema Ab ... Ṣalot za-Egze'etena ... za-2̲0̲wa-1̲ em-ʿāmat wa-1̲ warḫ ama 1̲ la-Miyāzyā Egze'etena Māryām qeddest Dengel kasatat afuhā qeddus (sic) za-melu' berhāna ...)

Varia: (1) record of vow, f. 1a.
Decorative design, ff. 5a, 13a, 31b, 52b and 58a.
Note of ownership by (the church of) Madḫānē ʿĀlam, noted by *Mammerē* Tasammā Assaggē, f. 4b.
Pen trials, ff. 1a and 86b.
Stamp of the church, f. 2b.
Crude drawing of the Archangel Gabriel, f. 85a.
Crude drawing of a person, f. 86b.
Copied by Gabra Mikā'ēl for Gabra Ḥeywat (and Ḫayla Gabre'ēl), ff. 84a and 84b.
– 20th cent.

EMML Pr. No. 4812

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 5a-102a: **Amharic commentary on the Wisdom of Sirach** (introduction, f. 5a; text, f. 6b).
Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 1a, and by *Alaqā* Abbaba Takla Abib and his wife *Wayzaro* Baqqalačč, f. 102a.
Stamp of the church, f. 4b.
– 1930-1974 (reign of Haile Selassie, f. 102a).

EMML Pr. No. 4813

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 4a-44b: **Mawāśeʿt**, *AṢZ*, pp. 529-604.
Varia: (1) supplementary chants, ff. 2a-3b and 44b-45b.
Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 4a.
Stamp of the church, f. 2a.
Copied carefully and beautifully.
– 18th cent.

EMML Pr. No. 4814

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 4a-159a: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikāʾēl]** (introduction, reviewing the missions of the Archangel, f. 4a; *Ḫedār*: homily by Damātēyos of Alexandria, f. 9b, miracle, f. 3b, synaxary entry, f. 5b, greeting [*salām*], f. 6b; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 7a, miracle, f. 35b, synaxary entry, f. 37a, greeting, f. 38a; *Ṭerr*: homily (by Retuʿa Hāymānot) on the spiritual world, f. 38b, miracle, f. 53b, synaxary entry, f. 54b, greeting, f. 55a; *Yakkātit*: anonymous homily on the man who prayed to the Archangel for his needs instead of working f. 55b, miracle, f. 61a, synaxary entry, f. 62b, greeting, f. 63b; *Maggābit*: homily by (John) Archbishop of Antioch, f. 63b, miracle, f. 90b; synaxary entry, f. 93a, greeting, f. 93a; *Miyāzyā*: homily by Retuʿa Hāymānot Yoḥannes, reviewing the missions of the Archangel, f. 93b, miracle, f. 101a, synaxary entry, f. 104b, greeting, f. 104a; (*Genbot*:) homily by Yoḥannes, Bishop of Ethiopia, f. 105a, miracle, f. 107b, synaxary entry, f. 110b, greeting, f. 111a; (*Sanē*:) homily by Yoḥannes, Bishop of Aksum, f. 111a, miracle, f. 122b, synaxary entry, f. 124b, greeting, f. 125a; *Ḫamlē*: anonymous homily on the son of a poor family which lived in the neighborhood of a wicked rich man, f. 125b, miracle, f. 133a, synaxary entry, f. 134b, greeting, f. 135a; *Naḥasē*: the book of the angels that came from Jerusalem, f. 135a, miracle, f. 140a, synaxary entry, f. 141b, greeting, f. 141b; *Maskaram*: anonymous homily on the man who tried to elude death, f. 142a, miracle, f. 146b, synaxary entry, f. 149b, greeting, f. 149b; *Ṭeqemt*: anonymous homily on the need of making the Archangel a guarantor for the salvation of one's soul, f. 150a, miracle, f. 156b, synaxary entry, f. 157a, greeting, f. 158a).
Miniature: (1) the Archangel enthroned, f. 3b.
Decorative designs, ff. 4a, 9b, 27a and 38b.
Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 3a.
Stamp of the church, f. 3a.
Stamp of *Negus* Mikāʾēl, f. 158b.

Copied by *Alaqā* Śāhlu/Śāhla Mikā'ēl of Afarawānāt for King Mikā'ēl who donated the manuscript to the church, ff. 158b, 159a.
- 11 *Miyāzyā* 1908 E.C. (= 19 April, 1916 A.D.), f. 158b.

EMML Pr. No. 4815

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 3a-68a: **Scriptural reading for the feasts of the year [Asleṭ za-ʿāmat].**
2) Ff. 68a-69b: **Table blessing [Saʿalnāka].**
Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 2b.
Stamp of the church, f. 2a.
- 20th cent.

EMML Pr. No. 4816

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 3a-63b: **Acts of Child Cyriacus [Qirqos Ḥeẓān] and his mother Julitta.**
   (1) Ff. 3a-15b: Introduction, dealing with the unity and trinity of God (ff. 6b-9b) and creation and the incarnation of the Word, with an interpretation of *qeb'at* "unction" (ff. 9b-15b), composed for Lake Ṭānā Monastic community of Qirqos, *daqiqa Dabra Ẓānā, māḫefada semu la-ḥeẓān Qirqos* (f. 6a).
      (*Ba-sema Ab ... newētten ba-rade'ēta Eg" wa-sena habtu wa-ṣaggā ṭebabu za-amṣe'o la-ʿālam em-ḫaba ihallo ḫaba hallewo ba-ḫayla melkennāhu za-hallo meslēhu em-qedma yetfaṭar ʿālam* ... (f. 3b) ... *kama tālabbewna qāla weddāsēhu la-ḥeẓān Qirqos angēbēnāwi walda angēbēnāwit* ...)
   (2) Ff. 15b-59a: Text of the Martyrdom [*Gadl wa-sem*ʿ], cf. EMML 1934-3; 3469-1.
      (*Ba-sema Ab ... Nāhu nātallu ṣeḥifa gadlu wa-semʿu la-Mār Qirqos wa-zēnā emmu Iyyaluṭā za-kāleʿanehi* ...)
   (3) Ff. 59a-63a: Miracles of Cyriacus.
      1. How the martyr helped Emperor Yemreḥanna Krestos (of the Zāg^{w}ē dynasty) in building the church dedicated to the martyr.
         (*Ba-sema Ab* ... (f. 59b) ... *Wa-hallo ʾ neguś ṣādeq wa-kāhen za-semʿu Yemreḥanna Krestos za-tawakfa śimat kehnat em-afa amlāku* ...)
      2. How the saint healed the monk who was a tailor for the clergy of the church of Qirqos Ḥeẓān, f. 60b.
         (... *Wa-hallo ʾ be'esi meskin manakos em-reḫuq beḥēr za-yet'amman ba-rade'ētu wa-yetmahaẓẓan ba-kidānu* ...)
      3. The man and his wife who prayed to the saint to have a child, f. 61b.
         (... *Wa-hallo ʾ be'esi mahayyemn wa-be'esitu makkān wa-ba-beḥēromu hallawa bēta krestiyānu* ...)
      4. Ēleyās who saved the church of Cyriacus at Ṭānā, Ṭānā Qirqos, from an attack by Farēšāmāli, one of the generals of Grāñ, EMML 3463, f. 2a, f 62b.
   (4) F. 63ab: Greeting [*Salām*] to Cyriacus, EMML 3469-4.
2) Ff. 64a-66a: **Image [Malkeʿ] of Sāmuʾēl of Waldebbā**, Chaîne no. 322, in a different hand.
Decorative design, f. 3a.
Stamp of the church, f. 2a.

Donated by *Qañña̅zmāt (sic)* Yeggabbāhall/Gabra Iyyasus and his wife, Mammitē Bayyana/'Āẓada Māryām, in 1944 E.C., f. 2b.
- 1944 E.C. (= 1951/2 A.D.), f. 2b.

EMML Pr. No. 4817

Church of Dasē Madḫānē 'Ālam, Dasē, Wallo

1) Ff. 5a-27a: **Anonymous homily on the suffering of Our Savior, Ḥemāmātihu la-Madḫānina**, EMML 4810-1.
2) Ff. 7b-72a: **Acts of Abuna Mabā'ā Ṣeyon/Takla Māryām.**
   (1) Ff. 7b-62b: *Gadl*, EMML 1779(3); 4810-2(1).
   (2) Ff. 63a-72a: Miracles, EMML 4810-2(2).
      1. The sick child of a woman who was healed when the mother vowed to give the child to *Tazkāra Madḫen*, f. 63a.
      2. The sick child who was thrown by his mother at the feet of Abuna Mabā'ā Ṣeyon, f. 63a.
      3. How light appeared over the dough from which the bread of the memorial feast was made, f. 64a.
      4. The barren woman who could bear children by the prayer of Abuna Mabā'ā Ṣeyon, f. 64b.
      5. How the pieces of the bread of the memorial feast was changed to the icon of the Madonna and Child, f. 65a.
      6. The man who became sick for eating from the bread of the memorial feast after he had eaten other bread, f. 65b.
      7. The man who threw down the bread of the memorial feast because of bad temper, f. 66b.
      8. How Takla Ḥawāreyāt, who was a monk and a deacon, went into seclusion until the Lord revealed to him the memorial day of his death, f. 68a.
      9. The monastic community in Qolozeyā (Warab) which decided to observe the memorial day of the savior, *Tazkāra Madḫen*, f. 69a.
      10. How the servant, who was serving at the memorial feast of the savior, became sick because he had slept with his wife the previous night, f. 69b.
      11. The story of the woman from Dārāt whose rooster was carried off by a kite, f. 71a.

Varia: (1) prayer in crude Amharic, f. 7a.
Note of ownership by the church, ff. 1a and 4a.
Copied by Walda Māryām for 'Āmata Māryām (f. 7a), probably *Wayzaro* Araggāš, f. 72b.
- 1930-1962 (reign of Haile Selassie and his consort Walatta Giyorgis/Manan, f. 7a).

EMML Pr. No. 4818

Church of Dasē Madḫānē 'Ālam, Dasē, Wallo

1) Ff. 2a-3a: **Introduction to the Epistles of Peter.**
2) F. 3ab: **Introduction to the Epistles of John.**
3) Ff. 4a-46b: **Acts.**
4) Ff. 48a-140b: **Pauline Epistles** (Romans, f. 48a; I Corinthians, f. 65a; II Corinthians, f. 82b; Galatians, f. 93b; Ephesians, f. 99; Philippians, f. 104b; Colossians, f. 108b; I Thessalonians, f. 112b; II Thessalonians, f. 116b; I Timothy, f. 118a; II Timothy, f. 122b; Titus, f. 128b; Philemon, f. 127b; 128b).
5) Ff. 141a-160b: **Catholic Epistles** (I Peter, f. 141a; II Peter, f. 145b; I John, f. 148b; II John, f. 153a; III John, f. 154a; James, f. 154b; Jude, f. 159a).
6) Ff. 161a-181a: **Revelation.**

7) Ff. 181b-182b: **Introduction to Revelation.**
(Neṣeḥef enka mekneyāta nagaru la-Yoḥannes Wangelāwi, mekneyāta ba'atu westa Eseyā, em-deḫra 'arga Egzi' ena ...)
8) Ff. 182b-183a: **On John Chrysostom**, probably a continuation of the preceding entry.
(Ṭenta zēnāhu-ssa la-Yoḥannes Afa warq, zentu ab kona em-sab' a hagar (sic) Eskendereyā ...)
9) Ff. 183a-184a: **On James.**
(Ba-sema Ab ... newaṭṭen ba-rade' ēta Eg" ba-ṣeḥifa maqdema Ḥawāreyāt, zentu Yā'eqob tabehla Egzi' ena(!) wa-we' etu ...)
10) Ff. 184a-185b: **Introduction to the Epistle of James**, probably a continuation of the preceding entry.
(Mekneyāta ṣeḥifotu-ssa la-Yā'eqob Ḥawāreyā ḫaba medra aḥezāb reḫuqān kona ba' enta Ayhud ...)
11) F. 185b: **Introduction to Jude.**
(Mekneyāta mal' ektussa la-Yehudā Walda Yosēf ḫaba medra aḥezāb taṣeḥfa ba' enta Saduqāweyān ...)

Varia: (1) chronology of the rulers of Ethiopia from Adam to Iyyāsu II (1730-1755), with the number of the abbots (of Dabra Libānos) from Takla Hāymānot to Iyyāsu's time, f. 47ab.
Note of ownership by (the church of) Dasē Madḫānē 'Ālam, f. 1b.
– 18th cent.

EMML Pr. No. 4819

Church of Dasē Madḫānē 'Ālam, Dasē, Wallo

Ff. 4a-74a: **Me'rāf.**
Varia: (1) excerpts from *Mawāse't* chants, ff. 1b-3b.
Note of ownership by (the church of) Dasē Madḫānē 'Ālam, f. 1a.
– 19th cent.

EMML Pr. No. 4820

Church of Dasē Madḫānē 'Ālam, Dasē, Wallo

Ff. 7a-102b: **Homiliary of the Savior [Dersāna Māḫeyawi]** ascribed to the three virgins, Sts. Birgitta, Mechtilde and Elizabeth of Schönau, EMML 1113; 3731; 3816 (introduction, 7a; Monday, f. 8a; Tuesday, f. 8a; Wednesday, f. 42a; Thursday, f. 61a; Friday, f. 66a; Saturday, f. 79a; Sunday, f. 93a).
Prayers for Walatta Giyorgis (*Etēgē* Manan), daughter of King Mikā'ēl (of Wallo) and (his wife) Walatta Māryām and for the souls of King Mikā'ēl and "our *masfen*" Gabra Māryām, f. 96a and *passim*.
Note of ownership by (the church of) Dasē Madḫānē 'Ālam, f. 6b.
Stamp of the church, f. 3a.
– 20th cent.

EMML Pr. No. 4821

Church of Dasē Madḫānē 'Ālam, Dasē, Wallo

Ff. 1a-37a: **Horologium for the day and night hours, ascribed to Abbā Giyorgis** [*Sa'atātu la Abbā Giyorgis za-ma'alt wa-za-lēlit*] (*Matins*, f. 1a; *Tierce*, f. 7a; *Sext*, f. 13a; *None*, f. 17a; *Vespers*, f. 2b).
– 20th cent.

EMML Pr. No. 4822

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 3a-98a: **Gospel of John.**
2) Ff. 99a-108b: **Anaphora of Our Lady Mary by Cyriacus.**
3) Ff. 108b-109b: **Hymn to the Blessed Virgin**, Chaîne no. 345.

Varia: (1) layman's prayer, *Addāmen ka-si'ol*, in Amharic, f. 2ab; (2) prayer for Priest Gabra Masqal, owner of the manuscript, f. 98a.
Stamp of the church, f. 2b.
Copied by Gabra Madḫen for Gabra Masqal, f. 98a.
– 19th cent.

EMML Pr. No. 4823

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 2a-24b: **Martyrdom [gadl wa-semʿ] of Child Cyriacus [Qirqos Ḥeẓān] and his mother, Julitta.** (*Ba-sema Ab ... Gadl wa-semʿ za-qeddus Qirqos wa-za-emmu Iyyaluṭā ... Wa-kona seddat ʿābiyy la-abyāta krestiyānāt za-Krestos wa-za-be'esit (sic) enta semā Iyyaluṭā ...*)
Stamp of the church, f. 1a.
Copied by Zayoḥannes, f. 4b.
– 19th cent.

EMML Pr. No. 4824

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3b-204b: **Psalter [Dāwit] with the Psalter of the Virgin [Mazmura Dengel]** (Psalms, f. 3b; 15 biblical canticles, f. 154a; Song of Songs, f. 169a; Praises of Mary [*Weddāsē Māryām*], f. 179a; the hymn *Yewēddesewwā*, Chaîne no. 388; Gate of Light [*Anqaṣa Berhān*], f. 03a).
Holy pictures: (1) Christ before Pontius Pilate, Russian, f. 3a.
Decorative designs, unfinished, ff. 4a, 13a and 22b.
Stamp of the church, f. 1a.
Stamp of Ḫāylu (forged in 1916 E.C.), ff. 12b, 44b, 62b, 86a, 168a and 204b.
Stamp of Ḫāylu Asfāw (forged 1934(?) E.C.), f. 04b.
Copied for *Bālāmbārās* Ḫāylu/Walda Takla Hāymānot, f. 04b.
– 1916 E.C. (= 1923/4 A.D.), f. 04b.

EMML Pr. No. 4825

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 2a-31b: **Prayers to the Trinity**, mostly taken from the Sword of the Trinity [*Sayfa Śellāsē*].
   (1) The prayer *Ba-sema Ab*, f. 2a.
   (2) Prayer with the name of the Trinity, *Zentu sema Śellāsē*, f. 2a.
   (3) Prayer for the signing of the body with the sign of the cross, *A'atteb*, f. 2b.
   (4) Glorification of the Trinity, *Sebḥat la-Ab*, f. 3b.
   (5) Greeting to the divinity, *Salām*, f. 4a.

(6) Litanical prayer, *Ba'enta ʿebaya Kidānā*, f. 4b.
(7) Praise of the Trinity, *Malakota Śellāsē feṣṣemt*, f. 5b.
(8) Litanical prayer, *tamāḫeẓanku*, 17a.
(9) Admiration of the existence of the Trinity, *Ay samiʿ*, f. 18a.
(10) Glorification of God, *Sebḥat la-Egzi'abḥēr*, f. 20a.
(11) Greeting to the love of the divinity, *Salām la-feqra malakot*, f. 4a.
(12) Praises to the Trinity, *Yetbārak*, f. 6b.
(13) Prayer of refuge, *Tamāḫeẓanku* (EMML 1170, f. 1a), f. 9a.

2) Ff. 32a-38b: **Image [Malkeʿ] of Mary**, Chaîne no. 172.
3) Ff. 38b-44b: **Image [Malkeʿ] of Jesus**, Chaîne no. 123.
4) Ff. 45a-49b: **Image [Malkeʿ] of the Savior of the world**, Chaîne no. 164.
5) Ff. 50b-54a: **Image [Malkeʿ] of the Savior of the world**, Chaîne no. 164.
6) Ff. 54a-58b: **Image of the suffering [Malkeʿ śeqāyu] of St. George**, Chaîne no. 312.
7) Ff. 58b-64a: **Image [Malkeʿ] of Aragāwi/Mikāʾēl**, Chaîne no. 278.
8) Ff. 64a-73b: **Image [Malkeʿ] of Takla Hāymānot**, Chaîne no. 211.
9) Ff. 74a-77a: **Image [Malkeʿ] of Gabra Manfas Qeddus**, Chaîne no. 196.
10) Ff. 77a-79b: **Image [Malkeʿ] of Gabra Krestos/Alexius**, Chaîne no. 127.
11) Ff. 79b-85a: **Image of Anne [Malkeʿa Ḥannā]**
(*Salām la-zekra semeki enta yemeʿez ʿefrata/wa-la-seʿerteki yemassel sena ṣefrohu mēlāta/...*)
12) Ff. 85a-88a: **Image of Mary/Ēdom [Malkeʿa Ēdom]**, Chaîne no. 221.
13) Ff. 88a-91b: **Image of the Icon of Mary [Malkeʿa seʿel]**, Chaîne no. 368.
14) Ff. 91b-93a: **Hymn to the Blessed Virgin**, Chaîne no. 344.
15) Ff. 93b-96a: **Image [Malkeʿ] of St. George**, Chaîne no. 208.
16) Ff. 96a-100b: **Image [Malkeʿ] of the Archangel Raphael**, Chaîne no. 131/215.
17) Ff. 100b-109b: **Bundlet of Righteousness [Lefāfa ṣedq]** (includes the prayer for the journey to heaven, f. 106b)
18) Ff. 110a-116a: **Image [Malkeʿ] of the Archangel Fānuʾēl**
(*Ba-malakota Ab wa-Wald wa-Manfas Qeddus waṭana (sic) māḫelēta kebur Fānuʾēl ... Salām la-tafaṭroteka mesla malāʾekt ḫebura/...*)
19) Ff. 120a-123a: **Image [Malkeʿ] of John the Baptist**, Chaîne no. 279.
20) Ff. 123a-126a: **Image [Malkeʿ] of Takla Māryām** (Mabāʿa Ṣeyon)
(*Salām la-zekra semeka ṭeʿuma zēnā wa-zekr/esma bo westētu sema Māryām maʿār/...*)
21) Ff. 127a-132a: **Image [Malkeʿ] of the Trinity**, Chaîne no. 20.
22) Ff. 132a-137b: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
23) Ff. 137b-140b: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246.

Drawings: (1) the Trinity, f. 3b; (2) Abuna Gabra Manfas Qeddus, with a lion and a leopard, f. 73b; (3) Adam and Eve, with the snake addressing Eve from the tree of life, f. 116b; (4) the Archangel Michael, f. 117a; (5) the Archangel Raphael piercing the head of a snake with a spear, f. 117b; (6) St. George killing the dragon, f. 118a; (7) Abuna Takla Hāymānot, f. 118b; (8) Madonna and Child, flanked by (the Archangels) Michael and Gabriel, f. 119a.

Prayer for Isāyeyyās, f. 140b.

Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 1a.

Stamp of the church, f. 1a.

– 20th cent.

EMML Pr. No. 4826

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 5a-68a: **Isaiah.**
Donated to the church by *Grāzmāč* Kalkelē, f. 68b.
Stamp of the church, f. 4a.
Stamp of Kalkelē Warqu, f. 68a and 68b (three times).
Copied by Ḫāyla Mikā'ēl for Walda Kiros, f. 68a.
– 20th cent.

EMML Pr. No. 4827

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-32a: **Prayer of Incense [Ṣalota ʿeṭān].**
(Ba-sema Ab ... wa-em-ze yebal, Egzi'o maḥaranna ... Yekā [=yebal kāhen] Ṣalota ʿeṭān, salām em-ḫaba Eg" ...)
Stamp of the church, f. 2b.
Copied by Zayoḥannes (for Takla Ab, Serguta Śellāsē, Walatta Rufā'ēl and Walatta Śellāsē), f. 32a.
– 1865-1913 (reign of Menelik, f. 4a).

EMML Pr. No. 4828

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 3a-62a: **Zemmārē**, *AṢZ*, pp. 401-527.
2) Ff. 63a-104a: **Mawāśeʿt**, *AṢZ*, pp. 529-604.
Varia: (1) notes on chanting, f. 104b.
Decorative design, f. 3a.
Crude drawing of a priest clothed in *barnos*, f. 1a.
Stamp of the church, f. 2b.
Copied for Re'esa Hāymānot, f. 104a.
– 18th cent.

EMML Pr. No. 4829

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 4a-81b: **Acts of Abuna Mabāʿa Ṣeyon/Takla Māryām**, EMML 4817-2.
(1) Ff. 4a-68b: *Gadl.*
(Ba-sema Ab ... Neṣeḥef enka maṣeḥafa tazkāru la-Madḫānē ʿĀlam ... za-kaśata lottu la-gabru Mabā'a Ṣeyon, mekneyāta deḫin ...)
Includes the following visions:
1. Vision of Abuna Takla Māryām concerning three heavenly houses of light.
(Ba-sema Ab ... Neṣeḥef enka zēnā ta'ammerihu ... (f. 59a) *... Rā'eya nagar enbayna Abuna Takla Māryām za-kaśata lottu ...* (f. 59b) *... wa-aḥatta ʿelata re'yā ...)*
2. Vision of Abuna Mabāʿa Ṣeyon concerning the moon that came down from heaven, f. 64a.
(Ba-sema Ab ... Neṣeḥef za-kaśata lottu Egzi'ena Madḫānē ʿĀlam la-fequru Mabāʿa Ṣeyon. Ama ʒ la-Tito za-we'etu Genbot ...)

3. Vision of Abuna Mabā'a Ṣeyon/Takla Māryām concerning Our Lord and the Blessed Virgin, f. 65b.

(Wa-kē'ba ba-aḥatti 'elat re'eyo la-Egzi'ena ... enza yenabber diba manbar le'ul wa-ba-yamā(f. 66a)*nu tenabber emmu ...)*

(2) Ff. 69a-81b: Miracles of Mabā'a Ṣeyon.

1. The sick child who was healed because his mother vowed that she would give the child to *Tazkāra* Madḫen, f. 69a.
2. The sick child who was thrown by his mother at the feet of Abuna Mabā'a Ṣeyon, f. 70a.
3. How light appeared over the dough from which the bread of the memorial feast was made, f. 71b.
4. The barren woman who could bear children by the prayer of Abuna Mabā'a Ṣeyon, f. 72b.
5. How the pieces of the bread of the memorial feast was changed to the icon of the Madonna and Child, f. 74a.
6. The man who became sick for eating from the bread of the memorial feast after he had eaten other bread, f. 75a.
7. The ruler [*makʷannen*] who met a recluse [*bāḥetāwi*] in a cave while campaigning against the Agaw, f. 76b.

(Ta'ammer ... wa-hallo ʾ makʷannen za-yāfaqqero Madḫen. Wa-em-qedma afqerotu kiyāhu ba-aḥatti 'elat ḥora medra Agaw ...)

2) Ff. 81b-84b: **How Abuna Zar'a Buruk loved Madḫānē ʿĀlam [Za-kama afqaro la-Madḫānē ʿĀlam Abuna Zar'a Buruk]**, a homily against the use of tobacco.

Decorative designs, ff. 4a and 69a.

Stamp of the church, f. 4a.

Copied beautifully by Walda Giyorgis for Abuna Gabra Ḥannā, f. 81b.

– 1943 E.C. (= 1950/51 A.D.), f. 85a.

EMML Pr. No. 4830

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 6a-60b: **Zemmārē**, *AṢZ*, pp. 401-527.

2) Ff. 61a-86b: **Mawāse't**, *AṢZ*, pp. 529-604.

Varia: (1) fragment from a *Mawāse't* manuscript, ff. 1ab and 89ab.

Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 5a.

Stamp of the church, f. 5a.

Stamp of *Qañ̃āzmāč* Aṭnāf Saggad, donor of the manuscript, ff. 60b (twice) and 86b (three times).

Donated to the church by *Qañ̃āzmāč* Aṭnāf Saggad on 16 *Genbot* 1922 E.C. (= 24 May 1930 A.D.), f. 86b.

The letters in red are not always legible.

– 19th/20th cent.

EMML Pr. No. 4831

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-86b: **Ṣoma deggʷā** (*Za-warada*, f. 3a; *Qeddest*, f. 17b; *Mekʷrāb*, f. 6b; *Maẓāgʷe'*, f. 36b; *Dabra Zayt*, f. 45b; *Gabr ḫēr*, f. 57b; *Niqodimos*, f. 65b; *Hośā'nā*, f. 75b; *Anqaṣa hāllētā*, f. 83a; *Za-taraś'a*, f. 86b).

Stamp of the church, f. 2a.

– 19th cent.

EMML Pr. No. 4832

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-83b: **Beauty of the Creation [Śena feṭrat]**, in Amharic (creation on Sunday, f. 3a, Monday, f. 2b, Tuesday, f. 9a, Wednesday, f. 38b, Thursday, f. 52b, Friday – includes the story of the fall of man and his salvation – f. 55b).
Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 2b.
Ff. 15a, 34ab, 36b-38b, 51ab, 66ab, 79ab and 81b darkened.
– 20th cent.

EMML Pr. No. 4833

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 5a-28a: **Ritual for consecrating a tābot** (and a new church), EMML 2174 (2).
   (*Ba-sema Ab ... neṣeḥef enka śerʿata agbeʾo za-westētā bēta krestiyān wa-za-kama tetnaśśāʾ mesla kʷellu newāya gebarihā ...*)
2) Ff. 8a-77b: **Ritual for penitential baptism [Maṣeḥafa qēdar]**, enlarged and supplied with *asmāt* prayers.
   (*Ba-sema Ab ... Qannonā Maṣeḥafa qēdar za-anbaru mamherān baʾenta za-kehda hāymānoto aw za-arkʷasa śegāhu ...* (f. 9a) *... seray lottu tāʾos seray menātēr ...*)
   Includes:
   Penitential canons and *asmāt* given to Peter, f. 62a.
   (*Ba-sema Ab ... Zātti qannonā za-wahabo Egʷ la-Ṗēṭros ama yaʿarreg samāya, ama tadallawu dammanāta afrās ...*)
   Days for performing the ritual, f. 75b.
Stamp of the church, f. 5a.
Stamp of King Mikāʾēl of Wallo, f. 77b.
Donated by *Rās* Mikāʾēl on 5 *Ḫedār* 1906 E.C. (= 14 Nov. 1913 A.D.) f. 77b.
– 19th/20th cent.

EMML Pr. No. 4834

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-47b: **Epiphany ritual [Maṣeḥafa ṭemqat]**.
(*Ba-sema Ab ... Nagara wag za-Ipṗifāneyā. Salām ʿezl za-wāzēmā, warada Wald ...*)
Prayer to Severus of Antioch, f. 33b.
Stamp of the church, f. 2b.
– 19th/20th cent.

EMML Pr. No. 4835

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 3a-41a: **Disciples,** magical prayer ascribed to the disciples **[Ardeʾt]**, E. Littmann, "Arde'et: The Magic book of the Disciples," *Journal of the American Oriental Society*, vol. 15 (1904), pp. 1-48.
2) Ff. 41b-42b and 119a-121b: **Excerpts from the Book of Confession [Maṣeḥafa muzāzē]**, in Amharic.

3) Ff. 43a-116b: **Gospel of John** (Text, f. 43a; on John, Cowley (Review, 1984), no. 1.5.4., f. 115a).
4) Ff. 116b-117a: **Greeting to the Nativity of Mary [Salām la-ledateki].**
5) F. 118a: **Thanksgiving after meal [Sebḥat la-Ab].**
6) Ff. 117b-118a: **Asmāt prayer for learning.**

Varia: (1) hymn to the Blessed Virgin, supplied with musical notation (*Tafaśśeḥi, Māryām, tefseḥt...*), ff. 1b-2b and 121b; (2) *asmāt* prayer ascribed to Mary, f. 118b; (3) "medicine" against thieves, in a crude hand, f. 122ab.

Note of donation of manuscripts, including this one, to the church by *Liqa mazammerān* Tadlā, dated 1939 E.C. (- 1946/7 A.D.), f. 122a.

Decorative design, f. 3a.

Stamp of the church, f. 1a.

Copied by and for Walda Iyyasus, f. 116ab.

– 19th cent.

EMML Pr. No. 4836

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-78a: **Ṣoma deggʷā** (*Za-warada*, f. 3a; *Qeddest*, f. 15a; *Mekʷrāb*, f. 1b; *Maṣāgʷeʿ*, f. 30a; *Dabra Zayt*, f. 38b, *Gabr ḫēr*, f. 50b; *Niqodimos*, f. 57b; *Hośāʿnā*, f. 66b; *Anqaṣa hāllētā*, f. 75b).

Varia: (1) calendar of the Apostles and Evangelists, f. 2a.

Note of donation of the manuscript by *Fitāwrāri* Yašāh, f. 2a, and by Walda Māryām (son of Walda Masqal), f. 78b.

An intelligible note in what seems Arabic script, f. 78b.

Stamp of the church, f. 1a.

Unidentified stamp, f. 2b. (twice).

Copied by Gabra Śellāsē, f. 78a.

– 18th/19th cent.

EMML Pr. No. 4837

(Microfilm not received)

EMML Pr. No. 4838

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-95b: **Ṣoma deggʷā** (*Za-warada*, f. 3a; *Qeddest*, f. 17a; *Mekʷrāb*, f. 6b; *Maṣāgʷeʿ*, f. 35b; *Dabra Zayt*, f. 45a; *Gabr ḫēr*, f. 60b; *Niqodimos*, f. 70a; *Hośāʿnā*, f. 80a; *Anqaṣa hāllētā*, f. 92a).

Note of donation of the manuscript by *Qañňāzmāč* Aṣnāf Saggad, with baptismal name Zalibānos, f. 94b.

Decorative design, f. 3a.

Stamp of the church, f. 3a.

Stamp of *Qañňāzmāč* Aṭnāf Saggad, f. 94b (three times).

Copied by Takla [...], f. 94b.

– 19th cent.

EMML Pr. No. 4839

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-72b: **Meʿrāf**, Velat, *Meʿerāf*, and *AṢZ*, pp. 103-246. (*Areʾesta mehellā*, f. 51a; *Qāla barakat za-Yārēd*, f. 58b; *Keśtat za-Aryām*, f. 59b, *Anqaṣa hāllētā*, f. 71a)
Supplementary chants, f. 1ab.
Stamp of the church, f. 1a.
Signature of *Alaqā* Abbaba Ḫāylu, ff. 1b (twice) and 2a.
– 17th/18th cent. (reign of Yoḥannes, f. 18a).

EMML Pr. No. 4840

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-95a: **Ṣoma deggʷā.** (*Za-warada*, f. 3a; *Qeddest*, f. 17a; *Mekʷrāb*, f. 6b; *Maṣāgʷeʿ*, f. 37b; *Dabra Zayt*, f. 47a; *Gabr ḫēr*, f. 61b; *Niqodimos*, f. 71a; *Hośāʿnā*, f. 82b; *Anqaṣa hāllētā*, f. 92a; supplementary chants, *Za-taraśʿa*, f. 94a).
Decorative design, f. 3a.
– 19th cent.

EMML Pr. No. 4841

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 3a-105b: **Ṣoma deggʷā** (*Za-warada*, f. 3a; *Qeddest*, f. 19a; *Mekʷrāb*, f. 30a; *Maṣāgʷeʿ*, f. 42b; *Dabra Zayt*, f. 55a; *Gabr ḫēr*, f. 72b; *Niqodimos*, f. 85a; *Hośāʿnā*, f. 99b).
2) Ff. 106a-108b: **Scriptural reading**.
Varia: (1) supplementary chant, f. 2b.
Stamp of the church, f. 2a.
Darkened, many folios are poorly legible.
– 19th cent.

EMML Pr. No. 4842

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 6a-53a: **Horologium for the night hours [Saʿatāt za-lēlit]**.
2) Ff. 53a-55a: **Excerpt from the Ḥemāmāta Masqal,** in Amharic.
3) Ff. 56a-62a: **Image of the Praises of Mary, Malkeʿa Weddāsē**, Chaîne no. 398.
4) Ff. 62a-63a: **Hymn to the Blessed Virgin**, Chaîne no. 344.
5) Ff. 63a-64b: **Hymn to the Blessed Virgin**, Chaîne no. 302.
6) Ff. 64b-65b: **Greeting to Church**, Chaîne no. 93.
7) Ff. 65b-66b: **Hymn to the Blessed Virgin**, *Baḥaki, Māryām, baḥaki, ḥaddāseyu ṭāʿwā*.
Varia: (1) hymn to St. George, *Naʿa, Giyorgis*, f. 1a; (2) hymn to God/Jesus Christ, *Baḥaka, Egziʾabḫēr ṭabib*, f. 3a.
Stamp of the church, f. 5b.
Copied in different hands.
– 19th cent.

EMML Pr. No. 4843

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 4a-139a: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 108b; Song of Songs, f. 119b; Praises of Mary [*Weddāsē Māryām*], f. 126a; Gate of Light [*Anqaṣa Berhān*], f. 135a).
2) Ff. 139b-140a: **One miracle of the Archangel Michael.**
3) Ff. 140a-141a: **Introductory exhortation to the miracles of Mary.**

Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, noted by *Mammerē* Tasammā Assaggē, f. 2a.
Stamp of the church, f. 2a.
– 20th cent.

EMML Pr. No. 4844

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 1a-60a: **Ziq,** incomplete at the end, only to *Ḫedār Giyorgis*, *AṢZ*, pp. 249-276.
Decorative design, f. 1a.
Stamp of the church, f. 1a.
– 20th cent.

EMML Pr. No. 4845

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 5a-69a: **Prayer of Incense [Ṣalota ʿeṭān].**
Varia: (1) interpretation of the name of the church, Dabra Madḫānit, f.9 3a; (2) list of names, f. 71a.
Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 3a and by *Fitāwrāri* Negusē Asgadom, who donated the manuscript to the church, ff. 68b and 69a.
Stamp of the church, f. 1a (twice).
Many folios are darkened.
– 20th cent.

EMML Pr. No. 4846

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-99b: **Prayer of Incense [Ṣalota ʿeṭān].**
Drawing: (1) a priest standing before the Madonna and Child, ff. 1a and 2b (ff. 1a and 2b are two halves of one original leaf).
Note of donation of the manuscript by *Mammerē* Tasammā Assaggāḳañña, with baptismal name Gabra Śellāsē, f. 99b.
Stamp of the church, f. 2a.
Unidentified stamp, f. 99b.
– 20th cent.

EMML Pr. No. 4847

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-26a: **Scriptural reading [Asleṭ].**
Darkened, insufficiently legible.
– 19th cent.

EMML Pr. No. 4848

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 1a-54b: **Scriptural reading [Asleṭ].**
Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 55b.
– 1941 E.C. (= 1948/9 A.D.), f. 54b.

EMML Pr. No. 4849

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-40a: **Prayer of Incense [Ṣalota ʿeṭān].**
Varia: (1) Ps. 19 (20), f. 1b; (2) Ps. 140 (141), f. 2b.
Decorative design, f. 3a.
Donated to the church by ʿAlamu Tēwologosāwi on 11 *Naḥasē* 1884 E.C. (= 16 August, 1892 A.D.), f. 2a.
Copied by Kidāna Māryām and Ḫāyla Mikāʾēl, f. 1b.
– 19th cent (probably 1892, f. 2a).

EMML Pr. No. 4850

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) 41a-71b: **Horologium for the night hours [Saʿatāt za-lēlit].**
2) 72a-145a: **Abbreviated Missal [Maṣeḥafa qeddāsē]** (from the ordinary of the Mass, f. 72a; Anaphoras of Dioscorus, f. 74b, Our Lord Jesus Christ, f. 80b, Apostles, f. 83a, John Son of Thunder, f. 85a, Our Lady Mary by Cyriacus, f. 93b; from the ordinary of the Mass – *mi-maṭan*, *MQ*, p. 15 – f. 106a; office prayers, f. 128b).
3) Ff. 145b-147a: **Hymn to the Blessed Virgin, Kʷellomu Śarāwita malāʾekt yesēbbeḥuki.**
4) Ff. 147a-153b: **Image [Malkeʿ] of St. George**, Chaîne no. 147.
5) Ff. 153b-160b: **Lamentation of the Virgin [Saqoqāwa Dengel]**, Chaîne no. 268.
6) Ff. 160b-163b: **Image [Malkeʿ] of Anne, mother of Mary.**
   (Essaged, Ṣegē Ḥannā, ba-beraka ḫellināya teḥut, teftehi lita ... (f. 161a) *... Salām la-zekra semeki wa-la-seʾerta reʾeseki neṣuḥ/ ...)*
7) Ff. 163b-170b: **Image (Malkeʿ] of Abuna Takla Hāymānot**, Chaîne no. 211.
8) Ff. 170b and 1ab: **Hymn to the Blessed Virgin and other saints, Ba-Ṣaloteki addām**; f. 1a is poorly legible.
9) Ff. 171ab: **Hymn to God, Kʷellomu śarāwita malāʾekt manfasāweyān.**
10) Ff. 171b-172a: **Hymn to the Blessed Virgin**, Chaîne no. 343.

Varia: (1) table blessing, *Baʾenta sema Ab*, ff. 2a-3a; (2) illegible, f. 172b.

Miniature: (1) crude drawing of Madonna and Child, flanked by two angels, caption: "Trinity, the Lords of the World", f. 3b.
Many folios are darkened; ff. 1a and 172b insufficiently legible.
- 1646-1657 (patriarchate of Mark VI [1646-1657] and metropolitanate of Mikā'ēl [1649-1656], f. 125a).

EMML Pr. No. 4851

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 2a-105a: **Arkē hymns** (introduction, f. 2a; *Ḫedār*, f. 5a; *Tāḫśāś*, f. 21b; *Ṭerr*, f. 33a; *Yakkātit*, f. 40b; *Maggābit*, f. 44a; *Miyāzyā*, f. 49a; *Genbot*, f. 55b; *Sanē*, f. 61b; *Ḥamlē*, f. 69b; *Naḥasē*, f. 77a; *Ṗāg*ʷ*mēn*, f. 84b; *Maskaram*, f. 85b; *Ṭeqemt*, f. 93b; *Ḫedār*, f. 100a).
Varia: isolated sentences (from the hymns?), f. 1b.
Stamp of the church, f. 2a.
- 19th cent.

EMML Pr. No. 4852

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

1) Ff. 5a-29b: **Image [Malkeʿ] of Qirqos**, Chaîne no. 375.
2) Ff. 30a-39b: **Image [Malkeʿ] of Raphael**, Chaîne no. 131.
3) Ff. 40a-53a: **Image [Malkeʿ] of Peter and Paul**, Chaîne no. 187.

Crude drawing of a person standing, f. 3a.
Stamp of the church, f. 4b.
Copied for (and, perhaps, by) Gabra Śellāsē, f. 53a.
- 19th/20th cent.

EMML Pr. No. 4853

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 1a-7b **Image (Malkeʿ) of Peter and Paul**, Chaîne no. 187.
Stamp of the church, f. 8b.
Note of ownership by (the church of) Dasē Madḫānē ʿĀlam, f. 1a.
- 20th cent.

EMML Pr. No. 4854

Church of Dasē Madḫānē ʿĀlam, Dasē, Wallo

Ff. 3a-210a: **Meʿrāf** (fast, f. 17a, *Keśtat za-Aryam*, f. 69a; *Are'esta mehellā*, f. 133a; Blessing of Yārēd, f. 147b; seasons of *mehellā*, f. 150a; supplications, f. 151b; *Weddāsē Māryām*, excluding Sunday, f. 172b; *Mastagābe'*, f. 183a; *Arbāʿt*, f. 187b; *Aryām*, f. 191b; *Śalast*, f. 196a; *Temeherta ḫebu'āt*, f. 204b; *Anqaṣa hāllētā*, f. 207b).
Stamp of the church, f. 1a.
Insufficiently legible.
- 19th cent.

EMML Pr. No. 4855

Private library of *Bālāmbārās* Walē Tafari, Dasē, Wallo

Ff. 2a-39b: **Wise of the wise [Ṭabiba ṭabibān]**, Dillmann, *Chrest.*, pp. 108-131.
Note of ownership by *Bālāmbārās/Šāmball* Walē Tafari (with baptismal name) Māḫedara Krestos, *verso* of the first foreguard leaf and f. 1a.
Varia: (1) list of names of the members of the family of the owner of the manuscript, f. 1a.
– 20th cent.

EMML Pr. No. 4856

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 1a-193a: **Ritual for Passion Week [Gebra ḥemāmāt]**, EMML 2140; 2868 (homily by John Chrysostom against the love of money, f. 3a; homily by Abbā Sinodā on soul searching, f. 19b; homily by John Chrysostom on the fig tree, *Nawā samā'na*, f. 20a; homily by John Chrysostom on the fig tree, *Ba'enta 'eẓa balas*, f. 20b; anonymous homily – sometimes ascribed to Abbā Sinodā – on Adam's disobedience, f. 28b; homily by Abbā Sinodā on the need of expelling the sinners from church, f. 31a; homily by Abbā Sinodā on matters that please God, f. 37b; anonymous homily on the need of interpreting the scriptures, f. 45a; homily by John Chrysostom on the Ten Virgins, f. 51a; anonymous homily on the stiff-neckedness of the Jews, f. 57b; homily by John Chrysostom on jealousy, f. 62b; homily by Severianus of Gabala on the end of sinners, f. 64b; homily by John Chrysostom on taking Holy Communion, *Zātti ye'eti 'elat*, f. 70a; homily by John Chrysostom on sinners, *Erē'i yom*, f. 80a; homily by Abbā Sinodā on the washing of the feet, f. 82b; Homily and Teaching of Our Fathers the Apostles, f. 91a and f. 96a; homily by Heraclius/Proclus of Cyzicus – c.f. EMML 2016, f. 38a – f. 98a; Homily and Teaching of Our Fathers the Apostles, continued, f. 98b; homily by John, Bishop of Constantinople, on Mt. 26, 39, f. 100a; homily by John Chrysostom on Judas Iscariot, f. 113a; excerpt from the writing of Alexander of Alexandria, ... *Mentena aṣḥaqo Eg" qāl yerad*, f. 113a; Homily and Teaching of Our Fathers the Apostles, continued, f. 114b; anonymous homily against the pursuit of worldly things, f. 116b; excerpt from the writing of Gregory the Wonderworker, *Ba'enta Wald fequr, esma k"ellomu*, f. 122a; homily by Cyriacus of Behensā on the Glory and Mourning of Mary [*Lāḥa Māryām*], f. 122b; excerpt from the writing of Athanasius of Alexandria on the incarnation, f. 124; Homily and Teaching of Our Fathers the Apostles, continued, f. 125a; homily by James of Sarug on Abraham's sacrifice of Isaac, f. 126a; homily by Athanasius about Christ which he addressed to the Jews, f. 131b; anonymous homily on the fulfillment of the prophecy about Our Lord, f. 131b; homily by James of Sarug about the Angel and the Thief on the Right, f. 138b; homily by Dionysius the Areopagite on the crucifixion, *Yebē qeddus Diyonāseyos gannāwi ba'enta seqlatu*, f. 142b; homily by John Chrysostom on Heb. 12, 2: "who, for the joy that was set before him, endured the cross, despising the shame", f. 144a; *Lāḥa Māryām* by Cyriacus of Behensā, continued, f. 145b; Homily and Teaching of Our Fathers the Apostles, continued, f. 147b; homily by John Chrysostom on the apparition of God to people of Old and New Testaments, f. 151a; *Lāḥa Māryām* by Cyriacus of Behensā, continued, f. 156a; Homily and Teaching of Our Fathers the Apostles, continued, f. 157a; homily by Athanasius on the importance of keeping oneself close to God, f. 160b; *Lāḥa Māryām* by Cyriacus of Behensā, continued, f. 162a; Homily and Teaching of Our Fathers the Apostles, continued, f. 162a; *Lāḥa Māryām*, continued, f. 166b; homily by Athanasius on the feast of Easter, f. 171a; *Lāḥa Māryām*, continued, f. 172a; Revelation, f. 172b; *Lāḥa Māryām*, continued, f. 183b; Homily and Teaching of Our Fathers the Apostles, continued, f. 187a; the Mystagogia [*Temeherta ḫebu'āt*], f. 190a).

Varia: (1) hymns to St. George, *warēzā ḫayyāl kama anbasā*, f. 193b, Mary, *Salām laki, Māryām, mele'ta ṣaggā*, f. 193b, Jesus Christ, *sebḥat laka, Iyyasus, habanna salāmaka*, f. 193b, Trinity, *Genāy lakemu*, f. 193b.
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
– 20th cent.

EMML Pr. No. 4857

Private library of *M(amher)* Śemrata Ab Qaṣalā, Dasē, Wallo

1) Ff. 1a-98a: **Book of Clement**, EMML 2147 (history of the creation, f. 1a; mystery of the Trinity, f. 22b; commandments and pastoral care, f. 36b; on the future, f. 64b; ordinance of the Church given to St. Peter by Our Lord, f. 79a; admonition on abiding by the laws of the church, f. 81b; penitential canons, f. 88b).
2) Ff. 99a-130a: **Testament of Our Lord [Kidān za-Egzi'ena wa-Madḫānina Iyyasus Krestos]**, EMML 1945; 2358 (on the ordering of the church, f. 99a; Revelation of the future in Galilee, *PO*, vol. 9/3 (1913), pp. 141-236, f. 121a).

Decorative design, f. 1a.
Note of ownership by *Mamher* Śemrata Ab Qaṣalā, f. 138b.
– 20th cent.

EMML Pr. No. 4858

Private library of *Mamher* Śemrata Ab Qaṣalā; Dasē, Wallo

Ff. 2a-189a: **Amharic commentary on the Psalter [Tergʷāmē Dāwit]**, excluding the *Weddāsē Māryām* (Psalms, f. 2a; 15 biblical canticles, f. 152a; Song of Songs, f. 179b).
Note of ownership by *Mamher* Śemrata Ab, f. 1a.
Darkened.
Copied in several hands.
– *Miyāzyā* 8, 1941 E.C. (= 16 April, 1948 A.D.), f. 189a.

EMML Pr. No. 4859

Private library of *Mamher* Śemrata Ab Qaṣalā, Dasē, Wallo

Ff. 1a-33b: **Scriptural reading for the year [Geṣṣāwē]** (*Maskaram*, f. 1a; *Ṭeqemt*, f. 4a; *Ḫedār*, f. 6a; *Tāḫśāś*, f. 8b; *Ṭerr*, f. 10a; *Yakkātit*, f. 12a; *Maggābit*, f. 14a; *Miyāzyā*, f. 15a; *Genbot*, f. 15b, Lenten fast, f. 16a; Season of Pentecost, [*mawā'ela* $\overline{50}$], f. 20b; *Sanē*, f. 26a; *Ḫamlē*, f. 29a; *Naḥasē*, f. 31a; *Ṗāgʷmēn*, f. 33a).
Varia (1) list of the anaphoras and the days on which they are used, f. 34a.
Translated from Arabic into Ge'ez in 1889 E.C. (= 1896/7 A.D.), f. 33b, cf. EMML 1209 and 1332.
– 1950 E.C. (= 1957/8 A.D.), f. 133b.

EMML Pr. No. 4860

Private library of *Mamher* Śemrata Ab Qaṣalā, Dasē, Wallo

Ff. 5a-147a: **Ritual for Passion Week [Gebra ḥemāmāt]**, EMML 2140; 2868; 4856 (homily by John Chrysostom against the love of money, *O-fequrāneya, neguyay em-feqra-newāy* (*sic*) *wa-sesse't*, f. 7a;

homily by Abbā Sinodā on soul searching, f. 19a; homily by John Chrysostom on the fig tree, *Nawā samā'na ye'ezē*, f. 19b; homily by John Chrysostom on the fig tree, *Ba'enta 'eẓa balas*, f. 20a; homily by Abbā Sinodā – commonly anonymous – on Adam's disobedience, *Wa-la-emma kona yānabbebu*, f. 26a; homily by Abbā Sinodā on the need of expelling the sinners from church, f. 28a; homily by Abbā Sinodā on matters that please God, f. 33a; anonymous homily on the need of interpreting the scriptures, f. 40a; homily by John Chrysostom on the Ten Virgins, *Wa-yebē qeddus, fequrāneya, soba hallayku*, f. 43b; anonymous homily on the stiff-neckedness of the Jews, f. 50a; homily by John Chrysostom on jealousy, f. 55a; homily by Severianus of Gabala on the end of sinners, f. 56a; homily by John Chrysostom on taking Holy Communion, f. 59b; homily by John Chrysostom on sinners, f. 68a; homily by Abbā Sinodā on the washing of the feet, f. 70b; homily by James of Sarug on Abraham's sacrifice of Isaac, f. 99a; homily by Athanasius about Christ, which he addressed to the Jews, f. 104b; homily by John Chrysostom on the apparition of God to people of the Old and New Testaments, f. 110b; homily by Athanasius on the importance of keeping oneself close to God, f. 116b; the Book of Susanna, f. 121b; Song of Songs of Solomon, f. 122b; Revelation, f. 129a; the Mystagogia [*Temeherta ḫebu'āt*], f. 145a).

Varia: (1) incipits of the stanzas of a *malk'*, possibly of *Malke'a Iyyasus*, f. 4a; (2) what seems to be inventory of church articles, poorly legible, f. 147b; (3) the beginning of the image [*malke'*] of the Assumption, Chaîne no. 213, f. 148a.

Drawings: (1) crucifixion, f. 1b.

Stamp of *Etēgē* Ṭāyetu, consort of Emperor Menelik (1889-1913), ff. 5a, 86b and 147b (twice).

Donated by *Etēgē* Ṭāyetu in 1887 E.C. (= 1894/5 A.D.), f. 86b.

Copied for Walda Yoḥannes, son of Ḥellinā Ab, f. 86b.

– 1779-1800 (reign of Takla Giyorgis I, f. 85b).

EMML Pr. No. 4861

(Microfilm not received)

EMML Pr. No. 4862

Private library of Abbā Ḥeẓān Meḥratu, Dasē, Wallo

1) Ff. 2a-148b: **Praises of God [Weddāsē Amlāk]**, EMML 1432 (Monday, prayers by Basil of Caesarea, f. 2a; Tuesday: Prayers by Ephrem the Syrian, f. 19a; Wednesday: Prayers by Ephrem the Syrian, f. 47a; Thursday: Prayers by John (Saba) the Spiritual Elder, Aragāwi Manfasāwi, f. 68a; Friday: (1) prayers by Abbā Sinodā the Archmandrite, f. 93a, (2) prayers by Pachomius the Abbot – name not given – f. 112a; Saturday: Prayers compiled by Athanasius of Alexandria from Coptic hymns, f. 122a; Sunday: Prayers by Cyril of Alexandria, f. 130a).
2) Ff. 149a-165a: **Prayers of Simeon Stylite [Astabqʷe` ot enta za-Sem` on ` Amdāwi]**, EMML 1867-2.
   Introduction, f. 149a.
   (*Ba-sema Ab ... Newaṭṭen ba-rade'ēta Eg" ... ba-seḥifa Astabqʷe'ot enta za-Sem'on Amdāwi ... Esagged laki o-Egze'eteya Māryām ...*)
   Monday, f. 150a.
   (*O-Egzi'eya I" K" arḫu lita qedmēya anqa (sic) ḥeywat ...*)
   Tuesday, f. 152a.
   (*O-Egzi'eya I" K" za-bo'ka ama samun 'elat bo'ka ḫaba bēta gezrat ...*)
   Wednesday, f. 154b.
   (*O-Egzi'eya ... habanni ba'enta śannāyteka wa-meḥrateka ...*)
   Thursday, f. 157a.

(... *habanni kama eḫqef a'egārika neṣuḥat* ...)
Friday, f. 160a.
(... *za-maṣ'u ḫabēka saqāleyān, wa-tebēlomu* ...)
Saturday, f. 162a.
(... *O-za-safāḥka edawika qeddusāt* ...)
Sunday, f. 163a.
(... *za-tanśā'ka ba-śālest 'elat wa-astafsāḥkā* ...)
Varia: (1) fragment from the *gadl* of Abbā Ebloy, f. 129b.
(*[ ]wa nolāwissa Abbā Ebloy iyyāṣre'a ṣalota ba-kama qadāmi enza yebl, abbasku sab'ā ba-bba-sab' (sic)*)
Decorative design, f. 2a.
Note of ownership by Abbā Ḥeẓān, ff. 1a and 165a, and by *Fi(tāwrāri)* Ambāw Asaffu, f. 165b.
Ff. 2a-148b copied by Atnātēwos, f. 148b.
Ff. 149a-165a copied for Zamāryām, f. 150a and *passim*.
– 18th cent.

EMML Pr. No. 4863

Private library of Abbā Ḥeẓān Meḥratu, Dasē, Wallo

Ff. 1b-149a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 1b; ordinary of the Mass, f. 22b; Anaphoras of the Apostles, f. 54b, Our Lord Jesus Christ, f. 68b, Our Lady Mary by Cyriacus of Behensā, f. 72a, John Son of Thunder, f. 83a, the 318 Orthodox Fathers, f. 92a, Athanasius, f. 99b, Basil, f. 108b, Gregory (I), *Na'akk"eto*, f. 115b, Epiphanius, f. 120b, John Chrysostom, f. 126b, Cyril, f. 132a, Dioscorus, f. 137b, James of Sarug, f. 139b, Gregory (II), *Na'akk"etakka*, f. 146b).
Name of original owner (with baptismal name Ḫāyla Iyyasus) erased, f. 149b.
Note of ownership by Abbā Ḥeẓān, f. 1a.
– 23 *Ṭeqemt* 1939 E.C. (= 2 November 1946 A.D.), f. 149a.

EMML Pr. No. 4864

Private library of Abbā Ḥeẓān (Meḥratu), Dasē, Wallo

1) Ff. 3a-105b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]** (introduction, reviewing the missions of the Archangel, f. 3a; *Ḫedār*: homily by Damātēwos of Alexandria, f. 6b, miracle, f. 13a, synaxary entry, f. 14b, greeting [*salām*], f. 15b; *Tāḫśāś*: anonymous homily on the Family of Dorotheus and Theopista, f. 15b, miracle, f. 21a, synaxary entry, f. 22a, greeting, f. 22b; *Ṭerr*: homily (by Retu'a Hāymānot) on the spiritual world, *Śellus za-iyyetlēllay*, f. 22b, miracle, f. 31b, synaxary entry, f. 32b, greeting, f. 33a; *Yakkātit*: anonymous homily on the man who prayed to the Archangel for his needs instead of working, f. 33a, miracle, f. 36b, synaxary entry, f. 37b, greeting, f. 38a; *Maggābit*: homily by John Chrysostom *(sic)* of Antioch, f. 38b, miracle, f. 52b, synaxary entry, f. 54a, greeting, f. 54a; *Miyāzyā*: homily (by Retu'a Hāymānot) on the spiritual world, another copy of the homily for *Ṭerr*, f. 54b, miracle, f. 60a, synaxary entry, f. 62b, greeting, f. 63a; *Genbot*: homily (by Yoḥannes) Bishop of Ethiopia, f. 63a, miracle, f. 65b, synaxary entry, f. 68b, greeting, f. 68b; *Sanē*: homily by Yoḥannes Archbishop *(sic)* of Aksum, f. 69a, miracle, f. 75b, synaxary entry, f. 76b, greeting, f. 77b; *Ḫamlē*: anonymous homily on the Son of a poor family which lived in the neighborhood of a wicked rich man, f. 78a, miracle, f. 82a, Synaxary entry, f. 84a, greeting, f. 84b; *Naḫasē*: the book of the angels that came from Jerusalem, f. 85a, miracle, f. 88a, synaxary entry, f. 89a, greeting, f. 89b; *Maskaram*: anonymous homily on the man who tried to elude death, f. 89b, miracle, f. 92b, synaxary entry, f. 94a, greeting, f. 94a; *Ṭeqemt*: anonymous

homily on the need of making the Archangel a guarantor for the salvation of one's soul, f. 94b, miracle, f. 97b, synaxary entry, f. 100a).

2) Ff. 101b-105b: **Image [Malkeʿ] of the Archangel Michael,** Chaîne no. 119.
3) Ff. 107a-163a: **Homiliary for the feasts of the Archangel Gabriel [Dersāna Gabreʾēl],** EMML 3442 (homily by Priest Archelaus who brought the story of the Archangel from the Monastery of Romanus, f. 107a; homily by John Chrysostom on how Gabriel announced to Mary and on the birth of John the Baptist, f. 109a; homily by John Chrysostom on how Gabriel announced to Mary and said to her, "Fear not", f. 115b; homily by John Chrysostom on how Gabriel announced to Mary, f. 124a; homily by James of Sarug on the Annunciation, f. 128a; anonymous homily on the Annunciation, f. 132b, homily by Alexander about Abbā Aw(e)r Bishop of Fayyum [Ms seyyam], f. 134b; benediction, f. 156a; three miracles of the Archangel Gabriel, f. 158b).
4) Ff. 160b-163a: **Image [Malkeʿ] of the Archangel Gabriel,** Chaîne no. 246.

Varia: (1) what seems to be a vow, erased, ff. 1b and 2b; (2) greeting to the Archangel Gabriel, in pencil, *Salām laka, Gabreʾēl, ḫaba Dengel tafannāwi*, f. 163a.

Miniatures: (1) the Archangel Michael enthroned, f. 2a; (2) the Archangel Gabriel, f. 106b; (3) crucifixion, f. 163b; (4) Madonna and Child, f. 164a.

Decorative designs, ff. 3a and 107a.

Note of ownership by Abbā Ḥeẓāna Māryām Meḥratu, ff. 21a, 33a, 38a, 105b, and 163b.

Name of original owner erased and substituted with Gabra Egziʾabḥēr, f. 84b and *passim*.

– 20th cent.

EMML Pr. No. 4865

Church of Maskot(očč) Gabreʾēl, Gubbālāfto, Wallo

Ff. 3a-105a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 16a, Anaphoras of the Apostles, f. 32a, Our Lord Jesus Christ, f. 38a, Our Lady Mary by Cyriacus, f. 40b, John Son of Thunder, f. 49a, John Chrysostom, f. 57a, Dioscorus, 61a, the 318 Orthdox Fathers, f. 63a, Basil, f. 70a, Gregory (I), *Naʾakkʷeto*, f. 77a, Athanasius, f. 81a, Epiphanius, f. 87b, James of Sarug, f. 93a, Cyril, f. 98a, Gregory (II), *Naʾakkʷetakka*, f. 103a).

Varia: (1) what seems to be record of income, ff. 1a-2a; (2) inventory of church articles donated by *Wayzaro* Dassetā, with baptismal name Walatta Māryām, f. 2b; (3) inventory of church articles donated by *Asāllāfi* Boggāla and *Negeśt* (Zawditu), f. 2b; (4) note of donation of the manuscript, 1919 E.C. (1926/7 A.D.), f. 105b.

Diagram of the fraction of the Eucharistic bread, f. 105b.

Decorative design, f. 3a.

Stamp (possibly of *Wayzaro* Dassetā), ff. 3a and 105b.

– 19th/20th cent.

EMML Pr. No. 4866

Church of Maskot(očč) Gabreʾēl, Gubbālāfto, Wallo

Ff. 2a-98b: **Funeral ritual [Maṣeḥafa genzat]** (what to do when someone dies, f. 2a; the story of the rich man who did (not) fear God, f. 8a; homily by Athanasius about death, f. 9b; the book that came from Jerusalem, f. 18a, prayer of penitence (*asmāt*) which God gave to Peter, f. 26b, prayer for the journey to heaven, f. 28b; homily by James of Sarug about priests and deacons who died, f. 42a; *Lefāfa ṣedq*, f. 51a; blessing by Abuna Sāmuʾēl, f. 83a).

Varia: (1) a short list of the members of the community, f. 1a.
Note of ownership by (the church of) Maskotoccc Gabre'ēl, f. 1a.
– 19th/20th cent.

EMML Pr. No. 4867

Private library of Abbā Ḥeẓān (Meḫratu), Dasē, Wallo

Ff. 5a-96a: **Acts of Abuna Gabra Manfas Qeddus** (*gadl*, f. 5a; thirteen miracles, f. 76a).
Unintelligble note in a crude hand, f. 98b.
Note of ownership by Abbā Ḥeẓāna Māryām Meḫratu, ff. 1a and 5a.
– 19th/20th cent.

EMML Pr. No. 4868

Private library of Abbā Ḥeẓān (Meḫratu), Dasē, Wallo

Ff. 7a-131a: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikā'ēl]** (introduction, reviewing the missions of the Archangel, f. 7a; *Ḫedār*: homily by Damātēwos of Alexandria, f. 10b, miracle, f. 19b, synaxary entry, f. 22a, greeting [*salām*], f. 22a; *Tāḫśāś*: anonymous homily on the family of Dorotheus, f. 22b, miracle, 29a, synaxary entry, f. 30a, greeting, f. 30b; *Ṭerr*: homily (by Retu'a Hāymānot) on the spiritual world, *Śellus za-iyyetlēllay*, f. 33a, miracle, f. 43b, synaxary entry, f. 44b, greeting, f. 44b; *Yakkātit*: anonymous homily on the man who prayed to the Archangel for his needs instead of working , f. 47a, miracle, f. 50b, synaxary entry, f. 51a, greeting, f. 52b; *Maggābit*: homily by the Archbishop of Antioch, f. 53a, miracle, f. 72b, synaxary entry, f. 74a, greeting, f. 74b; *Miyāzyā*: homily by Retu'a Hāymānot, reviewing the mission of angels, *Maftew lana, o-aḫaweya, za-kama-ze nezzakkar*, f. 76a, miracle, f. 82a, synaxary entry, f. 84b, greeting , f. 85a; *Genbot*: homily by Yoḥannes Bishop of Ethiopia who came after Abuna Yesḥaq, f. 85b, miracle, f. 87b, synaxary entry, f. 90a, greeting, f. 90b; *Sanē*: homily by Yoḥannes Bishop of Aksum, f. 91a, miracle, f. 99a, synaxary entry, f. 101a, greeting, f. 102b; *Ḥamlē*: anonymous homily – here ascribed to Yoḥannes Bishop of Aksum – on the son of a poor family which lived in the neighborhood of a wicked rich man, f. 103a, miracle, f. 108a, synaxary entry, f. 110b, greeting, f. 111a; *Naḥasē*: the book of the angels that came from Jerusalem, f. 112a, miracle, f. 115b, synaxary entry, f. 116b, greeting, f. 116b; *Maskaram*: anonymous homily on the man who tried to elude death, f. 117a, miracle, f. 120a; synaxary entry, f. 122a; greeting, f. 122b; *Ṭeqemt*: anonymous homily on the need of making the Archangel a guarantor for the salvation of one's soul, f. 123a, miracle, f. 127b, synaxary entry, f. 130a, greeting, f. 130b; poetic colophon, *La-za-aqrabku māḫelēta*, f. 131a).

Miniatures: (1) Moses drowning Pharaoh by the help of Archangel Michael, f. 2a; (2) St. George killing the dragon to rescue Birutāwit, f. 3b; (3) Madonna and Child, flanked by the Archangels Michael and Gabriel, f. 4a; (4) the Trinity sending the angels to Sodom and Gomorrah, f. 5b; (5) the Archangel Michael appearing to Dorotheus to give him a sheep, f. 32a; (6) the changing of water to wine at the marriage of Cana of Galilee by the breath of the Archangel Michael, f. 45b; (7) the throwing of Bāḥrān into the river in a box, f. 46a; [*Māreqos?*] taking his wife by boat to church, f. 75a; (8) the Archangel Michael helping Hezekiah against Sennacherib, f. 111b.

Holy pictures: (1) Madonna and Child, Russian (twice), f. 1b; (2) a man carrying the Child Jesus in his right hand and flower in his left hand (twice), f. 1b; (3) Madonna and Child, f. 6a; 4) Madonna and

Child, Russian, f. 6a) Christ with a crown of thorns on his head, f. 31b; (5) Christ standing, f. 31b; (6) Madonna and Child, f. 31b; (6) St. Catherine of Siena, French, f. 31b.
Decorative designs, ff. 7a and 10b.
– 19th/20th cent.

EMML Pr. No. 4869

Church of Maskot(očč) Gabre'ēl, Gubbālāfto, Wallo

1) Ff. 6a-97a: **Homiliary for the feasts of the Archangel Gabriel (Dersāna Gabre'ēl]** (*Tāḫśāś*: anonymous homily reviewing the missions of the Archangel – EMML 1835, f. 67a – 6a, miracle, f. 17a; *Ṭerr*: homily by John the Evangelist, ... (f. 20b) ... *Ba'enta 'ebayu la-Gabre'ēl ... ba-kama aḫde'omu la-malā'ekt*, f. 20b, miracle, f. 24a; *Yakkātit*: homily by Epiphanius of Cyprus (as reported in) the Hexaemeron, f. 25a, miracle, f. 32a; *Maggābit*: anonymous homily on the Annunciation, ... (f. 33b) ... *Wa-ba-sādes warḫ em-feṭrata 'alam*, f. 33a, miracle, f. 39b; *Miyāzyā*: anonymous homily on the Crucifixion and Resurrection of Our Lord, *Wa-em-deḫra śallaṭa Egzi'ena I" K" ḥemāmāta śegāhu*, f. 42b, miracle, f. 48a; *Genbot*: anonymous homily on the Three Holy Children of the Book of Daniel, *Wa-ama ʒ̲-wa-ʒ̲ amata mangeśtu*, f. 49b, miracle, f. 53b; *Sanē*: anonymous homily about the church of St. Gabriel at Saqlon, *Wa-hallawat bēta Krestiyān*, f. 54b, miracle, f. 59a; *Ḫamlē*: anonymous homily on the martyrdom of Child Cyriacus and his mother Julitta, 60b, miracle, f. 63a; *Naḥasē*: anonymous homily on the nativity of Mary, f. 65a, miracle, f. 69a; *Maskaram*: anonymous homily on the nativity of John the Baptist, f. 69b; two miracles, f. 74b; *Ṭeqemt*: anonymous homily on the Nativity of Jesus, f. 78a, miracle, f. 83a; *Ḫedār*: anonymous homily on the attempt of the Jews to persecute Mary when she lived in the temple, f. 84a, miracle, f. 87a; eight additional miracles, f. 88a).
2) Ff. 99a-100b: **Image [Malke'] of the Archangel Gabriel**, Chaîne no. 246.

Varia: (1) note on who was in charge of the mass services at the feast of the Assumption in 1960 E.C., f. 1b; (2) genealogy of Maskotočč, full text (*Tewledd za-Maskotočč: Gabre'ēl Sālo Maskotoččen aqento Mikeyāsen wallada; Mikeyās Abbāṭāšen Wallada; Abbāṭāš Wandēn wallada; Wandē Rattān wallada; Rattā Reg"ayyēn agbeto Grāzmāč Tafarrān, Yemāmen wallada; Grāzmāč Tafarrā Leǧ Allanan wallada).*

Drawings: (1) St. Gabriel rescuing the Three Holy Children, and *Grāzmāč* Tafarrā (accompanied by his soldiers) taking refuge, f. 5a; (2) Annunciation, f. 34a.

Stamp of *Grāzmāč* Tafarrā, ff. 6a, 75b and 100b.
Note of ownership by (the church of) Maskot(očč) Gabre'ēl, f. 1a.
Copied for *Grāzmāč* Tafarrā who donated the manuscript to the church, f. 97b.
– 20th cent.

EMML Pr. No. 4870

Private library of Abbā Ḥeẓān (Meḫratu), Dasē, Wallo

Ff. 5a-212b: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 160b; Song of Songs, f. 178a; Praises of Mary [*Weddāsē Māryām*], f. 190a; Gate of Light [*Anqaṣa Berhān*], f. 205a; The Angels praise Mary [*Yewēddesewwā*], Chaîne no. 388, f. 211a).
Decorative designs, ff. 5a, 13b, 23a, 33b, 46b, 57a, 65b, 76b, 90b, 101a, 108a, 124b, 140b, 144b, 152b, 160b, 178a and 190a.
Note of ownership by Abbā Ḥeẓān, f. 1a.
– 20th cent.

EMML Pr. No. 4871

Private library of Abbā Ḥeẓān (Meḥratu), Dasē, Wallo

Ff. 4a-55b: **Prayer of Incense [Ṣalota ʿeṭān]**, incomplete at the end.
Varia: (1) fragment from the miracles of Jesus, Jesus at the court of Pontius Pilate, ff. 1a-2b.
Note of ownership by Abbā Ḥeẓān, f. 3a.
– 20th cent.

EMML Pr. No. 4872

Private library of Abbā Ḥeẓān (Meḥratu), Dasē, Wallo

Ff. 5a-129b: **Homiliary of the Savior [Dersāna Māḥeyawi]** ascribed to the three virgins, Sts. Birgitta, Mechtilde and Elizabeth of Schönau, EMML 1113 (introductory prayer, f. 5a; *Compline*, 6a; *Noctum*, f. 28a; *Matins*, f. 47a; *Tierce*, f. 63a; *Sext*, f. 83b; *None*, f. 100a; *Vespers*, f. 118a).
Varia: (1) transaction of the manuscript effaced, f. 131a; (2) prayer of protection by Ḫāyla Māryām Ḫāyla Śellāsē, ff. 27b and *passim*.
Note of ownership by Abbā Ḥeẓān, ff. 1a, 6a and 130a, Ḫāyla Māryām, f. 129b, and Eğğigu Yālaw, f. 129b.
– 20th cent.

EMML Pr. No. 4873

Private library of Abbā Ḥeẓān (Meḥratu), Dasē, Wallo

Ff. 2b-50b: **Scriptural reading,** for the days of the week, called **Asliṭ** (blessing, f. 2a; Monday, f. 5a; Tuesday, f. 9a; Wednesday, f. 14a; Thursday, f. 19a; Friday, f. 24a; Saturday, f. 29a; Sunday, f. 32b).
Varia: (1) backside of a letter, with name and address, *verso* of the first foreguard leaf; (2) backside of a letter, with name and address, f. 52a.
Note of ownership by Abbā Ḥeẓāna Māryām Meḥratu, f. 50b.
Copied by *Qēs* Tasfāy Kāsāhun, f. 50b.
– 15 *Naḥasē*, 1960 E.C. (= 21 Aug. 1968 A.D.), f. 50b.

EMML Pr. No. 4874

Private library of Abbā Ḥeẓān (Meḥratu), Dasē, Wallo

1) Ff. 3a-9a: **Book of Penance [Anqaṣa nesseḥa]**.
2) Ff. 11a-41a: **Computus [Bāḥra ḥassāb]**, in crude Amharic.
3) Ff. 41b-54a: **Computus [Bāḥra ḥassāb]**, different from the preceding entry, but in the same hand and language.
4) Ff. 54a-57a: **The prayer Egziʾabḥēr Za-berhānāt**.
5) Ff. 59b-61b: **Computus [Bāḥra ḥassāb]**, different from entries 2 and 3 above and in a different hand, in Amharic.
6) Ff. 61b-63b: **Book of Confession [Maṣeḥafa nuzāzē]**, incomplete at the end.

Varia: (1) calendar for the feasts of the year, ff. 1b-2a; (2) list of the eighty-one canonical scriptures, f. 2a; (3) *asmāt* prayer against bleeding, f. 2a; (4) genealogy [*ḫʷelqʷa tewledd*] of Meṭgenā (?), ff. 64b-66b; (5) genealogy [*ḫʷelqʷa tewledd*] of *Aṭē* ʿAmda Ṣeyon, f. 66a; (6) descendants of *Aṭē* Werda Arʿed (MS, Werda Erād), f. 66a; (7) descendants of Meherkā, f. 66b; (8) descendants of

Ennāt Tehun, f. 66b; (9) descendants of Dekutat, f. 67a; (10) (genealogy) of G^{w}aži, f. 67a; (11) fragment of the computus [*Bāḥra ḥassāb*], f. 67b; (12) calendar of the Apostles and Evangelists and the feast days of the blessed Virgin, f. 68a.
- 19th and 20th cent.

EMML Pr. No. 4875

Private library of Abbā Ḥeẓān (Meḫratu), Dasē, Wallo

1) Ff. 4a-15a: **Treasure of Faith [Mazgaba hāymānot]**, EMML 1202-5.
2) Ff. 15-27b: **Historical notes** (renewal of the *Śer'at* of Aksum by Śarṣa Dengel, f. 15b; genealogy of the fathers, *Ledata abaw*, from Adam to the Nativity of Our Lord, f. 15b; genealogy of the rulers of Aksum from Solomon, father of Ebna Ḥakim, to Gabra Masqal, f. 17b; on the patriarchs of Alexandria, f. 19a; on the era of the Muslims, f. 20b; on the descendants of Noah, f. 21a; genealogy of traditional scholars, *Tārik za-temeherta maṣāḥeft*, f. 22a; against women, f. 23a; how Ardāmi, son of Solomon, see *Kebra nagaśt*, became king of Rome, f. 23b; on the history of Aksum, cf. Conti Rossini, *Liber Aksumae*, *CSCO*, script. aeth; text ser. alt., t. 8, Lipsiae 1909, pp. 4-6, f. 23b; on the incarnation of the Word, *Ba'enta Krestos, za-faṣṣama ḥegga tesbe't*, f. 25b).
3) Ff. 27b-28a: **Letter of Patriarch Mark (1796-1809?) of Alexandria against the theology of the Ṣaggā**, "in which there are 9 anathemas" (*sic*).
4) Ff. 28a-75a: **On the fear of God, [Anqaṣ ba'enta fariha Egzi'abḥēr]**.
5) Ff. 75b-84a: **Against heresies**, in a crude hand.
6) Ff. 84a-89a: **Against the use of tobacco** (how Zar'a Buruk loved very much the Savior of the World, f. 84a; why tobacco is not desirable, in Amharic, f. 87a), in the hand of the preceding entry.
7) Ff. 89a-95a and 2a-3a: **Symbolic interpretation of the prayer Ba-sema Ab**, in Amharic, in the hand of the preceding entry.

Note of ownership by Abbā Ḥeẓān (Meḫratu), ff. 1a, 1b and 95b, Ṭelāhun Ayyala, f. 1b, Walda Mikā'ēl, f. 4a and Ḫāyla Masqal, f. 4a.

Ff. 2a-3a and 89a-95a, copied for Ḫāyla Masqal, f. 3a.
- 20th cent.

EMML Pr. No. 4876

Private library of Abbā Ḥeẓān (Meḫratu), Dasē, Wallo

Ff. 5a-176a: **Psalter [Dāwit]** (Psalms, f. 5a; 15 biblical canticles, f. 136a; Song of Songs, f. 150a; Praises of Mary [*Weddāsē Māryām*], f. 158a; Gate of Light [*Anqaṣa Berhān*], f. 170b).

Varia: (1) which psalm to read when in difficulty, f. 176a.

Miniature: (1) a warrior in his traditional war uniform, with a spear, a shield, a sword and a gun; caption: Ps 34 (35), 2 and Ps 44(45), 3, f. 4a.

Decorative designs, ff. 5a, 12a, 20a, 28b, 48a, 54b, 64a, 76a, 85a, 91a, 105a, 118b, 122a, 128b, 136a, 150a and 158a.

Note of ownership by Abbā Ḥeẓān, f. 1a.
- 19th/20th cent.

EMML Pr. No. 4877

Private library of Abbā Ḥeẓān Meḫratu, Dasē, Wallo

Ff. 2a-52b: **Psalter [Dāwit]**, incomplete, only to Ps. 62 (63), 9.
Varia: (1) note on a certain Bakʷra and his relatives, partially erased, f. 1b.
Note of ownership by Abbā Ḥeẓān, f. 1b.
– 19th cent.

EMML Pr. No. 4878

Church of Maskot(očč) Gabre'ēl, Gubbālāfto, Wallo

1) Ff. 3a-96b: **Miracles of Mary with the first part of the Akkonu be'esi hymns** (introductory rite from Mu'allaqā, f. 3a; introductory exhortation, f. 11a; the thirty-three miracles, f. 15a).
The miniatures include St. George killing the dragon, f. 1b; someone, probably the original owner of the manuscript, taking refuge with Madonna and Child, f. 2a, and an angel brandishing his sword, and thirty-eight pictures depicting the miracles.
2) Ff. 96b-99a: **One miracle of Jesus, with a miniature:** Mary giving water in her shoe to a dog (f. 99a).
3) Ff. 99b-121b: **Anaphora of Our Lady Mary by Cyriacus of Behensā.**
4) Ff. 121b-126a: **The second part of the Akkonu be'esi hymns** (for the first part, see the first entry), includes **miniatures** of the Flight to Egypt, with Eskenderos (original owner of the manuscript) taking refuge (f. 123b), and the Blessed Virgin, with Walatta Amlāk (wife of the owner?) taking refuge (the person holding Mary's hand is unidentified), f. 124a.

Varia: (1) list of persons owning (?) land, partially erased, f. 10a.
Note of ownership by (the church of) Maskotočč Gabre'ēl, f. 1a, and by Eskenderos, f. 125b, with the name of the original owner, Walda Kiros (f. 28a and *passim*), erased.
– 18th (ff. 3a-9a: 20th) cent.

EMML Pr. No. 4879

Private library of Abbā Ḥeẓān Meḫratu, Dasē, Wallo

Ff. 3a-39b: **Scriptural reading for the days of the week** (Monday, f. 3a; Tuesday, f. 9a; Wednesday, f. 14b; Thursday, f. 20a; Friday, f. 24a; Saturday, f. 29a; Sunday, f. 33b).
Note of ownership by Abbā Ḥeẓān, ff. 1a and 40a.
– 20th cent.

EMML Pr. No. 4880

Private library of Abbā Ḥeẓān (Meḫratu), Dasē, Wallo

Ff. 2a-63a: **Ritual for penitential baptism [Maṣeḥafa qēdar]**, elaborated with *asmāt* and other prayers, and additional orders.
Varia: (1) date and place of birth of Abbā Ḥeẓāna Māryām Meḫratu, owner of the manuscript, f. 65a; (2) list of (female) names, f. 78b.
Note of ownership by Abbā Ḥeẓān, ff. 1a, 1b, 2b, 3a and *passim*.
– 20th cent.

EMML Pr. No. 4881

Private library of Abbā Ḥeẓān (Meḫratu), Dasē, Wallo

Ff. 3a-54a: **Horologium for the night hours [Sa' atāt za-lēlit].**

Varia: (1) covenant [*qāl kidān*] of Abuna Mazgaba Śellāsē, senseless, f. 2a; (2) origin of Tašāla Mangašā, f. 2a; (3) request to buy two chairs , f. 2b; (4) note on Adānačč, f. 2b; (5) origin of Abbā Ḥeẓāna Māryām, f. 2b; (6) relatives of *Mammerē Kāsē*, ff. 49b-50a; (7) origin of Abbā Ḥeẓāna Māryām, different from (5) above, f. 54a; (8) unintelligible note on Kidāna Wald, f. 54b; (9) note that Abbā Ḥeẓāna Māryām had been to Asmara with General Tadlā Mak^{w}annen f. 55a; (10) list of people and money each contributed (?), f. 55b.

Isolated names, ff. 1b, 2a, 17a, 37a and 53b.

Note of ownership by Abbā Ḥeẓān, ff. 1a, 5b and *passim*.

– 20th cent.

EMML Pr. No. 4882

Private library of Abbā Ḥeẓān, Dasē, Wallo

Ff. 2a-26b: **Ritual for the consecration of the tābot [Śer' ata agbe'o].**
(*Ba-sema Ab ... neṣeḥef enka śer'ata agbe'o za-westētā la-bēta krestiyān wa-za-kama tetnaśśā' mesla k^{w}ellu newāya gebarihā ...*)

Varia: (1) origin of Abbā Ḥeẓāna Māryām Meḫratu, f. 1a; (2) prayer on a child of eight days old when giving it a name, *Ṣalot lā'ela ḥeẓān ba-samun 'elat em-ama tawalda kama yesme'ewwo (sic) semo...*, ff. 26b-27b.

Note of ownership by Abbā Ḥeẓān, *verso* of the first foreguard leaf 1a and 27b.

Isolated name of *Ato* Yemām Amadē, f. 64a.

Ff. 28a-63b and 64b-65a blank.

– 21 *Ḫedār*, 1942 E.C. (= November 1949 A.D.), f. 27b.

EMML Pr. No. 4883

Private library of Abbā Ḥeẓān (Meḫratu), Dasē, Wallo

1) Ff. 3a-19b: **Image [Malke'] of the Archangel Michael**, Chaîne no. 119.
2) Ff. 20a-50b: **Prayer of Mary at Golgotta [Sanē Golegotā].**
3) Ff. 51a-52b: **Greeting [Salām] to the Guardian Angel**, Chaîne no. 39.
4) Ff. 53a-61a: **Image [Malke'] of the Archangel Gabriel**, Chaîne no. 246.
5) Ff. 63a-72a: **Image of the Savior of the World [Malke' a Madḫānē 'Ālam]**, Chaîne no. 164.
6) Ff. 72b-75b: **Image [Malke'] of the Trinity**, Chaîne no. 189.

Varia: (1) greeting to the Archangel Michael, *Bahaka Mikā'ēl*, f. 2ab; (2) *asmāt* prayer against evil tongue, *Ṣalot ba'enta lessāna sab'*, f. 76ab.

Drawings: (1) the Archangel (Michael) enthroned, f. 1b.

Decorative designs, ff. 3a, 15a, 20a, 53a, 63a and 72b.

Note of ownership by Abbā Ḥeẓān, ff. 1a and 77a.

Copied in part by Kenfa Gabre'ēl (f. 50b) for Walda Madḫen (f. 76b).

– 20th cent.

EMML Pr. No. 4884

Church of Maskot(očč) Gabre'ēl, Gubbālāfto, Wallo

1) Ff. 2a-25b: **Horologium for the night hours [Sa‘atāt za-lēlit].**
2) Ff. 29a-30a: **Image of the Praises of Mary [Malke‘a Weddāsē]**, Chaîne no. 398.

Varia: (1) stars of three individuals, f. 1b; (2) five lines from the beginning of the horologium, f. 26b; (3) nine lines from the beginning of the *Malke‘a Weddāsē*, f. 27b.

– 18th/19th cent.

EMML Pr. No. 4885

Private library of Abbā Ḥeẓān Meḫratu, Dasē, Wallo

Ff. 5a-117b: **Gospel of St. John.**

Varia: (1) *asmāt* prayer for the subjugation of the enemy, f. 1ab; (2) *asmāt* prayers [*dersān*] of the Archangels Michael, f. 1b-2a (greeting, f. 2ab), Gabriel, f. 2b (greeting, ff. 2b-3a), Raguel, f. 3ab (greeting, f. 3b), Afnin, ff. 3b-4a (greeting, f. 4ab), Raphael, f. 4b (greeting, ff. 4b and 117b), Phanuel, f. 118a (greeting, f. 118ab).

Note of ownership by Abbā Ḥeẓān (f. 1a) and Abbā Gabra Tenśā'ē, f. 118b.

– 19th/20th cent.

EMML Pr. No. 4886

Private library of Abbā Ḥeẓān (Meḫratu), Dasē, Wallo

1) Ff. 3a-44b: **Monastic ritual [Śer‘ata asira manakosāt ba-askēmā qeddus].**
2) Ff. 45a-49a: **Against the use of tobacco.**
   (1) Ff. 45a-47a: How Zar'a Buruk loved the Savior of the world [*za-kama afqaro bezuḫa la-Madḫānē ʿĀlam Zar'a Buruk*].
   (2) Ff. 47a-48a: The religious reason for not using tobacco, in Amharic.
3) Ff. 48a-49a: **One miracle of Jesus**, related to the preceding entry..
   (... *Eṣeḥef enka ḥemāma (sic) la-Egzi'ena ... ama ḥamayewwo la-Egzi'ena ba-māʿekala ʿāwd, wa-enza yetlaḥayā anestiyāhon ba-tersita kʷerbit* ...)

Varia: (1) Jn. 3, 1, f. 1b; (2) pen trial by Takla Māryām, f. 2a.

– 19th/20th cent.

EMML Pr. No. 4887

Church of Maskot(očč) Gabre'ēl, Gubbālāfto/Yeğğu, Wallo

Ff. 1a-47b: **Missal [Maṣeḥafa qeddāsē]**, incomplete and rebound in disorder (ordinary of the Mass, f. 1a; Anaphoras of the Apostles, f. 22a, Our Lord Jesus Christ, f. 32b; office prayers, f. 44b).

Varia: (1) table blessing, *Sa'alnāka*, incomplete at the end, f. 44a.

Darkened.

– 18th cent.

EMML Pr. No. 4888

Private library of Abbā Ḥeẓān (Meḥratu), Dasē, Wallo

Ff. 5a-47a: **Baptismal ritual [Maṣeḥafa ṭemqat]**.
Varia: (1) supplementary prayer, ff. 2a-3b.
Note of ownership by Abbā Ḥeẓān, ff. 1a, 11b, 42b-43a and 47a.
– 20th cent.

EMML Pr. No. 4889

Private library of Abbā Ḥeẓān (Meḥratu), Dasē, Wallo

1) Ff. 3a-94b: **Sword of the Trinity [Sayfa Śellāsē]**, EMML 1170 (introductory prayer to the Trinity, EMML 1170 - 1, f. 3a; Monday, f. 13a, miracle, f. 23b; Tuesday, f. 26a, miracle, f. 35b; Wednesday, f. 36b, miracle, f. 46a; Thursday, f. 48a, miracle, f. 58b; Friday, f. 60a, miracle, f. 73a; Saturday, f. 75b, miracle, f. 82a; Sunday, f. 84a, miracle, f. 91a; for all days, *yetbārak*, [EMML 1170, f. 69a], f. 92b).
2) Ff. 95a-108b: **Image [Malkeʿ] of St. George**, Chaîne no. 147.

Pen trial, f. 1a.
Note of ownership by Abbā Ḥeẓān, f. 1a.
– 20th cent.

EMML PR. No. 4890

Church of Maskot(očč) Gabreʾēl, Gabbālāfto, Wallo

Ff. 3a-28a: **Baptismal ritual [Maṣeḥafa ṭemqat]**.
Varia: (1) *incipits* of the stanzas of the hymn to the Blessed Virgin, *Taʿabbeyo*, cf. *Maṣeḥafa Saʿatāt ba-Geʿezennā ba-Amāreññā za-lēlit wa-nagh*, Tenśāʾē za-Gubāʾē Printing Press, Addis Ababa 1952 E.C., p. 149f., ff. 28b-29a; (2) hymn to Jesus Christ, *Laka nefēnnu sebḥata*, ff. 29b-30b.
Ff. 1a-2a erased.
– 20th cent.

EMML Pr. No. 4891

Private library of Abbā Ḥeẓān, Dasē, Wallo

1) Ff. 3a-26b: **Image [Malkeʿ] of Mary**, Chaîne no. 172/220.
2) Ff. 25a-42b: **Image [Malkeʿ] of Jesus**, Chaîne no. 123.
3) Ff. 43a-58a: **Image of the Savior of the World [Malkeʿa Madḫānē ʿĀlam]**, Chaîne no. 164.
4) Ff. 59a-75b: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
5) Ff. 76a-87a: **The Mystagogia [Temeherta ḫebuʾāt]**.

Holy Picture: (1) Child Christ worshipped by two angels, f. 2a.
Note of ownership by Abbā Ḥeẓān, f. 89b.
Copied by Gabra Madḫen, ff. 1a and 87a.
– 20th cent.

EMML Pr. No. 4892

Private library of Abbā Ḥeẓān (Meḥratu), Dasē, Wallo

Ff. 5a-142b: **Gospel of John.**
Decorative designs, ff. 5a and 17b.
Note of ownership by Abbā Ḥeẓān, ff. 1a and 142b.
– 20th cent.

EMML Pr. No. 4893

Private library of Abbā Ḥeẓān (Meḥratu) Dasē, Wallo

1) Ff. 2a-31b: **Prayer of Mary at Golgotha [Sanē Golegotā].**
2) Ff. 32a-44a: **The Mystagogia [Temeherta ḫebu'āt].**

Miniatures: (1) a man on horseback brandishing his spear, f. 1b; (2) Madonna and Child, flanked by two angels, f. 46a; (3) Madonna and Child, unfinished, f. 46b.
Decorative design, f. 2a.
Note of ownership by Abbā Ḥeẓān, f. 1a.
– 20th cent.

EMML Pr. No. 4894

Private library of Abbā Ḥeẓān (Meḥratu) Dasē, Wallo

1) Ff. 3a-43a: **Prayer of Mary at Golgotha [Sanē Golegetā].**
2) Ff. 44a-59b: **The Mystagogia [Temeherta ḫebu'āt].**

Drawings: (1) Madonna and Child (?), f. 2a; (2) a saint to whom a hand with a chalice and another one with a rosary are stretched from top left and top right, respectively, f. 43b; (3) crucifixion of one of the thieves (?), f. 60a; (4) crucifixion, f. 61b.
Note of ownership by Abbā Ḥeẓān, f. 1b.
– 19th cent.

EMML Pr. No. 4895

Private library of Abbā Ḥeẓān (Meḥratu) Dasē, Wallo

1) Ff. 3a-17a: **Explanation of Jesus [Fekkārē Iyyasus]**, in Amharic, incomplete at the end, ff. 17b-18a not filmed.
2) Ff. 19a-37b: **Image [Malke`] of the Archangel Michael**, Chaîne no. 119.

Decorative design, f. 3a.
– 19th/20th cent.

EMML Pr. No. 4896

Private library of Abbā Ḥeẓān (Meḥratu), Dasē, Wallo

1) Ff. 3a-87b: **Sword of the Trinity [Sayfa Śellāsē]**, EMML 1170; 4889-1 (introduction, f. 3a; Monday, f. 11b; miracle, f. 22a; Tuesday, f. 23b, miracle, f. 34a; Wednesday, f. 36a; miracle, f. 45a; Thursday,

f. 46a; miracle, f. 57a; Friday, f. 58a, miracle, f. 68b; Saturday, f. 70a, miracle, f. 76a; Sunday, f. 78a, miracle, f. 85a).

2) Ff. 88a-96b: **Asmāt prayers [dersān]** (EMML 4885, varia (2)) of the Archangels Michael, f. 88a, Gabriel [MS, Michael], f. 90b, Raphael, f, 91b, Phanuel, f. 92a, Afnin, f. 92b, Sāqu'ēl f. 93a, Raguel, f. 93b, Raguel, again, f. 94a.
3) Ff. 94b-96b: **Greeting [Salām] to Sebastian**, EMML 1738-3, concluded with *asmāt* prayer. (*Salām laka, Sebesteyānos, samā'ta Wald / za-neduf ba-aḥzā wa-'eśur ba-g"end/...*)
4) F. 98ab ... **Asmāt prayer for good memory**, *Za-iyyāgaddef*.

Varia: (1) receipt of Eth$8, f. 97b.

Note of ownership by Abbā Ḥeẓān, ff. 1a, 3a and 7a, and by *Mammerē* Tasammā Wandemmu, f. 99a.

– 20th cent.

EMML Pr. No. 4897

Private library of *Marigētā* Ḥaddis, Gubbālāfto, Wallo

Ff. 2a-163b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 123a; Song of Songs, f. 136a; Praises of Mary [*Weddāsē Māryām*], f. 143a; Gate of Light [*Anqaṣa Berhān*], f. 156b).

Varia: note that (the Psalter) has been proofread [*yatārrama*], f. 165b.

Note of ownership by Addis (= Ḥaddis), f. 1a, and by *Alaqā* Abetaw, f. 164a.

Written in small letters (8 x 7 cm., 20 lines).

– 18th/19th cent.

EMML Pr. No. 4898

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 5a-184a: **Ritual for Passion Week [Gebra ḥemāmāt]**, EMML 2140; 2868 (homily by Abbā Sinodā on soul searching), f. 23b; homily by John Chrysostom on the fig tree, *Nawā samā'na*, f. 23b; homily by John Chrysostom on the fig tree, *Ba'enta 'eẓa balas*, f. 24b; anonymous homily on Adam's disobedience, f. 31b; homily by Abbā Sinodā on the need of expelling the sinners from church, f. 33b; homily by Abbā Sinodā on matters that please God, f. 39b; anonymous homily on the need of interpreting the scriptures, f. 47b; anonymous homily on the stiff-neckedness of the Jews, f. 56a; homily by John Chrysostom on jealousy, f. 61a; homily by Severianus of Gabala on the end of sinners, f. 63a; homily by John Chrysostom on taking Holy Communion, f. 66b; homily by John Chrysostom on sinners, f. 75b; homily by Abbā Sinodā on the washing of the feet, f. 78a; homily by John of Constantinople on Mt. 26, 39, f. 86b; homily by John Chrysostom on Judas Iscariot, f. 100a; anonymous homily against the pursuit of worldly things, f. 101b; anonymous homily on the fulfillment of the prophecy about Our Lord, f. 108a; homily by James of Sarug on Abraham's sacrifice of Isaac, f. 109; homily by John Chrysostom on the apparition of God to people in the Old and New Testaments, f. 111b; homily by Athanasius about Christ which he addressed to the Jews, f. 115a; Homily and Teaching of Our Holy Fathers the Apostles, f. 112b bis; homily by Athanasius on the importance of keeping oneself close to God, f. 127b; the Book of Susanna, f. 134b; Song of Songs, f. 135b; Revelation, f. 141b; the Mystagogia [*Temeherta ḫebu'āt*], f. 160b; homily by Cyriacus of Behensā on the glory and mourning of Mary [*Lāḥa Māryām*], f. 164b; homily by James of Sarug on the Angel and the Thief on the Right, f. 176a; anonymous homily on Dionysius the Areopagite, f. 180a; homily by John Chrysostom on the Ten Virgins, f. 180b).

Decorative design, f. 5a.

Stamp of Crown Prince *Rās* Tafari, donor of the manuscript, ff. 6a, 51b, 108b, 142b, 168b, 183b.

Stamp of the church, ff. 1a and 184a.

Stamp of Ḫaylē Walda Rufē, f. 183b.
Numbers 110-119 each given to two leaves.
– 20th cent. (donated in 1911 E.C. = 1918/19 A.D., colophon f. 183b).

EMML Pr. No. 4899

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 5a-188b: **Faith of the Fathers [Hāymānota Abaw]**, EMML 2016 (introduction, f. 5a; the Mystagogia [*Elmaṣṭo'ageyā*], f. 5a; the Mystagogia [*Temeherta ḫebu'āt*], f. 6b; from the Didascalia of the Apostles, f. 8a; excerpts from the writings of the Fathers, f. 8b; anathemas of the Fathers, f. 165b; supplemental testimonies of the Fathers, f. 175b; from the *Synodicon*, f. 180a; from the New and the Old Testaments, f. 181a; table of contents, f. 189b; the Epistle from Heaven [*Maṣeḥafa ṭomār*], f. 185b).
Note of ownership by (the church of) Dasē Dabra Bētēl Śellāsē, f. 1a.
Stamp of the church, ff. 1a and 189b.
Stamp of the office of representative of King Tafari Makʷannen at Wallo, f. 188b.
Donated by Emperor Haile Selassie in 1922 E.C., in the first year of his reign (= 1930 A.D.), f. 188ab.
– 1922 E.C. (= 1929/30 A.D.), f. 188a.

EMML Pr. No. 4900

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 3a-151b: **Synaxary, part II** (*Maggābit*, f. 3a; *Miyāzyā*, f. 27b; *Genbot*, f. 46b; *Sanē*, f. 71a; *Ḥamlē*, f. 95a; *Naḥasē*, f. 123a; *Ṗāgʷmēn*, f. 147a).
Note of ownership by Dasē Dabra Bētēl (Śellāsē), f. 1a.
Stamp of the church, ff. 1a and 152b.
– 19th cent.

EMML Pr. No. 4901

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 5a-192b: **Synaxary, part I** (*Maskaram*, f. 5a; *Ṭeqemt*, f. 37a; *Ḫedār*, f. 63b; *Tāḫśāś*, f. 93a; *Ṭerr*, f. 127a; *Yakkātit*, f. 167b).
Donated by Emperor Haile Śellāsē 1922 E.C., in the first year of his reign (= 1930 A.D.), f. 192b.
Stamp of the church, ff. 1a and 194b.
Stamp of the office of the representative, *endarāsē*, of King Tafari Makʷannen, f. 192b.
Note of ownership by (the church of) Dasē Dabra Bētēl (Śellāsē), f. 1a.
– 20th cent.

EMML Pr. No. 4902

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 3a-171b: **Deggʷā** (season of John the Baptist, f. 3a; season of *Astamḥero*, f. 61a; index of type melodies [*Anqaṣa hāllētā*], f. 110a; season of Easter, f. 113a).

Varia: (1) history of the *degg*ʷ*ā*, f. 2b; (2) eight unnumbered folios on Tegrāy, in Amharic, filmed after f. 65a and/or before f. 65b.
Note of ownership by (the church of) Dasā Dabra Bētēl (Śellāsē), f. 1a, and *Mamher* Maṭmeq, f. 171b.
Stamp of the church, ff. 1a and 172b.
Stamp of the crown prince *Rās* Tafari, ff. 3a, 57b, 99b, 147b and 171b.
Stamp of Ḫāylē Walda Rufē, f. 171b.
Copied by Kāśāyē for Crown Prince Tafari who donated the manuscript to the church of Dabra Bētēl Śellāsē in 1917 E.C. (= 1924/5 A.D.), f. 171b.
– 20th cent.

EMML Pr. No. 4903

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 2a-176a: **Four Gospels** (Matthew, f. 2a; Mark, f. 52a; Luke, f. 82a; John, f. 133a; colophon, f. 175a).
Note of ownership by (the church of) Dasē Dabra Bētēl Śellāsē, *recto* of the first foreguard leaf.
Decorative designs, ff. 1b, 2a, 52a, 82a and 133a.
Stamp of the church, *recto* of the foreguard leaf and *verso* of the last rearguard leaf.
Stamp of the church (different), *recto* of the foreguard leaf and f. 175b.
Stamp of Emperor Haile Selassie (1930-1974), f. 1b.
Copied by Dāññāččăw Ṣaggāya (f. 176a) by the command of Emperor Haile Selassie (f. 175b) who donated the manuscript to the church of Dabra Bētēl Śellāsē, Dasē, in 1957 E.C. (= 1964/5 A.D.), f. 1b.
– 20th cent.

EMML Pr. No. 4904

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 5a-170a: **Four Gospels** (Matthew, f. 5a; Mark, f. 53b; Luke, f. 82a; John, f. 131a; colophon, f. 169b).
Varia: (1) land transaction, f. 170ab; (2) copy of a letter by Crown Prince *Rās* Tafari to *Daǧǧ Azmāč* Walda Giyorgis concerning land transaction, f. 171a.
Decorative designs, ff. 5a, 53b, 82a and 131a.
Note of ownership by (the church of) Dasē Dabra Bētēl Śellāsē, ff. 2a, 171b and 172b.
Stamp of the church, ff. 1a and 172b.
Stamp of Crown Prince *Rās* Tafari, ff. 53a, 82a, 130a and 169b.
Stamp of Ḫāylē Walda Rufē, f. 169b.
Copied by Walda Yoḥannes (f. 169b) for Crown Prince *Rās* Tafari (f. 170a).
– *Tāḫśāś* 1910 E.C. (= Dec: 1917/Jan. 1918 A.D.), f. 169b.

EMML Pr. No. 4905

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 4a-157a: **Miracles of Jesus [Maṣeḥafa El'atqarfā]**.
Varia: (1) hymn to Jesus Christ, f. 3a; (2) notes on *Wayzaro* Kabbabuš, donor of the manuscript to Dabra Bētēl Śellāsē, f. 3b.
Note of ownership by (the church of) Dasē Dabra Bētēl Śellāsē, ff. 1a, 3b and 157b.
Stamp of the church, ff. 1a, 2a and 157b.
Stamp of the church (different), ff. 3b, 4a and 157a.

Copied by Surāhē Krestos (f. 156b) for Dabra Qenlēsā (ff. 156b and 157a) as arranged by Kʷakʷḫa Hāymānot (f. 156b).
- 18th/19th cent.

EMML Pr. No. 4906

Church of Gannat Giyorgis, Dasē, Wallo

Ff. 5a-123b: **Four Gospels** (introduction, f. 5a; Matthew, f. 9a; Mark, f. 48a; Luke, f. 68a; John, f. 100a).

Varia: (1) land transaction by purchase, f. 1b; (2) land transaction by will, f. 1b; (3) land transaction by purchase, f. 1b; (4) land transaction by purchase, f. 1b; (5) land transaction by purchase, f. 1b; (6) land transaction by purchase, f. 1b; (7) letter dealing with land transaction, seal of *Afa Neguś* Yemar (1907 E.C.), f. 1b; (8) letter dealing with land transaction, seal of *Afa Neguś* Yemar (1907 E.C.), f. 1b; (9) letter dealing with land transaction, seal of *Grāzmāč* Gʷa[ba]nā, f. 1b; (10) letter dealing with land transaction, seal of *Rās* Mikā'ēl (1901 E.C.), f. 2a; (11) letter dealing with land transaction, seal of *Rās* Mikā'ēl, f. 2a; (12) letter dealing with land transaction, seals of the office of Crown Prince Tafari Makʷannen in Wallo and Seyyum Dassetā (1920 E.C.), f. 2a; (13) letter dealing with land transaction, seal of *Grāzmāč* Ḫāylu, f. 2a; (14) letter dealing with land transaction, seal of *Rās* Mikā'ēl (1906 E.C.), f. 2a; (15) letter dealing with land transaction, seal unidentified, (1908 E.C.) f. 2a; (16) letter dealing with land transaction, seal of *Rās* Kabbada, son of *Rās Bitwaddad* [Mangašā], (1911 E.C.), f. 2a; (17) inventory of books belonging to the church, f. 2b; (18) letter dealing with transfer of service and salary, seal unidentified [Feqra] Māryām (1926 E.C.), f. 2b, (19) letter dealing with land transaction, seal of *Rās* Kabbada, see varia (16) above (1911 E.C.), f. 2b; (20) letter dealing with land transaction, seal of *Rās* Kabbada of varia (16), (1913 E.C.), f. 2b; (21) letter dealing with land transaction, seal of *Grāzmāč* Ḫāylu (1908 E.C.), f. 2b; (22) letter dealing with the registration of land in the name of its owner, seal of *Rās* Kabbada of varia (16), (1916 E.C.), f. 2b; (23) letter dealing with land transaction, seal of *Rās* Kabbada of varia (16), (1911 E.C.), f. 2b; (24) letter dealing with land transaction, seal of *Rās* Kabbada of varia (16), (1914), f. 3a; (25) letter from *Wayzaro* Manan to *Mal'aka Gannat* Afawarq dealing with (her) land, seal of *Wayzaro* Manan (1917 E.C.), f. 3a; (26) letter dealing with land transaction, seal of *Rās* Kabbada (of varia (16)), (1911 E.C.), f. 3a; (27) letter concerning land, seal of *Fitāwrāri* Kabbada Abunā (1920 E.C.), f. 3a, (28) letter concerning land transaction, seal unidentified, *Grazmāč* [ ] (1911 E.C.), f. 3a; (29) letter concerning land revenue, seal unidentified, Azzāž [ ], (1911 E..) f. 3a; (30) letter dealing with land transaction, seal (of varia (29)) unidentified *Grāzmač* [ ] (1911 E.C.), f. 3a; (31) land transaction, f. 3b; (32) letter dealing with land transaction, seal of *Dağğāzmāč* Kabbada (1910 E.C.), f. 3b; (33) letter dealing with land transaction, seal (of varia (15)) unidentified (1908 E.C.), f. 3b; (34) letter dealing with land transaction, seal of *Ligābā* Wadāğē (1912 E.C.), f. 3b; (35) land transaction (1924 E.C.), f. 3b; (36) title deed, related to the letter in varia (34) (1912 E.C.), f. 4a; (37) letter dealing with land transaction, related to varia (34 and (36), seal of *Rās* Kabbada [Mangašā] (1912 E.C.), f. 4a; (38) cut out, f. 4a; (39) letter dealing with registration of land, related to varia (34), (36) and (37), seal of *Rās* Kabbada [Mangašā] (1912 E.C.), f. 4a; (40) letter dealing with land transaction, seal of *Rās* Kabbada [Mangašā] (1911 E.C.), f. 4a; (41) letter dealing with land transaction, seal of *Rās* Kabbada [Mangašā] (1915 E.C.), f. 47a; (42) land transaction (by gift ?), f. 67b; (43) land grant by *Rās* Mikā'ēl, seal of *Rās* Kabbada [Mangašā] (1906 E.C.), f. 64b; (44) registration of land owned by *Alaqā* Afa Warq (1899 E.C.), f. 99b; (45) land transaction by order (*śerrit*), (1896 E.C.), f. 99b; (46) land transaction by order (1911 E.C.), f. 99b; (47) land transaction by order, f. 99b; (48) seal and note erased, f. 99b; (49) land transaction (by order), f. 99b; (50) unintellible note on revenue from land *frē gebr*, f. 123b; (51) record of land ownership, f. 123b; (52) land transaction by order, f. 123b; (53) land transaction by will, f. 123b; (54) list of church lands in

the hand of individuals, ff. 123b-124a; (55) land transaction by will, f. 124a; (56) land transaction by purchase, f. 124a; (57) land transaction by order, f. 124a; (58) land transaction (by order?), f. 124a; (59) land transaction by order (1904 E.C.), f. 124a; (60) description of land owned by an individual, f. 124a; (61) land transaction by will (1920 E.C.), f. 124a; (62) land transaction by order (*śerrit*) (1906 E.C.), f. 124b; (63) fixing the revenue to be derived from a certain house (1906 E.C.), f. 124b; (64) classification of certain lands to *dabtarennat* (1907 E.C.), f. 124b; (65) classification of certain lands to *diqqunnā*, f. 124b; (66) land transaction by order (1907 E.C.), f. 124b; (67) list of church lands in the hand of individuals, ff. 124b-125a; (68) land transaction by order (1907 E.C.), f. 124b; (69) land transaction by order (1907 E.C.), f. 124b; (70) land transaction by order (1907 E.C.), f. 124b; (71) land transaction by order (1907 E.C.), f. 124b; (72) land transaction by order (1908 E.C.), f. 125a; (73) land transaction by order (1909 E.C.), f. 125a; (74) land transaction by order (1909 E.C.), f. 125a; (75) land transaction by order (1910 E.C.), f. 125a; (76) land transaction by order (1910 E.C.), f. 125a; (77) land transaction to Musē Wadaro by order (1911 E.C.), f. 125a; (78) land transaction by order (1914 E.C.), f. 125a; (79) land transaction by order (1915 E.C.), f. 125a; (80) land transaction by order (1911 E.C.), f. 125a; (81) land transaction (by order?) f. 125a; (82) land transaction (by order 1914 E.C.), f. 125a; (83) land transaction (by division 1917 E.C.), f. 125; (84) land transaction by order (1916 E.C.), f. 125a; (85) list of the clergy of the church of Bilan Giyorgis, with their assignments, f. 126b.

Crude drawing of two persons, each sitting on a chair and facing the other, f. 124a.

Note of ownership by (the church of) Gannata Giyorgis, f. la.

– 19th/18th cent.

EMML Pr. No. 4907

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 4a-102a: **Acts of St. George** (homily by Theodotus of Ancyra, f. 4a; *gadl*, f. 9a; the Book of Admiration [*Maṣeḥafa ankero*], f. 44a; the Book of Coincidence [*Maṣeḥafa aḫbero*], f. 47a; eighty numbered miracles of St. George, f. 54a).

Varia: (1) list of names with the amount of money each contributed (?), f. 103a.

Note of ownership by (the church of) Gannata Giyorgis, f. 1a.

Copied by Walda Yoḥannes (f. 102a and *passim*) for King Mikā'ēl (f. 43a).

– 1913-1916 (reign of King Mikā'ēl of Wallo, f. 43a).

EMML Pr. No. 4908

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 1a-169b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 1a; introductory exhortation, f. 3b; hymn to the Blessed Virgin, Chaîne no. 336, f. 4a; one hundred seventy-two miracles, many of which are repetitions, f. 5a).

Prayer for Emperor Haile Selassie, in a crude hand, *verso* of the first foreguard leaf.

Note of ownership by (the church of) Gannata Giyorgis, *recto* of the first foreguard leaf and f. 172a.

Copied by Gabra Takla Hāymānot and donated to (the church of) Bilan Giyorgis by *Rās* Mikā'ēl of Wallo when the *gabaz* was *Dağğāzmač* Walē, f. 169b.

– 1913 (prayer for Menelik and Iyyāsu, f. 77b).

EMML Pr. No. 4909

Church of Gannata Māryām, Dasē, Wallo

Ff. 2a-149a: **Faith of the Fathers [Hāymānota Abaw]** (introduction, f. 2a; the Mystagogia [*Elmasṭo'ageyā*], f. 2a; from the Didascalia of the Apostles – the Apostles' Creed, f. 3a; testimonies of the Fathers, f. 3b; Anathemas of the Fathers, f. 131b; supplementary testimonies of the Fathers, f. 138b; excerpts from the scriptures, including the *Sinodos*, f. 141b; conclusion, f. 145b; the Epistle from Heaven [*Maṣeḥafa ṭomār*], f. 146a).
Varia: (1) what seems to be a *qenē* poem, f. 1b.
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
Note of donation of the manuscript by King Makā'ēl of Wallo, f. 149a.
Stamp of King Mikā'ēl, Ge'ez: *za-śelṭānu ṣeḥuf diba matkaftu Mikā'ēl neguśa Wallo wa-Tegrē*.
Arabic: *Mikā'il malik al-Wallu wa-al-Tigra, ibn al-imām ʿAli, malik al-Wallu*, ff. 145b and 149a.
– 17th/18th cent.

EMML Pr. No. 4910

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-204a: **Synaxary, part II** (*Maggābit* f. 3a; *Miyāzyā*, f. 34a; *Genbot*, f. 67a; *Sanē*, f. 103a; *Ḥamlē*, f. 136b; *Naḥasē*, f. 170b; *Paguemēn*, f. 200a).
– 20th cent.

EMML Pr. No. 4911

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-163b: **Deggwā** (season of St. John the Baptist, f. 3a; season of *Astamḥero*, f 55a; *Anqaṣa hāllētā*, f. 102b; season of Easter, f. 103a).
Many folios are darkened; letters in red are illegible.
Ff. 1a-22a filmed twice.
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
– 20th cent.

EMML Pr. No. 4912

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 5a-105a: **Miracles of Jesus [Maṣeḥafa El'atqarfā]**.
Crude drawing of the Trinity, f. 106a.
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
– 1913-1916 (Reign of King Mikā'ēl of Wallo, f. 105a).

EMML Pr. No. 4913

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-136a: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius on death, f. 3a; the book that came from Jerusalem, f. 9a; *asmāt* prayer which God gave to Peter, f. 16a; bandlet of righteousness, f. 17a; prayer for the journey to heaven, f. 20a; prayer, petition and supplication [*Ṣalot wa-se'lat wa-astabqʷe'ot*], f. 28b; prayer for the journey to heaven, again, f. 65a; homily by Abbā Salāmā on preparing oneself for death, f. 84a; homily by James of Sarug about priests and deacons that died, f. 103b; prayer, petition and supplication [*Ṣalot wa-se'lat wa-astabqʷe'ot*], different, f. 118b; the story of the sinful woman who anointed Our Lord, f. 122a; the story of the wicked man who did not fear God, f. 124b; blessing by Abbā Sāmu'ēl, f. 131b).
Crude drawing of a person, f. 136b.
Decorative design, f. 3a.
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
– 20th cent.

EMML Pr. No. 4914

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 5a-122a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 5a; ordinary of the Mass, f. 19b; Anaphoras of the Apostles, f. 46b, Our Lord Jesus Christ, f. 58a, Our Lady Mary by Cyriacus of Behensā, f. 61a, John Son of Thunder, f. 69a, the 318 Orthodox Fathers, f. 75b, Athanasius, f. 81b, Basil, f. 89b, Gregory (I), *Na'akkʷeto*, f. 96a, Epiphanius, f. 100b, John Chrysostom, f. 105b, Dioscorus, f. 114a, James of Sarug, f. 115b, Gregory (II) *Na'akkʷetakka*, f. 120a).
Diagram for the fraction of the Eucharistic bread, f. 4b.
Note of ownership by (the church of) Gannata Giyorgis, ff 1a, 1b, 4a, 122b, 123b and 124b.
Stamp, unidentified, f. 122a.
Many folios are darkened with stain.
– 1930-1974 (reign of Haile Selassie, f. 32b).

EMML Pr. No. 4915

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-135a: **Four Gospels** (Matthew, f. 3a; Mark, f. 42b; Luke, f. 64a; John, f. 104a).
Note of ownership by (the church of) Gannata Giyorgis, ff. 1a and 138b.
– 20th cent. (after the death of King Mikā'ēl of Wallo in 1918 A.D., f. 104a).

EMML Pr. No. 4916

Church of Gannata Giyorgis, Dasē, Wallo

Parchment, 26 x 19 cm., 109 ff (numbered 1 to 108 with the number 61 given to two leaves), 1 col., 29-30 lines, 15th cent.

PSALTER

Ff. 1a-107b: **Psalter [Dāwit],** without the Praises of Mary [*Weddāsē Māryām*] and the Gate of Light [*Anqaṣa Berhān*], incomplete at the end.
(1) Ff. 1a-91b: Psalms, including Ps. 151, but Ps. 1, 1-3, 4 missing.
(2) Ff. 92a-101b: The first thirteen, and three lines of the fourteenth, biblical canticles.
(3) Ff. 102a-107b: Song of Songs.

Varia: (1) F. 108b: Hymn to David, *Nā'a ḫabeya, Dāwit*, in a later hand.

Miniatures:
(1) F. 108a: A man standing and holding a stick of his height with a cross at its top, caption: Stephen Protomartyr.

Crude drawing of a man holding a short stick.
Decorative designs, ff. 6a, 10b, 16b, 24a, 30a, 41b, 50b, 57a, 61a, 70a, 73b, 80a, 87a, 92a and 102a.
Lower parts of ff. 1-2 cut out.
Ff. 18b-19a and 68b-69a filmed twice.

EMML Pr. No. 4917

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-126b: **Acts of St. George** (*gadl,* f. 3a; the Book of Admiration [*Maṣeḥafa ankero]*, f. 39a; the Book of Coincidence [*Maṣeḥafa aḫbero*], f. 44a; sixty-five numbered miracles of St. George, f. 51b).

Varia: (1) instruction to the descendant of Dāwit II (?) not to swear, in Amharic, ff. 126b and 2a; (2) three lines copied from f. 2a, in a crude hand, f. 2b; (3) income (?) of grain from individual farmers, in Amharic, ff. 127b, 128a.

Note of ownership by (the church of) Gannata Giyorgis, ff.1a and 2b.
- 19th cent.

EMML Pr. No. 4918

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-113a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 16a; Anaphoras of the Apostles, f. 39a, Our Lord Jesus Christ, f. 49b, Our Lady Mary by Cyriacus, f. 52b, John Son of Thunder, f. 60a, the 318 Orthodox Fathers, f. 66b, Athanasius, f. 72b, Basil, f. 80b, Gregory (I), *Na'akk*^{w}*eto*, f. 87a, Epiphanius, f. 91b, John Chrysostom, f. 96b, Cyril, f. 100a, Dioscorus, f. 105a, James of Sarug, f. 106b, Gregory (II), *Na'akk*^{w}*etakka*, f. 111a).

Varia: (1) the Book of Confession [*Maṣeḥafa nuzāzē*], ff. 1b-2b and 113b-115b; (2) number of blessings during Mass and their symbolic interpretation, f. 114b.

Diagram for the fraction of the Eucharistic bread, f. 1a.
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
- 1855-1867 (reign of Tēwoderos, f. 10a and *passim*).

EMML Pr. No. 4919

Church of Gannata Giyorgis, Dasē, Wallo

1) Ff. 3a-84b: **Zemmārē.**
2) Ff. 85a-117b: **Mawāse't.**

Note of ownership by (the church of) Gannata Giyorgis, f. 1a, 2a and 118a.
- 19th cent.

EMML Pr. No. 4920

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 2a-57a: **Isaiah.**

Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
- 19th cent.

EMML Pr. No. 4921

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-30a: **Computus [Bāḥra ḥassāb]** (tables of the 532-year cycle, ff. 3a-16b; tables for the 19-year cycle, ff. 17a-19b; other tables, ff. 19b-20a; how to tell the time by measuring one's shadow, f. 21a; how to fix the movable feasts and fasts, f. 21b; world chronology from Adam to the beginning of the reign of Takla Giyorgis (1788 A.D.), f. 27b; on the months of the calendars of different nations, f. 28b; the lucky and unlucky days of the year, *Hassāb ba'enta ṣene't wa-ṣenṣent*, f. 30a).

Varia: (1) *asmāt* prayer against enemies and thieves, f. 30ab; (2) divinations, f. 31ab and 33a; (3) medical and magical prescriptions against different diseases, f. 31b; (4) *asmāt* prayer against leach, f. 33b.
- 15 January, 1788 (8 *Ṭerr* 7280 AM, f. 28b).

EMML Pr. No. 4922

Church of Mazgaba Meḥrat Māryām, Dasē, Wallo

Ff. 2a-82b: **Acts of Abuna Zēnā Māreqos**, EMML 3987 (*gadl*, f. 2a; sixty-six numbered miracles, f. 40b).

Varia: (1) *nagś* hymn to St. George, in pencil, f. 82b; (2) inventory of church articles, including manuscripts, f. 82b; (3) record of the reconstruction of the church on 7 *Sanē* 1925 E.C. (= June 14, 1933 A.D.) by Crown Prince *Mar'ed Azmāč* Asfā Wasan, sealed by the stamps of Metropolitan Ṗēṭros, the Crown Prince, *Rās* Gabra Ḥeywat, and *Da(ğğāzmāč)* Wadāğē, f. 83b.

Carefully and beautifully executed illuminations, ff. 2a, 13b, 20a, 39b, 46a, 46b and 83b.

Holy pictures: (1) Madonna and Child, the name of the printing press given in Arabic is insufficiently legible, f. 1b.

Copied by Walda Māryām.
- 1900 (in the Evangelical Year of John, 36th year of the reign of Menelik, f. 82a).

EMML Pr. No. 4923

Church of Gannata Giyorgis, Dasē, Wallo

1) Ff. 3a-42b: **Horologium for the day hours [Sa‘atāt za-ma‘alt]**, copied in a crude hand.
2) Ff. 46a-49b: **Ge‘ez grammar explained in Amharic [Sawāsew]**.
3) Ff. 50a-53b: **Image [Malke‘] of Jesus Christ**, Chaîne no. 125.

Varia: (1) I Jn. 1, f. 1b; (2) fragment of an image [*malke‘*] of *Rās* Ḫāyla Māryām, f. 2ab.
Holy pictures: (1) Crucifixion, f. 37a; (2) the body of Christ as descended from the cross, f. 44b.
– 19th cent.

EMML Pr. No. 4924

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-111a: **Me‘rāf** (season of John the Baptist, f. 3a; *Sebḥata nagh*, f. 40a; *Derāra ṣom*, f. 48a; *Are’esta mehellā*, f. 78b; *Keśtat za-aryām*, f. 95a; *Temeherta ḫebu’at*, f. 104a; *Weddāsē Māryām*, f. 107a; on chanting, ff. 105a-106b and 111b; the ecclesiastical seasons, f. 112b).
Varia: (1) scriptural reading, f. 1b; (2) table of the 19-year cycle from the computus [*Bāḥra ḥassāb*], f. 2a.
Decorative design, f. 3a.
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
– 19th cent.

EMML Pr. No. 4925

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-118a: **Me‘rāf** (for all seasons, f. 3a; *Mawaddes*, *Ṣom* and *Astamḥero*, f. 19a; *Sebḥata nagh*, f. 44b; *Keśtat za-aryām*, f. 52b; *Derāra ṣom*, f. 63b; *Are’esta mehellā*, f. 98b; blessing by Abuna Yārēd, f. 108b; *Śalast*, f. 110a; *Temeherta ḫebu’at*, f. 116b).
Varia: (1) Nicene Creed, f. 118b; (2) the Our Father, ff. 118b-119a.
Crude drawing of an angel, f. 1b.
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
– 1865-1913 (reign of Menelik, f. 42a).

EMML Pr. No. 4926

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 5a-106b: **Ṣoma deggʷā** (*Za-warada*, f. 5a; *Qeddest*, f. 20b; *Mekʷrāb*, f. 30b; *Maẓāqʷe‘*, f. 42a; *Dabra Zayt*, f. 52a; *Gabr ḫēr*, f. 69a; *Niqodimos*, f. 79a; *Hośā‘nā*, f. 89b; *Anqaṣa hāllētā*, f. 104a).
Varia: (1) fragment of a *Ṣoma deggʷā*, manuscript microfilmed upside down, ff. 3b, 3a; (2) *asmāt* prayer for help in learning, effaced, f. 2b, 2a.
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
– 19th cent.

EMML Pr. No. 4927

Church of Gannata Giyorgis, Dasē, Wallo

1) Ff. 3a-23b: **Ritual for the consecration of a church and a tābot [Śer` ata agbe´o]**
(Ba-sema Ab ... Neṣeḥef enka śer'ata agbe'o za-westētā la-bēta Krestiyān wa-za-kama tetnaśśā' mesla kʷellu newāya gebarihā em-makānā ...)
2) Ff. 24a-71b: **Ritual for Penitential baptism [Maṣeḥafa qēdar]**, elaborated.
Decorative designs, ff. 3a and 24a.
Note of ownership by (the church of) Gannata Giyorgis, ff. 1a and 71b.
Isolated name of Walda Mikā'ēl, in a crude hand, f. 71b.
- 19th cent.

EMML Pr. No. 4928

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 3a-122a: **Ṣoma deggʷā** (*Za-warada*, f. 3a; *Qeddest*, f. 21a; *Mekʷrāb*, 33b; *Maẓāqʷe'*, f. 48a; *Dabra Zayt*, f. 61a; *Gabr ḫēr*, f. 82a; *Niqodomis*, f. 94b; *Hośā'nā*, f. 108a; *Anqaṣa hāllētā*, f. 119b).
Note of ownership by (the church of) Gannata Giyorgis, ff. 1a, 2a and 2b.
F. 122b (colophon) erased.
- 19th cent.

EMML Pr. No. 4929

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 1a-115b: **Psalter [Dāwit]**, with many folios missing (Psalms, f. 1a; biblical canticles, only to the first third of the 11th canticle (song of Habakkuk), f. 90a; Song of Songs, incomplete at the beginning, f. 99a; Praises of Mary [*Weddāsē Māryām*], f. 105b; Gate of Light [*Anqaṣa Berhān*], f. 113b).
Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
Many folios are stained with water.
- 19th cent.

EMML Pr. No. 4930

Church of Mazgaba Meḥrat Māryām, Dasē, Wallo

Ff. 1a-153b: **Synaxary, part II** (*Maggābit*, f. 1a; *Miyāzyā*, 25b; *Genbot*, f. 44b; *Sanē*, f. 71a; *Ḥamlē*, f. 95a; *Naḥasē*, f. 126a; *Paguʷmēn*, f. 149a).
- 20th cent.

EMML Pr. No. 4931

Church of Gannata Giyiorgis, Dasē, Wallo

1) Ff. 1a-22a: **Vision of Mary [Rā´eya Māryām]**, in Amharic, in a crude hand.
2) Ff. 24a-78a: **Matrimony ritual [Taklil]**.

Varia: (1) fragment from the Psalter, *recto* and *verso* of the foreguard leaf, which is about a third of a leaf; (2) Jn. 1, 1-5, f. 22b; (3) Jn. 19, 25-27, f. 22b.
Bound with rejected leaves of a psalter manuscript, see varia (1).
- 20th cent.

EMML Pr. No. 4932

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 5a-105b: **Horologium for the night and day hours. [Sa`atāt za-lēlit wa-za-ma`alt]**, with no divisions and with the blank spaces left unfilled (night hours, f. 5a; *Matins*, f. 52a; *Tierce*, f. 61a; *Sext*, f. 70a; *None*, f. 79a; *Vespers*, f. 89b; *Compline*, f. 96b).
Prayer for Gabra Māryām Warqē, patron of [*qawāmihā*] Dabra Nagʷadgʷād, f. 105b. It is not clear if the name Dabra Nagʷadgʷād refers to Gannata Giyorgis.
Note of ownership by (the church of) Gannata Giyorgis, f. 105b.
- 19th cent.

EMML Pr. No. 4933

Church of Gannata Giyorgis, Dasē, Wallo

Ff. 2a-80a: **Arke hymns**, incomplete at the beginning and at the end (*Tāḫśāś(?)*, f. 2a; *Ṭerr*, f. 5b; *Yakkātit*, f. 15a(?); *Maggābit*, f. 23b; *Miyāzyā*, f. 31a; *Genbot*, f. 37b; *Sanē*, f. 46b; *Ḥamlē*, f. 56b; *Naḥasē*, f. 71a).
Many folios are stained with water.
- 18th cent.

EMML Pr. No. 4934

Church of Gannata Giyorgis, Dasē, Wallo

1) Ff. 1a-154b: **Monastic ritual**.
2) Ff. 154b-156b: **Litanical prayer to Jesus Christ**, *Amāḫeẓanku*, copied in a crude hand.
(Amāḫeẓanku ba-ta'eḫezoteka wa-ba-ta'asroteka ...)
3) Ff. 156b-161a: **On the crucifixion and burial of Our Lord**.
(Wa-saqalu mesla Egzi'ena I" K" ʔfayāta za-semu Ṭeṭos, la-zentu saqalewwo ba-yamānu wa-sema kāle'u Dakors (?) ...)

Note of ownership by (the church of) Gannata Giyorgis, f. 1a.
Copied beautifully, partly by Walda Masqal (f. 161a).
- 18th/19th cent.

EMML Pr. No. 4935

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 5a-120b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 5a; ordinary of the Mass, f. 16a; Anaphoras of the Apostles, f. 42a, Our Lord Jesus Christ, f. 53a, John Son of Thunder, f. 56b, Our Lady Mary by Cyriacus, f. 63b, the 318 Orthodox Fathers, f. 71b, Athanasius, f. 78a, Basil, f. 86a, Gregory (I), *Na'akkʷeto*, f. 92a, Epiphanius, f. 97a, John Chrysostom, f. 101b, Cyril, f. 105b, James of Sarug, f. 110b, Dioscorus, f. 115a, Gregory (II), *Na'akkʷetakka*, f. 118a).

Note of ownership by (the church of) Dabra Bētēl Śellāsē, ff. 1a, 5a and 120b.
Stamp of the church, ff. 1a and 5a.
Stamp, unidentified (Walda Śellāsē?) ff. 5a, 16a, 56a, 64a and 120a.
– 21 *Tāḫśāś* 1940 E.C. (31 December 1947 A.D.), colophon, f. 120b.

EMML Pr. No. 4936

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 3a-77a: **Miracles of Jesus [Maṣeḥafa El'atqarfā].**
Note of ownership by (the church of) Dabra Bētēl Śellāsē, f. 1a.
Stamp of the church, ff. 1a and 77b.
Decorative design, f. 11a.
Ff. 3a-10b copied in a different hand.
– 19th cent.

EMML Pr. No. 4937

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

1) Ff. 10a-67a: **Homiliary for the feasts of the Archangel Gabriel [Dersāna Gabre'ēl]** (homily by Priest Archelaus for the monthly feast, f. 10a; *Tāḫśāś*: anonymous homily renewing the missions of the Archangel [EMML 1841, f. 54b], f. 13a, miracle, [EMML 1835, f. 80b] f. 21a; *Ṭerr*: homily by John Son of Thunder, from the book of the miracles of Jesus, f. 22b, miracle [How the Archangel rescued the body of St. George from underground], f. 25b; *Yakkātit*: homily by Epiphanius, from the *Aksimāros*, f. 26a, miracle [How the Archangel handed Mercurius a sword during battle], f. 32a; *Maggābit*: anonymous homily on the Annunciation, *Wa-ba-sādes warḫ em-feṭrata alam*, f. 33a, miracle [How the Archangel rent "the vail of the temple ... in twain, from the top to the bottom [Mt. 27, 51], f. 36b; *Miyāzyā*: anonymous homily on the appearance of the Archangel to the women at the sepulchre [Mt. 28], f. 37b, miracle [How the Archangel strengthened Besoy and his brother Ṗēṭros in their martyrdom], f. 40b; *Genbot*: anonymous homily on how the Archangel helped the Three Holy Children, f. 41b, miracle [How the Archangel rescued Dēmurseyā, Aqroneyos and Minās from the lion's den during the Diocletian persecution], f. 45a; *Sanē*: anonymous homily on the different miracles and missions of the Archangel, *Wa-hallawat aḥatti bēta Krestiyān ba-Dabra Nāqlon*, f. 45b, miracle [How the Archangel handed Claudeus a sword for a fight against the Persians], f. 48a; *Ḥamlē*: anonymous homily on the martyrdom of Child Cyriacus and his mother Julitta, f. 49a, miracle [Martyrdom of Child Cyriacus and Julitta], f. 51a; *Naḥasē*: anonymous homily on the nativity of Mary, *Wa-hallo ʾ be'esi em-nagada Yehudā za-semu Iyyāqem*, f. 51b, miracle, [How the Archangel rescued the martyr Ṭimotēwos], f. 54a; *Maskaram*: anonymous homily on the nativity of John the Baptist, *Wa-hallo ʾ be'esi za-semu Zakkāreyās em-lā'ekāna bēta Abyā*, f. 54b, miracle [How the Archangel gave a white horse to Theodore], f. 57b; *Ṭeqemt*: anonymous homily on the Nativity of Jesus, *Wa-em-deḫra kona mawā'eliha*, f. 58a, miracle [The coming of Abbā Garimā from the palace of his royal father to the monastic cell of Abbā Ṗanṭalēwon], f. 62b; *Ḫedār*: anonymous homily on how the Archangel visited the Blessed Virgin at several occasions, *Wa-enza hallawat Egze'etena Māryām westa bēta maqdas*, f. 63a, miracle [How the Archangel transported Abuna Gabra Manfas Qeddus to the seventh Heaven], f. 65b).
2) Ff. 67b-73b: **Ten miracles of the Trinity.**

Note of ownership by (the church of) Dabra Bētēl Śellāsē, f. 2a, and by Gabra Takla Hāymānot, f. 67a.

Stamp of the Church, ff. 1a and 78b.
Copied by *Alaqā* ʿĀlamu Ḫāylu for Gabra Takla Ḫāymānot, and *passim*, f. 40ab.
– 1930-1962 (prayer for Empress Manan, f. 40a and *passim*).

EMML Pr. No. 4938

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

1) Ff. 11a-13b: **Image of the Icon of Mary [Malkeʿa Śeʿel]**, Chaîne no. 368.
2) Ff. 13b-118b: **Miracles of Mary with some miracles of Jesus** (introductory rite from Muʿallaqā, f. 13b; introductory exhortation, f. 19b; hymn to the Blessed Virgin, Chaîne no. 338, f. 21a; thirty-three miracles of Mary, each concluded with the appropriate *Akkonu be'esi* hymn, and every three followed by one miracle of Jesus – in all eleven miracles of Jesus, f. 23a).
3) Ff. 119a-136b: **Canticle of the Flower [Māḫelēta Ṣegē]**.
4) Ff. 136b-143a: **Lamentation of the Virgin [Saqoqāwa Dengel]**.

Miniatures: (1) the Twenty-Four Elders of Heaven, f. 2b; (2) the Holy Trinity, f. 3a; (3) Abuna Takla Hāymānot visited by a holy man attended by warriors, f. 4b; (4) a king enthroned, f. 5a; (5) the Assumption of Mary [*Felsatā*], f. 5b; (6) St. George killing the dragon to rescue Birutāwit, f. 6b; (7) Madonna and Child flanked by an angel on each side; (8) Christ crowned with a crown of thorn (*Kʷerʿata reʾesu*], f. 8b; (9) Crucifixion, f. 9a; (10) What seems to be either the second coming of Jesus or his ascension to heaven, f. 10a; (11) Hildephonsus of Toledo praising Mary, f. 22b; (12) Hildephonsus of Toledo writing the miracles of Mary, f. 26b; (13) how the Blessed Virgin blessed Ephraim the Syrian Potter, the author of her praises, *Weddāsē Māryām*, f. 27a; (14) how the Blessed Virgin blessed the farmer who complained to her that she does not respond to his greetings, f. 31b; (15) the flight to Egypt, f. 32a (16) how the Blessed Virgin appeared to the old Hebrew of Akhmim, f. 36a; (17) taking the census of the children of Israel, Lk. 2, 1-5, f. 36b; (18) Abbās, a bishop in Rome, during Mass service, f. 38b; (19) how Abbās cut off his hand, f. 39a; (20) how the Blessed Virgin appeared to Yesḥaq the Custodian, f. 42b; (21) how the Blessed Virgin came [caption, embraced] to Māryām, the child whose relatives left at home when they went to church, f. 44a; (22) how the painter fell from the ladder while painting the picture of the Blessed Virgin, f. 45a; (23) how the Blessed Virgin rescued the painter when he fell from the ladder while painting her picture, f. 46b; (24) the Blessed Virgin pointing her fingers to the sick man who prayed not to die before going to the Holy Land, f. 49a; (25) Zakkāreyās, the young man who offered Mary flowers, and the thieves who watched him praying, f. 52b; (26) Zakkāreyās decorating Mary's crown with flowers, f. 53a; (27) highway men robbing Juliana and Barbara, f. 55a; (28) highway men returning the food which they robbed from Juliana and Barbara, f. 55b; (29) the Blessed Virgin rescuing the Arabs who prayed to her when their boat was in trouble, f. 58b; (30) the Arabs, whom the Blessed Virgin rescued (see (29) above), offering their camels to the Monastery of Dabra Qalemon, fulfilling their vows, f. 59a; (30) the church of Dabra ʿEqonā, 60b; (31) the church of Dabra ʿEqonā moving to another place, f. 61a; (32) how the Blessed Virgin dropped her milk into the blind eyes of Yoḥannes Bakansi to restore his sight, f. 63a; (33) the battle at Qʷez, f. 66b; (35) how the Blessed Virgin restored the sight of the Colossian who was injured at the battle of Qʷez with the Turks, 67a; (36) Ēlsābēṭ, the only child of Abrehām and Gērā from Upper Egypt, sees Mary in a vision, f. 69a; (37) the Blessed Virgin restoring the sight of Ēlsābēṭ, f. 69b; (38) the Blessed Virgin appearing to the two copyists, f. 74b; (39) The Blessed Virgin appearing to Giyorgis Ḥaddis in the image of a dove, f. 75a; (40) Giyorgis Ḥaddis sleeping in prison, f. 76b; (41) the Blessed Virgin raising up Giyorgis Ḥaddis, f. 77a; (42) the Blessed Virgin punishing the custodian who asked the old priest Kaṭir to leave the church, f. 79a; (43) the church of Mary with a clergyman standing inside and a (poor) young man sitting outside, f. 79b; (44) how the man with a stone foot [*za-ebn egru*] prayed, f. 83b;

(45) the bishop talking to the man with a stone foot after his foot was healed, f. 84a; (46) how the Blessed Virgin healed the stone-footed man, f. 85b; (47) the bishop admiring the miraculous story of the stone-footed European, Afrengāwi, f. 86a; (48) how the Blessed Virgin healed the broken leg of a wretched woman at the church of Ḥārat al-Rûm, f. 88b; (49) how the angels, ordered by the blessed Virgin, took away the child from the womb of Abess Sophia who conceived sinfully, f. 90b; (50) how people stoned the wicked Bārok and struck him with a sword but could not kill him, f. 94a; (51) how the Blessed Virgin blessed the son of Abess Sophia to be a bishop, f. 94b; (52) the Blessed Virgin appearing in dream to Deacon Anesṭāseyos, f. 99a; (53) the icon of the Blessed Virgin at the monastery of Abbā Qalemon, f. 99b; (54) the Blessed Virgin appearing to the monk who played fool so that people may not know his righteous deeds, f. 102b; (55) the monk who played fool throwing his cap against the wall of the church expecting miracle, f. 103a; (56) the cannibal from Qem(me)r, Balā'ē sab', giving water to a poor man, f. 106b; (57) the farmer from whom the cannibal wanted to buy oxen, f. 107a; (58) the soul of the cannibal taking refuge with the Blessed Virgin, f. 107b; (59) the angel weighing the soul of the cannibal against the water which he gave to the poor man, f. 108a; (60) how the only son of a widow (who always prayed for her son) was hanged on a tree, f. 111a; (61) how the widow rescued her son from hanging, by her prayers, f. 111b; (62) how the pregnant woman who went to the church of St. Michael gave birth to a child protected from the tide by the clothes of the Blessed Virgin, f. 113b; (63) how the Blessed Virgin gave water to a dog with her shoe, f. 114a.

Crude drawing of two men, one of them holding a spear in one hand and a sword in the other, f. 144b.
Note of ownership by (the church of) Dabra Bētēl Śellāsē, f. 1a.
Stamp of the Crown Prince *Rās* Tafari, ff. 8a, 78b and 143a.
Stamp of the church, ff. 1a and 144b.
- 20th cent. (Walda Amlāk - prayer for him - could be *Rās* Makʷannen, father of Emperor Haile Selassie, f. 19b and *passim*).

EMML Pr. No. 4939

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 4a-118b: **Psalter [Dāwit]** (Psalms, f. 4a; 15 biblical canticles, f. 136b; Song of Songs, f. 150b; Praises of Mary [*Weddāsē Māryām*], f. 157b; Gate of Light [*Anqaṣa Berhān*], f. 165b).
Note of ownership by (the church of) Dabra Bētēl Śellāsē, ff. 1a and 170b.
Stamp of *Etēgē* Manan, f. 118b.
Stamp of the church, ff. 1a, 2b and 170b.
- 1930-1962 (Stamp of Empress Manan, f. 118b).

EMML Pr. No. 4940

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 1a-62b: **Homiliary for the Trinity [Dersāna Śellāsē]** EMML 1882, incomplete at the beginning (anonymous homilies: for *Ḥamlē*, f. 1a, *Naḥasē*, f. 13a, *Paggʷmēn*, f. 15a, *Maskaram*, f. 17b, *Ṭeqemt*, f. 22b, *Ḫedār*, f. 23b, *Tāḫśāś*, f. 25a, *Ṭerr*, f. 26a, *Yakkātit*, f. 28b; history of the creation [EMML 1882, f. 3a), f. 30b; anonymous homily on the importance of observing the feast day of the Trinity, [EMML 1882, f. 12a], f. 38b; anonymous homily on the importance of choosing good associates [EMML 1882, f. 13b], f. 40b; anonymous homily for *Sanē*, the Trinity describing itself, f. 42a; anonymous homily on the glory of the Trinity [EMML 1882, f. 14b], f. 44b; nineteen miracles of the Trinity, f. 44b).
2) Ff. 62b-75a: **The Story of the Trinity [Zēnā nagaromu la-Śellāsē]**, EMML 1170-2.

3) Ff. 75b-105b: **Miracles of Mary** (introductory exhortation, f. 75b; introductory rite from Mu'allaqā, f. 77a; twenty-six numbered miracles, f. 80a).

Varia: (1) inventory of church articles, including manuscripts, f. 75a.

Decorative designs, ff. 75a and 80a.

Stamp of the church, f. 1a.

Note of ownership by (the church of) Bētēl Śellāsē, f. 1a, and by Rāgu'ēl, donor of the manuscript to the church, f. 105b.

– 19th cent.

EMML Pr. No. 4941

Church of Dasē Bētēl Śellāsē, Dasē, Wallo

Ff. 2a-17b: **Funeral ritual [Maṣeḥafa genzat]**, unfinished (homily by Athanasius about death, f. 2a; the book that came from Jerusalem, f. 8a).

Note of ownership by Balāy Ḫāylē, ff. 1a, 1b and 18b.

– 19th cent.

EMML Pr. No. 4942

Church of Dabra Bētēl Ṣellāsē, Dasē, Wallo

1) Ff. 3a-74b: **Zemmārē**.

2) Ff. 75a-104b: **Mawāśe't** (includes Amharic phrases used in the musical notation [*melekket*], f. 102ab; *Anqaṣa hāllētā*, ff. 103a-104a; times for the *mehellā*, f. 104ab).

Varia: (1) on learning (?), insufficiently legible, f. 1a; (2) image [*malke'*] of Mary, Chaîne no. 218, ff. 1b-2b; (3) *asmāt* prayer for help in copying, f. 107a.

Decorative design, ff. 3a and 75a.

Note of ownership by (the church of) Dabra Bētēl Śellāsē, f. 1a and by *Margētā (sic)* Gabra Ḫeywat, ff. 74b, 107a and 107b.

Stamp of the church, f. 1a.

– 19th cent.

EMML Pr. No. 4943

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 4a-158a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 4a; ordinary of the Mass, f. 24b; Anaphoras of the Apostles, f. 57b, Our Lord Jesus Christ, f. 71a, Our Lady Mary by Cyriacus of Behensā, f. 75a, John Son of Thunder, f. 85a, the 381 Orthodox Fathers, f. 94a, Athanasius, f. 102a, Dioscorus, f. 113b, James of Sarug, f. 118b, John Chrysostom, f. 122b, Epiphanius, f. 127b, Gregory (I), *Na'akk^{w}eto*, f. 133b, Basil, f. 139b, Cyril, f. 148a, Gregory (II), *Na'akk^{w}etakka*, f. 154a).

Varia: (1) number of blessings, ff. 158b-159a.

Diagram for the fraction of the Eucharistic bread, f. 1a.

Note of ownership by (the church of) Dabra Bētēl Śellāsē, ff. 2a, 3a, 160a and 160b.

Stamp of the church, ff. 2a (twice) 159b and 160a.

– 1917-1926 (reign of Askāla Māryām/Zawditu [1917-1930] and metropolitanate of Mātēwos [1889-1926], ff. 143b and 142b respectively).

EMML Pr. No. 4944

Church of Dasē Madḫānē ʿĀam, Dasē, Wallo

Ff. 1a-97a: **Meʿrāf** (*Keśtat za-Aryām*, f. 40a, *Derāra ṣom*, f. 55a; blessing of Abuna Yārēd, f. 90b).
Varia: (1) fragment of the prayers for the hours, commonly ascribed to Abbā Giyorgis, f. 38a; (2) receipt of money loaned, f. 38b; (3) receipt of money loaned, f. 39a; (4) receipt of money loaned, f. 39b; (5) ecclesiastical seasons, f. 54ab; (6) note on chanting, f. 54b.
Parts of ff. 54-58 cut out.
Note of ownership by Abbā Warqnah, f. 97b.
Stamp of the church, f. 97b.
– 19th cent.

EMML Pr. No. 4945

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 2a-101b: **Meʿrāf** (*Mawaddes* and *Astamḥero*, f. 19b; *Sebḥata nagh*, f. 35b; *Keśtat za-Aryām*, f. 41b; *Derāra ṣom*, f. 56b; *Areʾesta mehellā*, f. 87a; blessing of Abuna Yārēd, f. 96b).
Varia: (1) classification of the chants, f. 98a; (2) readings and the times for *mehellā*, ff. 98a-99a; (3) ritual for moving a *tābot*, f. 99ab; (4) ecclesiastical seasons, f. 99ab; (5) the times for *mehellā*, again, f. 100ab; (6) transaction of the manuscript, f. 102a.
Decorative design, f. 2a.
Note of ownership by (the church of) Dabra Bētēl Śellāsē, f. 1a.
Stamp of the church, f. 1a.
– 19th/20th cent.

EMML Pr. No. 4946

Church of Mazgaba Meḥrat Māryām, Dasē, Wallo

1) Ff. 1a-42a: **Miracles of Mary** (introductory exhortation, f. 1a; introductory rite from Muʿallaqā, f. 2b; thirty-five miracles, f. 5a).
2) Ff. 43a-74a: **Miracles of Mary,** with parallel Amharic translation, and divided into numbered paragraphs, cf. *Taʾamera Māryām, ba-Geʿezennā ba-Amāreññā*, Tasfā Gabra Śellāsē Printing Press, Addis Ababa 1961 E.C. (introductory exhortation, f. 43a; hymn to the Blessed Virgin, Chaîne no. 336, f. 45b; introductory rite from Muʿallaqā, f. 47b; twelve miracles, f. 53a).
3) Ff. 74b-113b: **Twenty-one miracles of Mary**, continuation of entry 2 above but in Amharic only, divided into numbered paragraphs.
– 1930-1962 (prayer for Walatta Giyorgis/Empress Manan, consort of Emperor Haile Selassie f. 1a and *passim*.

EMML Pr. No. 4947

Private library of Abbā Walda Giyorgis, Dasē, Wallo

Ff. 7a-144a: **Psalter [Dāwit]** (Psalms, f. 7a; 15 biblical canticles, f. 111a; Song of Songs, f. 122b; Praises of Mary [*Weddāsē Māryām*], f. 129a; Gate of Light [*Anqaṣa Berhān*], f. 138b; the Angels praise Mary [*Yewēddesewwā*], Chaîne no. 388, f. 143a).

Varia: (1) *asmāt* prayer against *weg'at*, f. 1a; (2) the Mystagogia [*Temeherta ḫebu'at*], ff. 2a-5a; (3) personal daily prayer [*Maqdema ṣalot*], *Eg" 'abiyy wa-gerum, za-albottu ṭent*, ff. 5b-6b and 144b; (4) Nicene Creed, ff. 6b and 144b; (5) the prayer, *Esagged la-mangeśta Ab,* ff. 144b and 146a; (6) the Ge'ez alphabet, f. 146a; (7) transaction of the manuscript, f. 146b.
Decorative designs, ff. 7a, 41a, 76b, 111a and 122b.
Crude drawings of the (1) Madonna, f. 145a, (2) Baptism of Our Lord, f. 145b.
Note of ownership by Abbā Walda Giyorgis (Fallaqa of Gešan Māryām), ff. 1a, 7a and 144b.
- 18th cent.

EMML Pr. No. 4948

Private library of *Diyāqon* Balāy Ḫāylu, Dasē, Wallo

Ff. 2a-171b: **Psalter [Dāwit]** (Psalms, f. 2a; 15 biblical canticles, f. 135b; Song of Songs, f. 149a; Praises of Mary [*Weddāsē Māryām*], f. 156b; Gate of Light [*Anqaṣa Berhān*], f. 167a).
Decorative design, f. 95a.
Note of ownership by *Diyāqon* Balāy Ḫāylu, ff. 1a and 2a.
- 19th cent.

EMML Pr. No. 4949

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 2a-113b: **Zemmārē** (colophon, f. 114ab).
Note of ownership by (the church of) Dabra Bētēl Śellāsē ff. 1a and 114a, and by (the church of) Gabre'ēl, f. 1a.
Stamp of the church, f. 1a.
- 1924 E.C. (= 1931/2 A.D.), f. 114a.

EMML Pr. No. 4950

Church of Dabra Bētēl, Śellāsē, Dasē, Wallo

Ff. 1a-18b: **Scriptural reading for the week** (Monday, f. 1a; Tuesday, f. 3a; Wednesday, f. 5b; Thursday, f. 8a; Friday, f. 10b; Saturday, f. 13a; Sunday, f. 15a).
Note of ownership by (the church of) Dabra Bētēl Śellāsē, f. 1a and 18b.
Stamp of the church, f. 18b.
- 19th cent.

EMML Pr. No. 4951

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 5a-99a; **Ṣoma deggwā** *(Za-warada*, f. 5a; *Qeddest*, f. 19b; *Mekʷrāb*, f. 30b; *Maẓāgʷe'*, f. 41a; *Dabra Zayt*, f. 51b; *Gabr ḫēr*, f. 66a; *Niqodimos*, f. 75b; *Hośā'nā*, f. 87a; *Anqaṣa hāllētā*, f. 95b; colophon, f. 98b).
Copied by Tasfā Mikā'ēl by the command of Emperor Haile Selassie, donor of the manuscript, f. 98b.

Note of ownership by (the church of) Dabra Bētēl Śellāsē, ff. 2a, 4b and 100a.
Unintelligible note, f. 2b.
Stamp of the library (?) of Emperor Haile Selassie – Star of David with an eye in the center, f. 99a.
– 1923 E.C. (1930/31 A.D.), f. 98b.

EMML Pr. No. 4952

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 3a-94a: **Prayer of Incense [Ṣalota ʿeṭān]**, with some of the instructions being in Amharic.
Varia: (1) another copy of f. 93a, f. 95a; (2) Jn. 19, 25-27, f. 95b.
Note of ownership by (the church of) Dabra Bētēl Śellāsē, ff. 1b, 2a and 95b.
Stamp of the church, ff. 2a, 94b and 95a.
– 1951-1970 (prayer for Patriarch Bāsleyos, f. 76a and *passim*).

EMML Pr. No. 4953

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 3a-49b; **Scriptural reading for the week** (Monday, f. 3a; Tuesday, f. 9a; Wednesday, f. 12a; Thursday, f. 17b; Friday, f. 25a; Saturday, f. 35b; Sunday, f. 43a).
Crude drawing of the Star of David, f. 50a.
Note of ownership by (the church of) Dabra Bētēl Śellāsē, f. 1a.
Stamp of the church, ff. 2a and 52a.
– 20th cent.

EMML Pr. No. 4954

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 1a-110b: **Ṣoma deggʷā** (*Za-warada*, f. 1a; *Qeddest*, f. 17b; *Mekʷrā*b, f. 27b; *Maẓāgʷeʿ*, f. 40b; *Dabra Zayt*, f. 52b; *Gabr ḫēr*, f. 70b; *Niqodimos*, f. 81b; *Hośāʿnā*, f. 95a; *Anqaṣa hāllētā*, f. 108b).
Note of ownership by (the church of) Dabra Bētēl Śellāsē, ff. 1a and 111b.
Stamp of the church, ff. 1a and 111b.
– 20th cent.

EMML Pr. No. 4955

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 2a-51b: **Ritual for penitential baptism [Maṣeḥafa qēdar]**.
Varia: (1) the Amharic alphabet from *ha* to *ʾo*, *verso* of the first foreguard leaf; (2) [Jn. 1, poorly legible *verso* of the first foreguard leaf.
Note of ownership by (the church of) Dabra Bētēl Śellāsē, f. 1a.
Stamp of the church, ff. 1a and 54b.
– 1935 E.C. (= 1942/3 A.D.), f. 51b.

EMML Pr. No. 4956

Church of Mazgaba Meḫrat Māryām, Dasē, Wallo

Ff. 1a-165b: **Synaxary, part I**, incomplete in the middle (*Maskaram*, f. 1a; *Ṭeqemt*, f. 36a; *Ḫedār*, f. 63a; *Tāḫśāś*), only to the beginning of 29 *Tāḫśāś*, f. 92a; *Ṭerr*, beginning with 16 *Ṭerr*, f. 124a; *Yakkātit*, f. 143b).
Copied in different hands.
- 20th cent.

EMML Pr. No. 4957

Church of Mazgaba Meḫrat Māryām, Dasē, Wallo

Ff. 5a-168a: **Deggʷā** (season of John the Baptist, f. 5a; season of *Astamḥero*, f. 61a; season of Easter, f. 105a).
Varia: (1) letter from Yatašā Warq to the clergy of the church concerning his donation of this manuscript, dated 21 *Sanē*, 1944 E.C. (= 28 June 1952 A.D.), f. 1a; (2) treatise on the *deggʷā*, unfinished, f. 2a; (3) supplementary chant, ff. 2b-3a; (4) *Anqaṣa hāllētā*, f. 3ab; (5) supplementary chants, f. 4ab.
Decorative design, f. 5a.
Note of donation of the manuscript by Yatašā Warq, f. 168a.
- 20th cent.

EMML Pr. No. 4958

Private library of *Diyāqon* Balāy Ḫāylē, Dasē, Wallo

Ff. 4a-48b: **My Friend, My Heart [Wadāǧē Lebbē]**, a religious novel by *Blāttēn gētā* Ḫeruy Walda Śellāsē, printed by Imprimerie Éthiopiene, Addis Ababa, 1915 E.C.
Varia: (1) record of money belonging to several people, *verso* of the first foreguard leaf; (2) receipt of money loaned to Abetaw Endāwwaqa, *ibid.*; (3) receipt of grain loaned to Zawditu, *ibid.*; (4) several receipts of money and grain loaned to individuals, cancelled, f. 1a; (5) several receipts of grain loaned to individuals, cancelled, f. 2a; (6) the Ge'ez alphabet, ff. 2b-3b; (7) receipt of income, f. 3a; (8), record of expenses, f. 3b; (9) record of money loaned to an individual, poorly legible, f. 48b; (10) receipt of money loaned to individuals, f. 49a; (11) list of names of individuals, f. 49a.
Crude drawing of a cross, f. 50a.
Note of ownership by Balāy Ḫāylē, f. 1a and 2b; and by *Alaqā* Ḫāylē, f. 2a.
- 1930 E.C. (= 1937/8 A.D.), f. 1a.

EMML Pr. No. 4959

Private library of *Diyāqon* Balāy Ḫāylē, Dasē, Wallo

Ff. 2a-21b: **Horologium for the night hours [Sa`atāt za-lēlit]**, fragmented and darkened, ff. 1a and 21b, illegible.
- 17th cent.

EMML Pr. No. 4960

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

1) Ff. 6a-16a: **Image of the Savior of the World [Malkeʿa Madḫānē ʿĀlam]**, Chaîne no. 164.
2) Ff. 17a-30a: **Image [Malkeʿ] of Child Cyriacus**, Chaîne no. 375.
3) Ff. 31-41b: **Image [Malkeʿ] of the Archangel Michael**, Chaîne no. 119.
4) Ff. 42a-48a: **Image [Malkeʿ] of the Archangel Gabriel**, Chaîne no. 246.
5) F. 48ab: **Hymn to St. George, O-feṭuna radeʿēt**, in a different hand.
6) Ff. 48b-50a: **Prayer of St. Sissinius against the evil spirit, Werzeleyā "Ursula", which kills infants**, unfinished at the end, in a third hand, cf. W. H. Worrell, "Studien zum abessinischen Zamberwesen," *ZA*, vol. 23 (1909), pp. 165-183.

Varia: (1) medical prescription, unfinished, f. 50b.
Miniatures: (1) Madonna and Child flanked by an angel on each side, f. 2b; (2) crucifixion, f. 3a; (3)
Holy pictures: (1) Madonna and Child, f. 16b; (2) an angel standing on the head of the fallen angel (?) and holding a chain in one hand while brandishing a sword in the other, f. 30b.
Decorative designs, ff. 6a, 17a, 31a and 42a.
Note of ownership by *Mammerē* Gabra Ḥannā, f. 1a.
Stamp of the church, f. 1a and 50b.
Copied for Zallaqa Tāč Balē, f. 30a and *passim*.
– 20th cent.

EMML Pr. No. 4961

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

1) Ff. 3a-15b: **Prayer of Mary at Golgotha [Sanē Golegotā]**.
2) Ff. 18a-35a: **Image of the Savior of the world [Malkeʿa Madḫānē ʿĀlam]**, Chaîne no. 164.

Varia: (1) fragment of the *Bāḥra ḥassāb* dealing with the hours of the day in the different months, ff. 1a-2b.
Stamp of the church, f. 36b.
Copied in a very crude hand.
– 20th cent.

EMML Pr. No. 4962

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

Ff. 4a-36a: **Baptismal ritual [Maṣeḥafa Krestennā]**.
Note of ownership by (the church of) Dabra Bētēl Śellāsē, f. 1a.
Stamp of the church, ff. 1a, 38a and 38b.
– 19th cent.

EMML Pr. No. 4963

Church of Dabra Bētēl Śellāsē, Dasē, Wallo

1) Ff. 1a-39b: **Pillars of mystery [Aʿemāda Meṣṭir]**, in Amharic, (introduction, *Hāymānot yemmāru zand yeggabbāll*, f. 1a; Mysteries of the Trinity, f. 6a, Incarnation, f. 19b).
2) Ff. 39b-41a: **Amharic commentary on the introductory exhortation of the miracles of Mary.**

3) Ff. 42a-59a: **The soul's journey to the other world**, in Amharic, *Hāymānot tamāru megbār śeru* (introduction, f. 42a; the journey of a righteous man's soul, f. 42b; the journey of a sinner's soul, f. 49b).

Varia: (1) unintelligible note, written possibly in letters designed by the copyist, f. 41b; (2) calendar for fasts and feasts, in a very crude hand, ff. 59a-60b.

Ff. 35a-41a copied in crude hands.

– 20th cent.

EMML Pr. No. 4964

Church of Manbara Ẓaḥay Takla Hāymānot, Dasē, Wallo

Ff. 2a-156a: **Faith of the Fathers [Hāymānota Abaw]**.

(1) F. 2a: Introduction.
(2) Ff. 2a-3b: The Mystagogia [*Temeherta ḫebu'at*].
(3) Ff. 3b-4a: The Apostles' Creed [*Amakneyo*] from the Didascalia of the Apostles.
(4) F. 4a: Excerpt from the Didascalia.
(5) Ff. 4a-133a: Testimonies of the Fathers.
(6) Ff. 133a-141b: Anathemas of the Fathers.
(7) Ff. 141b-145a: Excerpts from the writing of the Fathers on the Incarnation.
(8) Ff. 145a-150a: From the scriptures, including the *Sinodos*.
(9) Ff. 150a-152a: The Epistle from Heaven [*Maṣeḥafa ṭomār*].
(10) Ff. 153a-156b: The Faith of James Baradaeus.

Ff. 2a-150a, the *Hāymānota Abaw* proper, filled with commentary notes in Amharic in a 20th-century hand.

Crude drawing of a cross, f. 1b.

– 18th cent.

EMML Pr. No. 4965

Church of Dasē Mikā'ēl, Dasē, Wallo

Ff. 3a-146b: **Synaxary, part I** (*Maggābit*, f. 3a; *Miyāzyā*, f. 26a; *Genbot*, f. 44a; *Sanē*, f. 68a; *Ḥamlē*, f. 91a; *Naḥasē*, f. 121a; *Ṗāg*^{w}*mēn*, f. 143a).

Varia: (1) transaction of the manuscript, dated 3 *Ṭerr*, 1922 E.C. (= 11 January, 1930 A.D.), f. 146b.

Note of ownership by (the church of) Dasē Mikā'ēl, f. 1a.

Stamp of the church/parish of Dasē Dabra Salām Qeddus Mikā'ēl, ff. 3a and 146a.

– 20th cent.

EMML Pr. No. 4966

Church of Ḥayq Yoḥannes, Tahulladarē, Wallo

Ff. 3a-113b: **Miracles of Jesus [Maṣeḥafa El'atqarfā]**.

Copied as commissioned by *Fitāwrāri* Bayyana (with baptismal names Habta Māryām) and wife Walatta Mikā'ēl, f. 113b.

– 20th cent.

EMML Pr. No. 4967

Church of Manbara Ẓaḥay Takla Hāymānot, Dasē, Wallo

Ff. 1a-174a: **Ritual for Passion Week** [*Gebra ḥemāmāt*] (homily by John Chrysostom against love of possession, *La-negʷyay, fequrāneya, em-feqra newāy*, f. 8a; homily by Abbā Sinodā on soul searching, f. 19b; homily by John Chrysostom on the fig tree, *Nawā samā'kemu*, f. 20a; homily by John Chrysostom on the fig tree, *Ba'enta 'eẓa balas*, f. 21a; homily by Abbā Sinodā – anonymous in other manuscripts – on Adam's disobedience, f. 26b; homily by Abbā Sinodā on the need of expelling the sinners from church, f. 28a; homily by Abbā Sinodā on matters that please God, f. 32b; anonymous homily on the need of interpreting the scriptures, f. 39a; homily by John Chrysostom on the Last Judgement, *Fequrāneya, soba ḥallayku nebrata zentu 'ālam*, f. 42b; anonymous homily on the stiff-neckedness of the Jews, f. 48b; homily by John Chrysostom on jealousy, f. 52b; homily by Severianus of Gabala on the end of sinners, f. 54a; homily by John Chrysostom on taking Holy Communion, f. 56b; homily by John Chrysostom on sinners, f. 63b; homily by Abbā Sinodā on the washing of the feet, f. 66a; homily by Abbā Ēfrēm on joy, f. 67b; Homily and Teaching of Our Fathers the Holy Apostles, f. 73b and 77b; homily by John Chrysostom (*sic*) of Constantinople on Mt. 26, 39, f. 79b; Homily and Teaching of Our Fathers the Holy Apostles, continued, f. 82a; homily by John Chrysostom on Judas Iscariot, f. 92a; anonymous homily against the pursuit of worldly things, f. 93a; Homily and Teaching of Our Fathers the Holy Apostles, continued, f. 93b; anonymous homily on the fulfillment of the prophecy about Our Lord, f. 99a; homily by James of Sarug on Abraham's sacrifice of Isaac, f. 99b; homily by Athanasius about Christ which he addressed to the Jews, f. 104b; homily by John Chrysostom on the Ten Virgins, f. 104b; homily by Abbā Ēfrēm on Satan and death, *O-aḫāweya fequrān, mannu we'etu za-yekl*, f. 107a; Homily and Teaching of Our Fathers the Holy Apostles, continued, f. 109b; homily by Abbā Ēfrēm on the Passion of Our Lord and the Thief on the Right, *Ne'u, o-aḫāweya fequrān, wa-nesabbeḥo la-Egʷ*, f. 116b; homily by James of Sarug on the Angel and the Thief (on the Right)homily by James of Sarug on the Angel and the Thief (on the Right), f. 118b; homily by Dionysius the Areopagite on the crucifixion of Our Lord, f. 122a; homily by John Chrysostom on the apparition of God to the people of the Old and New Testaments, f. 123b; homily by Athanasius on the importance of keeping oneself close to God, f. 129b, homily by Ḥereyāqos (Cyriacus) of Behensā on the Glory and mourning of the Virgin [*Lāha Māryām*], f. 130b; homily by Anastasius of Sinai on the burial of Our Lord and his descent into Hell, f. 141b; Homily and Teaching of Our Fathers the Holy Apostles, continued, f. 146b; the Book of Susanna, f. 148b; homily by John Chrysostom on the Passion of Our Lord, *O-fequrāneya, fequrānihu la-Krestos za-ḥallaya*, f. 149b; Song of Songs, f. 152a; homily by Athanasius on the feast of Easter, f. 155b; Revelation, f. 148a).

Varia: (1) record of expropriation of land, by Italian authorities, in Italian and Amharic, dated 1 July 1939 A.D. and 23 (sic) *Sanē* 1931 E.C., signed by Ten. [= Tenente?] Pocobelli Massimo, f. 5a; (2) record of land received by the church, f. 174a; (3) note of donation of the manuscript by Emperor Haile Śelassie, dated 4 *Miyāzyā*, 1924 E.C. (= 12 April, 1932 A.D.), f. 174a; (4) list of those who brought *qēṭamā* grass for *gebra salām*, f. 175a; (5) another list of those who brought *qēṭamā* grass for *gebra salām*, f. 175b.

Stamp of the office of the deputy of the crown Prince *Rās* Tafari Makʷannen in Dasē, f. 174a.

Decorative design, f. 6a.

– 1917–1930 (reign of Askāla Māryām/Zawditu, f. 85b).

EMML Pr No. 4968

Manbara Ẓaḥay Takla Hāymānot, Dasē, Wallo

Ff. 3a-133b: **Four Gospels** (introduction, f. 3a; letter of Eusebius to Carpianus, f. 6a; *Geṣṣāwē śer'at*, f. 6a; tables of Eusebian canons, f. 7a; Matthew, f. 9a; on Mark, Cowley (Review, 1984), 1.5.2., f. 46b, index of pericope for Mark, f. 47a, Mark f. 48a; on Luke, Cowley (Review, 1984) 1.5.3, f. 69b, index of pericope for Luke, f. 70a, Luke, f. 71a; on John, Cowley (Review, 1984) 1.5.4, f. 106a, index of pericope for John, f. 106b, John, f. 107a).

Varia: (1) land transaction, sealed with the stamp of *Rās* Kabbada (Mangašā), and dated 17 *Ṭerr*, 1915 E.C. (= 25 January 1923 A.D.), f. 6b; (2) copy of a letter of Crown Prince Asfā Wasan concerning land transaction, sealed with the stamp of *Mamher* Dassālañň, f. 6b; (3) title deed of the land in varia (1) above, sealed with the stamp of *Rās* Kabbada (Mangašā) and dated 4 *Ḥamlē* 1914 E.C. (= 11 July, 1922 A.D.), f. 134a; (4) title deed of the land in varia (1) and (3), again, f. 134b.

Drawings: (1) Matthew and Mark writing their gospels, f. 47b; (2) Luke and John writing their gospels, f. 70b.

Decorative designs in pencil, ff. 9a, 48a, 71a and 107a.

Copied by Walda Qirqos/Gētāhun, f. 133b.

– 20th cent.

EMML Pr. No. 4969

Church of Dasē Mikā'ēl, Dasē, Wallo

Ff. 4a-170b: **Deggʷā** (season of John the Baptist, f. 4a, season of *Astamṛero*, f. 57a; *Anqaṣa hāllētā*, f. 110b; season of Easter, f. 112a).

Varia: (1) history of the *deggʷā*, f. 2ab.

Stamp of the church – Dasē Dabra Salām Qeddus Mikā'ēl, ff. 4a and 170b.

Note of ownership by (the church of) Dasē Mikā'ēl, f. 1a.

– 19th/20th cent.

EMML Pr. No. 4970

Church of Manbara Ẓaḥay Takla Hāymānot, Dasē, Wallo

Ff. 5a-112b: **Miracles of Mary** (introductory rite from Mu'allaqā, f. 5a; introductory exhortation, f. 9a; hymn to the Blessed Virgin, Chaîne no. 338, f. 10b; seventy-four numbered (in another hand) miracles, f. 12a).

Varia: (1) one miracle of Abuna Takla Hāymānot, in a crude hand, f. 3a; (2) one miracle of Jesus, in a crude hand, f. 3b.

Copied by Ḫāyla Mikā'ēl, f. 112b.

– 1913-1916 (reign of King Mikā'ēl of Wallo, f. 122b and *passim*).

EMML Pr. No. 4971

Church of Manbara Ẓaḥay Takla Hāymānot, Dasē, Wallo

Ff. 5a-136a: **Degg^{w}ā** (season of John the Baptist, f. 5a, season of *Astamḥero*, f. 42a; season of Easter, f. 88a; *Anqaṣa hāllētā*, f. 135a; on the time and the scriptural reading for *mehellā*, f. 135a).
Varia: (1) history of the *degg^{w}ā*, EMML 4969, varia (1), ff. 2b-3a.
– 19th cent.

EMML Pr. No. 4972

Church of Manbara Ẓaḥay Takla Hāymānot, Dasē, Wallo

Ff. 2a-308b: **Synaxary, part I** (*Maskaram*, f. 2a; *Ṭeqemt*, f. 56a; *Ḫedār*, f. 103b; *Tāḫśāś*, f. 155b; *Ṭerr*, f. 213b; *Yakkātit*, f. 269b).
Varia: (1) note of donation of the manuscript to the church by Crown Prince Asfā Wasan, dated 6 *Tāḫśāś*, 1926 E.C. (= 15 December, 1933 A.D.) f. 308b; (2) land transaction by command of "His Majesty and the Crown Prince," dated 7 *Sanē*, 1927 E.C. (= 14 June, 1935 A.D.), and sealed with unidentified stamp, f. 308b.
Stamp of Crown Prince Asfā Wasan, ff. 2a, 155a and 308b.
– 1930-1933 (reign of Haile Selassie [1930-1974], and donated in 1933, f. 308b).

EMML Pr. No. 4973

Church of Mazgaba Meḫrat Māryām, Dasē, Wallo

Ff. 3a-167b: **Four Gospels** (introduction, f. 3a; letter of Eusebius to Carpianus, f. 8a; *Geṣṣāwē śer'at*, f. 8b; on Matthew, Cowley (Review, 1984) 1.4.1., f. 9a; tables of Eusebian canons, f. 10a; Matthew, f. 16a; Mark, f. 58b; Luke, f. 85b; John, f. 131a).
Decorative designs, ff. 16a, 58b, 85b, and 131a (unfinished).
Note of ownership by (the church of Mazgaba Meḫrat) Māryām, f. 1a.
– 20th cent.

EMML Pr. No. 4974

Church of Mazgaba Meḫrat Māryām, Dasē, Wallo

Ff. 5a-226a: **Four Gospels** (Matthew, f. 5a, index of pericope, f. 69a; Mark, f. 71a, index of pericope, f. 105a; Luke, f. 107a, index of pericope, f. 169b; John, f. 171a, index of pericope, f. 225b).
Varia: (1) land transaction, f. 227b.
Copied by *Alaqā* Mak^{w}annen of Gondar, f. 226b.
Stamp of the Ministery of Pen of Haile Selassie's government, f. 226b.
Unidentified stamp – *Mamber* Walda Iyyasus (?), f. 227b.
– 1928 E.C. (= 1935 A.D.), f. 226b.

EMML Pr. No. 4975

Church of Mazgaba Meḥrat Māryām, Dasē, Wallo

Ff. 5a-118a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 5a; ordinary of the Mass, f. 19a; Anaphoras of the Apostles, f. 45b, Our Lord Jesus Christ, f. 56b, Our Lady Mary by Cyriacus of Behensā, f. 59b, John Son of Thunder, f. 67b, the 318 Orthodox Fathers, f. 74b, Athanasius, f. 80b, Basil, f. 88a, Gregory (I), *Na'akk*ʷ*eto*, f. 94a, Epiphanius, f. 98a, John Chrysostom, f. 102b, Cyril, f. 106a, Dioscorus, f. 110b, James of Sarug, f. 112a, Gregory (II), *Na'akk*ʷ*etakka*, f. 116a).

Diagram for the fraction of the Eucharistic bread, f. 4b.

Decorative designs, ff. 5a and 45b.

Note of ownership by (the church of) Mazgaba Meḥrat Māryām, f. 1a.

- 1930-1974 (reign of Haile Selassie, f. 31a and *passim*).

EMML Pr. No. 4976

Church of Mazgaba Meḥrat Māryām, Dasē, Wallo

Ff. 2a-110b: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius on death, f. 2a; the book that came from Jerusalem, f. 8b; prayer for the journey to Heaven, f. 44a, homily by Abbā Salāmā on preparing oneself for death, f. 54a; homily by James of Sarug about priests and deacons that died, f. 88b, the story of the rich man who did not fear God, f. 91a; blessing by Abbā Sāmu'ēl, f. 105b).

- 19th cent.

EMML Pr. No. 4977

Church of Manbara Ẓaḥay Takla Hāymānot, Dasē, Wallo

Ff. 3a-189b: **Acts of Abuna Takla Hāymānot** (*gadl*, f. 3a; homily for the translation of his body, f. 115a; homily for his nativity, f. 122b; sixty-seven miracles of Abuna Takla Hāymānot, f. 128b).

Varia: (1) letter dealing with land transaction by command, dated 22 *Sanē*, 1914 E.C. (= 29 June, 1922 A.D.) and sealed with the stamp of *Rās* Kabbada (*Mangašā*), f. 1a; (2) six lines from the beginning of the *gadl*, f. 1b; (3) decree stating the revenue collected from the market place (in Dasē) be given to the churches of (Manbara Ẓaḥay) Takla Hāymānot and Dabra Salām (Qeddus) Mikā'ēl, dated 7 *Ṭerr*, 1912 E.C. (= 16 January, 1920 A.D.), and sealed with the stamp of *Rās* Kabbada (Mangašā), f 2b; (4) land transaction by command, f. 2b; (5) note that the records on the manuscripts have been inspected on 15 *Maskaram*, 1931 E.C. (= 25 September, 1938 A.D.), sealed with an unidentified stamp. f. 2b; (6) letter dealing with land transaction by command, dated 21 *Sanē*, 1914 E.C. (= 28 June, 1922 A.D.), and sealed with the stamp of Gefā Wasan Ḫāylu, f. 191a); (7) note of ownership and donation of the manuscript by King Mikā'ēl of Wallo, dated 12 *Genbot*, 1918 E.C. (= 20 May, 1926 A.D.), and sealed with the great stamp of the king, f. 189b.

Decorative design, f. 3a.

Crude drawings of (1) a man with a hat on his head, f. 1b; (2) a man riding a lion, f. 2a; (3) crosses, ff. 189b, 190a and 190b; (4) a man, f. 190a; (5) a church (?), f. 190b.

Copied by Walda Ḥannā, ff. 189b and *passim*, for "Our Lady" *Wayzaro* Mānnāllabbeš/Walatta Mikā'ēl, f. 189a; prayer for "our queen" [*negeśtena*] Walatta Śellāsē, f. 189a.

- 1889-1913 (reign of Emperor Menelik, f. 189a).

EMML Pr. No. 4978

Church of Manbara Ẓaḥay Hāymānot, Dasē, Wallo

Ff. 1a-157b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 1a; ordinary of the Mass, f. 19b; Anaphoras of the Apostles, 52b, Our Lord Jesus Christ, f. 67a, Our Lady Mary by Cyriacus of Behensā, f. 71b, John Son of Thunder, f. 82a, John Chrysostom, f. 91b, Dioscorus "bishop of the Island of Gangra" *(sic)*, f. 97a, the 318 Orthodox Fathers, f. 100a, Basil, f. 108a, Gregory (I), *Na'akk*ʷ*eto*, f. 116b, Athanasius, f. 122b, Epiphanius, f. 133b, James of Sarug, f. 140b, Cyril, f. 146b, Gregory (II), *Na'akk*ʷ*etakka*, f. 153b); supplementary prayer for the office prayers, f. 157b).
Decorative design, f. 1a.
Diagram for the fraction of the Eucharistic bread, f. 157a.
- 1951-1970 (patriarchate of Bāsleyos, f. 58a).

EMML Pr. No. 4979

Church of Ḥayq Yoḥannes, Tahulladarē, Wallo

1) Ff. 3a-24b: **Acts of Anne and Joachin**, parents of Mary, EMML 1325.
   (Ba-sema Ab ... Ba-sema Eg" gabārē samāyāt ...), f 3a.
   *(Ewaṭṭen ba-rade'ēta Eg" ṣaggāhu za-tawehba la-lla-ǯ-ǯ la-k*ʷ*ellu ba-masfarta habtu...),* f. 3b.
   (...Zentu maṣeḥafa zēnā za-beẓu' wa-qeddus Iyyāqēm ṣādeq wa-ḫēr...), f. 16b.
2) Ff. 25-64b: **Homiliary for the feasts of the Archangel Michael** [*Dersāna Mikā'ēl*], in many cases with the homilies and miracles rewritten in a confused state (homily by Archbishop Damātēwos Alexandria, f. 25a; the miracle of the noble man from Romē whose wife was barren, f. 29a; excerpt from the homily by Retu'a Hāymānot on the spiritual world, f. 30a; anonymous homily on the family of Dorotheus and his wife, Theopista, f. 32b; miracle, praise to God who created the angels, f. 36b; the story of the man who prayed for his needs intead of working, f. 37a; miracle, the Egyptians whose boat was troubled by storm, f. 39b; seven numbered miracles, the first one being the first part of the homily by Retu'a Hāymānot on the spiritual world, f. 40b; homily by Bishop Yoḥannes of Aksum on the family Astarāniqos and Afomeyā, f. 52a; one miracle concerning how a man possessed with evil spirit, was healed when a bishop was serving in a church of the Archangel, f. 57a; one miracle about a blind man whose sight was restored, f. 57b; exhortation on the importance of commemorating the Archangel on his feast days, f. 58b; the miracle concerning the family of Dorotheus and his wife Theopista, f. 61a; the miracle concerning the man who prayed for his need instead of working, again, f. 62b).
3) Ff. 65a-94a: **Homiliary for the feasts of the Archangel Gabriel [Dersāna Gabre'ēl]** (anonymous homily [cf. EMML 1835, f. 67a], f. 65a; twenty-two numbered miracles, with the first being the homily by Priest Archelaus [cf. EMML 1835, f. 76b], f. 72a).
4) Ff. 94b-125b: **Two homilies on John the Baptist.**
   (1) Ff. 94b-117b: The Book of the Pearl [*Maṣeḥafa bāḥrey*] to be read on New Year's day, on 1 *Sēbtēros* "September".
   (Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" Ab Walādi ... neṣeḥef zanta maṣeḥafa bāḥrey za-yessammay za-yetnabbab ba-re'esa 'āwda 'āmat am ǯ la-warḫa Sēbtēros za-we'etu Maskaram, ba'enta 'ebayu wa-kebru ... amēn. Yebē ǯ em-seyyumāna bēta krestiyān, maṣ'anni ḥellinā ...)
   (2) Ff. 118-125b: Homily by John Chrysostom on the glory of St. John the Baptist (Mt. 11, 7), EMML 1960-5.
5) Ff. 127a-154a: **Acts of St. John the Evangelist by his disciple Prochorus**, EMML 1482 (12); 1767 (11) (life, f. 127a; death, f. 147a).

6) Ff. 154b-159b: **Image [Malkeʿ] of John the Evangelist**, Chaîne no. 117.
7) Ff. 159b-163a: **Image [Malkeʿ] of John the Baptist**, Chaîne no. 279.
Varia: (1) list of "the clergymen of Dabra Romān" owning lands in 1930 E.C. (= 1937/8 A.D.), stamp and signature in Italian, f. 2a; (2) list of dignitaries owning land, stamp and signature in Italian, ff. 125b-126a; (3) introduction to Revelation, in Amharic, ff. 163b-164a.
Drawing of Madonna and Child, f. 126b.
Stamp, unidentified, f. 164a (twice).
Copied for Tasfā Iyyasus, f. 82ab, f. 84b (and *passim* but effaced).
– 17th/18th cent.

EMML Pr. No. 4980

Private library of (*Mamher*) Marḫa Ṣedq, Dasē, Wallo

Ff. 1a-319b: **Amharic commentary on Four Gospels** (introduction, f. 1a; Matthew, f. 6b; Mark, f. 169a, Luke, f. 177a; John, f. 226a).
Note of ownership by "Aba Yohanns Kehali", f. 177a.
– 20th cent.

EMML Pr. No. 4981

Church of Manbara Ẓaḫay Takla Hāymānot, Dasē, Wallo

Ff. 2a-172b: **Miracles of Jesus [Maṣeḥafa El ʿatqarfā]**.
– 20th cent.

EMML Pr. No. 4982

Church of Dasē Mikāʾēl, Dasē, Wallo

Ff. 3a-150a: **The Code of Kings [Feṯa Nagaśt]** (introduction, f. 3a; index of articles, f. 6a; Ecclesiastical Laws, articles 1-22, f. 6b; Civil Laws, articles 23-51, f. 64b; on the Law of Inheritance, f. 146b).
Crude drawing of Mary carrying her Child in her hands, f. 150b.
Stamp of the church, ff. 3a and 150a.
– 20th cent.

EMML Pr. No. 4983

Church of Dasē, Mikāʾēl, Dasē, Wallo

Ff. 5a-117b: **Homiliary for the monthly feasts of the Archangel Michael [Dersāna Mikāʿēl]** (anonymous homily on the importance of honoring the archangel, f. 5a; *Ḫedār*: homily by Damātarēwos *(sic)*, f. 10a, miracle, f. 20b, synaxary entry, f. 21b, greeting, f. 22a; *Tāḫśāś*: anonymous homily on the family of Dorotheus and Theopista, f. 23a, miracle, f. 28b, synaxary entry, f. 33a, greeting, f. 33b; *Ṭerr*: homily [by Retuʿa Hāymānot] on the spiritual world, f. 34a, miracle, f. 44b, synaxary entry, f. 46a, greeting, f. 46b; *Yakkātit*: anonymous homily about the man who prayed for his needs instead of working, f. 47a, miracle, f. 51a, synaxary entry, f. 52b, greeting, f. 53a; *Maggābit*: homily by the Archbishop of Antioch [John?] about the family of the traveler Matthew, f. 53b, miracle, f. 70a, synaxary entry, f. 71b, greeting, f. 72a; *Miyāzyā*: anonymous homily on the

role of angels in serving mankind, *Maftew enka, o-aḫāweya, nezzēkkar* (*sic*) *'ebayo*, f. 72a, miracle, f. 76b, synaxary entry, f. 78a, greeting, f. 78b; *Genbot*: homily by Yoḥannes Bishop of Ethiopia on John Chrysostom, f. 78b, miracle, f. 80a, synaxary entry f. 82b, greetings, f. 83a; *Sanē*: homily by a bishop [Yoḥannes?] of Aksum on the family of Astarāniqos and Afomeyā, f. 83a, miracle, f. 89a, synaxary entry, f. 91a, greeting, f. 97a; *Ḥamlē*: anonymous homily on the son of the poor man who lived in the neighborhood of a rich man, f. 97a, miracle, f. 100b, synaxary entry, f. 102b, greeting, f. 103a; *Naḥasē*: the book on the angels that came from Jerusalem, f. 103a, miracle, f. 105a, synaxary entry, f. 106b, greeting, f. 107a; *Maskaram*: anonymous homily on the man who tried to escape from death, f. 107a, miracle, f. 109b, synaxary entry, f. 110b, greeting, f. 111a; *Ṭeqemt*: anonymous homily on the importance of making the Archangel Michael our guarantor, f. 111a, miracle, f. 114b, synaxary entry, f. 117a, greeting, f. 117a).

Varia: (1) names, probably of the children "of Wand Wasan", f. 120a.

Note of ownership by (the church of) Dasē Mikā'ēl, f. 1a, and by Gabra Egzi'abḥēr, f. 120b.

Stamp of the church: Dasē Dabra Salām Qeddus Mikā'ēl, f. 117b (twice).

Copied by Gabra Ṣādeq, f. 5a and *passim*.

– 20th cent.

EMML Pr. No. 4984

Church of Dasē Mikā'ēl, Dasē, Wallo

1) Ff. 3a-98a: **Acts of Abuna Gabra Manfas Qeddus** (*gadl*, f. 3a; thirteen miracles, each concluded with a rhyming hymn, f. 75b).
2) Ff. 98a-100a: **Image [Malke`] of Abuna Gabra Manfas Qeddus**, Chaîne no. 196.

Note of ownership by (the church of) Dasē Mikā'ēl, f. 1a.

Stamp of the church, ff. 3a and 100a.

Copied in a crude hand.

– 20th cent.

EMML Pr. No. 4985

Private library of *Nebura Ed* Makʷriyā (Abbeyyahoy), Addis Ababa

Ff. 2a-69a: **Amharic commentary on Four Gospels** (introduction, f. 2a; Matthew, f. 3b; Mark, f. 34b; Luke, f. 38a; John, f. 46b; introduction to Four Gospels [*Maqdema Wangēl*], f. 62b).

Varia: (1) medical prescription for a coughing child, f. 1b; (2) medical prescription for a person not feeling well, *sawennatu ṭēnā lāṭṭā saw*, f. 1b; (3) medical prescription for eye disease, f. 1b; (4) descendants of Yā'eqob, son of Lebna Dengel (1508-1540), including the line of *Nebura Ed* Makʷriyā, owner of the manuscript, f. 69b; (5) medical prescription against lack of good health, *ṭēnā la-māṭāt madḫānit*, f. 72a; (6) roster, prepared for checking attendance at work, 1928 E.C. (= 1935/6 A.D.), ff. 72a-73a; (7) record of money loaned to individuals, f. 73a.

– 20th cent.

EMML Pr. No. 4986

Private library of *Nebura Ed* Makʷriyā (Abbeyyahoy), Addis Ababa

1) Ff. 2a-48a and 56b: **Amharic commentary on some books of the New Testament.**
   (1) Ff. 2a-13a, 48a and 56b: Revelation.

(2) Ff. 13a-26b: Catholic Epistles (I Peter, f. 13a; II Peter, f. 19a; I John, f. 21a; II John, f. 23b; III John, f. 23b; James, f. 24a; Jude, f. 26a).

(3) Ff. 26b-48a: Pauline Epistles, excluding Romans and I Corinthians (II Corinthians, incomplete at the beginning, begins with chapter 5, f. 26b; Galathians, f. 29a; Ephesians, f. 30b; Philippians, f. 32b; Colossians, f. 33b; I Thessalonians, f. 35a; II Thessalonians, f. 35b; I Timothy, f. 36a; II Timothy, f. 36b; Titus, f. 37b; Philemon, f. 37b; Hebrews, f. 38a).

2) Ff. 48b-53a: **Amharic commentary on the Mystagogia [Temeherta ḫebu' at].**

3) Ff. 53a-56b: **Amharic commentary on the Prayer of the Covenant [Tergwāmē Kidān za-nagh].**

Varia: (1) letter to Tāmmerē Kiros concerning payment of land tax, f. 1b; (2) three receipts of money, f. 1b; (3) black magic, copied in decipherable code, f. 57a; (4) birth (and death record for some) of the thirteen children (of *Nebura Ed* Makʷriyā), f. 57b; (5) medical prescription against syphilis, f. 57b; (6) medical prescription for eye disease, f. 57b; (7) aphrodisiac medicine for the man, f. 57b; (8) medical prescription against charm, f. 57b; (9) medical prescription against charm, a different version, f. 58a; (10) medical prescription against charm and rheumatism, f. 58a; (11) prayer and medicine against unidentified ailment, *tēser* (?), f. 58a.

Note of ownership by *Nebura Ed* Makʷriyā Abbeyahoy, f. 58a.

– 28 *Sanē*, 1932 E.C. (= 5 July, 1940), f. 56b.

EMML Pr. No. 4987

Private library of *Nebura Ed* Makʷriyā (Abbeyahoy), Addis Ababa

Ff. 1a-244b: **The printed copy of the Octateuch [Behuy Kidān, Sammantu Beḥēra Orit]**, published by Francisci A. Bassano, Asmara 1915 E.C. (= 1923 A.D.) (title page, f. 1a [= p. III]; letter to Pio XI Pontifici Maximo, in Latin, f. 1b [= p. IV], in Ge'ez [= p. V], f. 2a; introduction [*Maqdem*], f. 3a [= p. VII]; Genesis, f. 6a [p. 1]; Exodus, f. 52a [= p. 93]; Leviticus, f. 89a [= p. 167]; Numbers, f. 118a [= p. 225]; Deuteronomy, f. 158a [= p. 305]; Joshua, f. 192a [= p. 373]; Judges, f. 216a [= p. 421]; Ruth, f. 240a [= p. 467]; table of contents, f. 244a [= p. 475]; corrections, f. 244b [= p. 476]).

Extensive corrections, especially on ff. 6a [= p. 1] – 76a [= p. 141], introduced probably by the owner.

Note of ownership by *Nebura Ed* Makʷriyā, f. 246a.

EMML Pr. No. 4988

Church of Mazgaba Meḥrat Māryām, Dasē, Wallo

Ff. 5a-64b: **Acts of Abuna Gabra Manfas Qeddus** (*gadl*, f. 5a; thirteen numbered miracles, f. 52a).

Decorative design, f. 5a.

Unfinished note, f. 2a.

"RASI MIKAELI", in capital letters, f. 2b.

Pencil title, f. 3a.

– 19th cent.

EMML Pr. No. 4989

Church of Mazgaba Meḥrat Māryām, Dasē, Wallo

Ff. 1a-177a: **Scriptural reading for the year [Geṣṣāwē]** (*Maskaram*, f. 1a; *Ṭeqemt*, f. 21a; *Ḫedār*, f. 34b; *Tāḫśāś*, f. 48a; *Ṭerr*, f. 64a; *Yakkātit*, f. 79b; *Maggābit*, f. 89b; *Miyāzyā*, f. 110b; *Genbot*, f. 126a; *Sanē*, f. 138b; *Ḥamlē*, f. 152a; *Naḥasē*, f. 165a; *Ṗāgʷmēn*, f. 175a).

Copied for *Ato* Yatašā Warq, f. 177a.
- 1952/3 A.D. (7445 A.M., f. 177a).

EMML Pr. No. 4990

Church of Mazgaba Meḫrat Dasē, Wallo

Ff. 3a-106b: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 3a; ordinary of the Mass, f. 19a; Anaphoras of the Apostles, f. 49b, Our Lord Jesus Christ, f. 62a, Our Lady Mary by Cyriacus of Behensā, f. 65b, John Son of Thunder, f. 74b, the 318 Orthodox Fathers, f. 53a, Athanasius, f. 60b, Gregory (I), *Na'akkʷeto*, f. 70a, John Chrysostom, f. 74b, Dioscorus, f. 79b, James of Sarug, f. 81b, Gregory (II), *Na'akkʷetakka*, f. 86b, Epiphanius, f. 89b, Basil, f. 94b, Cyril, f. 101b).
Varia: (1) land transaction by command, f. 1b; (2) land transaction by command, ff. 1b-2a.
Crude drawing of crosses, ff. 1a and 127b.
Note of ownership by (the church of) Mazgaba Meḫrat Māryām, f. 1b.
- 1865-1913 (reign of Menelik, f. 8b).

EMML Pr. No. 4991

Private library of *Alaqā* Zawdu (Gabra Ṣādeq), Dasē, Wallo

Ff. 3a-87bis a: **The Monastic writings of Isaac of Nineveh [Mār Yesḥaq]**, in thirty-four sections, EMML 1836-1.
Note of ownership by *Alaqā* Zawdu Ga(bra) Ṣādeq, f. 1a.
- 18th cent.

EMML Pr. No. 4992

Private library of *Alaqā* Zawdu (Gabra Ṣādeq), Dasē, Wallo

Ff. 3a-147a: **The Monastic writings of the Spiritual Elder John (Saba) [Aragāwi Manfasāwi]**, EMML 1937.
Note of ownership by *Alaqā* Zawdu Ga(bra Ṣādeq), f. 1a.
- 1903 E.C. (= 1910/11 A.D.), f. 147a.

EMML Pr. No. 4993

Church of Ḫayq Yoḥannes, Tahulladarē, Wallo

Ff. 3a-107b: **Funeral ritual [Maṣeḥafa genzat]** (homily by Athanasius on death, f. 3a; the book that came from Jerusalem, f. 7a; *asmāt* prayer of penitence which God gave to Peter, f. 14a; the Book of the Bundlet of Righteousness [*Maṣeḥafa Lefāfa Ṣedq*], f. 24a; prayer for the journey to heaven, f. 26b; homily by Abbā Salāmā on preparing oneself for death, f. 60b; homily by James of Sarug about priests and deacons that died, f. 78a; the story of the rich man who did not fear God, f. 94b; blessing by Abbā Sāmu'ēl, f. 102a).
Varia: (1) transaction of the manuscript, f. 107ab.
Copied in different (less disciplined) hands.
- 19th cent.

EMML Pr. No. 4994

Private library of *Alaqā* Zawdu (Gabra Ṣādeq), Dasē, Wallo

Ff. 2a-158b: **Commentary of John Chrysostom on the Epistle to the Hebrews**, in the form of homilies, *tagśāṣ* and *dersān*.
Varia: (1) one *qenē* poem, f. 1a; (2) note of commentary on the Hebrews, in Amharic, f. 3b; excerpt from the *Bāḥra ḥassāb*, f. 159b; (4) Amharic note of commentary on the Hebrews, f. 159ab.
Extensive marginal notes of commentary in Amharic.
– 19th/20th cent.

EMML Pr. No. 4995

Private library of *Mamher* Marḥa Ṣedq (Kokab), Dasē, Wallo

Ff. 3a-380a: **Amharic commentary on Four Gospels** (introduction, f. 3a; Matthew, f. 10a; Mark, f. 205a; Luke, f. 218b; John, f. 288a).
Varia: (1) genealogy of Malka Ṣēdēq, owner of the manuscript, f. 2a; (2) Amharic poem, in pencil (about the owner of the manuscript), ff. 381b-383b.
Ff. 384b-403a blank (ff. 384a and 403b not filmed).
– 20th cent.

EMML Pr. No. 4996

Private library of *Liqa Mazammer* Lā'eka Māryām, Dasē, Wallo

1) Ff. 2a-76b: **Ziq**.
2) Ff. 80a-86b: **Study of chanting**, includes the symbolic interpretations, in Amharic.
Crude drawing of the Archangel Gabriel, *verso* of the first foreguard leaf.
(Note that this is Yārēd's *degg^{w}ā (sic)*, *verso* of the first foreguard leaf.)
Note of ownership by *Liqa ṭabbabt* Abbaba G^{w}āngul, and *Liqa mazammer* Lā'eka Māryām, f. 1a.
– 20th cent.

EMML Pr. No. 4997

Church of Ḥayq Yoḥannes, Tahulladarē, Wallo

Ff. 1a-152b: **Synaxary**, for the months of *Tāḫśāś*, f. 1a, *Ṭerr*, f. 61a, and *Yakkātit*, f. 107a.
Most of the folios are stained with water.
– 19th cent.

EMML Pr. No. 4998

Church of Ḥayq Yoḥannes, Tahulladarē, Wallo

Ff. 2a-149a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 2a; ordinary of the Mass, f. 19b; Anaphoras of the Apostles, f. 52a, Our Lord Jesus Christ, f. 65b, Dioscorus, f. 70a, Our Lady Mary, f. 73a, John Chrysostom, f. 83a, James of Sarug, f. 88b, John Son of Thunder, f. 95a, the 318 Orthodox Fathers, f. 104b, Athanasius, f. 112b, Basil, f. 123a, Gregory (I), *Na' akk^{w}eto*, f. 129b, Epiphanius, f. 135a, Cyril, f. 140b; Gregory (II), *Na' akk^{w}etakka*, f. 146a).

Varia: (1) note in Italian "Recordo preso [...?] a Mender Mariam. Serg. Maggiore Profili Umberto, f. 1a; (2) note of donation of this manuscript to "Dabra Romān (!) Yoḥannes Walda Nag^{w}adg^{w}ād" by "Siññor tilenti Ǧubelli Romāwi, whom King of Kings Victor Emmanuel has appointed," f. 1b; (3) number of blessings in the anaphoras and the time for performing them, f. 2a; (4) anaphoras with and without the prayer *yerasseyo*, f. 2ab; (5) time and occasion for administrating a given anaphora, f. 2b.

Decorative designs, ff. 3a, 52a and 73a.

Note of ownership by (the church of) Yoḥannes Walda Nag^{w}adg^{w}ād, f. 149b.

– 20th cent.

EMML Pr. No. 4999

Church of Dasē Mikā'ēl, Dasē, Wallo

Ff. 4a-179a: **Missal [Maṣeḥafa qeddāsē]** (office prayers, f. 4a; ordinary of the Mass, f. 23b; Anaphoras of the Apostles, f. 50b, Our Lord Jesus Christ, f. 64b, Our Lady Mary, f. 69a, John Chrysostom, f. 80a, the 318 Orthodox Fathers, f. 89b, Athansius, f. 97b, Basil, f. 107a, Gregory (II), *Na'akk^{w}eto*, f. 114b, Dioscorus, f. 120a, Epiphanius, f. 123a, John Chrysostom, f. 158b, James of Sarug, f. 164a, Cyril, f. 170a, Gregory (II), *Na'akk^{w}etakka*, f. 175b).

Stamp of the church, ff. 4a and 179a.

– 1930-1974 (reign of Haile Selassie, ff. 10b, 19b and *passim*).

EMML Pr. No. 5000

Church of Dasē Mikā'ēl, Dasē, Wallo

1) Ff. 2a-3b: **Monastic rules laid down by Abbot Qaṣalā Giyorgis for his monastic community of Māya Wayn**, written down in Amharic by Gabra Iyyasus.
   (Ba-sema Ab ... Nāhu ṣaḥafku lakemu, o-aḫaweya māḫebar, za-samā'ku em-ḫaba Abuna Qaṣalā Giyorgis ... Liq, rad', maggābi šumāmēnt nanna belaw ...)
2) Ff. 4a-59a: **Computus** [*Bāḥra ḥassāb*], with ff. 56b-59a being in Amharic (includes the dates of creations and Nativity of Our Lord, f. 4a, the computation as received from Demetrius of Alexandria, f. 4b, historical notes excerpted from the work by Giyorgis Walda 'Amid, f. 13a, chronology of the kings of Ethiopia from Yekunno Amlāk (1270 A.D.) to Iyyāsu the Great (1682-1706), f. 14a, number of hours in a day, f. 16a, cycles [*aqmārāt*], f. 16b, languages of the scriptures, f. 30b, alphabets of different languages, f. 31a, origin of the Disciples, f. 31a, computus as received from Demetrius of Alexandria, again, f. 33b, genealogy of the rulers of Ethiopia from Adam, the first man, to Iyyāsu (1682-1706), f. 35b, tables of the 532-year cycle, f. 38a, tables of the 19-year cycle, f. 52a, comparison of the lunar and solar cycles, f 56b, the computus as received from Abušāker, f. 57b).

Stamp of *Mamher* Frē Sanbat, f. 59a (twice).

Stamp of the church, f. 59a.

Copied in different hands.

– 19th cent.

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Gregory (II), *Na' akkʷetakka*: 4200; 4306; 4335; 4351; 4495.1; 4561; 4609 – Amharic commentary: 4399.1; 4793.1; 4807; 4808; 4963; 4965; 4914; 4918; 4935; 4943; 4975; 4978; 4990; 4998; 4999.

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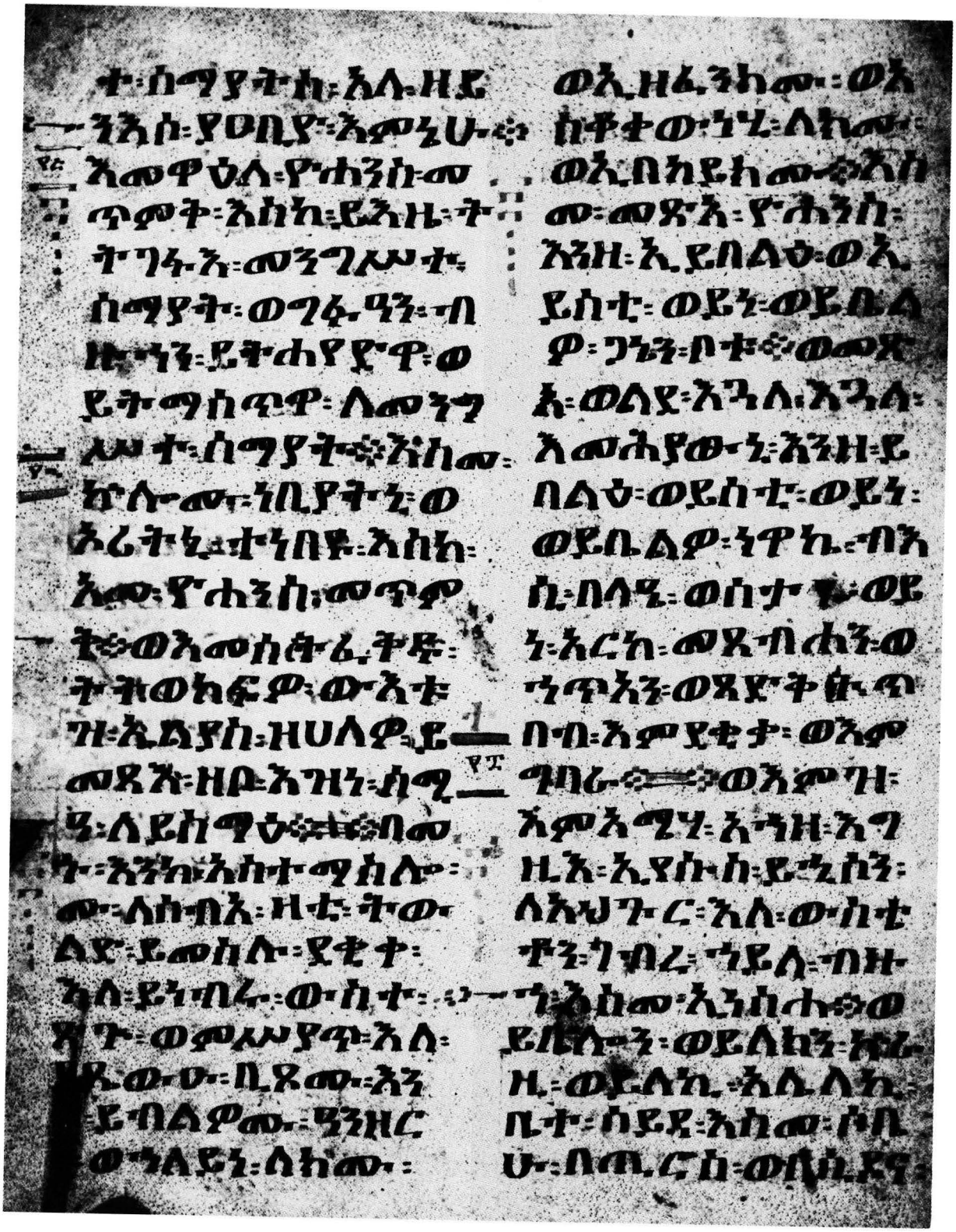

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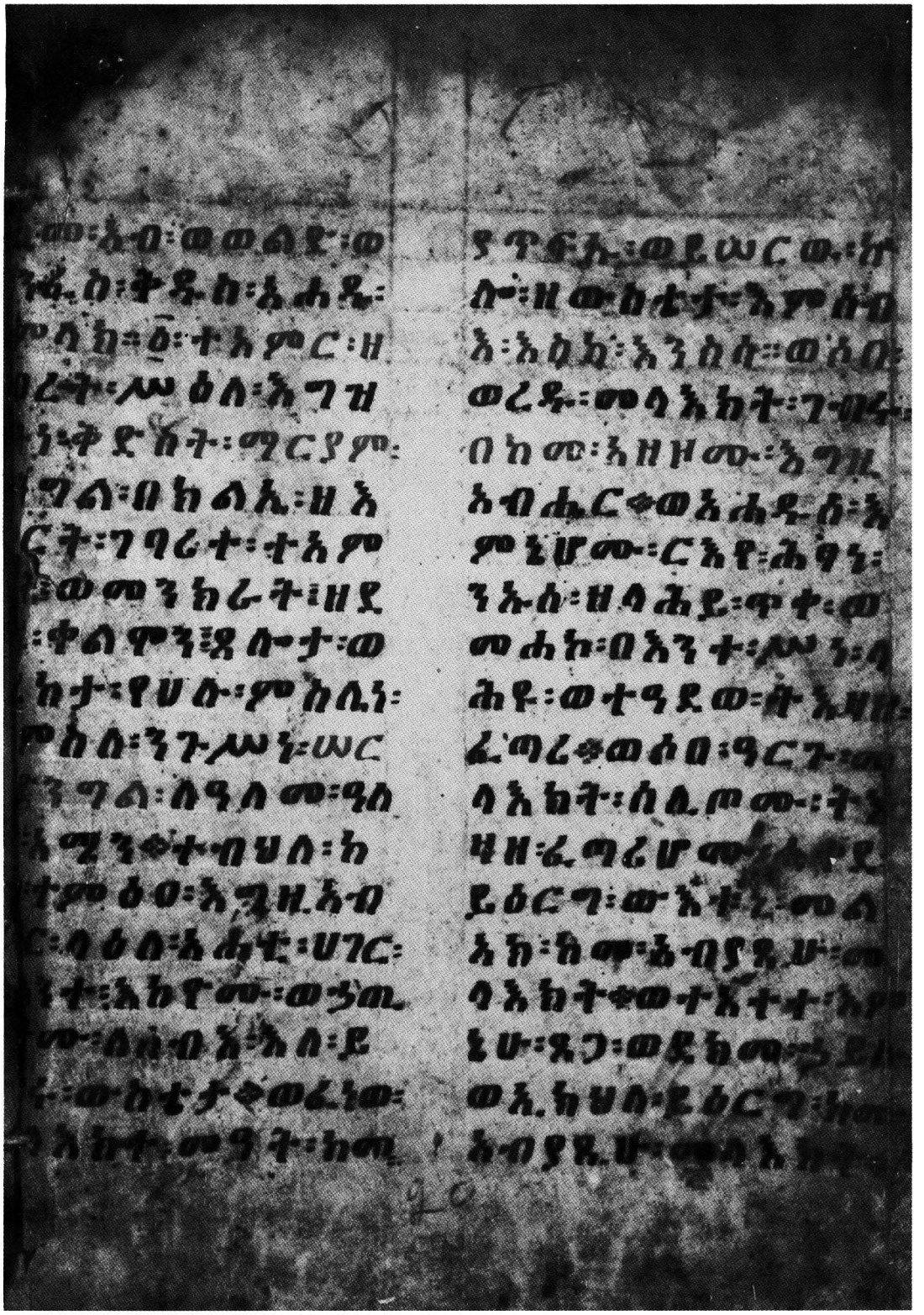

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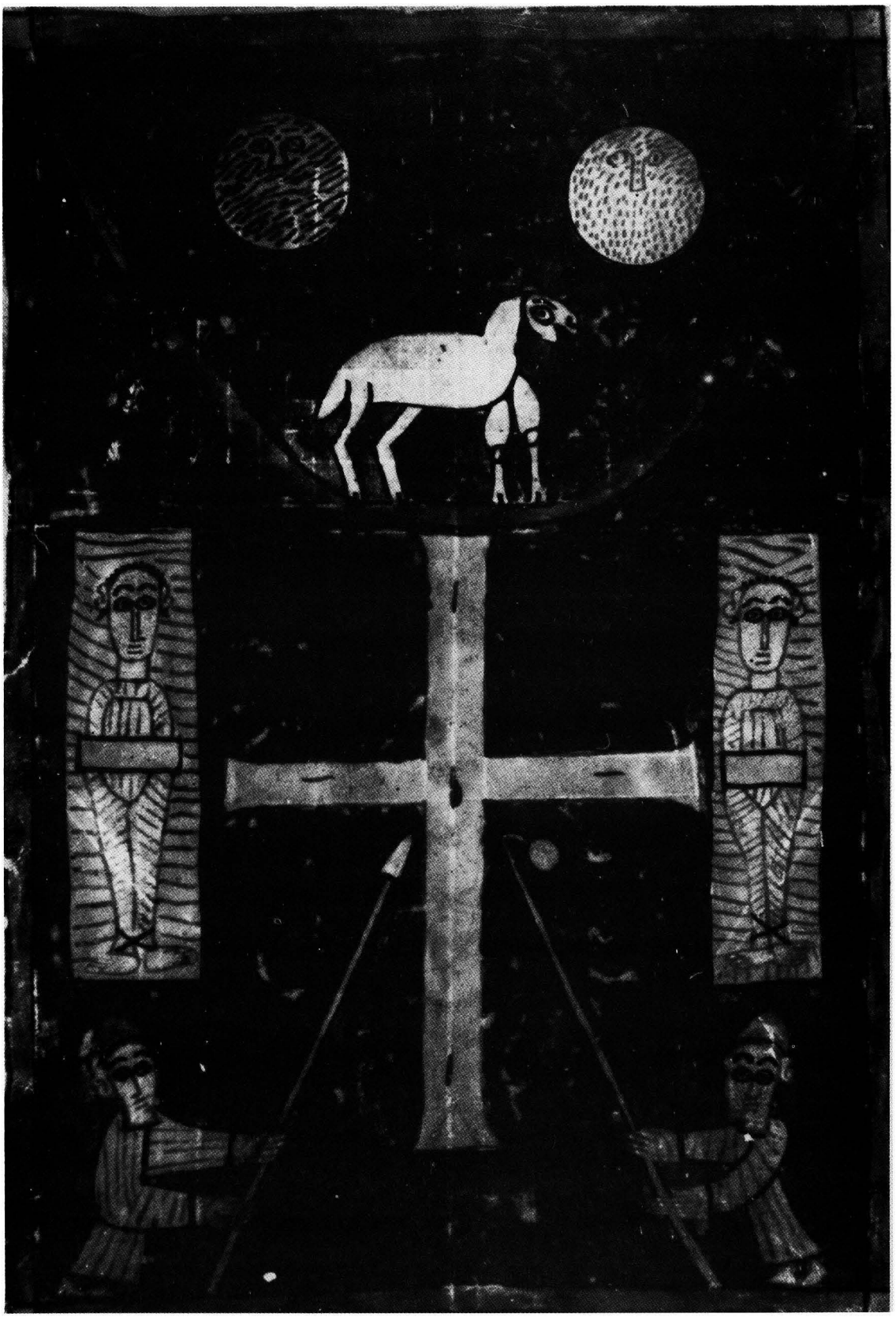

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THE

LITURGY
OF THE

ETHIOPIAN CHURCH

Translated by the
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Revised by
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FOREWORD

It is said by the Ethiopian Church authorities that they received their liturgy of fourteen Anaphoras from the Church of Egypt. The Church of Egypt confirms this but has, unfortunately, lost most of the fourteen. At present time it has three of them only, namely those of St. Cyril, St. Gregory, and St. Basil. That of St. Basil is identical with the Ethiopian Church Anaphora, but the other two are entirely different from the Ethiopian.

This made me anxious to translate the Ethiopian Anaphoras and take them back to my Church of Egypt. With the help of my students I had already translated them into Arabic when H.E. Blatta Marsie Hazen, hearing of this translation, asked that an English version might be made. Accordingly, the English version was prepared; and, as soon as it was completed, a manuscript copy was graciously accepted by His Imperial Majesty Haile Selassie I, Emperor of Ethiopia, who generously ordered that an edition of the book should be published at his own expense; and, in effect, it was immediately published.

On my return to Egypt, I thought of publishing the Arabic Version, but the Ethiopian Churchmen asked me to publish the English and Arabic versions together in one volume. In response to this request I offer this present book, hoping that it will be of real usefulness to those who cannot read the Liturgy either in the original Ge'ez (Ethiopic) or in the Amharic translation..

Marcos Daoud

March, 1959

INTRODUCTION BY ARCHBISHOP YESEHAQ

This introduction is an extract of my Book "THE STRUCTURE AND PRACTICE OF THE ETHIOPIAN CHURCH LITURGY." The Ethiopian Church through the ages has regarded the Eucharistic Liturgy as the supreme act of communal worship. Through it, devout believers hold intimate communion with their Living Lord, through the consecrated elements called "qurban." This is not, however, the manna which Israel ate in the wilderness, but the Holy Communion, the Lord's Table, the Eucharist, the Flesh and Blood of Christ, who said, "*Amen. Amen. I say unto you. Moses gave you not that bread from heaven but my Father gives you the true bread from Heaven."* (John 6:32) '*This is the bread which came down from heaven; not as your fathers did eat manna and are dead: he that eats of this bread shall live forever* " (John 6 : 58)

The origin and structure of the Ethiopian Orthodox Church seems shrouded in mystery. Our church owes much to churches which we regard as our sister churches, and to its pre-Christian Hebrew heritage, as well. Its whole fabric is interwoven with the culture and tradition of Africa in general, as well as its own specific national identity. The extent of its indebtedness to these sources is still a subject of research and study. Mercer, in his early Twentieth Century book "The Ethiopic Liturgy", said that the Ethiopian Church is a Christian national Church of Africa about whose origin the world knows little, and about whose development, teaching and forms of worship even less is known.(1) Nevertheless, its origin was obviously compounded of two traditions: Hebrew and Eastern Christianity. The First being introduced as a result of the visit of Queen Makeda (also known as Queen of Sheba) to King Solomon of Jerusalem. The latter was established by Bishop Frumentius. He first celebrated the sacraments in our country. Nine Syrian Monks, about a century later, completed translations of Church literature from Hebrew, Greek and Syriac into the Ethiopian language.

Ancient Hebrew tradition, interpretations of that tradition which Christ gave to His disciples, and what they delivered to their successors are still at the heart of the Church's life. Out of respect for this heritage, its inheritors are reluctant to accept novelties, and are wary of any who suggest changes. That is why less change has taken place in the Ethiopian Liturgy than in any other Christian tradition, East or West.

ORIGIN AND HISTORY

(1). The Hebraic Influence

Like other Oriental Orthodox Christian Churches, the Ethiopian Church inherited Hebraic forms of worship as well as Semitic language roots. But the Hebrew influence is more obvious in Ethiopian rites than in any others. This, of course, started with Queen Makeda's visit to Palestine, about 1,000 B.C. During that visit, her union with King Solomon produced a son, born while she journeyed back to Ethiopia. Upon returning there, she banned worship of the sun god, as well as all other types besides the worship of the One True God of King Solomon. Her visit is recorded in the Bible (1 Kings 10:1-13). More details are available from the book of Kebra Nagast (The Glory of Kings).(2) Though the Kebra Nagast is published, materials it contains are also a vital part of Ethiopians' oral heritage. It relates that in later years, when Makeda's son, Menelik I, visited his father King Solomon, he brought back the Ark of the Covenant accompanied by Azarias, son of Zadok the High Priest, and the first-born of all the House of Israel. Although this seems incredible to those who are not familiar with the fact that Chapter Eleven of the Bible's First Book of Kings indicates that, in the last years of his life, King Solomon "did not keep what the Lord had commanded." The Bete Israel (Falasha Jews) of Ethiopia, as well as natives of other East African nations, trace their genetic origins from sons of Israel, probably some of the people who accompanied Menelik to Aksum, taking with them the Ark. The Ark now rests at St. Mary of Tsion Church in the city of Aksum, birthplace of the country's civilization and center for Christian worship. This is perhaps the most remarkable feature of the Hebrew tradition in Ethiopia. To this day every Ethiopian Church has an Ark (Tabot) on the altar which is the focal point of worship.

Ullendorff suggests that "Antiphonal singing as part of the worship was an established form of the Hebrew Liturgy since the earliest times and was taken over by the Christian Churches . . . It is unlikely, that the Hebraic forms were anywhere more faithfully preserved than in the Ethiopian service with its emphasis on chant and antiphony."(3) The offices of the Debteras are comparable to those of the Levites, particularly in their role as cantors and choristers. Most of their duty is to chant Psalms and hymns. As described in 2 Samuel 6: 5, David and all the house of Israel played before the Lord on harps and lyres, drums and sistrums, dancing with the high sound of the trumpet. Such dynamic worship is alive in Ethiopia today. All Ethiopian Christian rituals resonate with Old Testament traditions. Many popular pieties are also laced with Hebrew customs. For instances: the men do not enter a church the day after they have had intercourse with their wives; nor do the women come to church service after childbirth, till the days of purification are over, and that is when her child is baptized. A person who is, for certain reasons, unclean cannot enter the Church until he is purified. The washing of hands before and after meals and not eating the meat of animals that are prohibited in Leviticus Chapter Eleven are observed by modern Ethiopians as they were by ancient Hebrews. However, such tenacious observance of Old Testament laws is not a matter of blind allegiance to tradition. These practices are, rather, based on the Ethiopian understanding of Evangelical principles. As written in the Gospels, these are direct quotes from Jesus Christ : Matthew 5 : 17 - 18, "Think not that I am come to destroy, but to fulfil. . . one jot or one tittle shall in no wise pass from the law. . ." John 14 : 15 - 15 : 12, " If ye love me, keep my commandments . . . He that hath my commandments and keeps them . . . If ye keep . . . ye shall abide . . .even as I have kept . . . and abide in his love. . . love one another, as I have loved you."

1. Samuel A. B.. Mercer, The Ethiopic Liturgy, first published 1915, London (p. 4)

2. The Book of Kebra Negast (The Glory of Kings) text in Geez Amharic and English.

3. E. Ullendorff, Ethiopia and the Bible, Oxford Univ., London. 1968 (p. 68)

Introduction of the Eucharist

One Ethiopian tradition, bolstered by Scriptural evidence, asserts that Christianity was introduced by a Eunuch who was the Finance Minister of Queen Candace at the beginning of the first century (34 A. D.) This Eunuch was baptized by St. Philip the Apostle. (Acts 8:26-39). Upon his return to Ethiopia, he preached the Gospel around the palace in Aksum; but the sacraments were not performed until the arrival of Frumentius, the first Bishop of Ethiopia.

The Book of the Contending of St. Tekle Haimanot[1] tells us that Frumentius (Sidrakos) and Adesius came from Jerusalem to Ethiopia toward the beginning of the fourth century A. D. They were received by the High Priest Anbarom as youths. They grew up in his home, learning the life and customs of the country. One day Frumentius expressed how he himself was impressed by the devotion of the people towards their God. He then said to Anbarom. "My Lord, I admire the life and culture of the people, but you Ethiopians practice neither baptism nor receive communion." Anbarom replied. "Our Fathers the Levites brought us circumcision and the Finance Minister of Queen Candace (eunuch) brought us the faith of Christ, yet we do not have an Apostle who can administer the rites of Baptism and the Eucharist, So would you please go to Alexandria." This he did. Once there, Patriarch Athanasius consecrated him Bishop, and sent him back to Ethiopia. (A. D. 329-356) He was called Abba Selama (Father of Peace). He then administered the sacraments to the people, starting with the High Priest. This leader of the Ethiopian Judaic tradition was the first to be baptized and ordained priest according to the Christian rites. Since then there is evidence that the practice of the Christian sacraments spread throughout most of the country.

There are no clear details on the liturgy which Frumentius had brought with him from Egypt. The Ethiopian Synaxarium states that he translated the Old and New Testaments and other texts into Geez. The same source also indicates that he was unable to complete the work of translation. Syrian monks (the Nine Saints) arrived at Aksum in the 5th century. They are generally credited for completing the work of translation from source languages. They spread the Gospel, set up the monastic order, and started schools. There is no precise information concerning who did which parts of the overall task of devising a culture that was so thoroughly penetrated by a liturgical awareness of God's presence in their midst. As with Ethiopia's iconographic legacy, pioneer contributors were more concerned about the authentic signs of the Holy Spirit's work, rather than about their own signatures.

The nine Monks came from regions ranging between Constantinople and Syria. It is said that they arrived in Ethiopia soon after the Christological controversy at the Council of Chalcedon. (A. D. 451). By the close of their window of ministry, a famous priest, St. Yared, born A. D. 505, in Aksum, started composing indiginous ecclesiasical chant. Yared began by collaborating with the Nine Monks, especially Abba Pentilewon, who remained in Aksum. Yared acquired much information from Abba Pentilewon and Abba Aregawi. In addition, Yared visited Constantinople (second Rome) twice.[2] Yared's compositions established the bench mark for all Ethiopian Church chants. His works portray Old and New Testament themes yielding prophetic contours of the history of salvation. The music, frequently melismatic, prayerfully carries every theme including creation, Jesus Christ's incarnation, and Baptism, Crucifixion, Death, Resurrection, Ascension and His Second Coming. Naturally this music provides the ideal expression of the Ethiopian people's national consciousness and the land they call home.

It is believed that some of the Old Testament canticles had been prayerfully sung by devoted Ethiopian churchmen, even before the coming of Jesus Christ. Obviously, Ethiopian music existed in the Old Testament era. Every surviving culture has musical roots that old, while not preserving specifics. Music was an internationally celebrated treasure of the Cushite Empire. Yet, all of the Church music is attributed to St. Yared of Aksum, since he articulated the principles for Ethiopia's unique synthesis of Christian chant. Thanks to his pioneering efforts, a vehicle was prepared that delivered a voluminous package of ancient musical heritage that has presently arrived intact, still glorifying God.

During the reign of Emperor Gabre Maskal (A. D. 550), Yared compiled the famous *Megaba Degguwa* (this means the hymn of sorrow which includes three main modes:

a) *Geez* - the first stage of song
b) *Uzil* - the second stage to be sung together with the first
c) *Araral* - a sorrowful song and plaintive.

(1)***The Contending of St. Tekle Haimanot, Tense Zegoubae Printing Co., Text in Geez & Amharic. Addis Ababa. 1953 (pp. 22, 23)***

(2) ***St. Yared's History, written in Amharic and Geez Published at Tensae Zegoubae. Addis Ababa, no date (p.46)***

Consider the discrepancy between what Ethiopians know about their own history and what foreign commentators say concerning origins of the chant and the notational system by which it was preserved. Michael Powne, a contemporary English writer, suggests that "Yared only composed the original chants and that these were handed down orally until the middle of the sixteenth century, when two Ethiopian Debteras introduced the notation"[1] This contradicts what Ethiopians have always believed. They contend that the chant, the notation and the texts are all the work of St. Yared, produced with divine inspiration. In either case, nothing less than a miraculous legacy could have preserved so well a voluminous body of religious poetry and music. How much of it is due to St. Yared's labours in the sixth century, or to the intervention of two Debteras a thousand year later, or to the dedication of intervening generations of worshipers may be rehashed until the Lord returns in glory to set all the records straight. Yet the indisputable fact is that, to this day, works of divine inspiration are heard throughout the land of Ethiopia and its recent diaspora. The product of the disputed process bears demonstrable similarities to what twentieth century Judaic scholars documented as a pristine Hebrew chant tradition among Yemenite Jews. They validated their findings by comparison with melodic motifs and tone patterns previously established as characteristic of ancient Byzantine Christian and Gregorian chants.[2] Another part of this enigma is the song poems attributed to St. Yared. Those are usually overlooked by musicologists. The theology in works attributed to St. Yared quite clearly predates influences of both the Renaissance and Scholasticism. It reflects an approach to life and the authentic Christian canon of Scripture that modern scholars would classify as a philosophy. This "philosophy" _ it is really rather a theology_ began to wane in Western Europe about the sixth century. It, certainly, had been supplanted there, by the thirteenth century, when it started to lose its luster even at Constantinople. St. Yared's compositions are characteristic of that Patristic school of Christian world view and life style based on divine revelations through the ages, as the proper focal point for all human aspirations. Some recognizable historic pillars of that school have already been mentioned in connection to St. Yared. Shortly, another Patristic author will be recalled, when we examine sources of the Ethiopian treasure of Anaphoras.

Until the nineteenth century the Liturgy was mainly in manuscript form, hand-printed on leather parchment. Distribution was no wider than the needs of individual clergymen who wrote or commissioned copies to be made for their use in parishes. Sometimes it was difficult to obtain a book for church service. This was due to the technical difficulties of printing Amharic. However, by A.D. 1950, the fourteen Anaphoras together with the preparatory service were published (in both Geez and Amharic) by the order of H.I.M. Haile Selassie I. That edition was revised by Blatta Marsie Hazen. The former Patriarchs, His Holiness Abuna Basilios and His Holiness Abuna Theophilus, played significant roles in this important work. In addition to the work of Rev. Marcos Daoud, most of the Anaphoras had been translated from Ethiopic into English, German and Latin by Mercer, Harden.

Rather than trying to determine how all of this might be studied by reducing it to fit stock Humanist methodologies, some contemporaries are attempting to change their personal life styles to celebrate, as much as possible, this ancient Christian tradition.

(3) Origins of the Anaphoras

The Ethiopian Church has fourteen Anaphoras for the Divine Service, namely:

1. The Anaphora of the Apostles
2. The Anaphora of the Lord
3. The Anaphora of John, Son of Thunder
4. The Anaphora of St. Mary
5. The Anaphora of St. Athanasius
6. The Anaphora of St. Basil
7. The Anaphora of St. Gregory I (Nyssa)
8. The Anaphora of the Three Hundred
9. The Anaphora of St. Epiphanius
10. The Anaphora of St. John Chrysostom
11. The Anaphora of St. Cyril
12. The Anaphora of St. Jacob of Serough
13. The Anaphora of St. Dioscorus
14. The Anaphora of St. Gregory II (The Wonder-worker)

1. Michael Powne, Ethiopian Music, Oxford University Press London. 1968 (p. 85)

2. HEBREW MUSIC, by Eric Werner, German and English, Arno Volk Verlag Hans Gerig Kg, Koln, 1961 (pp. 8 - 16)

According to Ethiopian traditions the origins of the Anaphoras are listed as follows: The core of the Anaphora of the Apostles was written by the Apostles themselves, after the ascension of Christ. Later, Church Fathers made additions to compliment it with the Anaphora of the Lord. Both reflect teachings of Lord Himself, like the body of what had previously been oral tradition alluded to in Acts 1:3. The Anaphora of the Three Hundred was written by the 318 Bishops, members of the first ecumenical council held in 325 A.D. at Nicaea.

The Anaphora of John the Son of Thunder was written by John the Evangelist, the Anaphora of St. Mary was composed by Abba Heryacos, Bishop of the province of Behnesa in Upper Egypt. It was said that he composed this Anaphora through inspiration of the Holy Spirit, and the Virgin Mary directed him to hand it over to Yared of Axsum who later put it together with the other thirteen Anaphoras.

The rest of the Anaphoras are not so well documented. They are simply known as: The Anaphora of St. Basil, of St. Gregory I, of St. Epiphanius, of St. John Chrysostom, of St. Cyril of Alexandria, of St. Jacob Bishop of Serough, of St. Dioscorus, and of St. Gregory II. Since each of these Fathers is known as an author of metrical homilies, expositions, and hymns, it is reasonable to assume that each wrote the respective Anaphora attributed to him. According to another study, St. Basil the Great's liturgy is a composite or redaction of elements that recognizable as adaptations of the Anaphoras of the Apostles, the Three Hundred, and St. Athanasius.

(4) The Significance of the Qedasi

In case our use of change words, has left the reader wondering: qedasi, Anaphora, Eucharistic Liturgy, Communion all refer to the same basic worship service. This introduction is about that center of Ethiopian Orthodox Tewahido Church life, and all who try to seriously live it. People of other faiths call comparable worship services "Mass," "Divine Liturgy," "The Lord's Supper." But qedasi has layers of significance that are, in certain respects, unique. A literal translation of the word "qedasi" is " hallowing" or "sanctifying," as in "ye shall be holy : for I AM holy." (Lev. 11 : 44) ". . . I am the Lord Who sanctifies you." (Lev. 22 : 32) ". . . hallowed be Thy name, . . ." (Mt. 6: 9 & Lk. 11 : 2) ". . . a holy nation. His own special people . . ." (1Peter 2 : 9) Some examples in the qedasi text may be found at: II : 14, 32, 38, 44; III : 1, 17, 48. If one does not consider these layers of the qedasi, one is apt to miss what an Orthodox Tewahido Christian is talking about when he or she talks about God, the Holy Trinity, the Father, Jesus Christ, the Son, the Holy Spirit, grace, holiness, righteousness, justification, salvation, and dozens of other topics. The qedasi explains in words, music, and action the interpenetration of these elements, and dramatically presents them to participants. The qedasi is not entertainment, but one just hears it, only if he is blind; one just sees it, only if he is deaf; one just sits there in a chair or pew, only if he is spiritually paralysed; one just reads about it if he is spiritually tepid. Proper participation requires proper preparation. It is, after all, a divine encounter, like those given to Abraham, Jacob, or Moses. It takes forethought, it takes honest personal prayer, and that includes a change of heart_ developing a mind set that says, "What do I have to offer? What am I willing to give: to make this encounter grow?"__ rather than, "What may I expect to get from it?"

The qedasi celebrates the whole of God's good creation, also, serving as an inquiry into what went wrong in Eden. It is a study in repentance, and how to fix what is still broken in our lives. It is a school of blessings and theology. As the ultimate covenantal encounter, it reviews the history of salvation and all revelation. Jesus Christ told us that we must do this if we would have His life in us. We take Him at His word, understanding this as the sources of grace that flowed from His precious side as He was sacrificed on the cross, and as He victoriously proclaimed His peace and the remission of sins to His disciples, hiding behind closed doors, after His resurrection. Celebrating qedasi anticipates the passing of this world, as God's Kingdom is already breaking through, into our cosmos. The text, the music, the rhythm, the movement beckon us to the wedding feast of the Lamb of God in His coming Kingdom, unto the ages of ages.

(5) Structure and Practice

The structure and practice of the present qedasi is virtually the same as in the fourth, and succeeding centuries. With the exception of translations from Geez, the ancient Liturgical language to Amharic, the modern Ethiopian language; and those into Arabic and English, for the use of non-Amharic speaking faithful, there has been no major change or reform in the Ethiopic Liturgy.

There are two distinct orders of liturgical operatives in the services of the Tewahido Church. There are (a) ordained ministers: the Bishops, Priests and Deacons who officiate at the qedasi and (b) the Debteras whose duties entail "performing" liturgical hymns before and after the qedasi. At "home" the work of the Debteras is done at every divine service in almost every church, except monasteries where the order of the monks is a silent discipline, or outside the country where few are prepared to volunteer for this service. Happily, in the diaspora, many pious lay men and women are qualifying by intensive study as liturgical participants.

The qedasi may be divided into two principle parts, explained below by introduction heading **(#)**'s as indicated :
(a) Preparatory Service or Pre-Anaphora (*serate qedasi*) = **(6) see this subheading in the next paragraph**
(b) The Anaphora (*qedasi*) = **(7) + (8) see these subheadings on the next two pages of this introduction**

(6) The Preparatory Service

The text of the Preparatory Service is divided into "Chapters." This division is a real aid for anyone who is unfamiliar with what seems so natural to those who have grown up with it. "CHAPTER I (one)" deals with prayer over the Church's vessels. These are the paten, the chalice, the crossspoon, and the masob or platter on which the bread is brought to the temple. Chapter I prayers are for the consecration of new vessels. They are said only on the day when new vessels are used for the first time. The prayers in this part should remind each us of our own personal consecration at Baptism. "CHAPTER II" includes prayers (paragraphs #37 - #51) to be said over the same vessels consecrated in Chapter I. These prayers are part of every qedasi. Reading these prayers offers one insight into how to prayerfully prepare to receive the body and blood of Jesus Christ. CHAPTER II also features admonitions for everyone to participate fully, not allowing one's attention to wander. This second section includes reading of selected whole Psalms, verses, and prayers asking God's blessing on every aspect of the service, plus a list of pertinent rules from the Church's official rule book, the "Canon." This service should convince us to expect our empowerment as God's people, to do God's will from what it is that we are doing together here and now. Not only is God present in our midst, but the whole Kingdom of God is at hand, breaking through into our dimensions of time and space. In other words, these efforts are not just about mutual edification: we celebrate God's miraculous intervention in history, saving us here and now.

As the Priest enters the Church he shall, before all else, say the prayer of penitence and Psalms: 24, 60, 101, 102, 112, 129, and 130 (in Septuagint versions - in Masoretics, like KJV, RSV, NIV: add 1 to each Psalm #). This is followed by the prayers of St. Gregory and St. Basil. Next, he shall say St. John Chrysostom's prayer.

Except the prayer of penitence, the above prayers are said silently by the Priest. To get the gist of what is happening at this point_ probably before you arrive_ read the appointed Psalms and the full text of these prayers: Chapter II, paragraphs 12 through 36. Whereas the Coptic Church, and others, deem one priest and one deacon sufficient, in the Ethiopian Church, there should be at least two priests and three deacons to celebrate the Eucharist. In 1959 permission was given for one priest and one deacon to perform the Divine Liturgy in areas where not enough clergymen are available. This of course, was not readily received by people who are reluctant to accept, and suspicious of changes.

If the Archbishop or Bishop is present, the priests and deacons shall take their vestments to him to be blessed, then they shall vest. But if neither is present the Priest celebrant shall himself say the blessing before they vest. At the time of the service there must be one candle on each side of the altar. Instead of a third candle a sanctuary lamp is used. These two candles signify the honor and majesty of the bread and wine.

CHAPTER III of the qedasi's Preparatory Service opens with the Priest celebrant washing his hands. Rather than drying them, he selects and passes his wet hands over one loaf, then says the prayer of thanksgiving. The Priest shall make the sign of the cross with his hands over both the host and the wine three times saying, "*Blessed be the Lord, Almighty Father, our God; . . . (paragraph III : 20)* During the service, there is no passing of an offering plate or money basket, but paragraphs III : 41 - 44 should remind us of the fact that our responsible donations of cash and volunteer labour to the church, along with the alms we give secretly to those in need, are very much a part of what we, as the People of God, represented by the priests, here offer to Him in the form of bread and wine.

The Priest celebrant asks God that the Holy Spirit may descend upon the elements to change them into the real body and blood of our Lord Jesus Christ. He makes the sign of the cross three times over each element (over the bread and over the Chalice). Then the absolution of the Son is read by a Bishop, if he is present, if not it is done by the assistant Priest followed by the Litany. Throughout the qedasi, there are several series of exchanges between Deacons Priests (Deacon's bidding prayers), and the congregation, such as :
Deacon : Arise for prayer
People : Lord have mercy upon us.

These announcements by the Deacon are mental wake up calls: reminders of St. John the Baptizer, forerunner of the Lamb of God, who prophesied : "Prepare ye the way of the Lord, make his paths straight" (Mt. 3 : 3; Mk. 1 : 3); "the crooked shall be made straight" (Lk. 3 : 5); "Make straight the way of the Lord" (Jn. 1 : 23). They are powerful statements, fulfilling Isaiah's prophecy: (40 : 3). Both the words "Arise (straighten up / pay attention / stand up) for prayer," and salutations by the Priest are repeated often in the service. After the Litany, the prayer of the incense follows. Before being used, the incense and the censer are blessed by the Patriarch, Archbishop, or Bishop if present, otherwise the Priest blesses them remembering the current year and reckoning of day and night. He shall go around the ark three times with a lighted candle carried in front of him, while another Deacon joins the procession, carrying the Epistles of St. Paul. The prayer of incense is followed by five scripture readings designated for the occasion. Two are from the Epistles, one from the Acts of the Apostles, one from Psalms, and one from the Holy Gospels. The Holy Gospel is read by a bishop, if present : if not, it is done by the Priest celebrant. Scriptural readings are selected according to a liturgical calendar (getsawe = plan of instruction).

Following the Gospel, a Deacon opens "CHAPTER IV" by dismissing the catechumens. Some think this an anachronism, since we no longer suppose that some nonmember might turn us over to the pagan authorities, charging us with "atheism" for what we are about to do. It is retained to remind us of the witness of those who bore Christ's Cross before us, and that we are about to enter with them and the angels, in spirit and truth, into the heart of the qedasi. We pray for our faithful brothers and sisters throughout the world, including the Patriarch, who remembers the leaders of the other Churches of God. We remember the Archbishop, bishops, priests, deacons, this congregation, all congregations, including those who may come after us. Next, the Creed is recited by all. The Anaphora to be celebrated in a particular qedasi determines whether the Nicaean or Apostles' Creed is recited. This "Apostles' Creed" is according to the tradition of the Church at Jerusalem: not to be confused with another of the same name attributed to the Latin baptismal rite. As the Creed concludes, a deacon brings water to wash the principal celebrant's hands. After the hand washing, the kiss of peace is exchanged. This is accomplished by everyone, starting with an exchange between the priests, the deacons, and finally everyone present acknowledging each other with a simple bow in every direction where fellow participants are visible.

The washing of the hands of the Priest celebrant may be likened to Pontius Pilate, who washed his hands to indicate his innocence in the condemnation of our Lord Jesus Christ. The Priest declares that he is innocent of the fate of any who would dare take communion without proper preparation. (1Cor. 11:26-33)

(7) The Anaphora

Different Anaphoras are used on different occasions. The Priest celebrant picks one proper to the commemoration of the day. For instance, the Anaphora of the Apostles is celebrated on the memorial day of any Apostle, and the Anaphora of St. Dioscorus is celebrated on the Nativity of Christ, Epiphany, Fasika, Ascension Day, Pentecost Day, and on the Feast of the Holy Trinity. The structure of every Anaphora may be generalized as follows:

a) Eucharistic Thanksgiving (with responses by the congregation)
b) Intercession
c) Thrice Holy Angelic Praise
d) Institution & epiklesis
e) Prayer of Fraction
f) The Lord's Prayer
g) Inclination
h) Prayer of the Angels
i) Prayer of Penitence
j) Invitation to Communion
k) Prayer "Pilot of the Soul"
l) Thanksgiving and final Benediction

Each Anaphora begins with a prayer of thanksgiving. Civil rulers are mentioned here: by name, if they are Christians.

This thanksgiving is followed by a prayer of intercession for the living and for the dead, as well as for the Apostolic Church. Prayers of intercession are said before and after the direct quotes from Christ. Next, the Inclination, which begins with a direction given by the Deacon, "You that are sitting stand up. Bow down your head, look to the east, let us give heed, and answer ye." To this last command the people respond *:"Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory."* (Isaiah 6:3) This is followed by the prayer of the Fraction *"Grant us to be united through Thy Holy Spirit . . . that we may live in Thee forever,"* which is, in turn, followed by the Lord's Prayer and by the Prayer of the Angels, said by all of them who intend to receive communion, three times in succession.
After this the invocation comes once again *:"Worship the Lord with fear"* to which the people answer, *"Before Thee Lord we worship and Thee do we glorify."* This concludes with the Prayer of Penitence (including intercession for the living and the dead).

(8) Invitation to Communion

This section begins with a series of declarations by the Priest celebrant. He proclaims that what had been bread has been consecrated to become the body of Christ and, likewise, the wine is now the blood of Christ.

Before receiving communion, all communicants shall say:

"And when I have received Thy Holy Mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me: and through it grant me remission of my sin and life for my soul."

The traditional order of reception of Holy Communion is first of all the Patriarch receives, then the Archbishops, Bishops, then the Priests and Deacons. After this the men shall receive, then the women; but they who have just been baptized (usually infants) receive before the other faithful.

While offering the Holy body, the Priest says, for instance, at the time of the Anaphora of the Lord: *'The Body and Blood of our Lord Jesus Christ for the sanctification of body, soul and spirit."*

After receiving communion all communicants shall say:

"*I pray and beseech Thee, O my Lord, that this Thy body and Thy blood which I have . . . so that I may please Thee all the days of my life and glorify Thee without ceasing."*

After the faithful have received communion, a prayer of thanksgiving is begun by the Deacon who says, *"Let us give thanks unto the Lord . . "* To this the Priest responds' *"My mouth shall speak the praise of the Lord . . . "* Then comes the prayer "Pilot of the soul" by the Priest, followed by the benediction and dismissal which begins with the Deacon's words *"Bow down your heads before the Lord our God . . .,"* to which the people respond: *Amen, -The Lord bless us and be propitious unto us."* Then the Priest, making the sign of the cross, gives the benediction as follows; *"O Lord, save Thy people and bless Thine inheritance. Feed them and lift them up forever. . ."* The Deacon then says, *"Depart in peace,"* while the Priest manually blesses everyone of the people, touching his or her forehead.

9. In January 1979, the Synod of the Church attempted to commission a manufacturing company to produce and distibute communion wine to all the Churches in the country, The idea was to replace the dried raisin wine.
10. For more information see Yassa Abd Al-Masih, The Faith and Practices of the Coptic Church, Alexandria 1953 (p.77)

The Church teaches that every Christian including baptized children, should take the Holy Communion at least three times a year, if not every week. Through the centuries abuses in either direction of this norm have appeared and disappeared in series of cycles. Cycle segments typically span no more than a few generations. Using insufficient information or misinformation, individuals develop practices that ignore the consistent teaching of the Church. The Church stands behind what it has always taught are essential maxims from Jesus Christ and His Apostles. *"Except ye eat the flesh of the Son of man and drink His blood you have no life in you."* (John 6 : 53) But before taking communion a believer must be prepared to examine himself. *"Let a man examine himself and let him eat that bread and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body."* (1Cor. 11 : 28, 29).

Spiritual Food----- The flesh and blood of Christ is food, which helps the believer to grow in grace. Jesus said, *"I am the bread of life; he that comes to Me shall never hunger, for My flesh is meat indeed and My blood is drink indeed."* (John 6 : 55) Rather than suffering a lack of nutrition, we ought to figure out what prevents us from growing in our relationship with Him Who feeds us. Through His grace we are able to balance faith and works, without Him we can do nothing.

Through *this* sacrament the believer receives remission of sin : *"For this is My body and blood which is shed for many for the remission of sin."* (Matt. 26 : 26-28) We are not just talking about a happy ever after or happy only in the hereafter. One gradually prepares for eternal life by receiving this mystery regularly in this life. Since He always respects our free will, this is the way that God proposes that we change our ways to His. The Ethiopian Orthodox Church firmly believes that our Lord Jesus Christ is present in this sacrament, not by way of remotely granting His grace, but by actually being in our midst in a consumable form. After the consecration there is no longer bread and wine, for all the substance of the bread is transformed into the body of Christ and all the substance of the wine into the blood of Christ.

(9) The Canon

The celebrant should be well acquainted with the book of covenant (which contains Christ's teaching to the Apostles during the forty days following His death and resurrection), and with the books containing Apostolic Canons, the Didaskalia, = the teachings of the Apostles and the Abdisat (counciliar canons). At the time of prayer and at the time of Liturgical Service there must be silence and awe, except for praise and sanctification from the beginning to the end. If one does speak he will suffer punishment. Priests or Deacons who have not attended the night prayer (*seatat* or matins) are not allowed to take part in this service. The Church does not permit more than one Liturgy to be performed in one day on the same altar. However, two or more services can be done in the same Church and at the same hour providing that there is more than one altar in that church.

(10) Structure of the Church Building

Churches in Ethiopia have either round or rectangular shape. Ideally, each Church should have four entrances, one facing each of the four major directions of the earth (North, South, East and West). As people who have been God-fearing for thousands of years, religion is the heart of the national culture, thus, church buildings are highly revered.

An Ethiopian Orthodox Tewahido church building should be divided into three areas. Some of these three areas bear names in Geez, which sound like corresponding Hebrew words. The first is the place where the debteras stand and perform services before and after the qedasi. It is called *qene mahlet* : this corresponds to the *naser* of the Tabernacle of Solomon's temple. The next is the *qeddist* which is generally occupied by priests and Deacons; lay persons access it only to receive of communion. This corresponds to the *qodes* of the Tabernacle of Solomon. The innermost part is called *maqdas* (*qeddiste qedusan* = Holy of Holies). This is where the Tabot rests. Only ordained Priests have access to it. This also corresponds to the *qodush haqqodasim* or the *debir* of the Temple of Solomon. During service women stand to the right, and men to the left. No one may enter the church without first removing his shoes. This custom is based on the command given to Moses by God (Ex. 3 : 5; Acts 7 : 33).

Each Church should have small house, called "Bethlehem," built within the inner Churchyard facing the east. This house is used for the preparation of the Holy Communion (the bread and wine used in the Eucharist). This house represents Bethlehem, the town where the Messiah was born.

In the name of the Father, Son, and of the Holy Spirit, one God. Amen.

Prayer at the Consecration of the Paten.

1. O Lord our God, Almighty, Father of our Lord, our God and our Saviour Jesus Christ, who didst institute the Church and the Priesthood in holiness, and didst prepare the holy Vessels :

2. O good Father, we beseech of Thy goodness, O lover of man, to show Thy face unto us and bless us,

3. and bless this Paten for pure service so that the holy body of Thine only-begotten Son Jesus Christ may be made ready upon it,

4. and so that this Paten may be a holy Paten, a Paten of salvation the holy body of Thine only-begotten Son Jesus Christ being laid upon it for the remission of sin : through Thine only-begotten Son. Amen.

* * *

The Ordering of the Service.

5. *The priest shall take the holy oil (mairoun) and anoint the Paten within and without, signing it thus with the cross and saying :*

6. O Lord our God, bless this anointing, let it be for the salvation of the whole world, and bless this Paten. Amen.
In the name of the Father, Son, and of the Holy Spirit.

Then he shall sign the Chalice, the Cross-spoon and the clothes with the sign of the cross, thrice repeated.

* * *

PREPARATORY SERVICE CHAPTER I

Prayer at theConsecration of the Chalice.

7. O Lord our God, Father of our Lord and Saviour Jesus Christ, Who chose Aaron, granting him to stand in the midst of his congregation in the tabernacle, and making him to complete Thy service in the sanctuary, which is the most holy place :
Lover of mankind, Thou who did choose Stephen, even making him a servant among the holy Apostles, and a preacher to the Gentiles :

8. We pray and beseech Thee, O lover of man, bless this Chalice and fill it with pure blood,

9. so that it may be a spring of life, even of the holy blood which ran from the side of Thy Son our Lord Jesus Christ for us, on the holy cross, because he was crucified to prepare us for the remission of sin with His blood. Glory be to our Lord, God, and Saviour Jesus Christ, unto the ages of ages.

10. Bless, sanctify and purify this chosen Chalice so that it may be a holy chalice. Amen.

Prayer at the Consecration of the Cross-spoon.

11. O Lord our God Almighty, Father of our Lord and our Saviour Jesus Christ :

12. We pray and beseech of Thy goodness,

13. Lay Thy hand now on this holy cross-spoon which is Thine; bless it, sanctify it, and give it power as Thou did give to the tongs which were in the hand of one of the Seraphim, the holy angels, for the purification of the lips of Isaiah the Prophet. Grant us, in Thy holiness, to stand in righteousness and perfect holiness.

14. Therefore we pray and beseech of Thy goodness, O Lover of mankind.
15. Bless this holy cross-spoon, purify it, and fill it with the precious blood, so that it may be a holy chosen vessel for drinking the blood of Thine only-begotten Son, Who is worthy of glory and praise. Amen.
16. Fill it with power, and make it a chosen vessel, purify this spoon. Amen. Glory be to the Father and to the Son and to the Holy Spirit, unto unending ages. Amen.

CHAPTER II

Preparatory service for the Liturgy.

1. In the name of the Father, and Son and of the Holy Spirit, the only God Who Is. Amen.

Thus begins Chapter II of IV called, the Preparatory Service or the eucharistic liturgy,listing the duties of priests, deacons, and all the people, including things appropriate for each occasion, as was arranged by our Egyptian fathers. First, at the time of the Eucharist a priest or a deacon shall read these words, and let all who would partake of the sacrament listen attentively, as he shall say :

2. My brother, think of your sins, and ask forgiveness so that you may obtain mercy before leaving the church, where the (ministers offer) the pure sacrifice on their own behalf, as well as yours.

3. Do not separate your (attention) from the priest who prays and offers (the sacrifice) on your behalf, so that you may not be turned out with the unbaptized whom they (will later) dismiss; rather, stay in the church, and listen to the word of the priest, and hear him who asks forgiveness on behalf of you and all sinners, that their God

may grant pardon unto them.

4. O man, if you want to receive forgiveness of your sins, why would you leave the church while another is bowing and asking for mercy on your behalf?

5. And why are you idle? At such a time, why would you let your mind wander from place to place? You who are sealed with the seal of the heavenly bridegroom, even Christ.
6. But the church will dismiss you and shut her doors against you, so that you shall never enter, because no stranger will be found in her.
7. When her Bridegroom comes, she shall open to Him her doors, and His bride feeds the Bridegroom. But the stranger shall not eat, because it is not given to him.
8. Who has seen a bridegroom who at his wedding, sacrifices his body and is fed on forever?
9. The Son of God has done something new in the world. No one, except for Him, has done anything like Him since the creation of the world. At His wedding He has ordained on the table, before His guests, His holy body and His precious blood as a banquet, so that they may eat thereof, and so that he who believes in Him may live forever.
10. The meat and drink is our Lord Jesus Christ at His wedding. Blessed be our God, Who has given us His holy body and precious blood for the forgiveness of sins, that we may live thereby for ever. Glory be to Him, unto the ages of ages. Amen.

11. *When the priest enters the church, before all else, he shall say :* ***"The Prayer of Penitence"*** *(See appendix, pages 174)*

Then, the following Psalms (see appendix, page 174 - 177)

Psalm 24 (25) Unto Thee, O Lord . . .

Psalm 60 (61) Hear my cry, O Lord . . .

Psalm 101 (102) Hear my prayer, O Lord ...

Psalm 102 (103) Bless the Lord, O my soul . . .

Psalm 129 (130) Out of the depths have I cried onto Thee. . .

Psalm 130 (131) Lord, my heart is not haughty . . .

And afterwards he shall say this:

12. O Lord our God, Thou alone art holy, Who has bestowed Thy holy things on all of us by Thine invisible power.

13. Yea, Lord, we pray and beseech Thee to send the Holy Spirit upon this church and upon this ark, and upon all the holy vessels whereon Thy precious mystery will be celebrated.

14. And now, bless, sanctity, purity them from all uncleanness and stain through the forgiveness of the second birth that they may be forever free from the least association of defilement and uncleanness.

15. And make this church and this ark, chosen vessels, clean, and pure, refined seven times from all spot and stain and uncleanness of transgressors like the cleansing of silver from earth, refined and purified and tested.

16. And grant that on them, when they are clean and holy, be performed the Sacrament of the Father and the Son and

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the Holy Spirit, both now and ever and unto endless ages. Amen.

St. Gregory's Prayer, before entering the veil

17. O Lord our God, Who knows all the thoughts of man, and tries the heart and reins : because Thou has called me to serve Thee in this Thy holy place, though I am unworthy,

18. Reject me not, nor turn Thy face from me, but take away my sins, and cleanse me from the uncleanness of my soul and my body.

19. And now I pray Thee and beseech Thee to blot out my wickedness, and the iniquity of Thy people, and lead me, lest I enter into temptation.

20. Yea, Lord, cast me not away, nor let me be put to shame in my hope, but rather send down upon me the grace of the Holy Spirit, and make me worthy to stand in Thy sanctuary, and to offer unto Thee a pure sacrifice with simple heart for the forgiveness of my sins and trespasses.

21. And remember not the iniquity of Thy people. And grant rest unto our ancestors, our brothers and sisters who have fallen asleep.

22. Keep and strengthen Thy people by Thy power, for Thine is the glory with Thine only-begotten Son, unto the ages of ages. Amen.

Then the priest shall enter into the sanctuary, and prostrate himself once beyond the veil, and say the ***Prayer of Basil*** *over the cabinets as he opens them.*

23. O Lord our God and our Creator, Who made all through Thy word, Who has permitted us to enter into this mystery, Who did form man through Thy wisdom, and

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make him prince over all creatures to rule them in righteousness and truth :

24. Grant us the wisdom which dwells in Thy treasuries, create in us a clean heart, O Lord; forgive us our sins, hallow our souls and our bodies, prepare us to approach Thy sanctuary that we may offer unto Thee a sacrifice and a sweet spiritual incense for the forgiveness of Thy people's sins.

25. O our Lord, God, and Saviour Jesus Christ, Who has raised us from the earth and lifted us up from the dust, to set us with Thine angels and with the princes of Thy people :

26. Make us worthy to serve the word of Thy holy Gospel through Thy love and the multitude of tender mercies, and strengthen us to fulfill Thy will at this hour. We offer to Thee a sacrifice of a sweet savour, and the spiritual fruit which please Thy goodness.

27. Grant us Thy forgiveness and mercy; and accept this spotless sacrifice; and send Thy Holy Spirit on us and upon our offering to glorify it.

28. O Thou only-begotten Son, our Lord, God and Saviour Jesus Christ, glory be to Thee, unto the ages of ages. Amen.

Then he shall enter and prostrate himself three times in front of the ark and say the ***Prayer of John Chrysostom****:*

Lord our God who art higher than the angels and archangels, the dominions and authorities, cherubim and seraphim, Who was before all creatures :

30. Who art higher than every glory, Who raised the humble from the earth and exalted them to heaven, Who did lead us unto a new way for our salvation through the multitude of Thy mercies :

31. O merciful One, Lover of mankind, Who by Thy will has granted us, Thy poor people, to know Thy holy mystery : Thy word is wondrous, Thy glory which Thou has prepared for us is to be praised.

32. O Lord our God, the Good One, the lover of man, accept our prayer, make us worthy to enter Thy hallowed sanctuary and in true faith to read the mysteries of Thy words which befit Thy service.

33. Shine upon us with the light of Thy glory which destroys in us the thoughts of wickedness and the acts of sin, and send upon us the grace of the Holy Spirit, the consuming fire unto which the creatures of fire cannot approach, which destroys the wicked mind and burns up sins.

34. Grant understanding to the eyes of our hearts, and keep our lips from evil speech; give us peace and teach us righteousness, because Thou art our raiment, and the healer of our diseases and the maker of our nature :

35. And make us worthy of this Thy holy mystery, remove from us every evil thought and the lusts which war against our soul that we may offer to Thee a sacrifice and a sweet heavenly savour without blemish or defilement, through the multitude of Thy mercies and compassion and glory, and complete this heavenly mystery, which exceeds all mysteries.

36. To Thee we offer glory, majesty, honour with Thy kind heavenly Father, and with Thy life-giving Holy Spirit, unto endless ages. Amen.

Prayer over all the Vessels of the Church

37. O Lord our God, good, merciful and holy, Who rests among the holy ones, Who of Thy goodness did order Moses, Thy beloved, to take the blood and sprinkle it over the vessels of the tabernacle :

38. We now pray and beseech Thee, O gracious One and lover of man, to sanctify these vessels by the Holy Spirit and the sprinkled blood of Jesus Christ.

39. That these vessels may be pure for Thy service. This rite is a holy rite, and truly these mysteries are life-bearing.

40. This is to be the holy body and the precious blood of our Lord and Saviour Jesus Christ, because Thy holy name is holy and full of glory, O holy Trinity, both now and ever and to the ages of ages. Amen.

* * *

Prayer over the Coverings.

41. O God, our Lord and our Saviour Jesus Christ, to Whom belong the treasuries full of compassion and mercy, giver of good things to all that trust in Thee, Who did spread out the heavens by Thy wisdom, and give diverse laws to the firmament, the clouds, and the heavens, the line whereof has not changed :

42. Now also, our God, lover of man, send down Thine hand and the power of Thy divinity upon these cloths which will cover Thy holy body, Thou Who sent power on

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the cloths which were wrapped around Thy holy body in the tomb. Let these also be made like those that are in heaven.
For Thine is the glory and the power and the might, with Thy good Father and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

* * *

Prayer over the Paten.

43. O Lord our good and life-giving God, Who did stretch forth Thy holy hands on the tree of the cross, lay Thy holy hand upon this Paten which is full of goodness, and on which food of a thousand years is prepared by those who love Thy holy Name.

44. Now also, Lord our God, bless and sanctify and purify this Paten which is full of coals of fire, Thy holy body, which we offer on the holy altar in this holy apostolic church, for Thine is the glory with Thy good heavenly Father, and the Holy Spirit, the life-giver, both now and ever and unto endless ages. Amen.

* * *

Prayer over the Chalice.

45. O Lord our God, Jesus Christ our God, Who truly was made man, Whose godhead was not separated from Thy manhood, Who did shed Thy blood willingly for the sake of Thy handiwork, lay Thy holy hand over this chalice.

46. Now also, bless it, consecrate it and cleanse it that in it may be prepared Thy precious blood so that this *(pointing)* may be for life and forgiveness of sin to all those who drink of it in faith.

Glory be to Thy good heavenly Father and the life-giving Holy Spirit, both now and ever and unto endless ages. Amen.

Prayer over the Cross-spoon.

47. Lord our God, who made Thy servant Isaiah the Prophet worthy to see the Seraph with the tongs in his hand, with which he took live coal from the altar, and placed it on his mouth:

48. Now also, Lord our God, the almighty Father, lay Thy hand on this Cross-spoon for the communion of the holy body and the precious blood of Thine only-begotten Son, our Lord and Saviour Jesus Christ.

49. Now bless it, sanctify it, and purify it, give to this Cross-spoon power and glory as Thou gave the tongs of the Seraph ; for Thine is the glory and dominion with Thine only-begotten Son, our Lord and Saviour Jesus Christ, both now and ever and unto ages of ages. Amen.

Prayer over the Masob.

50. O Lord our God, who said unto Moses Thy servant and prophet on Mount Sinai, "Make a custom pot and set it into My tabernacle."

51. Now also, Lord our God almighty, stretch forth Thy holy right hand over this Masob, fill it with power, might, also with the grace of the Holy Spirit and with Thy glory, so that it may carry the holy body of Thine only-begotten Son into this holy apostolic church; for Thine is the glory with Thine only-begotten Son and the Holy Spirit, both now and ever and unto ages of ages. Amen.

52. Then he shall begin to dress the ark and cover the altar and the chalice with clean covering. He shall not leave anything uncovered. He shall choose the incense and put it in the incense box.

At the time of dressing the altar and putting everything in place, the priest shall say:

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53. O God, Thou art He who knows the hearts of each and all, Thou art the holy One Who rests among the holy ones Who alone is without sin and mighty, even the forgiver of sin.

54. Because Thou knows, O Lord, that I am unworthy, and unclean for this Thy holy ministry, and that I have not the countenance wherewith to make an offering to Thee and open my mouth before Thy holy glory, but, according to the multitude of Thy mercies, forgive my sins, for I am a sinner.

55. Grant me to find grace and mercy in this hour, and send me Thy power from on high that I may be worthy to accomplish Thy holy ministry according to Thy will and Thy good pleasure, and that this incense may be a sweet smelling savour *(pointing to the incense box)*.

56. O Lord, be with us, and bless us, for Thou art the forgiver of our sins and the light of our souls, even our life, our strength, hope, and refuge, and to Thee we send up, as unto the highest, thanksgiving, honour and worship be to the Father, Son, and Holy Spirit, both now and ever and unto ages of ages.
Amen.

After preparing the holy vessels he shall say, this "Prayer of the Father."

57. O Lord our God, Who has taught us this great mystery which is for our salvation, Thou art He Who has called us, Thy lowly servants, although we are unworthy, to be ministers at Thy holy altar,

58. Do Thou, our Master, make us fit by the power of the Holy Spirit to accomplish this ministry and the "Preparatory Service", so that, without falling into judgment, in the presence of Thy great glory, we may offer unto Thee an oblation of glory, praise, and great joy in Thy sanctuary.

59. O Lord, giver of salvation, and source of grace, Who works all in all; to every one, grant us, Lord, that our gift may be acceptable in Thy sight.

60. Yea, Lord our God, we pray and beseech Thee, that Thou not forsake Thy people because of their sins, and especially not by reason of the foolishness of me, Thy servant, a sinner : for these Thy holy things are holy according to the gift of the Holy Spirit, through Jesus Christ our Lord, to Whom with Thee and the Holy Spirit, the life giver, Who is coequal with Thee, are due honour, glory and power, both now and ever and unto ages of ages. Amen.

61. Then the priest shall say :

Hallelujah, as for me, I will come unto Thy house in the multitude of Thy mercy, and in Thy fear I worship toward Thy holy temple. I will praise Thee, O Lord, with my whole heart for Thou has heard all the words of my mouth. Before Thine angels will I sing praise unto Thee, and I will worship towards Thy holy temple. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy. Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow. Wash me thoroughly from mine iniquity, and cleanse me from any sin. Cleanse Thou me from secret faults, keep back Thy servant from presumptuous sins. Thou gave them the bread of heaven, man did eat angels' food.

I will wash my hands in innocence: so will I compass Thine altar, O Lord. I went about and offered sacrifice within His tabernacle, and rejoiced in it. Thou prepares a table before me in the presence of mine enemies.

Thou anoints my head with oil, my cup runs over. I will take the cup of life, and call upon the Name of the Lord. Thy mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

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O Lord save, O Lord prosper us.

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

The Canon

62. If the archbishop, the bishop, the priest or the deacon is not well acquainted with the book of "Mashafa Kedan," the book of "Synodos," the " Didaskalia," all the rules of the church and all its righteous laws which lead to the way of life, let him not enter for service in the church. If he presumptuously and irreverently enters he should be deposed from his rank and driven out of the church. But if he is well acquainted with the teachings of the Holy Spirit, knowing the"Abtlisat," let him enter.

63. *Let the priest, who celebrates, stand in fear. First of all let him prostrate himself: once before the ark, once before the priests, and once before the deacons. Let him take the vestments in his hand, turn to the east, prostrate himself three times, and say :*

Our Father who art in heaven . . . *(see #III : 23, p. 21)*

Second :

Before he vests himself completely, let him turn to the people and look to see if there is a deacon for service ; because it is not right for the priest to take off his vestments after having vested, should there be no deacon to help in the service.

When he wishes to put on the qamis, he should be sure that it is neither too long nor short, for it is not right to take it off after having vested. Then he shall put on the "Akmam", and gird it with the cincture.

He shall concentrate his mind on the service; he shall not allow it to wander about on the business of the world, nor suffer it in any wise to go out of the door of the temple. If the servant is vigilant in the service of his master, how much more worthy of service should be the Lord of all creation ?

64. *If the archbishop or bishop is present, the priest shall take his vestments to him to be blessed, then he shall vest. But if neither is present, the priest shall himself bless them and vest.*

65. *The vestments for the service of the qiase shall be white and not coloured.*

66. *At the time of service there is to be not one candle only, but two: one at each side of the altar, whether they are small or big. Instead of the third candle let them light the "Qandil," because the rule is to use two candles. These two candles signify the honour and majesty of the bread and wine.*

67. *On Sunday let them bring in four loaves, but on other days three only. The loaves shall not be broken and shall be without any blemish.*

68. *When he pours the wine into the chalice, he shall observe carefully and take note if it be good or not. He who prepares the chalice shall not add old wine, shall not add water more than one third, but if there is much wine he shall add one tenth only. He shall not depart from the measure of this proportion.*

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69. *First of all the priest shall wash his hands, and not drying them, he shall pass his wet hands over and upon the bread without benediction, then begin with "The Prayer of thanksgiving."*

70. *Let him be watchful and attentive to the bread, so that by the time for the people to receive communion that it may still be warm.*

71. *All the faithful, who gathered to partake of the holy sacrament, have to stand quietly in the church to hear the word of God. No one is allowed to speak or laugh, because the church is not a place of conversation, but a place of prayer.*

72. *He who laughs at the time of qidase, shall be punished for one week, if he is a priest ; but if he is a layman he shall be driven out at once, and shall not receive the Holy Communion.*

Glory be to the Lord who gave us His holy body and His precious blood, unto endless ages. Amen.

CHAPTER III

1. *Priest :* How awesome is this day and how marvelous this hour wherein the Holy Spirit will descend from heaven and overshadow and hallow this sacrifice.

2. In quietness and in fear, arise and pray that the peace of God be with me and with all of you.

3a. *People : shall chant a song of one stanza :*
Hallelujah ! If there be anyone of the faithful who has entered the church at the time of qidase and has not heard the holy Scriptures, and has not waited until they finish the prayer of the qidase, and has not received the holy communion, let him be driven out of the church for he has violated the law of God and disdained to stand before the heavenly King, the King of body and spirit. This the Apostles have taught us in their canons.

3b. (4.) *From Tensea till the day of Pentecost, instead of the previous paragraph, the people shall say the following song of one stanza :* Halleluia! Joseph and Nicodemus wrapped with linen cloths Jesus, Who rose from the dead in wondrous fashion.

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The priest, processing around with the Host, shall say :

5. Remember, O Lord, those who offered unto Thee this offering, and those for whom it was offered. Give them all the heavenly reward,

6. and above all, accept before Thee Thy servant who offered it to Thee this day; as Thou accepted the sacrifice of Abel the righteous, the sacrifice of our father Abraham, and the two mites of the widow.

7. So accept the gifts of Thy servants, whether much or little, in secret or openly, and fill their houses with all Thy good things ; and as they remembered Thy holy name on earth, remember them in Thy heavenly kingdom ; and in this world do not forsake them for ever.

8. *People :* Thou art the pot of pure gold, wherein is hidden the manna, the bread which came down from heaven, giving life unto all the world.

9. *Then the priest shall take the host with his wet hand. and, passing his hand over and upon it, shall say:*
I sought Thy face ; Thy face, O Lord, will I seek, hide not Thy face from me; put not Thy servant away in anger : Thou hast been my help : leave me not, neither forsake me, God of my salvation.

10. *Priest :* Blessed Lord *"Euvlogios Kyrios"* Jesus Christ, Holy One, *Iesus Xristos Hagios,* truly fulfilling all prophecy, *manteion, panimantown, alatinown."* Amen.

11. C*rossing his two hands, he shall say :* Christ, our very God, sign with Thy right hand, bless as with Thine own hand, sanctify with Thy power and strengthen with thy Spirit, so that this bread will be for the remission of sins of Thy people. Amen.

12. *Then the assistant priest shall receive it into* a *covering and say :*

Jesus Christ, the High Priest, just as Joseph and Nicodemus wrapped Thee in linen cloths and spices, and Thou was well-pleased in them, in like manner be well-pleased in us.

13. *Then he shall hand it across the altar into the hands of the priest celebrant who, while receiving it, shall say:*

May the hallowing, thanksgiving and the exaltation be accepted by God the Father, for the remission of sin. Amen. Power, blessing and great light, and holiness be to this church.

14. *The priest shall compass the ark preceded by a light and followed by a deacon, saying :*

Lord our God who accepted the offering of Abel in the wilderness, of Noah within the Ark, of Abraham on the top of the mountain, of Elijah on the top of Carmel, of David on the threshing floor of Ornan the Jebusite, and the widow's mite in the sanctuary : accept likewise the oblation and offering of Thy sinful servant, which he has brought unto Thy holy Name, and let it be for the expiation of his sins, reward him with a good recompense in this world and in the age to come, both now and ever and unto ages of ages. Amen.

15.*Then he shall set the Host on the Paten, and the deacon shall compass the altar three times holding the chalice and say : Psalm 22 (23)* :

1 The Lord shepherds me, and nothing is denied me. 2 He settles me in verdant pasturage, and raises me on refreshing water. 3 He converts my soul, and guides me toward a course of righteousness for His Name's sake. 4 For even as I pass through the shadow of death, I will fear no evils, for Thou art with me. Thy rod and Thy staff comfort me. 5 Thou has prepared a table before me in the face of those who trouble me. 6 Thou has anointed my head with oil. Even Thy chalice which inebriates me, how glorious it is! 7 Thy mercy will follow me all the days of my life. 8 And I shall dwell in the house of the Lord unto the length of days.

l6. *Priest :* Christ our God, Who is truly our Lord, Who went to the wedding when they invited Thee in Cana of Galilee, and blessed for them the water and changed it into wine, do Thou in like manner unto this *(pointing)* wine which is set before Thee.

17. Now also let it be blessed, hallowed, and pure, so that it may become the life of soul, body, and spirit at all times.

18. Father, Son and Holy Spirit, be with us; and fill the wine with joy and happiness, for goodness, for life, for salvation and for the remission of sin, for understanding, for healing, for the counsel of the Holy Spirit, both now and ever and unto unending ages. Amen.

19. Purity, sweetness and blessing be to them who honestly drink of Thy precious blood. Amen.

20. *Then he shall make the sign of the cross with his hands over the host and say :*

Blessed be the Lord, almighty Father, our God.

People : Amen.

Priest : And blessed be the only Son, our Lord and Saviour Jesus Christ.

People : Amen.

Priest : And blessed be the Holy Spirit, the Paraclete, the comforter and cleanser of us all.

People : Amen.

21. *Priest: + over the wine. Also + over both of them he shall say:*

Glory and honour are due to the holy Trinity, the Father and the Son and the Holy Spirit, always coequal, both now and ever and unto the ages of ages. Amen.

22. *Also he shall say :* My fathers and my brothers, pray for me and for this sacrifice.

23. *Asst. Priest :* May God hear you in all that you have asked and accept your sacrifice and offering like the sacrifice of Melchisedec and Aaron and Zacharias, the priests of the church of the firstborn.

All shall say :
Our Father Who art in heaven, hallowed be Thy name.
Thy kingdom come, Thy will be done on earth as it is in heaven.
Give us this day our daily bread. And forgive us our debts as we forgive our debtors.
Lead us, lest we enter into temptation, but deliver us from the evil one.
For Thine is the kingdom and the power and the glory, of the Father, Son, and Holy Spirit, now and ever and unto the ages of ages. Amen.

(Some also say the prayer of our Lady here)

24. *The priest shall turn to the assistant priest, joining hands with him, as he says:*
Remember me, my father priest, in your holy prayers.

25. *And he shall answer him saying :*
May the Lord keep your priesthood and accept your sacrifice and offering with a gracious countenance.

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Be pleased, Lord, to save me. *(said thrice.)*

26. *Then the priest shall stand upright, and, with his face to the east, stretching forth his hands, shall chant with a loud voice:*
Only the Father is holy,
Only is the Son is holy,
Only the Spirit is holy.

27. *People :* Truly the Father is holy, truly the Son is holy, truly the Holy Spirit is holy.

28. *Priest :* Praise the Lord, all ye nations.
People : And praise him, all ye people.
Priest : For his merciful kindness is great toward us.
People : And the truth of the Lord endures for ever

29. *Priest :* Glory be to the Father, and to the Son, and to the Holy Spirit, / both now and ever and unto ages of ages. / Amen. Halleluiah. ("/" indicates possible breaks, at which the faithful will respond repeating what the celebrant has just chanted)

Faithful : Repeat what the celebrant chants

30. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

31. *"Thanksgiving Prayer" of St. Basil.*
Priest: We give thanks unto our benefactor, the merciful God, the Father of our Lord, God, and Saviour Jesus, for He has covered us and helped us, He has kept us, brought us near and received us unto Himself,

undertaken our defense, strengthened us, and brought us unto this hour.

32. Let us therefore pray Him that the Almighty Lord our God keep us all this holy day and all the days of our life in all peace.

33. *Deacon :* Pray ye.

34. *Priest :* Master, Lord God Almighty, the Father of our Lord, God, and Saviour Jesus Christ, we render Thee thanks upon everything, for everything and in everything, for Thou has covered us and helped us, has kept us, brought us near, and received us unto Thyself, undertaken our defense, strengthened us and brought us unto this hour.

35. *Deacon :* Entreat and beseech that the Lord pity us and mercifully receive our prayer and supplication from His saints on our behalf, according to what is expedient at all times, so that He may make us ready to partake of the communion of the blessed sacrament and forgive us our sins.

36. *People :* Kyrie eleison.

37. *Priest :* For this cause we pray and entreat of Thy goodness, O lover of man, grant us to complete this holy day and all the days of our life in all peace along with Thy fear. All envy, all trial, all the working of Satan, the counsel of evil, and all the uprisings of adversaries, secret and open,

38. remove far from me *(+ over himself)*, and from all Thy people *(+ over the people)*, and from this Thy holy place

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(+ over those things which are on the altar). All good things, that are expedient and excellent, command Thou for us, for Thou art He Who has given us power to tread upon serpents and scorpions and upon all the power of the enemy.

39. Lead us lest we wander into temptation, but deliver us and rescue us from all evil in the grace and loving kindness, shown by the love towards mankind of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit, the life-giver, Who is coequal with Thee are due glory, honour, and dominion, both now and ever, and unto ages of ages. Amen.

40. *Asst. Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Asst. Priest : Peace be unto all of you.
People : And with your spirit

41. *The Assistant priest shall say "The Prayer of Oblation" of the Apostles:*
And again let us beseech the almighty Lord, the Father of the Lord our Saviour Jesus Christ, on behalf of those who bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank offering, a memorial, whether much or little, secretly or openly, and of those who wish to give, and have not wherewith to give, that He accept their ready mind, that He grant to them the heavenly kingdom : power over all works of blessing belongs to the Lord our God.

42. *Asst. Deacon :* Pray for them who bring an oblation.

43. *People :* Accept the oblation of our brethren, accept the oblation of our sisters, and ours also accept, our oblation and our offering.

44. *Asst. Priest :* Lord our God Who art almighty, we pray and beseech Thee for them that bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank-offering, a memorial, whether much or little, in secret or openly, and for those who wish to give and have not wherewith to give, Thine acceptance of their ready mind, grant Thou unto every one : let the recompense of blessing be a portion to all of them, through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen.

45. *Deacon : (In a low chant.)* Stand up for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

46. *The priest shall say "The Prayer of Oblation."*

O my Master, Jesus Christ, coeternal pure Word of the Father, and Word of the Holy Spirit, the life-giver, Thou art the bread of life which came down from heaven, and did foretell that Thou would be the Lamb without spot for the life of the world.

47. We now pray and beseech of Thine excellent goodness, O lover of man, make Thy face to shine upon this *(pointing)* bread, and upon this *(pointing)* cup, which we have set upon this spiritual ark of Thine

48. Bless this bread *(+ over the bread)*, and hallow this cup

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+ over the cup), and cleanse them both *(+ over both)*.

49. And change this *(pointing)* bread to become Thy pure body, and what is mingled in this *(pointing)* cup to become Thy precious blood, let them be offered for us all for healing and for the salvation of our soul and our body and our spirit.

50. Thou art the King of us all, Christ our God, and to Thee we send up high praise and glory and worship, with Thy good heavenly Father and the Holy Spirit, the life-giver, Who is coequal with Thee, both now and ever and unto ages of ages. Amen.

51. *And then, while covering the bread and the chalice with a covering, let him say "The Prayer of Wrappings."*

We place it upon this blessed paten in the likeness of the tomb in which Thou passed three days and three nights.

52. Let my hands be like the hands of Joseph and Nicodemus who wrapped Thy body and found there peace, rest and honour from the Father, the Son, and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

53. *The deacon shall turn to the west and say:*

This is the order of our, fathers the Apostles: Let none keep in his heart rancor or revenge or envy or hatred towards his neighbour, or towards anybody else.

54. *Deacon :* Worship the Lord with fear.

55. *People :* Before Thee, Lord, we worship, and Thee do we glorify.

The deacon shall prostrate himself before the priest, and all shall prostrate themselves together.

56. The assistant priest shall say this prayer "The Absolution of the Son"

Master, Lord Jesus Christ, the only-begotten Son, the Word of God the Father, Who has broken off from us all the bonds of our sins through Thy life-giving and saving sufferings, Who breathed upon the face of Thy holy disciples and pure ministers saying to them : "Receive the Holy Spirit_ whatsoever of men's sins you remit they are remitted unto them, and whatsoever sins you retain they are retained."

57. Thou therefore, O Lord, has now granted the priesthood to Thy pure ministers who always do the priests' office in Thy holy church that they may remit sin on earth, may bind and loosen all the bonds of iniquity.

58. Once again we pray and entreat of Thy goodness, O lover of man, on behalf of these Thy servants and handmaids, my fathers and my brothers and my sisters, and also on my own behalf, on me thy feeble servant, and on behalf of them that bow their heads before Thy holy altar. Prepare for us the way of Thy mercy, break and sever all the bonds of our sins, whether we have trespassed against Thee, O Lord, wittingly or unwittingly, whether in deceit or in vileness of heart, whether in deed or in word or through limited understanding, for Thou knows the feebleness of man.

59. O good lover of man and Lord of all creation, grant us, O Lord, forgiveness of our sins, bless us and purify us, set us free and absolve all Thy people *(here he shall mention those recently departed)*, and fill us with the fear of Thy name, and confirm us in doing Thy will.

60. O Good One, for Thou art our Lord, God, and Saviour Jesus Christ, to Thee we send glory and honour, with the good heavenly Father, and the life–giving Holy Spirit, Who is coequal with Thee, both now and ever and unto the ages of ages. Amen.

61. *Turning towards the altar :*

May thy servants who serve on this day, the priests, deacons and other clergy *(+ over the clergy)*, and all Thy people *(+ over the people)*, and I myself *(+ over himself)* ,be absolved and set free, cleansed out of the mouth of the Holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of the one holy apostolic church, and out of the mouths of the fifteen prophets, and out of the mouths of the twelve apostles, and out of the mouths of the seventy-two disciples and ministers, and out of the mouth of the speaker of divinity, the evangelist Mark, the apostle and martyr:

62. and out of the mouths of the Patriarchs St. Severus, St. Dioscorus, St. Athanasius, St. John Chrysostom, St. Cyril, and Saints Gregory and Basil :

63. and out of the mouths of the 318 orthodox that assembled in Nicaea to condemn Arius, and out out the mouths of the 150 that assembled in Constantinople to condemn Macedonius, and out of the mouths of the 200 that assembled in Ephesus to condemn Nestor, and out of the mouth of the honoured Patriarch Abba (_____), and the blessed Archbishop Abba (_____), and out of the mouth of me also the sinful, miserable, and poor: may they be absolved and set free,

64. and out of the mouth of our Lady holy Mary, of twofold virginity, Mother of God, the new loom.

65. For Thy holy name is blessed and full of glory, O holy Trinity, Father, Son, and Holy Spirit, both now and ever and unto endless ages. Amen.

Deacon or *Priest :*

66. For the peaceful holy things we beseech, that God may grant us peace through His mercy:

67. *The people shall say after each clause:* Amen. Kyrie eleison, Lord have mercy upon us:

68. For our faith we beseech, that God may grant us to keep the faith in purity:

69. For our congregation we beseech, that God may keep us unto the end in the communion of the Holy Spirit:

70. For patience of soul we beseech, that God may grant us perfect patience in all our tribulation:

71. For the holy prophets we beseech, that God may number us with them:

72. For the ministering Apostles we beseech, that God may grant us to be well pleasing even as they were well pleasing, and apportion unto us a lot with them:

73. For the holy martyrs we beseech, that God may grant us to perfect the same commitment:

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74. For our Patriarch Abba (_____) and the blessed Archbishop Abba (_____) we beseech, that God grant them length of days to be over us, that with understanding they may rightly speak the word of faith in purity without spot, for they are the defenders of the church:

75. For the priests we beseech, that God may never take from them the spirit of priesthood, may give them the grace of zeal and fear of Him unto the end, and accept their labour:

76. For the deacons we beseech, that God may grant them to run a perfect course, and draw them near unto Him in holiness, and remember their labour and their love:

77. For the assistant deacons, the anagnosts, and the singers we beseech, that God may grant them to perfect the diligence of their faith:

78. For the widows and the bereaved we beseech, that God may hear their prayers and vouchsafe them abundantly in their hearts the grace of the Holy Spirit and accept their labour:

79. For the virgins we beseech, that God may grant them the crown of virginity, and that they may be unto God sons and daughters and that He may accept their labour:

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80. For those who suffer patiently we implore, that God grant them to receive thier reward through patience :

81. For the laity and the faithful we implore, that God may grant them complete faith, which they may keep in purity :

82. For the catechumens we implore, that God may grant them a good portion, washing of regeneration for the remission of sin, and seal them with the seal of the holy Trinity :

83. For our *(Head of state: Emperor, King, Queen, President, etc),* (_____)we entreat, that God may grant him/her peace in all his/her days :

84. For the rulers and those in authority, we implore that God may grant them of His wisdom and His fear :

85. For the whole world we implore that God should hasten His purpose, putting into the mind of each and all to desire what is good and expedient :

86. For them that travel by sea, by land, or by air we beg, that God should guide them with a merciful right hand and let them enter their home in safety and peace :

87. for the hungry and the thirsty, we ask, that God may give them their daily food :

88. For the sad and the sorrowful we beseech, that God may give them perfect consolation.

89. For the prisoners we implore, that God may loose them from their bonds :

90. For the captives, we beseech that God may restore them to their country in peace :

91. For those who were sent away, we beseech, that God may grant them patience and good instruction, and give them complete reward for their labour :

92. For the sick and the diseased we implore that God should heal them speedily and send upon them mercy and compassion

93. For those who have fallen asleep in this holy church, we implore that God may give them a place of rest :

94. For those who have sinned, our fathers and our brothers, we beseech, that God cherish not anger against them, but grant them rest and relief from His wrath :

95. For the rains, we implore, that God may send rain on the place that needs it :

96. For the waters of the rivers, we implore, that God fill them unto their due measure and bounds :

97. For the fruits of the earth, we beseech, that God grant to the earth her fruit for sowing and for harvest. And all of us who ask and beseech in prayer, may He cover us with the spirit of peace, and give us grace, and enlighten the eyes of our hearts. Let us draw near and ask God to accept our prayers according to His will :

If present, a bishop beckons the deacon, who concludes by chanting :

98. Let us therefore rise in the Holy Spirit, growing in His grace, with understanding, glorifying in His Name and build upon the foundation of the prophets and apostles.
Let us draw near and ask the Lord our God to accept our prayers according to His will :

Then the people shall arise.

98 a). And the priest shall take grains of incense in his right hand and the censer in his left hand; and if there is a patriarch or archbishop or bishop present, he (the celebrant) shal1 bring him the incense and the censer to bless them.
b).Otherwise, he, himself shall b1ess them , remembering the current year of grace and the reckoning of night and day.

99. *Then the celebrant shall say :*
I pray and beseech Thee, O Lord my God, as Thou was well pleased with the offering of Abel Thy beloved, and the sacrifices of Enoch, Noah, and Abraham, and the incense of Aaron, Samuel, and Zacharias : in like manner accept from me this *(pointing)* pure incense as a sweet smelling fragrance for the remission of my sin, and forgive the sins of all Thy people : for Thou art blessed, and to Thee is due glory, with Thine only-begotten Son, and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

100.*Priest :* O God the Father, God the Son, God the Holy Spirit, accept this pure incense, this light, this sacrifice and this prayer. *(to be repeated thrice).*

101. O our Lady Mary, mother of God, let this our incense, this our prayer, this our light, and this our sacrifice ascend.

102. O Lord, accept from me this pure incense, and this offering for the remission of my sins and trespasses and the trespasses of Thy people.

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Then, casting the grains of incense, he shall chant :
Blessed be God, the almighty Father.

103. *Asst. Priest:* And blessed be the only-begotten Son our Lord Jesus Christ, Who was born of our Lady Mary, the holy Virgin, for our salvation.

104. *Priest :* And blessed be the Holy Spirit, strengthener of us all. Glory and honour are fitting to the holy Trinity, the Father, Son, and Holy Spirit, both now and ever and unto the ages of ages. Amen.

105. *Priest :* I will offer unto Thee incense with rams. All Thy garments smell of myrrh and aloes and cassia. Let my prayer be set forth before Thee as incense. Again I offer unto Thee this *(pointing)* pure incense for the remission of my sins and trespasses, and the trespasses of Thy people. For blessed and full of glory is Thy holy name, Father, Son, and Holy Spirit, both now and ever and unto endless ages. Amen.

106. *Priest :* Praises of the angels singing in the highest :

Halleluia to the Father, Halleluia to the Son, Halleluia to the Holy Spirit. Glory be to the Father, glory be to the Son, glory be to the Holy Spirit.

107. Let us worship the Father, let us worship the Son, let us worship the Holy Spirit, one in three, and three in one.

Prayer of the incense.

108. *Priest :* O eternal God, the first and the last, Who has neither beginning nor end,

Who art great in Thy design, mighty in Thy work, wise in Thy counsel, and strong in Thy power, Who exists in all and will continue with all :

109. be with us, Lord, at this hour, and stand among us, and purify our heart, and sanctify our soul, body, and spirit, even wash us from all sins which we have done wittingly or unwittingly.

110. Grant us to offer before Thee a reasonable sacrifice, and a sacrifice of blessing, which Thou will make to enter in within the veil, the holy of holies, Thine everlasting dwelling place.

Then he shall compass the ark three times with a bearer of a lighted candle in front of him ; the ministering deacon shall go round carrying the epistles of St. Paul ; then he (the priest) shall say :

111. *Priest :* We pray and beseech Thee, O Lord, that Thou may remember the one holy apostolic church, which exists from end to end of the world.

112. *Deacon :* Pray for the peace of the church, one, holy, apostolic, orthodox in the Lord :

The people shall respond to each : Amen. Kyrie eleison, Lord have mercy upon us.

113.(a) *Priest :* Remember, O Lord, our honourable, blessed and holy, Patriarch Abba (_____) and the blessed and our honourable Archbishop Abba (_____), remember, O Lord, the orthodox bishops, priests and deacons : (b) *if the patriarch or archbishop has recently entered into rest, he shall say:*

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O Lord rest the soul of our father (_____), and make him to dwell in the kingdom of heaven with the righteous. Set for us on his throne, in his stead, a good shepherd in order that we may not be a flock without a shepherd, and in order that the ravenous wolf may not make a prey of us, and in order that the alien folk that oppose us may not reproach us.

114. *Deacon :* Pray for our Patriarch Abba (_____) and for our blessed Archbishop Abba (_____) and all the bishops, priests, and deacons and all the Orthodox Christians.

115. *Priest :* Remember, Lord, our fathers, brothers and sisters who have fallen asleep and entered into rest in the right faith.

Remember, Lord, our congregation, bless them and make them to be neither separated nor estranged, in order to fulfill Thy holy blessed will; make them a house of prayer, a house of purity and a house of blessing.

Grant it, Lord, unto us Thy servants and to them that will come after us, unto eternal days grant it.

116. *Deacon :* Pray for our congregation and for the keeping of us all.

117. *Priest :* Arise, Lord my God, and let Thine enemies be scattered, and let all them that hate Thy holy and blessed Name flee before Thy face, but let Thy people be blessed with blessings: a thousand thousands, and ten thousand times ten thousand, doing Thy will at all times, through Thine only-begotten Son, through Whom to Thee, with Him and with the Holy Spirit, be glory and dominion, both now and ever and unto ages of ages. Amen.

118. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.

119(a). *Priest : (on the ordinary days)* You are the golden censer

119 (b). *(But on great feasts and Sundays)*
Priest: Let us worship *(thrice)*
People: the Father and the Son and the Holy Spirit, three in one *(thrice)*

120. *Priest:* Peace be unto you.
People: Holy church, dwelling place of the Godhead.

121. *Priest :* Pray for us.
People: Virgin Mary, Mother of God.

122. *Priest :* You are
People : the golden censer which did bear the coal of fire which the blessed took from the sanctuary, and which forgives sin and blots out error, Who is God's Word, Who was made man from you, Who offered Himself to His Father as incense and an acceptable sacrifice. We worship Thee, Christ, with Thy good heavenly Father, and the Holy Spirit, the life-giver, for Thou did come and save us.

123. *Before the celebrant goes down to the western door he offers the incense three times, bowing his head.*

If the patriarch, the archbishop, or bishop is present, the celebrant shall take the censer and offer it three times in front of him, as he had previously done in front of the ark.
First, he shall say :
Remember our father, the blessed . . .
Patriarch,_____,
Archbishop, _____,
Bishop, _____.

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Secondly he shall say : Keep him for many years and length of days in righteousness and peace.
Thirdly he shall say :
Subject his enemies under his feet so that he may pray for us to God, that He may forgive us our sins.

Then, the celebrant shall cense all the priests individually, while saying :
I pray you, my father priests, to remember me in your holy prayers.
They shall respond:
May God accept your sacrifice, smell the savour of your incense, and keep your priesthood in righteousness, as He accepted the sacrifice of Melchisedec, the incense of Aaron and Zacharias, who were in the church of the first-born.

125. *As he goes out, the celebrant shall lay his hand on the deacon's head, saying :*
May the blessing of Paul rest upon you.

And to the faithful he shall say:
May God bless you.

126. *Compassing the church, in front of every door, the priest shall pause and say :*
Glory and honour are always due to the Holy Trinity: to the Father, and the Son and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

127. *His exit shall be from the right side (north) of the ark, and his entrance shall* be *from the left, to the south, of the ark. Entering, he shall say :*
Lord our God, as of old Thou demolished the walls of Jericho at the hands of Joshua the son of Nun, Thy servant, in like manner demolish the walls of my sin, and the sins of all Thy people at my hands: even at mine, Thy servant.

128. *Priest :* The angel went in unto her and stood in front of her and said to her : Rejoice, rejoice, rejoice you who are full of grace.

People : The Lord is with you.

Priest : Blessed are you among women.

People : And blessed is the fruit of your womb.

Priest : Pray for us to Christ your Son

People : to forgive us our sins.

129. *Priest : When returning, he shall compass the ark once and offer the incense three times over the altar saying :*

O accepter of penitence and forgiver of sin, Jesus Christ, forgive my sin and the sin of all Thy people.

130. And accept the penitence of these Thy servants and handmaids shine upon them with the light of Thy grace, for the sake of Thy holy name with which we were called, through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

131. *Asst. Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Asst. Priest : Peace be unto all of you.

People : And with your spirit.

132. *Ass. Priest :* Lord of knowledge, declarer of wisdom, Who has revealed to us what was hidden in the depth of darkness, giver of a word of gladness to them that preach the greatness of Thy power.

133. Thou it was that, after Thy great goodness, did call Paul who was previously a persecutor, and made him a chosen vessel, and was well pleased with him that he should become a preacher of the Gospel of

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Thy kingdom which made him to be an Apostle.

134. O Christ our God, Thou art a lover of man. O Good, vouchsafe us a mind without distraction and a pure understanding that departs not from Thee, that we may both discern and comprehend how great is Thy holy teaching which is now read to us out of him,

135. and as he imitated Thee, O Prince of life, so make us also ready to imitate him in deed and in faith, and to glorify Thy holy name and glory in Thy precious cross at all times: for Thine is the kingdom, might, majesty and sovereignty, honour and glory, unto the ages of ages.

People : Amen.

136. *The deacon shall say while he goes out* : Every one that loves not our Lord and our Saviour Jesus Christ, and believes not in his birth from holy Mary, of twofold virginity, the ark of the Holy Spirit, until His coming again, let him be anathema as Paul said.

He shall then read towards the west, because his diocese was in the West. After reading he shall say :

The blessing of the Father and the love of the Son and the gift of the Holy Spirit who came down upon the apostles in the upper room of holy Zion, similarly come down, now, and be multiplied upon me, and all of you.

137. *People :* Holy Apostle Paul, good messenger, healer of the sick, who has received the crown, ask and pray for us in order that He may save our souls in the multitude of His mercies and in His pity for His holy Name's sake.

138. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

139. *Priest :* O eternal God, the first and the last, Who has neither beginning nor end, He that is great in His design and mighty in His work and wise in His counsel and firm in His power, Who exists in all :

140. We pray and beseech Thee to be with us in this hour: make Thy face to shine upon us, and abide with us in the midst of us.

141. And purify our hearts, and sanctify our souls, and remit our sins, which we have done with our will against Thy will. Make us, Lord, to offer unto Thee a pure sacrifice, a reasonable offering and a spiritual incense: let it enter into the holy temple of Thy holiness through Thine only-begotten Son, our Lord Jesus Christ, and through the Holy Spirit.

142. *The Assistant deacon, while going out, shall say :* The word from the Epistle of the disciple and apostle of our Lord Jesus Christ, _____, may his prayer and blessing be on our land for ever. Amen.

Then he shall read towards the north. After reading he shall chant :

O my brethren, love not the world, neither the things that are in the world. The world passes away and the lust thereof, for all is passing.

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143. *People :* Holy consubstantial Trinity, preserve our congregation for Thy holy elect disciples' sake; comfort us in Thy mercy, for Thy holy name's sake.

144. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

145. *Priest :* Our Lord and our God, Thou it was Who revealed to Thy holy apostles the mystery of Thy Messiah's glorious Gospel, and gave them the great and immeasurable gift that is of Thy grace, and sent them to proclaim to all the ends of the world the immeasurable riches of Thy grace which is from Thy mercy.

146. We pray and beseech Thee, also, O Lord, that Thou would make us ready for an inheritance and a portion with them that we may walk in their ways and follow in their footsteps and grant us at all times to imitate them and to continue in their love and to have fellowship with them in their labour in true godliness.

147. And do Thou keep Thy holy Church which Thou did found by their means *(+ over himself)* and bless the sheep of Thy flock *(+ over the people)* and increase this vine *(+ over those things which are on the altar)* which Thou did plant with Thy holy right hand, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

148. *The assistant priest, before reading the Acts of the Apostles, shall say:* A pure fountain which is from the pure fountains of the law, to wit the history of the acts of the apostles. The blessing of their prayer be with our people for ever. Amen.

149. *Then he shall read towards the south. On concluding, he shall chant :*

Full and great and exalted is the word of God, and it has increased in the holy church, and many are they that believe in our Lord Jesus Christ, to Whom be glory, unto endless ages. Amen.

150. *People :* Holy, holy, holy art Thou, Father almighty.

Holy, holy, holy art Thou, only-begotten Son, Who is the Word of the living Father.

Holy, holy, holy art Thou, Holy Spirit Who knows all things.

151. *The priest shall say while standing in front of the altar :*

Lord our God, who accepted the sacrifice of our father Abraham, and instead of Isaac his son, did prepare and send down to him a ram for his ransom; even so, O Lord, accept our sacrifice and the savour of this our incense, and send unto us from on high in recompense thereof the riches of Thy mercy and Thy compassion, so that we may purified from all taint of our sins,

152. and make us, O lover of man, ready to minister before Thy glorious purity in righteousness and in purity all the days of our life, in joy and in rejoicing.

153. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

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154. *Processing thrice around the altar, as before (#111, p. 28), the celebrant shall say :*

We pray and beseech Thee that Thou remember the one holy Church . . .

155. *Priest :* Rejoice, you of whom we ask healing, O holy, full of honour, ever-virgin, parent of God, mother of Christ, offer up our prayer on high to your beloved Son that He may forgive us our sin.

156. Rejoice, you who did bear for us the very light of righteousness, even Christ our God, O Virgin pure, plead for us unto our Lord that He may have mercy upon our souls and forgive us our sins.

157. Rejoice, O Virgin Mary, parent of God, holy and pure, very intercessor for the human race. Plead for us before Christ your Son, that He may grant us remission of our sins.

158. Rejoice, O Virgin pure, very queen; rejoice, O pride of our kind. Rejoice, O you who bore for us Emmanuel our God.

159. We ask you to remember us, O true intercessor, before our Lord Jesus Christ that He may have mercy upon our souls and forgive us our sins.

160 - 172a.

In Paschal season :-> #173 for hymn

Then all in the maeqdaes shall go forth, beyond the veil, alternating in chant with the faithful:

This is the time of blessing; this is the time of chosen incense, the time of the praise of our Saviour, lover of man, Christ.

161. Mary is the incense, and the incense is He, because He who was in her womb is more fragrant than all chosen incense. He whom she bore came and saved us.

162. The fragrant ointment is Jesus Christ. O come let us worship Him and keep His commandments that He may forgive us our sins.

163. To Michael was given mercy, and glad tidings to Gabriel, and a heavenly gift to the Virgin Mary.

164. To David was given understanding, and wisdom to Solomon, and an horn of oil to Samuel for he was the anointer of kings.

165. To our father Peter were given the keys, and virginity to John, and apostleship to our father Paul, for he was the light of the Church.

166. The fragrant ointment is Mary, for He that was in her womb, Who is more fragrant than all incense, came and was incarnate of her.

167. In Mary virgin pure the Father was well pleased, and he decked her to be a tabernacle for the habitation of His beloved Son.

168. To Moses was given the law, and priesthood to Aaron. To Zacharias the priest was given chosen incense.

169. They made a tabernacle of testimony according to the word of God; and Aaron the priest, in the midst thereof, made the chosen incense to go up.

170. The seraphim worship Him, and the cherubim praise Him and cry saying:

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171. Holy holy holy is the Lord among the thousands and honoured among the tens of thousands.

172. Thou art the incense, O our Saviour, for Thou came and saved us. Have mercy upon us.

173. (160 - 172 b.) *From Fasika till the day of Pentecost, instead of 160-172 a, while the clergy process around the altar, all shall chant :*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. *(to* be *chanted thrice).*

174. (1) *Priest : In a loud (Araray) voice:*
Holy.

People : God, holy Mighty, holy Living, Immortal, Who was born from the holy Virgin Mary, have mercy upon us, Lord.

Holy God, holy Mighty, holy living, Immortal, Who was baptized in Jordan and crucified on the tree of the cross, have mercy upon us, Lord.

Holy God, holy Mighty, holy Living, Immortal, Who did rise from the dead on the third day, ascend into heaven in glory, sit at the right hand of Thy Father and again will come in glory to judge the quick and the dead, have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and ever and unto the ages of ages. Amen and Amen. So be it. So be it. (2)

175. *At the end they shall say :*
O holy Trinity, pity us, O holy Trinity, spare us, O holy Trinity, have mercy upon us. Our Father, . . . Hail Mary, . . . etc.

* * *

(1) for Anaphora of St. Mary see #V D : 89; for Anaphora of St. John Chrysostom: see #V K : 64 - 67.

(2) According to the time of day, the priest shall say prayers from Version 1, 2, or 3: see pages 169 - 172

176. *Priest :* Rejoice, rejoice, rejoice, O Virgin Mary, full of grace.
People : The Lord is with you.
Priest : Intercede and pray to your beloved Son,
People : that He may forgive us our sins.

177. *Priest :* Glory and honour are due to the holy Trinity, the Father, Son, and Holy Spirit at all times, both now and ever and unto the ages of ages. Amen.

178. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

179. *Prayer of the Gospel.*
Priest : O Lord Jesus Christ, our God, Who did say to Thy holy disciples and Thy pure apostles, "Many prophets and righteous men have desired to see the things which you see, yet, and have not seen them; and have desired to hear the things which you hear, yet, have not heard them; but you, blessed are your eyes that have seen and your ears that have heard."

180. Do Thou make us also like them ready to hear and to do the word of Thy holy Gospel through the prayers of the saints.

181. *Deacon :* Pray for the holy Gospel.
People : May He make us ready to hear the holy Gospel.

182. *Priest :* Remember again, Lord, them that have asked us to remember them at the time of our prayers and supplications wherewith we make request of Thee.

183. O Lord our God, give rest to them that have fallen asleep before us, heal speedily them that are sick, for Thou art the

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life of us all, the hope of us all, the deliverer of us all and the raiser of us all, and to Thee we lift up thanksgiving unto the highest heaven, unto the ages of ages.

184. *Deacon : Before the Gospel reading, the deacon shall chant a Psalm text introducing the theme of the Gospel reading, and the faithful repeat it.*

185. *The celebrant shall say the following while blessing the four quarters of the world*

O God, most high, bless us all and sanctify us with every spiritual blessing, and bring us into the holy church to be joined with His holy angels who serve Him always in fear and trembling, and glorify Him at all times and all hours, both now and ever and unto ages without end.

186. *Then he shall say :*

Lord our God and our Saviour and lover of man, Thou art He Who sent Thy holy disciples and ministers, and Thy pure Apostles unto all the ends of the world to preach and teach the gospel of Thy kingdom, and to heal all the diseases and all the sicknesses which are among Thy people, and to proclaim the mystery hidden from before the beginning of the world.

187. Now also, our Lord and our God, send upon us Thy light and Thy righteousness, and enlighten the eyes of our hearts and of our understanding; make us ready to persevere in hearing the word of Thy holy gospel, and not only to hear, but to act according to what we hear, so that it may bear good fruit in us, remaining not one only but increasing thirty, sixty, and a hundredfold; and forgive us our sins, us Thy people, so that we may be worthy of the kingdom of heaven.

188. *Then he shall place* the *grains of incense, compass the ark once with the taper before him and the gospel behind him, and say the following over the gospel without benediction with the censer*

Blessed be God, almighty Father.

Asst. Priest : Give thanks unto the Father.

Priest : And blessed be the only-begotten Son, our Lord Jesus Christ.

Asst. Priest : Give thanks unto the Son.

Priest : And blessed be the Holy Spirit the Paraclete.

Asst. Priest : Give thanks unto the Holy Spirit.

189. *Deacon :* Halleluia! Arise and hearken to the holy gospel, the message of our Lord and Saviour Jesus Christ.

190. *Priest* The Lord be with all of you.

People : And with your spirit.

(a)191. *Priest in a loud voice :* The holy gospel which John preached, the Word of the Son of God. (1)

But when reading from Matthew, Mark or Luke he shall say :

(b) The holy gospel ..... proclaimed

192. *People :* Glory be to Thee, Christ my Lord and my God, at all times.

(a) Sing aloud unto God our strength make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrell, the pleasant harp with the psaltery (2)

During the fast the following will he *said instead of the "Sing aloud":*

(1) Here, we distinguish between the three evangelists, whose versions are called "synoptic," proclaiming the chronology of what Christ did and said, whereas St. John concentrated on the theology of Christ's person. (2) Ps. 80 (81):3,4.

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(b) Thou has guided us with the Gospel, comforted us with the prophets, and drawn us near unto Thee. Glory be to Thee.

All the clergy and all the people shall greet the Gospel.

193. *Priest :* Behold the Gospel of the kingdom of heaven.

Asst. Priest : His kingdom and His righteousness which he delivered to me: I deliver to you(1).

Then he hands it over to the deacon

Deacon : Repent ye : for the kingdom of heaven is at hand.

The priest shall read the gospel, facing east.

The assistant priest shall say in a low voice:

194. O Thou that art far from anger, abundant in mercy and righteous indeed, accept our daily prayer and our supplication, and accept our penitence, humility, and service before Thy holy and heavenly ark and before Thy holy, heavenly, stainless and spotless altar.

Make us ready to hear the word of Thy holy Gospel and to keep Thy commandments, law, and testimony, and bless us that we may bear fruit, remaining not one only, but increasing thirty, sixty, and a hundredfold, through Jesus Christ our Lord.

195. Remember, Lord, the sick among Thy people : visit them in Thy mercy and heal them in Thy compassion.

196. Remember, Lord, our fathers and our brothers who have travelled, and who have sojourned to trade; bring them back to their dwelling-place in safety and peace.

(1) Meaning: I hand over to you the gospel which teaches His kingdom and righteousness Mt. 6:33.

197. Remember, Lord, the dew of the air and the fruits of the earth, bless them and keep them without loss.

198. Remember, Lord, the descent of the rains, waters, and rivers, and bless them.

199. Remember, Lord, the plants and the seeds and the fruit of the fields of every year, bless them and make them abundant.

200. Remember, Lord, the safety of Thine own holy Church and all the cities and countries of our Orthodox Fathers, the Apostles.

201. Remember, Lord, the safety of man and of beast, and of me, Thy sinful servant.

202. Remember, Lord, our *(Head of state: king, queen, president, governor)* and keep *(him / her / them)* for many years and length of days, in good health and in peace.

203. Remember, Lord, our ancestors, our brothers and our sisters who have fallen asleep and are gone to their rest in the Orthodox Faith.

204. Remember, Lord, them that have presented unto Thee this offering and this incense, and those on whose behalf they make the offering, and those from whom they have brought it : grant them a good recompense in heaven, and comfort them all in their distress.

205. Remember, Lord, the captives of Thy people, and bring them again in peace to their dwelling places.

206. Remember, Lord, the afflicted and distressed.

207. Remember, Lord, the Christian catechumens of Thy people, show them Thy pity and have mercy upon them. Even confirm them in the right faith; banish from their hearts every remnant of idolatry.

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Confirm in their hearts Thy law, Thy commandments and Thy fear; Thy righteousness, and Thy holy ordinance: so that they may know the power of the word wherein they have been instructed. Also, in the appointed time make them all ready for new birth and for the remission of their sin and prepare them to be an ark for the Holy Spirit.

208. Remember, Lord, Thy servants, the poor who are under oppression, have pity upon them and confirm them in the right faith, and make them a dwelling-place of the Holy Spirit through spiritual joy and the love of man,

209. through Thine only-begotten Son, our Lord , God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

210. *Asst. Priest :* Glory be to Thee, Lord our God almighty, who has made us ready to hear the word of Thy holy Gospel and greet it and rejoice in it, again we ask and beseech that Thou should write the word of Thy holy gospel in our hearts,

211. and accept our prayers in this Thy temple, wherein our Lord Jesus Christ has entered, and send Thy mercy and Thy compassion upon us and upon Thy people, through Thine only-begotten Son, for Thine is the glory and power, unto the ages of ages. Amen.

212. *The priest shall say when reading the Gospel :* Euvlogios Kyrios = Blessed Lord.

Before announcing it, he must know which gospel he will read, and accordingly

*Say the "***(a)***" prayer if the reading is from one of the three evangelists: Matthew, Mark or Luke, mentioning the proper name:*
(a) Bless, O Lord, the portion of the gospel of _____ the disciple and apostle of our Lord Jesus Christ the Son of the living God; to Him be glory continually, and unto the ages of ages. Amen.

But, if reading from John, he shall say:
(b) This is the word of our Lord, God, and our Saviour Jesus Christ for the honour of His kingdom, glory be to Him for ever.

Conclusions:
(a) 213. *Priest : After reading from Matthew, he shall say :*
Heaven and earth shall pass away, but My words shall not pass away, said the Lord to His disciple.
People : We believe in the very Father, we believe in the very Son, and we believe in the very Holy Spirit, we believe in their unchangeable Trinity.

(b) 214. *Priest : After reading from Mark, he shall say:*
He that has ears to hear, let him hear.
People : Those cherubim and seraphim offer to Him glory saying, Holy, holy, holy art Thou God, Father, Son and the Holy Spirit.

(c) 215. *Priest : After reading from Luke, he shall say :*
It is easier for heaven and earth to pass, than one tittle of the law to fall.
People : Who is like unto Thee, O Lord, among the gods? Thou art the God that does wonders, Thou has declared Thy strength among the people. With Thine arm Thou redeemed Thy people.

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Thou went into Hades and the captives rose up from there, and Thou did grant us again to be set free, for Thou came and saved us. For this cause we glorify Thee and cry unto Thee saying, Blessed art Thou, Lord Jesus Christ, for Thou did come and save us.

(d)216. *Priest : After reading from John, he shall say :*
He that believes on the Son has everlasting life.
People : In the beginning was the Word, the Word was the Word of God : The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, the Word of the living Father, and the life-giving Word, the Word of God, rose again and His flesh was not corrupted.

217. *When reading the word of God at the time of prayer and at the time of qedasi there must be silence and awe, except for praise and sanctification, from the beginning to the end, for hearing the word of the holy Gospel of the heavenly King. When the message of an earthly king is being read, no one may speak, or if presumptuously he does speak, he will suffer punishment and tribulation, how much greater punishment will he suffer who speaks while the message of the heavenly King is being read ?*

218. *When the priest finishes reading, the priests and deacons shall greet the gospel. and so also shall all the people after them saying:*

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We believe in the word of the holy gospel.

While each person is saluting the gospel, he ought to uncover his head. If unable to uncover one's head during all the rest of the time of *prayer and qidase, he should do it at this time. Even anyone who has not this good custom, should do it at least at this time of greeting the* gospel.

219. *After the reading of the gospel, let not any one go out of the church, except in urgency, before the distribution of the Holy Communion, and the benediction of the priest, and the dismissal.*
If there is another Sacrament (Mystery) of the Church to be celebrated in the church on this day, such as Baptism, Matrimony or Ordination, it is accomplished at this point, in order that the recipients may be fulfilled in the celebration of the Body of Christ.

CHAPTER IV

1. *Deacon :* *Go* forth, ye catechumens,

2. *The priest shall say in a low voice the following prayer of St. Basil as he enters the temple :*

O Lord our God, Who, for Thy love toward man which is inexpressible, did send Thine only-begotten Son to the world to bring back unto Thee the lost sheep, we beseech Thee, our Master, not to send us back when we offer unto Thee this awesome oblation which is spotless.

3. We do not depend upon our righteousness but upon Thy mercy, O Thou who has loved our race. We pray and beseech of Thy goodness, O lover of man, that this mystery, which Thou prepared for our salvation, may not be for the condemnation of us Thy servants and all

PREPARATORY SERVICE IV

Thy people, but let it be for our salvation, the blotting away of our sins and the forgiveness of our slackness.

4. Glory and honour be to Thy holy name, Father, Son and Holy Spirit, both now and ever and unto the ages of ages. Amen.

5. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

6. *Priest :* Again we beseech the almighty God, the Father of our Lord and Saviour, Jesus Christ, we ask and entreat of Thy goodness. O lover of man,

7. Remember Lord, the peace of the one holy apostolic Church which reaches from one end of the world to the other.

8. *Deacon :* Pray for the peace of the one holy apostolic Church, orthodox in the Lord.

9. *Priest :* Bless, Thou, all the people and the whole flock *(+ over the people)*, Send, Thou, all the peace that is from heaven into the hearts of us all, and grant us the safety of our life therein.

10. Vouchsafe peace to our *(head of state: king, queen, president)*, to *(his / her / their)* residence(s), to the armed forces, to those who rule under *(him / her / them)* and to *(his / her / their)* advisers.

11. And to the multitude of our neighbours at home and abroad; adorn them with all peace. O King of peace, grant us Thy peace for Thou has granted us all things. Possess us, O Lord, and requite us, for beside Thee we know none other; we mention Thy holy Name and call upon it, that our souls may live through the Holy Spirit, and that the death of sin may not have dominion over us Thy servants and all Thy people.

12. Through Thine only-begotten Son to Whom with Thee and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

13. *People :* Kyrie eleison.

14. *Asst. Deacon :* Stand up for prayer.
People : Lord have mercy upon us.
Asst. Priest : Peace be unto all of you.
People : And with your spirit.

15. *Asst. Priest :* And again we beseech the almighty God the Father of our Lord and Saviour Jesus Christ,

16. for the blessed Patriarch Abba (_____), that He truly preserve him to us for many years and in peaceful days until the Lord our God who is rich in grace grant him to fulfil that which was committed unto him, the office of priesthood.

17. *Asst. Deacon :* Pray for the Patriarch, Abba (_____) lord chief of the bishops of the great City of (_____), and the blessed Primate of this country, Abba (_____), and all the orthodox bishops, priests, and deacons.

18. *Asst. Priest :* Lord our God almighty, we pray and beseech Thee for our blessed archbishop Abba (_____), that Thou may truly preserve him to us for many years and in peaceful days to fulfil the office of priesthood which Thou has committed unto him, together with all the orthodox bishops, priests, and deacons,

19. and all the entire congregation of the one holy universal church ; and do Thou accept the prayer which he makes on our behalf and on behalf of all Thy people.

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Open to him the treasure-house of Thy blessing, and especially grant to him abundantly the grace of the Holy Spirit; pour upon him from heaven Thy blessing that he may bless Thy people.

20. And all his enemies, visible and invisible, do Thou subdue and bruise under his feet speedily; but himself do Thou preserve unto us in righteousness, peace and glory, for Thy holy church,

21. through Thine only-begotten Son, through Whom, to Thee with Him, and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

22. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

23. *Priest :* And again we make our supplication to the almighty God, the Father of our Lord and Saviour Jesus Christ ; we ask and entreat of Thy goodness, O lover of man.

24. Remember, Lord, our congregation ; bless them. *(+ over the people)*

25. *Deacon :* Pray for this holy church and our congregation therein.

26. *People :* Bless our congregation and keep them in peace.

27. *Priest :* Grant that they may be Thine, that without slothfulness or hindrance they may do Thy holy and blessed will, making it an abode of prayer, an establishment of purity and a place of blessing. Grant us also, Lord, we Thy servants, and to them that shall come after us, length of days to the end of the world.

28. *The assistant priest offers the censer to the celebrant who shall take it and cense over the altar three times.*

29. *Then, bowing his head, he shall cense at the four corners and say :* Arise, Lord my God, and let Thine enemies be scattered, and let them that hate Thy holy and blessed Name flee before Thee.

30. But let Thy people who do Thy will at all times be blessed with blessings a thousand thousands and ten thousand times ten thousand, through Thine only-begotten Son, through Whom to Thee with Him, and with the Holy Spirit, be glory and dominion, both now and ever and unto the ages of ages. Amen.

31. *Deacon :* Let us all say, in the wisdom of God, the prayer of faith.

(a) 32. *The people shall say : "Amak-niyou of the Apostles*(1)*"*

33. We believe in one God, maker of all creation, Father of our Lord, God, and Saviour Jesus Christ, because His nature is unfathomable.

34. As we have before declared (2), He is without beginning and without end, rather He is ever living, and He has light which is never extinguished, and it can never be approached.

35. He is not two or three, and no addition can be made to Him; but He is unique, living for ever, it is not because He is hidden that He cannot be known, but we know Him perfectly through the law and the prophets, that He is almighty and has authority over all the creation.

(1) The creed which the Apostles gave in Jerusalem. This creed is for the Anaphora of the Apostles, for all others: use the Nicaean Creed on page 86 or 173.
(2) In Didaskalia.

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36. One God, Father of our Lord and our Saviour Jesus Christ, Who was begotten before the creation of the world, the only-begotten Son, coequal with Him, creator of all the hosts, the principalities and the dominions.

37. Who in the last days was pleased to become man, and took flesh from our Lady Mary, the holy Virgin, without the seed of man, and grew like men yet without sin or evil, neither was guile found in his mouth (1).

38. Then He suffered, died in the flesh, rose from the dead on the third day, ascended unto heaven, to the Father Who sent him, sat down at the right hand of Power, sent to us the Paraclete, the Holy Spirit, Who proceeds from the Father, and saved all the world, and Who is coeternal with the Father and the Son.

39. We say further that all the creatures of God are good and there is nothing to be rejected, both the spirit, and the life of the body, is pure and holy in all.

40. And we say that marriage is pure, and childbirth is undefiled, because God created Adam and Eve to multiply. We understand further that there is in our body a soul, which is immortal and does not perish with the body.

41. We repudiate all the works of heretics and all schisms and transgression of the law, because they are for us impure.

42. We also believe in the resurrection of the dead, the righteous and sinners; and in the day of judgement, when every one will be recompensed according to his deeds.

43. We also believe that Christ is not in the least degree inferior because of His incarnation, but He is God, the Word, who truly became man, and reconciled mankind to God, being the high priest of the Father.

(1)1 Peter 2: 22

44. Henceforth, let us not be circumcised like the Jews. We know that He who had to fulfil the law and the prophets has already come.

45. To Him, for Whose coming all people looked forward, Jesus Christ, Who is descended from Judah, from the root of Jesse, Whose government is upon His shoulder : to Him be glory, thanksgiving, greatness, blessing, praise, song, both now and ever and unto the ages of ages. Amen.

46. *The assistant priest shall remove the covering (of the paten), while the celebrant washes his hands with water saying*

Priest : He that is pure let him receive of the oblation, and he that is not pure let him not receive it, that he may not be consumed by the fire of the godhead which is prepared for the devil and his angels. Whoever has revenge in his heart and whoever maintains in him strange thoughts and fornication let him not draw near.

47. *And after washing his hands, while facing West, as he sprinkles water from his wet hands, he shall say :*

As I have cleansed my hands from outward pollution, so also I am pure from the blood of you all. If you presumptuously draw nigh to the body and blood of Christ I will not be responsible for your reception thereof. I am pure of your wickedness, but your sin will return upon your head if you do not draw nigh in purity.

48. *Deacon :* If there be any who disdains this word of the priest, laughs, speaks, or stands in the church in an

(1) Isaiah 9:6.

PREPARATORY SERVICE IV

impudent manner, let him know and understand that he is provoking to wrath our Lord Jesus Christ, and bringing upon himself a curse instead of a blessing, and will get from God the fire of hell instead of the remission of sin.

49. *Priest :* O my Lord and my God, author of the law, giver of peace and love, take away from me every evil thought, revenge, envy, and all the lusts of the flesh. Make me ready to be added to Thy holy servants who pleased Thee by the beauty of their lives in the days of love and peace.

50. Because it is Thou Who did come down from heaven and make peace between the inhabitants of heaven and the inhabitants of earth, and did gather together all Thy people to glorify Thee, for Thine is the glory, unto the ages of ages. Amen.

51. *The washing of the celebrant's hands* is *like the washing of Pilate's hands, who did it to be innocent of the pure blood. Thus, the* priest dramatically *admonishes the faithful regarding all of the previous prayers of the qidase, including, the Psalms of David, the Epistles of Paul, the General Epistles, the Book of Acts of the Apostles, and the Gospel. At other times, the priest is available to assist individuals to prepare. After giving this admonition, he will be innocent of the sin of anyone who receives the holy mystery without due self-examination. See 1Corinthians 11: 23-33, on one's personal responsibility for preparation to partake of this awesome mystery. The Apostle Paul is talking about the self-examination that should precede one's confession of sins to the priest in the mystery of Repentance. That separate service is explained in Mt. 4:17; 18:18; Lk. 24:47; John 20:21-24 and James 5:16.*

52. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you
People : And with your spirit.

53. *Priest : "Prayer of Salutation" of St. Basil :*
God, great eternal, Who did form man incorrupt,

54. Thou did abolish death that came first through the envy of Satan, by the advent of Thy living Son our Lord, God, and Saviour Jesus Christ,

55. and Thou did fill all the earth with Thy peace which is from heaven, wherein the armies of heaven glorify Thee saying : Glory to God in heaven and on earth peace, His goodwill toward men.

The people shall repeat his words:
Glory to God in heaven and on earth peace, His goodwill toward men.

56. *Priest :* O Lord, in Thy goodwill fill the hearts of us all, and purify us from all corruption and from all excess, and from all revenge and envy, and from all wrongdoing and from the remembrance of ill which clothes with death.

57. And make us all ready to salute one another with a holy salutation.

58. *Deacon :* Pray for the perfect peace and love. Salute one another with a holy salutation.

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59. *People :* Christ our God, make us ready to salute one another with a holy salutation.

At *this time the priests shall salute (bow towards) priests; the deacons shall salute deacons; the men shall salute each other; and the women shall salute each other.*

60. *Priest :* And to partake, without condemnation, of Thy holy immortal heavenly gift, through Jesus Christ our Lord :

61. Through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

62. *The priests and deacons who have not attended the night prayer are not allowed to enter the temple (maeqdaes) to take part in the service. Those who disobey this commandment will become transgressors of the law.*

\+ + +

THE ANAPHORA OF THE APOSTLES. (1)

1. The Anaphora of our fathers the Apostles, may the blessing of their prayer be with our rulers (2) and people, unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.

People : And with your spirit.

3. *Priest :* Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

4. *Priest :* We give Thee thanks, O Lord, in Thy beloved Son our Lord Jesus, Whom in the last days Thou sent unto us, Thy Son, the Saviour and Redeemer, the messenger of Thy counsel.

5. This Word is He, Who is from Thee, and through Whom Thou made all things according to Thy will.

(1)According to a tradition of the Ethiopian church, this Anaphora was written by the Apostles, after the ascension of the Lord. Afterwards, the church fathers made some additions. It is celebrated on the memorial day of any apostle. It provides the core to which other anaphoras make reference, at various points. In this edition, see the appendix, starting at page 174 for easy reference to parts of this anaphora that are used in others.
(2)Check treatment of this petition with the first paragraphs in other Anaphoras.

6. *Deacon :* For the sake of the blessed and holy Patriarch Abba (_____) and the blessed Archbishop Abba (_____), while they yet give Thee thanks in their prayer and their supplications : Stephen the first martyr, Zacharias the priest and John the Baptist.

7. And for the sake of all the saints and martyrs who have gone to their rest in faith: Matthew and Mark, Luke, and John, the four Evangelists; Mary the mother of God, Simon Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael, James the son of Alphaeus and Matthias, the twelve Apostles; and James the Apostle, brother of the Lord, Bishop of Jerusalem: Paul, Timothy, Silas, and Barnabas; Titus, Philemon, and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen Orthodox; may the prayers of them all come unto us and visit us together with them.

8. And remember Thou the peace of the universal apostolic church, which was made by Christ through His precious blood.

9. Remember, Thou, all the patriarchs, archbishops, bishops, priests, and deacons who keep straight the way of the true word.

10. *The assistant priest shall say "The Prayer of Benediction(1)" of St. Basil*
O holy Trinity, Father, Son, and Holy Spirit, bless Thy people, beloved Christians, with heavenly and earthly blessings.

(1)Benediction over the people. When the assistant priest says "bless ," the ministering priest shall bless in the appointed direction

11. And send upon us the grace of the Holy Spirit, and keep the doors of Thy holy church open unto us in mercy and in faith; and perfect unto us the faith of Thy holy Trinity unto our last breath.

12. O my Lord Jesus Christ, visit the sick of Thy people ; heal them ; and guide our fathers and our brethren who have journeyed, becoming strangers : bring them back to their dwelling places in peace and in health.

13. Bless the airs of heaven *(+ toward heaven)*, and the rains and the fruits of the earth of this year, in accordance with Thy grace, and make joy and gladness prevail perpetually on the face of the earth *(+ toward the earth)*.

14. And confirm for us Thy peace. Turn the hearts of mighty kings to deal kindly with us always.

15. Grant peace to the scholars of the church, who are continually gathered in Thy holy church; to all, to each by their several names, in the presence of powerful rulers, O our God, increase Thy peace.

16. Rest the souls of our ancestors, both our brothers and sisters who have fallen asleep and gained their rest in the right faith.

17. And bless those who give gifts of incense *(+ over the people)*, bread and wine, ointment and oil, decorations and reading books, and vessels for the sanctuary, that Christ our God may give them their reward in the heavenly Jerusalem.

18. And all of them that are assembled with us to entreat for mercy, Christ our God have mercy upon them : and all them that

ANAPHORA OF THE APOSTLES

give alms before Thine awful and terrifying throne, receive.

19. And comfort every straitened soul, they who are in chains, and they who are in exile or captivity.

20. And them that are held in bitter servitude, our God, deliver them in Thy mercy. And all of them that have entrusted it to us to remember them in our supplications to Thee O our Master Jesus Christ, remember them in Thy heavenly kingdom, and remember me, thy sinful servant.

21. O Lord, save thy people and bless Thine inheritance *(+ over the people)*, feed them and lift them up for ever.

22. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

23. *Priest :* To these and to all grant rest to their souls, and have mercy upon them. Thy Son Whom Thou did send from heaven to the womb of a virgin, was conceived in her womb, and was made flesh and Thy Son became known by the Holy Spirit.

24. *Deacon :* Ye that are sitting, stand up.

25. *Priest :* There stand before thee a thousand thousands and ten thousand times ten thousand, both the holy angels and archangels and Thy honourable beasts, each with six wings.

26. *Deacon :* Look to the east.

27. *Priest :* With two of their wings they cover their face, with two of their wings they cover their feet, and with two of their wings they fly from end to end of the world.

28. *Deacon :* Let us give heed.

29. *Priest:* And they all constantly hallow and praise Thee, with all them that hallow and praise Thee.

30. Receive also our hallowing which we utter unto Thee : Holy, holy, holy, perfect Lord of hosts.

31. *Deacon :* Answer ye.

32. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

33. *Priest :* Truly heaven and earth are full of the holiness of Thy glory, through our Lord, God, and Saviour Jesus Christ, Thy holy Son. He came and was born of virgin that he might fulfil Thy will and make a people for Thee.

34. *People :* Remember us all in Thy kingdom ; remember us, Lord, Master, in Thy kingdom ; remember us, Lord, in Thy kingdom, as Thou remembered the thief on the right hand when Thou was on the tree of the holy cross.

35. *Then the assistant priest shall put on grains of incense, and present the censer bowl with lid tilted back, to the celebrant, who shall cross his two hands in the smoke of the incense, then passing them over the bread and the cup three times each.*

36. *Priest :* He stretched out His hands in the passion, suffering to save the sufferers that trust in Him.

37. Who was delivered to the passion that He might destroy death, break the bonds of Satan, tread down hell, lead forth the saints, establish a covenant and make known His resurrection.

38. *Deacon :* Priests, raise up your hands.

ANAPHORA OF THE APOSTLES

39. *Priest :* In the same night in which they betrayed Him, He took bread in His holy, blessed and spotless hands.

(At this time he shall raise the host.)

40. *People :* We believe that this is he, truly we believe.

41. *Priest :* He looked up to heaven toward Thee, His Father, gave thanks, blessed and broke *(+ over the bread three times. Then he shall indent the Host lightly with his thumb in five places without separation.)*

42. *Priest :* And He gave to His disciples and said unto them : Take, eat, this *(pointing)* bread is truly My body which will be broken on your behalf for the remission of sin.

43. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

44. *Priest :* And likewise also the cup giving thanks, blessing it *(+over the cup three times)*, and hallowing it, He gave it to His disciples, and said unto them, take, drink ; this *(pointing)* cup is My blood which will be shed on your behalf as a propitiation for many.
He shall then move the cup with his right hand in the sign of the cross.

45. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God, that this is He, we truly believe.

46. *Priest :* And as often as ye do this do it in remembrance of Me.

47. *People :* We proclaim Thy death, Lord, and Thy holy resurrection;

we believe in Thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

48. *Priest :* Now, Lord, we remember Thy death and Thy resurrection. We confess Thee and we offer unto Thee this *(pointing)* bread and this *(pointing)* cup, giving thanks unto Thee ; and thereby Thou has made us worthy of the joy, standing before Thee and ministering to Thee. We pray and beseech Thee, Lord, that Thou would send the Holy Spirit and power upon this *(pointing)* bread and upon this *(pointing)* cup.

49. May He make them the body and blood of our Lord, God, and Saviour Jesus Christ, unto the ages of ages.

+ once over the bread, + once over the cup, and + once more over both.

50. *People :* Amen. Lord have pity upon us, Lord spare us, Lord have mercy upon us.

51. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

52. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

At this time he shall dip his finger into the Blood and sign the Body.

53. *Priest :* Grant it together unto all them that take of it, that it may be unto them for sanctification and for filling with the Holy Spirit and for strengthening of the true faith, that they may hallow and praise Thee and Thy beloved Son Jesus Christ with the Holy Spirit.

People : Amen.

ANAPHORA OF THE APOSTLES

54. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

55. *Priest :* Blessed be the Name of the Lord, and blessed be he that comes in the Name of the Lord, and let the Name of his glory be blessed. So be it. So he it. So be it blessed.

The people shall repeat his words.

56. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repent his words.

57. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

58. *Priest : (Prayer of Fraction)* And again we beseech the almighty God, the Father of our Lord, God, and Saviour Jesus Christ

59. to grant us to partake of this holy mystery with blessing, to grant to us confirmation and not to condemn any of us, but to make worthy all that partake of the holy mystery, of the body and blood of Christ. The almighty Lord is our God.

60. *Deacon :* Pray ye.

People : Our Father, Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us lest we enter into temptation, but deliver us rescuing us from all evil: for Thine is the kingdom, the power and the glory for ever and ever.

61. *Priest :* Lord our almighty God, grant us to partake effectually of Thy holy mystery, and condemn none of us, but bless all in

Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

62. *People :* According to thy mercy, our God, and not according to our sins, *(to be repeated thrice).*

63. *Then, in succession, they shall all say :*

The hosts of the angels of the Saviour of the World "Woe! Woe! Woe!" (1) stand before the Saviour of the world

64. and encircle the Saviour of the world "Woe! Woe! Woe!" even the body and blood of the Saviour of the world.

65. Let us draw nigh the face of tie Saviour of the world. "Woe! Woe! Woe!" In the faith which is of him let us submit ourselves to Christ.

There, are others who say : In the faith which is of him the Apostles followed his steps, *(and these are the* words *of Yared(2).*

66. *The. assistant deacon shall say while entering :*

Open ye the gates, princes.

67. *Deacon :* Ye who are standing, bow your heads.

68. *Priest :* Lord eternal, Who knows what is hidden and what is manifest, before Thee Thy people have bowed their heads, and unto Thee have subdued the stubborn hearts of their body ; look from Thy worthy dwelling-place, bless them, men and women ; incline Thine ear to them and hearken unto their prayer.

(1) This is the cry of those who weep for the dead. It is said here the body of Christ is broken for the distribution to the faithful.

(2) A Sixth Century Ethiopian cleric, who from 523 to 545 wrote lyrics, and music arranging all Church songs in three different types, Araray, Geez and Izl.

ANAPHORA OF THE APOSTLES

69. Confirm them with the strength of Thy right hand, help them and protect them from evil affliction; be a guardian both to their bodies and to their souls ; and increase to them, both men and women, Thy faith and the fear of Thy name,

70.through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and unto the ages of ages. Amen.

* * *

71. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

72. *Priest :* **"Prayer of Penitence."**

O Lord God, the Father almighty, Thou it is Who heals the wounds of our soul, body, and spirit,

73. because Thou has said, by the mouth of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it; and unto you do I give the keys of the Kingdom of heaven; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

74. Let all Thy servants and Thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.

75. Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

76. And also loose me, thy humble and sinful servant

77. Both absolve them and set them free: out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me Thy sinful and unrighteous servant.

78. O propitious, merciful and lover of man, Lord our God, that takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins; for Thou art good and the lover of man.

79. O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

80. and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, deed, or thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

81. O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

82. *Then he shall turn his face towards the people, bless them three times, make mention of them that are with him and say also :*

Remember, Lord, the honourable father, our Patriarch Abba (.....) and the blessed Archbishop Abba (. . . . .) Our God, keep them for us for many years and length of days in righteousness and peace.

ANAPHORA OF THE APOSTLES

83. Remember, Lord, all our civil authorities, and loose them from all the chains of sin which they have committed wittingly or unwittingly, quickly subdue their adversaries and enemies under their feet .

84. Remember, Lord, the patriarchs, archbishops, bishops, priests and deacons, anagnosts and singers, virgins and monks, widows and orphans, men and women, aged and children ; and all Christian people that are standing in this holy church; strengthen them in the faith of Christ.

85. *At this moment he shall mention those that have lately been laid to rest.*

Remember, Lord, all our fathers, brothers and sisters that are asleep and resting in the orthodox faith, and lay their souls in the bosom of Abraham, Isaac and Jacob.

86. And as for us, deliver us from every transgression and curse and from all wickedness and from all rebellion and from all false swearing and from all anathemas and from all perjury and from mingling with heretics and gentiles in error and de-filement.

87. Grant us. Lord, wisdom, power, reason, understanding and knowledge, that we may depart and flee for evermore from all works of Satan, the tempter.

88. Grant us, Lord, to do Thy will and good pleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs, through Jesus Christ our Lord, through whom to Thee with Him and the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

* * *

89. *Deacon :* Give heed.

90. *Priest :* Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

91. *Priest :* The Lord be with all of you.
People : And with your spirit.

92. *The priest shall then lift up the whole Host with his hands and say:*
Lord, have compassion upon us.
O Christ ; Lord, have compassion upon us, O Christ, Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant)*. Lord, have compassion upon us, O Christ.
The people shall repeat his words.

93. *Then the priest shall say three times* Lord, have compassion upon us, O Christ.
'The people shall say twice Lord, have compassion upon us, O Christ.
94. *Deacon :* Ye that are penitent bow your heads.
95. *Priest : shall turn toward the people and say:*
Lord our God, look upon Thy people that are penitent, and according to Thy great mercy, have mercy upon them, and according to the multitude of Thy compassion blot out their iniquity, cover them and keep them from all evil.

96. And redeem their souls in peace, forgive their former works, join them with Thy holy church, through the grace and compassion of Thine only-begotten Son our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

97. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.

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People : And with your spirit.

98. *Priest :* This *(pointing)* is the true holy body of our Lord, God, and Saviour Jesus Christ, that is given for life, salvation, remission of sin unto them that receive of it in faith.
People : Amen.

99. *Priest :* This *(pointing)* is the true precious blood of our Lord, God, and Saviour Jesus Christ, which is given for life, salvation, and remission of sins into those who drink of it in faith.
People : Amen.

100. *Priest :* For this *(pointing)* is the body and blood of Emmanuel our very God.
People : Amen.

101. *Priest :* I believe, I believe I believe and I confess, unto my last breath, that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, which He took from the Lady of us all, the holy Mary of twofold virginity, and made it one with His godhead without mixture or confusion, without division or alteration; and He verily confessed with a good testimony in the days of Pontius Pilate, and this body He gave up for our sakes and for the life of us all.
People : Amen.
102. *Priest :* I believe, I believe. I believe and I confess that His godhead was not separated from His manhood, not for an hour nor for the twinkling of an eye, but He gave it up for our sakes for life, salvation, and remission of sin unto them that partake of it in faith.
People : Amen.

103. *Priest :* I believe, I believe, I believe and I confess that this

(pointing) is the body and blood of our Lord, God, and Saviour Jesus Christ, and that to Him are rightly due honour and glory and adoration with His kind heavenly Father and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

104. *Then the priest shall take in his hand the "asbadikon" (1) which bears the sign of the cross, dip it into the chalice, into the blood, and with it make the sign of the cross on the Body : First on the large outer parts, second on the inner parts, and third on the small parts. Then, with the Body, he shall make the sign of the cross over the Blood and say:*

Blessed be God, almighty Father, our God.

And blessed be the only-begotten Son, our Lord and Saviour Jesus Christ.

And blessed be the Holy Spirit the Paraclete, the comforter and cleanser of us all.

Then the assistant deacon shall offer water to the priests and deacons to wash their hands, signifying that they should be holy in their souls.

105. ***Meanwhile, the priest celebrant shall say this prayer :***

Lord my God, behold the sacrifice of Thy Son's body, which pleases Thee. Through it blot out all my sins because Thine only-begotten Son died for me.

106. And behold the pure blood of Thy Messiah, which was shed for me upon Calvary, cries aloud in my stead. Grant that the testimony of this blood may be unto the forgiveness of me Thy servant.

(1) The central part of the Host.

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107. And accept my prayers for its sake, because thy beloved accepted the spear and the nails for my sake, and suffered to please Thee. But after I was saved, Satan returned to my heart and pierced me through with his darts. Grant me, Lord, Thy mercy, because he is a powerful accuser.

108. And by the provision of sin he slew me. Avenge me of the audacious one who is not satisfied with my being led astray from my life.

109. Thou, Lord, my King, God, Saviour bind up the wounds of soul and body of me Thy servant.

110. *Before receiving the Holy Communion,* all *communicants shall say:*

O my Lord Jesus Christ, it in no wise befits Thee to enter under the roof of my polluted house, for I have provoked Thee to wrath, for I have done evil in Thy sight, and through the transgression of Thy commandment have polluted my soul and body which Thou created after Thine image and likeness, yet in me dwells no good thing.

111. But for the sake of Thy plan, and Thine incarnation for my salvation, for the sake of thy precious cross and Thy life-giving death, for the sake of Thy resurrection on the third day, I pray thee and beseech Thee, O my Lord, that Thou would purge me from all guilt and curse, and from all sin and defilement.

112. And when I have received Thy holy mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me; and through it grant me remission of my sin and life for my soul, O life of the world,

through the petition of our Lady, the holy Mary His mother of twofold virginity, and of John the Baptist, and through the prayer of all the holy angels, all the martyrs, and righteous who have fought for the good, unto ages of ages.

Amen.

113. *While receiving the Holy Communion, the priest shall say to himself:* O my Lord Jesus Christ, let not this Thy mystery be iniquity in me, rather let it he for the purifying of my soul and my body,

114. *The celebrant receives of the Host first, next, he shall give it to the assistant priest, who gives him the Blood the assistant priest shall himself receive of the Blood. The celebrant shall give the priests of the Body, the assistant priest shall give them of the Blood.*

115. *While, offering the Holy Qurban, the priest shall say the following at the time, of the Anaphora of the Lord :*

The body of our Lord Jesus Christ for the sanctification of body, soul and spirit.

At the, time of the Anaphora of the Apostles he shall say:

The bread of life which came down from heaven, the holy body of Christ.

At the, time of the Anaphora of the Fathers(1) he shall say:

The body of Emmanuel our very God which he took from the Lady of us all, Mary.

In each case, he who receives shall say:

Amen.

(1) Basil, Athanasius, Gregory, etc.

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one according to his degree (1). Then the men, then the women. But the babies who have already been baptized shall receive before the other faithful.

* * *

117. *As one receives the Host he shall say the following while the Host is still in his mouth :*

Holy, holy, holy Trinity ineffable, grant me to receive this body and His blood for life and not for condemnation. Grant me to bring forth fruit that shall be well-pleasing unto Thee, to the end that I may appear in Thy glory, and live unto Thee, doing Thy will.

118. In faith I call upon Thee, Father, and call upon Thy Kingdom : hallowed. Lord, be Thy name upon us, for mighty art Thou, praised and glorious, and to Thee be glory, unto endless ages.

119. *Then he shall consume what he has received. While chewing he shall put his hand on his month. He shall chew in fear and trembling without making any sound till he finishes. Then he shall say :*

Fill my mouth with praise, my heart with joy, and my soul with gladness, fill me who have received of this divine mystery, O Thou Who became man for the salvation of man.

120. *When the assistant priest gives the blood he shall say :*

This is the cup of life that came down from heaven ; this is the precious blood of Christ.

Then he who receives shall say :

Amen and amen.

121. *The Prayer of Basil.* When *the blood is in his mouth he shall say in his heart :*

O my Lord and my God Jesus Christ, behold I have received Thy holy Body and Thy precious Blood. May they be for the remission of my sins and the blotting out of my trespasses.

122. O only-begotten Son and lover of man, fill my mouth with Thy praise that I may praise Thy glory, for Thou art He Who once became man and declared Himself through His incarnation in order to save me for ever. Thou has redeemed me for ever for the sake of Thy holy Name.

123. Glory be to Thee, O my Lord and my God Jesus Christ, Who has granted me (Thy Body and Thy Blood) at the hand of Thy servant.... I glorify thee and pray thee that I may be in the midst of Thy flock, and that accepting me, Thou will number me with Thy sheep.

124. And now remember not my trespasses. I give thanks for Thy grace which has been granted unto me, and for Thy help which has been with me.

125. *Deacon : When he receives the cup he shall say :*

I will take the cup of life, and call upon the name of the Lord. (1)

Then he shall say : Pray ye for us and for all Christians who ask us to mention them. Praise ye and sing in the peace and love of Jesus Christ.

126. *(See page 178) And then the clergy shall chant Ps. 150 They shall chant one by* one or *two by two according to their - number, without ceasing.*

(1) Ps. 116 : 13

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127. *The priest shall say as he goes out :* (1)

Those whom Thou has called, Lord, and hallowed, make happy with Thy call, confirm with Thy power, keep with Thy love, join in Thine everlasting kingdom through Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

128. *When the priest goes out he shall bless over the Paten once. Then he shall offer the Body to the people, and the deacon shall offer the Blood. As he offers, he shall says as at paragraph #115.* (2) *And the people shall respond :* "Amen" *-once after the Body and twice after the Blood.*

129. *And after the people have received*

Priest : O eternal God, light of life, Thou has given, Lord, unto us Thy servants strength and protection, during the present days and nights, keeping all in peace. Bless them on this present day, and on those to come hereafter, through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

130. *Then the deacon shall chant :*

We thank God that we have partaken of His holy things; we pray and trust that which we have received may be healing for the life of the soul while we glorify the Lord our God.

131. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy Name for ever and ever. (3)

(1)From the temple. (2) See #115. (3) Ps. 145 : 21.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

132. *Deacon :* We have received of the holy body and the precious blood of Christ.

133. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

134. *Deacon :* And let us give thanks unto Him that makes us ready to communicate in the precious and holy mystery

135. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

136. *The priest shall sing in «Izl» :*

I will extol Thee, my King and my God, and I will bless Thy name for ever and ever (1)

People : Our Father who art in heaven, lead us, Lord, that we not enter into temptation.

137. *Priest :* Every day will I bless Thee, and I will praise Thy name for ever and ever(2)

People : Our Father who art in heaven, lead us, Lord, that we not enter into temptation.

138. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

(1) Ps. 144 (145):1. (2) Ps. 144 (145):2.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

This is not said in <<Izl>> on every occasion, but only at the feasts of our Lord and those of our Lady, and on Sundays.

139. *Priest : "Pilot of the Soul(1)"*

Again we offer our supplication to the almighty God, Father of the Lord and Saviour Jesus Christ.

140. We give Thee thanks, for Thou has granted us to take of Thy holy mystery. Let it not be unto me an occasion of guilt nor of judgement, but for the renewal of soul, body and spirit; through Thine only-begotten Son through Whom to Thee with Him and with the Holy Spirit be glory, and dominion, both now and ever and unto the ages of ages. Amen.

141. *Commandment of St. Basil*

Whatever remains, of the Body and blood, let the celebrant distribute it to the priests and deacons before any of them drink water. If there is much, let everyone take until all has been consumed. Because the Body and Blood can never turn again into bread and wine.

142. *The priest shall sing from "Zimmari"* (2)

Then he shall sing a song of two stanzas as follows:

(1) Although the title is given as printed, the prayer following is said instead of the Prayer "Pilot of the Soul," which is mentioned in Para 81 of the Anaphora of the Lord, and so also is the case in the other anaphoras.

(2) Songs prepared by Yared in the sixth century.

Halleluja halleluja, our Father Who art in heaven, hallowed be thy Name, forgive us all our trespasses, lead us lest we hap into temptation ; Lord deliver us from the evil day, and save us from every temptation.

\+ + +

143. *Priest : After the Body and Blood have been entirely* ***consumed*** *he shall say:*

O Lord, Thy holy undefiled mystery has been completed, which Thou gave us for power and salvation, a memorial of Thy death as Thou appointed.

144. And we have beheld the mystery of Thy holy resurrection. Let us be inheritors of life, and through it keep us in this hour and at all times, for Thou art a glorious King over all, our Lord, God, and Saviour Jesus Christ. Unto Thee we offer thanksgiving, majesty and honour, with Thy good heavenly Father, and with the Holy Spirit, the life giver, unto the ages of ages. Amen.

145. *Prayer after drinking water to be said by all together:*

I pray unto Thee and ask Thee, my Lord God, and Good Shepherd, Who loved Thy flock so to give Thy life as a ransom for Thy sheep, that Thou may grant me Thy body as a meat indeed for righteousness, and Thy blood as drink indeed for everlasting life.

146. And further I pray Thee and beseech Thee, O my Lord, that this Thy body and blood which I have received shall neither be for my shame nor for the guilt of my soul and body, but let them give me life and health; and teach me Thy fear, and instruct me in Thy love, so that I may please Thee all the days of my life and glorify Thee without ceasing.

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147. O Lord, cleanse my soul and purify it also. So that it may be a sacrifice unto Thee, and dispose my heart that the Holy Spirit may live and dwell in it and fill it. Because I have accepted Thy body and blood in faith, and received them from the hands of Thy priests, and eaten them; for Thine is the glory unto endless ages. Amen.

148. *Deacon :* For the sake of our thank-offering we beseech God to write our prayers in the book of life, and for the eternal God to remember us in the dwelling-place of the saints in His light.

149. On behalf of our fathers, brothers, and sisters, who have absented themselves, we beseech God to grant them diligence. Care for them all, deliver them from the bonds of this world and grant them a good nature, love, faith, and good hope through the body and blood of the Son of God, unto endless ages. Amen. So be it. So be it.

150. *Priest : "The Laying on of the Hand."*

O eternal God, light of life un-quenchable, look upon Thy servants and handmaids, planting in their hearts the fear of Thy name, in order that they may bear fruit in blessing, and count them with those who have been given Thy body and blood.

151. And let Thy hand rest upon them that have bowed their heads before Thee, Thy people, men and women, aged and children, virgins and monks, widows and orphans.

152. And join us also with them protect and help and confirm and strengthen us with the strength of Thine archangels ; from all evil

works keep us apart, and in all good works unite us.

153. Through Thine only-begotten Son, through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen (1).

154. *Asst. Deacon :* And keep them in the right faith in glory and honour all the days of their life.

155. And make them to be in love and peace which passes all knowledge and all understanding, through the prayers and supplications of the Lady of us all, the mother of God, the holy and pure Mary, and the four great ones, full of light, Michael, Gabriel, Raphael and Sorial, and the four incorporeal creatures, and the twenty-four heavenly priests,

156. and remember our great holy fathers Abraham, Isaac and Jacob, the patriarchs, and John the Baptist, and the hundred and forty four thousand holy babes (2), and our fathers the learned Apostles, and the holy Apostle Mark, martyr and evangelist, and the seventy-two disciples, and the five hundred brethren, and the three hundred and eighteen orthodox, and the three young men Hanania, Mishael and Azariah, and the seven holy young men (3).

(1) See the Anaphora of St. Diosconis para. 68-7 I.

(2) Whom Herod killed.

(3) Maximos, Tamikiros, Mardimos, Constanine, Younhannes, Antonios. Theodosius. They were servants of Dacius, King of Ephesus. When he ordered them to worship his gods they refused and he imprisoned them. When he released them they hid in a cave till the end oftheir lives

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157. And St. Stephen archdeacon and first martyr, Saints Georgeos, Theodore of the East, Banadlios, Marcorius, Mamas, Saints Aboli, Philataos, Marmihnam, Abadir, Galawdeos, Phasiladas, Saints Victor, Minas, Kirkos, and his mother Iyalota. and all the martyrs, and the virgin Abba Nob the brave who fought and was martyred for the sake of the Only-begotten.

And the great father, lord and righteous Abba Antony, our father Paul, our holy fathers the three Macarii, our father Youhannes the short, the righteous Abba Baula, our father Beshoi, our father Amon, Abba Youhannes Kama, our father Pantaleon, our father Shenouda, our father Besenda, Abba Latsion, Abba Pachomius, our father Abakarzon, our father Barsoma, our holy Roman fathers Maximos and Domatios, the strong and holy Abba Moses, the forty-nine martyrs, (1) and all who wear the cross, righteous and good, and the angel of this blessed day. Their blessing and the grace of their help and pleadings be always with our (head of state: king, queen, president, etc.) Amen.

158. *People :* O peaceful King of peace, Jesus Christ, grant us Thy peace and confirm us in Thy peace, and forgive us our sins, and make us worthy to leave and enter our homes in peace.

159. Deacon : Bow your heads in front of the Lord our God, that He may bless you at the hand of His servant the priest.

(1) They were killed by barbarians in the western desert of Egypt. There is a church dedicated to their memory atthe Monastery of St. Makarius.

People : Amen. May He bless us at the hand of his servant the priest.

160. *Priest : While blessing with the sign of the cross he shall say :*

O Lord, save Thy people and bless Thine inheritance. (1)

(+ over the people three times)

Feed them, lift them up for ever, and keep Thy church which Thou did purchase and ransom with the precious blood of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ,

161. and which Thou hast called to be a dwelling place for kings and rulers, for pure kindred and holy people, you who have come and gathered and prayed in this holy church, and you who have eaten the holy body and drunk the precious blood of our Lord Jesus Christ. May He forgive your sins which you have committed wittingly or unwittingly. May He forgive you your past sins and keep you from future ones, for the sake of His body, the divine body, and for the sake of His blood, the blood of the covenant of Jesus Christ the Son of the Lord of hosts, and the Son of pure Mary, who has sealed the virginity of her conscience and body, unto the ages of ages. Amen.

162. *At the end of the service he shall give benediction, and bless with his finger every one of the people, touching his forehead. But the priests he shall bless by clasping each other's right hand. And when he blesses the priests he shall say to each*

The power of our father Peter (2) (is with you.)

(1) Ps. 27 (28):9.

(2) By this greeting, the celebrant is saying to a fellow priest: "It is not right for me to bless you, because you yourself are a priest, having the power that has come through St. Peter."

And they shall say :

May God appoint you in His eternal kingdom.

And to each of the deacons he shall say :

May God, most high, bless you, and enlighten the eyes of your heart.

And to each of the faithful he shall say:

May God, most high, bless you and lift up His face upon you.

And to each of the women he shall say :

May God, most high, bless you and lift up His face upon you.

163. *Then thecelebrant shall say:*

The Lord be with all of you.

164. *People :* And with your spirit, Amen. May God bless us, His servants, in peace. Remission be unto us who have received Thy body and Thy blood. Enable us by the Spirit to tread upon all the power of the enemy. We all hope for the blessing of Thy holy hand which is full of mercy. From all evil works keep us apart, and in all good works unite us.

165. Blessed be He Who has given us His holy body and His precious blood. We have received grace and we have found life by the power of the cross of Jesus Christ. Unto Thee, Lord, do we give thanks, for we have received grace from the Holy Spirit.

Deacon : Go in peace.

166. *Instruction: After partaking of the Holy Communion one shall not wash his hands or feet, shall not take off his clothes or bow down or kneel, shall not spit, or let blood) nor cut his nails or hair, nor go on a journey, nor sue in the court, nor go to a public bathing place, nor eat or drink too much, nor indulge in any excess nor other occasion of sin.*

None of these, nor the like should be done after receiving the Holy Communion.

167. *Assistant priest : shall say while distributing the remaining two loaves (1) :*

Lord our God and creator, giver of good and food to all flesh, who grants blessing to Thy servants who fear Thy holy name, stretch forth Thy holy right hand today at this hour,

168. and bless this bread which is in my hand: let Thy blessing and goodness be upon it, let it also be to them who receive it, a medicine and a healing for the soul, power and strength of the body, and forgiveness of sin. This bread which Thou has given us is for Thy thanksgiving, so that we may glorify Thy kingdom, holy Trinity, Father, Son, and holy Spirit.

169. O Lord, let Thy blessing be upon this bread, upon him who distributes it, upon them who receive it, and upon them who serve Thee in fear.

170. Glory be to the Father, Son, and Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The Anaphora of the Apostles
is finished in the peace of the Lord.
Amen.

(1) The relevant custom behind this instruction is that, before the qidase begins, the celebrant is presented with three loaves, that he may choose the best one of them for the qurban. The remaining two loaves, although not consecrated, are considered as holy bread, and are distributed among the clergy at the end of the service.

THE ANAPHORA OF OUR LORD.(1)

1. *Priest Celebrant :* From the Book of «Kedan» which our Lord and our Saviour Jesus Christ uttered to the Apostles, after his resurrection from the dead, and before his ascension to heaven. The blessing of His grace and the gift of His help be with our Archbishop Abune (_____) and with our (head of state: King, Queen, President Governor, etc.) for ever. Amen.

2. *Deacon :* Lift up your hearts unto heaven.
People : Yes, our hearts are in heaven. For Thy name's sake strengthen us, and make us worthy, Jesus Christ, our Lord and our God.

3. *Deacon :* If there is any one who is quarelling with his neighbour, let him forgive him.
Each time, as the deacon finishes, the faithful shall respond : According to Thy mercy, our God, and not according to our sins. *(to be repeated thrice).*

(1) The Lord used to appear to the disciples during the forty days after His resurrection "speaking of the things pertaining to the kingdom of God ." (Acts 1:3). In His teaching to His disciples, ' he gave them this Anaphora.
It is celebrated on the following occasions :
a. On 6th. Hedar (Hatour — November), the memorial day of the consecration of St. Mary'[3] Church at the Qosquam Monastery in Upper Egypt. It is related that the Lord, accompanied by his apostles, attended the church on that day.
b. On 20th. Sane (Ba'ouna — June), the memorial day of the consecration of St. Mary's Church at Philippi.
c. On 16th. Nahase (Misra — August), the memorial day of the ascension of St. Mary's body to heaven after her death.

4. *Deacon :* If there is doubt in the heart of anyone let him believe.
People : According to Thy mercy, our God, and not according to our sins.

5. *Deacon :* If there is any blemish in the heart of anyone let him not approach.
People : According to Thy mercy, our God, and not according to our sins.

6. *Deacon :* If there is anyone who has fallen into sin, let him not forget it because it must not be forgotten.
People : According to Thy mercy, our God, and not according to our sins.

7. *Deacon :* If there is any one who has a diseased conscience let him not approach.
People : According to Thy mercy, our God, and not according to our sins.

8. *Deacon :* If there is any who is an adulterer and is impure, let him be sent out.
People : According to Thy mercy, our God, and not according to our sins.

9. *Deacon :* If there is any who is alienated from the commandments of Jesus, he shall be forbidden (to come).

10. *Deacon :* If there is anyone who disdains the prophets let him deliver himself from the wrath of the Only-begotten and save his soul.

11. Let him not oppose the cross, but flee from the wrath of the Lord, because there are those who look upon us, namely the Father of light with his Son and his holy angels who visit the church.

12. Examine yourselves, and cleanse yourselves and do not mention your neighbours' sins. Be careful that no one should maintain any hatred against his neighbour.

13. God is looking. Lift up your hearts. Let us come near the medicine of life. Let us receive the holiness which is granted unto us by grace through the wisdom of the Lord.

14. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

15. *Priest :* He is holy among the holy ones, *(to be repeated thrice)*.
People : Always in heaven and on earth, *(to be repeated thrice)*.

16. *Priest :* Holy, holy, holy God.
The people shall repeat his words.
Holy, holy, holy Lord God of gods who was and who is always in heaven and on earth.

* * *

17. Anaphora of our Lord, God, and Saviour Jesus Christ. The blessing of His forgiveness be with our *(head of state: king, queen, president, governor, etc.)* for ever. Amen.

18. *Priest :* We give Thee thanks, holy God, the perfecter of our souls and giver of our life, O undefiled treasure, Father of Thine only-begotten Son, our Saviour, Who declares Thy will, because Thou has desired that we should be saved through Thee.

19. Our hearts give thanks to Thee, Lord.
Thou art the strength of the Father, grace to the Gentiles, knowledge to the upright,

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wisdom to the sinners, healer of the soul, exalter of the humble, our city [1].
20. Thou art the staff of the righteous, the hope of the persecuted, the refuge of the sufferers. O light of the perfect, Son of the living God, shine upon us with Thine unfailing grace granting us firmness, strength, faithfulness, wisdom, the power of faith which is immovable, and immutable hope.
21. Grant, Lord, to our humility spiritual insight so that we, Thy servants, may be truly pure.
And all the people shall glorify Thee.
People : We thank thee and glorify Thee, Lord.

22. *Deacon :* For the sake of the blessed. . . . *(The Anaphora of the Apostles* 6-9, p. 43).
23. *The assistant priest shall say the* « *Prayer of Benediction* » *(The Anaphora of the Apostles* 10-21 on pages 43-44).

24. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

25. *Priest :* Yea, Lord, we thank Thee and bless Thee, and always pray Thee, God the Father of the exalted ones[2], who reigns over the treasuries of light.
26. Visit Jerusalem from heaven, O Lord of the authorities, the archangels, the power of the lords, the glory of the thrones, dressed in lights, the highest happiness, King of kings, Father who holds all in His hand, and reigns.
27. Through Thy will Thine only-begotten Son Jesus was crucified for our salvation.
28. *Deacon :* You who are sitting, stand up.

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1 i.e. Thou art our heavenly city.

2 The Angels.

Priest : Through the Word of Thy covenant, Thou did all that Thou desired.

29. *Deacon :* Look to the east.

Priest : And Thou did send Him into the womb of a virgin. He was conceived in the womb, was made flesh, and His birth was made known by the Holy Spirit.

30. *Deacon :* Let us give heed.

Priest : being born from the Virgin, so that He might fulfill Thy will, and hallow a people to Thee.

31. *Deacon :* Answer ye.

People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

32. *At this time the assistant priest shall offer the censer to the priest who shall place his hands in the smoke, and pass them over the bread and the cup three times.*

Priest : He stretched forth His hands to suffer. He suffered to cure the sick who have trusted in Him.

33. *People :* Remember us, Lord, in Thy kingdom Remember us, Lord Master, in Thy kingdom. Remember us**,** Lord, in Thy kingdom, as Thou did remember the thief on the right hand when Thou was on the tree of the holy cross.

34. *Priest :* He who has been given to suffering by His own will, suffered in order that He might heal the sick, strengthen those who were about to fall, find those who were outcast, give life to the dead, destroy death, break the bonds of Satan,

35. fulfill His Father's will, tread down hell, open the gates of life,

36. enlighten the righteous, establish the law, remove the darkness, cause the children to grow, and make known His resurrection.

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In the same night in which they betrayed Him.

37. *Deacon :* Priests, raise up your hands.

38. *Priest :* He took bread in his holy, blessed and spotless hands,

At this time he shall raise the bread.

39. *People :* We believe that this is He, truly we believe.

40. *Priest :* gave thanks, blessed and broke *(+ three times. Then he shall indent the Host with his thumb)* and gave it to his disciples saying unto them ; Take, eat, this *(pointing)* bread is My body which will be broken for you for the forgiveness of sin.

41. *People :* Amen. Amen. Amen. We believe and confess, we praise Thee, O our Lord and our God ; that this is He, truly we believe.

42. *Priest :* When ye do this, do it in remembrance of Me. And likewise also the cup, putting wine into it, giving thanks, blessing, hallowing, Thou gave it them. *(+ three times)*. Truly this *(pointing)* is Thy blood which has been shed for our sins

People : Amen.

43. *Priest : He shall then move the cup with his right hand in the form of the cross.*

People : Amen. Amen. Amen. We believe and confess.

44. *Priest :* Now, Lord, remembering Thy death and resurrection, we believe in Thee.

45. *People :* We proclaim Thy death, Lord, and Thy holy resurrection. We believe in Thine ascension and Thy second advent. We glorify Thee, and confess Thee; we offer our prayer unto Thee and supplicate Thee, O our Lord and our God:

46. *Priest :* And we offer Thee this bread and this cup giving thanks unto Thee alone, O God the Saviour of the world, because Thou ordered us to stand before Thee and to serve Thee. For this reason, we, Thy servants, glorify Thee, O Lord.

People : For this reason, we, Thy servants, glorify Thee, O Lord.

47. *Priest :* Lord, we pray and beseech Thee to send the Holy Spirit and power upon this *(pointing)* bread and upon his *(pointing)* cup

48. to make them the body *(+ once)* and the blood *(+ once, then + once more over both)* of our Lord and Saviour Jesus Christ for ever.

People : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

49. *Priest :* Again we offer unto Thee this thanksgiving, eternal Trinity, Lord the Father of Jesus Christ, Whom every creature and soul fear, and the fear enters into the soul. This thanksgiving is fitting unto Thee.

50. We have not offered unto Thy holiness meat or drink. Let them not be for our judgement nor an occasion of reproach by the enemy nor for our destruction, but to the health of our flesh and strength of our spirit.

51. Yea, Lord our God, grant us, for the sake of Thy great Name, to flee from all thoughts which displease Thee.

52. Lord grant us that the counsel of death may depart from us, we who are written, through Thy Name, within the veil of Thy sanctuary[1] in the highest heaven.

53. Let death hear Thy Name and be troubled. Let the depths be cut asunder and, the enemy be trodden down.

[1] Lev. 4:7

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Let the spirit of destruction tremble, and the serpent be removed, let unbelief depart, and the criminal be destroyed, let anger be still, let envy come to nothing, and let him who continually sins be rebuked.

Let those who love money be cast out, let infirmity be removed, let the liar be cast out, and let all poisonous creatures be scattered.

54. Lord, grant inner light to the eyes of our heart, so that they may see, thank and glorify Thee, remembering Thee and serving Thee, because Thou only art their portion.

55. O Son and Word of God, served by all creatures, make perfect and strengthen the grace which Thou has revealed to them, and keep those who have the grace of health.

Make straight that faith, which those who praise Thee with the strength of the tongue, learned by the exercise of the tongue.

Save those who always fulfill Thy will. Visit the widow. Receive the orphans. Accept those who have gone to their rest in faith.

56. Grant us, Lord, a portion with all Thy saints. Grant us power to please Thee as they have pleased Thee.

57. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

58. *People :* As it was, is, and shall be unto generations of generations, unto endless ages.

At this time the priest celebrant shall dip his finger into the blood to sign the body +.

59. *Priest :* Feed Thy people in truth and holiness. Grant, Lord, unity unto us who receive of Thy mystery

that we may be truly satisfied with the Holy Spirit, grant power and strength of faith in righteousness,

60. to thank Thee always and Thy beloved Son Jesus Christ with the Holy Spirit for ever.

61. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

62. *Priest :* Blessed be the Name of the Lord, and blessed be He that comes in the Name of the Lord, and let the Name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

63. *Priest :* Send the Paraclete, the Spirit of righteousness.

People : Send upon us the grace of the Holy Spirit.

64. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

((**Prayer of Fraction**)).

Instead of **"***The Prayer of Fraction***," #A:58, 59, page 46,** *the prayer "Remember the flesh" may be said from The Anaphora of the Three Hundred and Eighteen,* **#E: 121-131,** *page 94***.**

65. *Priest :* And again we ask the almighty God, the Father of the Lord and our Saviour Jesus Christ.

66. I praise Thee, Lord my God, Who sits upon the cherubim and rests in the high ones**.** (1) Thou knows the humble because Thou art in the light.

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67. O Thou Who causes the world to rest, Thou did show the hidden mystery on the cross. Who is merciful and holy as Thee?

68. Thou did give Thy power to Thine apostles who served Thee with meekness of heart and offered to Thee a sweet savour. For the sake of our Lord, God, and Saviour Jesus Christ. The almighty God is our Lord.

69. *Deacon :* Pray ye.

People : Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven, give us this day our daily bread; forgive us our debts as we forgive our debtors, and lead us, lest we hap into temptation, but deliver us, rescuing us from all evil; for Thine is the kingdom, the power and the glory for ever and ever.

70. *Priest :* Lord our almighty God, we pray Thee and beseech Thee that Thou may not remove Thy power from us,

71. even that power which Thou did give to the apostles who served Thee with meekness of heart and who offered unto Thee a sweet savour. For the sake of our Lord and our Saviour Jesus Christ, both now and ever. Amen.

72. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world,

73. and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

74. Let us draw near the face of the Saviour of the world. In the faith which is from Him do we give thanks to Christ

(1) i.e. the angels.

75. *Asst. Deacon :* Open ye the gates, princes.
76. *Deacon :* Ye who are standing, bow your heads.

77.*Priest :* Lord our God Who sits upon the cherubim and the seraphim and looks down upon Thy people and Thine inheritance, bless Thy servants and Thy handmaids and their children.

78. Make him who receives, with a pure conscience, from Thy honourable table worthy of remission of sin, and of unity with the Holy Spirit to the salvation of body and soul, and worthy to come into the inheritance of the heavenly kingdom through Thy favour and will:

Through Thine only begotten Son, through Whom to Thee, with Him, and with the Holy Spirit be glory and dominion, both now and for ever. Amen.

79. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

80. *Priest : "Prayer of Penitence." (Anaphora of the Apostles, # 72-138 p. 47)*

81. *After receiving the Holy Communion:*

Priest: O Thou who pilots the soul, the leader of the righteous, the refuge of the saints, grant us, Lord, eyes trained so that they may always see Thee, and ears to hear only Thy word. When our souls are satisfied with Thy grace, create in us a pure heart, so that we may always appreciate Thy greatness, Thou Who art kind and the lover of man.

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82. Our God, as Thou loves our soul, grant us pure and constant thought; we Thy servants, who received Thy body and Thy blood, are humble.

For blessed and glorious is Thy kingdom, O Lord, Father, Son and Holy Spirit, both now and ever and unto the ages of ages.

People : Amen.

83. *Priest : The Laying on of the Hand.*

Bless Thy servants and thy handmaids, cover, help and dismiss them with the power of Thine angels; help them and confirm them in the fear of Thy holy Name. Adorn them with Thy greatness so that they may think and believe and desire that which is Thine.

84. Grant unity without sin, anger or ceasing, through Thine only-begotten Son, through Whom to Thee, with Him, and with the Holy Spirit be glory and dominion, both now, and ever, and unto the ages of ages.

People : Amen.

ANAPHORA OF JOHN SON OF THUNDER

1. The Anaphora of St. John, Son of Thunder(1), may the blessing of his prayer be with our *(head of state : King, Queen, President . . .)* and people, unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest :* O Lord, we lift our eyes to Thee, we elevate our hearts, and we raise our consceinces and minds to Thee. Thou art eternal, existing before the universe was created, living for ever and ever.

4. *Priest :* There is no limit to Thy power, No one can understand Thee completely, and none can comprehend the fulness of Thine essence.

1) This anaphora was written by St. John the Evangelist. It is celebrated:
(a) on the commemoration of his passing, Ter 4 (January 12 [13 in leap years])
(b) in the first week of the month of Tahisas (December 10 - 17)
(c) at the season of flowers Meskerem 26 – Hedar 5 (October 6 – November 14)
(d) during the 43 day fast of the prophets
(e) on the feasts of prophets
(f) at the consecration of a new church
(g) on the commemorations of Apostles

5. None can even comprehend Thee or see Thee. Thou knows Thyself, Thy kingdom is without end, Thy power is immutable, Thy greatness is infinite, but Thy glory is not hidden. To all Thou art unseen, yet all is seen of Thee (1).

6. Thou has no beginning, but Thou brings all things to their end. Infinite art Thou, but for all things Thou set bounds.

All things are from Thee, all things are through Thee, and all things are for Thee.

Thou art in all, in Thy greatness Thou art higher than the high ones.

7. Thou visited the humble through the advent of Thy Son. In Thy invisibility Thou art more distant than those who are farthest. Yet, through Thy mercy Thou brings near to Thyself those who are far off.

8. Thou art inside all, and Thou art beyond all. Thy greatness is hidden in Thee, Thy power is hidden in Thee. Thou, Thyself veils Thyself with Thyself, and hides Thyself in Thyself.

9. Thy Son, Whom Thou begets, told us about Thee. He Who was born of Thee preached unto us tidings of Thee. He is honourable like Thee, Who eternally begets Him.

10. Thou has told us about Him, and Thou art His witness through Thy word that He is truly Thy Son and that Thou art truly His Father.

11. They worship Thee with Thy Son, and He has glory with Him Who begets Him. There is no day between Thee and Him, and there is no hour between the Son and His Father.

(1) An example of a paradox. The Anaphoras explain Biblical concepts using this and similar devices that might seem to some to be contradictions.

12. The Father is not greater than His Son, and the Son is not less than His Father. The thought of the heart, thinking deeply, cannot outrun the courier or be more exalted than the watchful;(1)

13. cannot surmise the unfathomable* mystery, enter to see Thee; try, ask, or slightly know Thee for one hour, even for a moment. No one knows that which is between the Son and His Father.

14. But Thy living Holy Spirit knows the depth of Thy Godhead. He has declared to us Thy nature, and told us about Thy oneness. He taught Thy unity, and helped us to know Thy Trinity. He has spoken to us about Thine incorruptible equality and Thine unseparable* unity and about Thine immutable* nature.

15. The Father is the witness of the Son and the Holy Spirit. And the Son preaches about the Father and the Holy Spirit. And the Holy Spirit teaches about the Father and the Son, in order that the three may be worshipped in one Name.

16. Thou makes known Thy hidden and curious glory to those who praise Thee, and shows it to them through the mercy of Thy grace. The high ones in their degrees, the angels in their orders, the watchful with their lightning, cherubim with their might, seraphim with glory, and all with fear and trembling, worship the Lord who is near as if they were far off.

* Examples of apophatic theology, that is "what may not be imagined or stated" about Him. Attempts to relate to God by considering "What He is not." Since we are only able to comprehend His energies, not His essence, we use even contradictions to explain what is beyond comprehension.

(1)the angels.

ANAPHORA OF JOHN SON OF THUNDER

17. *Deacon :* Let us give heed.

18. *Priest :* Covering their faces with lightning, lest the consuming fire should consume them, they cover their feet with live coal lest the flame of power should burn them. They fly through the four corners of the world and throughout the uttermost parts before Him Who is through all the ends of the world. With great, lucent and marvellous words they call upon the One who is invisible to hallow Him. With their hosts, with their orders, with their congregation, with their ranks they glorify Thee, Father, and worship Thee; and they glorify Thine only-begotten Son, and Thy living Holy Spirit.

19. All of them, together, offer Thee thanks for Thy glory. Make us equal with them, so that we may say together with them Lord remember us through Thy mercy.

20. *Deacon :* Answer ye.

People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

21. *Priest :* Like them, we thank Thee, and believe that Thou art holy, holy, holy, perfect Lord of hosts, and that heaven and earth are full of the holiness of Thy glory.

22. Thou art unique and eternal, holy Father.
Thou art unique and eternal, holy Son.
Thou art unique and eternal, Holy Spirit : three names and one God.

23. Thou has granted all Thy saints, according to Thy goodness, to be saints.

24. Thou created all Thy creatures with Thy Word. Thou, being directed of none, did create all things.

25. Thou carries all without being weary. Thou feeds all without ceasing. Thou thinks of all without forgetting any.

26. Thou gives all without being diminished. Thou waters all without being dry. Thou remembers all without forgetfulness.

27. Thou watches all without sleeping. Thou hears all without neglecting any. Thou forgives all, taking nothing.

28. Thou art the generous one Who is not given anything by another, the creator whom none directs, the King Whom no one appoints, the Lord Whom none judges, the God to Whom none lends, Whom no one enriches, Thou art the giver out of Thy boundless store.

29. While Thou art filling every place they told us about Thee in a way we can receive.

30. Thou didst send thy Son to us. He came without being separated from Thee. He walked without being moved from Thee. He was with thee with all his body, and Thou sent Him to us without being separated from thee. He is where Thou art.

31. He was with His Father in heaven while He was with His parent on earth. He descended without subtracting from above and without adding beneath.

32. He was conceived in the womb yet the womb did not confine Him: He abode in the womb yet He was infinite; the Creator of all flesh lived in the womb.

33. He Who sits upon the cherubim abode in a daughter of flesh: the consuming fire put on flesh; the invisible Spirit has been clothed with flesh; He was born from that which was hidden unto that which

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was open ; He who forms infants in the womb became an infant; they wrapped with clothes, Him Who was clothed in light.

34. He dwelt in the house of the poor as one Who is poor: as a King, He sent messengers to bring Him presents from far.

35. He who leads the cow to know its owner slept in a stable. He grew as a child and they worshipped Him as the Lord of all. He walked as a man yet worked as God.

36. Willingly He became hungry as a son of man, and granted many hungry people to be satisfied with little bread according to His power. He thirsted as a man who dies, and changed the water into wine as being able to give life to all.

37. He slept as the children of flesh, and awoke and rebuked the winds as Creator. He became tired and rested as the humble, and walked upon the water as the highest.

38. They beat Him on the head as a servant and He set us free from the yoke of sin as Lord of all. He suffered all. He who cured the blind with his spittle and gave us the Holy Spirit received the spittle of the unclean.

39. He who forgives sin was accused as a sinner by them. The judge of judges was judged by them. He was crucified on the tree to destroy sin: He was counted with the sinners to enroll us with the righteous.

40. He died through His will, and was buried willingly; He died to destroy death, He died to give life to the dead; He was buried to raise those who were buried, to keep the living, to purify the impure, to justify

(1) The Wise Men.

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the sinners, to gather together those who were scattered, and to turn the sinners to glory and honour.

Glory, honour and thanksgiving be to Thee for ever.

41. *Deacon :* Look to the east.

42. *Priest :* By the dead whom Thou did raise, and the living whom Thou has kept, and by the unclean whom Thou has purified, and by the unrighteous whom Thou has justified, by the scattered whom Thou has gathered, by the sinners whom Thou has brought back, Thou art to be believed. Amen.

43. We worship Thee and glorify Thee, O Thou Who art the object of wisdom, the word of counsel, the treasury of help, the abode of bliss, the source of gain, the fountain of prophecy, the marvellous stream, (glorified by the Apostles), the well of honour, the adornment of the kingdom, the pure crown of the clergy, Thou art the King who has a crown of glory, Whom they worship. Thou art the origin of glory, the light of honour,

44. unwoven garment, cloth which was not spun, the way to the Father, and the gateway to Him Who begot Him, the treasure which was discovered, the pearl which was found, the pound which added to itself, the talent which multiplied, the leaven which leavens the lump, the salt which gives savour to the savourless

45. Thou art the light which destroys darkness, the candle which enlightens the whole world, the unmovable foundation, the fortress which cannot be destroyed, the ship which cannot be wrecked, the dwelling place which cannot be compromised

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into, the easy yoke, the light burden: this is Jesus Christ who is the power and wisdom of His Father.

46. He thinks of all, feeds all, gives the blind light to see, opening the windows that were closed, enables the deaf to hear, and makes the deaf ear hear, takes away the garment of leprosy from the body and covers it with a garment of flesh.

47. He straightens the withered hand, and makes the lame foot to walk.

He restores the soul into its body, and puts the spirit into its dwelling place. He drowns the herd of swine by the legion of devils, and takes away the disease from the weak body.

48. O Sun of righteousness, from Thy wings, O Sun of righteousness, arises a fountain of good.

Glory, honour and thanksgiving be to Thee for ever.

49. *Deacon :* Ye that are sitting, stand lip.

50. *Priest :* We offer unto Thee a pure and perfect oblation in our penitence of soul in order that our body may be wholly sanctified.

We do not offer unto Thee gold, silver or precious stones of transgression and sin; or corruptible clothes, or of the flock which death destroys, or a slain lamb; but Him who through His death saved His flock, and gave life unto us.

51. (But those who denied Him will not be saved. They would have been saved if they had not denied Him.) But we offer of that which is Thine to Thy humanity.

We offer to Thee, to Thy divinty. We offer to Thee Thy body and Thy blood for Thy appearance before Thy pillars.[1]

52. We offer in Thy presence for the sake of Thy holy church which was saved from death through Thee, and for her sake Thou was beaten in the court of judgement, so that Thou might set her free through Thy blood, and that she might be fenced around with Thy cross and kept by Thy crucifixion against temptation until she shall enter the marriage feast in heaven.

53. For the sake of all Thy holy prophets who cried as horns and preached Thy rising unto all the nations which were in darkness.

54. For the sake of all Thine apostles who ploughed the ground of the heathen with the plough of Thy cross, and planted the treasure of Thy word to all the ends of the world.

55. And for the sake of all the victorious, faithful and pure martyrs whom the wolves ate as sheep.

56. And for the sake of all bishops who fulfilled their ministry in purity, whose service Thou accepted in order that Thou may give them the reward of their righteousness.

57. For the sake of all priests who kept in truth that which was entrusted to them in order that they may receive their heritage with pleasure.

58. And for the sake of all deacons who have made light the wings of their spirit so that they may be like those that are in the Holy Spirit.

59. For the sake of all the anagnosts who ministered well, taught and preached thy people.

[1] Ps. 74:3; Rev. 10:1, or firm believers.

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60. For the sake of all the victorious kings who gained their rest in faith.

61. For the sake of the young men and virgins who became enemies of this corruptible world and loved the marriage feast which is in heaven.[1]

62. And for the sake of all saints, who committed themselves to Thee and completed their fight, and entered bearing good names to ask for their reward according to Thy great word.[2]

63. For the sake of all our fathers and our brothers who departed from this world that Thou may have the remembrance of them before Thee.

64. And for the sake of all those who were born through the baptism of Thy great church, in order that Thou might be their delight in their conflict, and make them worthy of their crown.

65. And for the sake of all those who were killed with the spear and were taken captives; for the poor and the miserable; and for the sake of the widow and the orphan.

66. And for the sake of me, Thy humble servant, whom, though unworthy, Thou hast called through Thy grace. Thou hast promoted and exalted me while I was not fit. Thou hast brought me near before Thee through Thy mercy to stand before Thy altar, Lord, in order that Thou may forgive my soul and all Thy people.

67. And for the sake of this our congregation, that it may be blessed through the multitude of Thy grace, so that the weak may be strengthened, the unrighteous may be justified, the repentant may be purified

[1] Rev. 19:9
[2] Mt. 25:31 - 46

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67. and the righteous may be kept, the troubled may be saved, the oppressed may rest, the disturbed may be quieted, the sad may rejoice, the hopeless may be delivered, the sick may live, the transgressors may turn, the castaway may be found, and whoever is far off may draw near, and that whoever is near may be preserved.

68. And for the sake of all those who desire to have their remembrance before Thee, because Thou knows all and approves all.

69. And for the sake of the fruit of the crop produced yearly, so that it may be blessed through Thy mercy.

70. *People:* According to Thy mercy, our God, and not according to our sins (T*hrice)*.

71. *Priest :* And that Thou may grant the crown through Thy mercy. And for the sake of all those who brought this memorial oblation that Thou may receive their vow and accept their offering.

72. For the sake of those who took Thy seal and went out of this world of suffering and arrived in the country of happiness, so that they may enter Thy feast and receive Thy crown there, and rest in their everlasting abode in the city whose builder and maker Thou art.

73. And for the sake of all who trespassed and sinned as human beings, that Thou may forgive their sins and remit their trespasses and iniquities as a compassionate, kind God, and their hope.

74. And for the sake of all those whose names we know and those whose names we do not know, because they are well known to Thee, yea Thou knows them, that their remembrance may be before Thee

ANAPHORA OF JOHN SON OF THUNDER

75. *Deacon* : For the sake of the blessed . . . (T*he Anaphora of the Apostles, # 6 - 9: p. 43)*

76. *Asst. priest : "The Prayer of Benediction" (The Anaphora of the Apostles,* #10-21: p. 43 - 44).

77. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

78. *Priest :* Remember those, and rest the souls of them all, and cause them to grow by the flowing water in the garden of paradise in Thy holy houses in the bosoms of Abraham. Isaac and Jacob, by Thine angels who are the leaders of light, through our Lord Jesus Christ, Thy beloved Son.

79. At this time the priest shall offer the incense.

People : Lord, remember us in Thy kingdom . . *.(thrice). (Anaphora of the Apostles, #34: p. 45)*

80. *Priest :* In the same night in which they betrayed Him:

81. *Deacon :* Priests, raise up your hands.

82.*Priest :* since He was willing to be killed and was pleased to suffer at their hands and bear the agony of the nails that He might set His church free through His blood, strengthen His people by His cross, erect His altar, root out the idols, choose out the clergy, and scatter the sorcerers.

83. He took in His holy, blessed hands the bread, which is the dowry of his bride and the divorcement of

the synagogue which He did divorce, *At this time he shall raise the bread.*

84. *People :* We believe that this is He, truly we believe.

85. *Priest :* gave thanks, blessed *(+ three times)* and broke,

Then he shall indent the Host lightly with his thumb in five places, without separation.

and gave it to his disciples saying unto them : This is My body which is meat indeed ; whoso eats of it will not die, and whosoever partakes of it will not perish. Take, eat of it, all of you. *(pointing)*

86. *People :* Amen. Amen. Amen. We believe and confess ; we glorify Thee, O our Lord and our God ; that this is He we truly believe.

87. *Priest :* And likewise also He gave thanks over the cup : *(+ three times)*

and said This cup is My blood of the new testament, take and drink ye all of it.

He shall point at the cup, then move it with his right hand in the sign of the cross.

88. *People :* Amen. Amen. Amen. We believe and confess.

89. *Priest :* To those who worship Him, it is a wonderful sign, to those who crucified Him it is a place of judgement. That which was written with His blood, stamped with His crucifixion, and honoured with His death is for eternal life for the remission of sin.

Likewise make a remembrance of Me as often as ye are gathered together.

90. *People :* We proclaim Thy death, Lord, and Thy holy resurrection.

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91. *Priest :* We, who are gathered together to make remembrance of Thy sufferings and partake in Thy resurrection from the dead, beseech Thee, Lord our God, as this bread which was scattered along the mountains and the little hills, in the forests and in the vales, being gathered together, became one perfect bread,[1] likewise gather us together, through Thy divinity, out of all evil thought of sin into Thy perfect faith.

92. As with the mixture of this wine with water, the one cannot be separated from the other, so let Thy divinity be united with our humanity, and our humanity with Thy divinity, and let Thy greatness be united with our humility and our humility with Thy greatness. Lord accept this our offering from us for a memorial of righteousness before Thee.

93. Like Abel we offer to Thee a pure oblation and like all those who are blameless, with whom Thy majesty was pleased, the memorial of whose everlasting offerings is before Thee

94. Like the prudent Noah and all the meek upon whom Thy divinity rests. Thou exalted them, through Thy kindness, to grant them a good portion and inheritance, with eternal life, in the kingdom of heaven together with all those who obeyed Thee,

95. Like our meek fathers Abraham, Isaac and Jacob who did good, left (this world) in purity and reign in righteousness,

96. Like Thy servant Moses and all the prophets who preached to us without fear and proclaimed Thee

[1] Compare Anaphora of St. Jacob of Serough, p. 155, para. 68, and Anaphora of St. Gregory II, p. 165, para. 27.

without doubting that they would receive their reward in full.

97. like Simon Peter and all Thy disciples, like Paul and all Thy holy apostles who bore Thy Gospel through that which they suffered and sustained the preaching of Thy doctrine in their death,

98. like Stephen and all Thy martyrs who shed their blood because of Thy shed blood, so that they might receive honour from Thy glory, whose names were written in the book of life[1], in the free Jerusalem, in heaven which is truly our mother. We have believed in Thy holy church.

99. Lord our God, Thy church prays to Thee and worships Thee, Thy bride[2] exalts Thee, and Thy people praise Thee.

100. Through the prayer of the perfect, through the worship of the saints, through the supplication of the watchful,[3] through the advocacy of the angels, through the praise of the archangels, through the hallowing of the seraphim, through the honouring of the cherubim, through the highness of all the high let the gate of light be opened, and let the doors of glory be unlocked, and let Thy living Holy Spirit come, descend, light upon, linger and dwell upon and bless the offering of this bread, and sanctify the cup,

101. and make this bread the communion of Thy body, O Life-giver *(+ once upon the Body)* and make this cup also the communion of Thy blood, giver of mercy *(+ once upon the Cup, then + once more upon both the Body and the Cup)*.

[1] Philemon 4 : 3; Rev. 20 : 12, 15; 21: 27.
[2] Rev. 21 : 9
[3] these are the angels.

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People : Amen. Lord, pity us; Lord spare us; Lord have mercy upon us.

102. *Deacon :* With all our heart let us beseech the Lord our God that He grant unto us the good Communion of the Holy Spirit.

103. *People :* To everyone who believes in the living Father, in the only-begotten Son Who arose from Him and in the Holy Spirit Who is unsearchable,

At this time he shall sign the Body with the Blood.

and to him who partakes of Thy body and thy blood let them be for hope, salvation, forgiveness of sin, resurrection from the dead, light in the kingdom of heaven and everlasting life. Amen.

104. *People :* As it was, is and shall be unto generations of generations, and endless ages.

105. *Priest :* Uniting them[1] together, grant to all that take of these, that they may be unto them for holiness and for filling with the Holy Spirit, so that we may thank Thee always and Thy beloved Son Jesus Christ, unto ages of ages. Amen.

106. *Priest :* Grant us . . . *(Anaphora of the Apostles, #54- 56: p. 46)*.

\+ + +

107. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your Spirit.

108. *Priest : Prayer of Fraction :* And again we supplicate the almighty Lord, Father of the Lord and our Saviour Jesus Christ because He has made us worthy to fulfill this holy

[1] that is the Body and the Blood.

mystery, and we beseech the almighty Lord our God to vouchsafe to us a day of blessing.

109. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .*(see #III : 23, p. 21)*

110. *Priest :* O Lord, almighty, Father of our Lord God and Saviour Jesus Christ, we offer our prayer to Thee and supplicate Thee through all and in all, because Thou has made us worthy again to fulfil this holy mystery, and grant that this may be a blessing to us.

111. Do not suffer anyone of us to be guilty, and suffer it not to be a pleasure of the flesh, but let it be to all of us a refreshment of the soul to receive Thy holy mystery through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto endless ages. Amen.

112. *Priest :* Before the glory of Thy holiness Thy servants and handmaids have prostrated themselves in soul and body and spirit ; incline Thine ear unto their supplication, and purify them from all uncleanness of body and soul that they may receive Thy holy mystery and be united through it : Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion both now and ever and unto the ages of ages. Amen.

113. *People* : The hosts of the angels of the Saviour of the world stand before the Saviour of the world

114. and encircle the Saviour of the world, even the body and blood of the Saviour of the world

115. And let us come before the face of the Saviour of the world. In the faith, which is of Him, the martyrs shed their blood for His sake.

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116. *Asst. Deacon :* Open the gates, ye princes.

117. *Deacon :* Ye who are standing, bow your heads.

118. *Priest :* What blessing? With what speech might we glorify, what word, what praise, what thanksgiving, and what name are we to proclaim over this bread which will be broken, save Thy name, Jesus Christ, Whose name is Giver of life and Saviour?

119. This bread of life which descended from heaven is for the salvation of the world. We bless Thee who became for us the way to the place of life.

120. We offer thanksgiving to Thee Who through Thy word created all. Thou art the leader, Thou art the door of grace, Thou art the salt, Thou art the pearl of great price, Thou art the net of life; righteousness art Thou, power, wisdom, refuge, rest, help and salvation. It is Thou, being called after these names, Who became man through love of men, in order that they may be saved and renewed from the former open evil works into which they fell through sin. Glory be to Thee, unto the ages of ages.

121. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

122. *Prayer of Penitence. (Anaphora of the Apostles, # 72 - 88: pp. 47 & 48).*

123. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

124. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Lord, have compassion upon us, O Christ. *(Anaphora of the Apostles, # 92-93: p. 49)*

People : shall repeat his words.

125. *Deacon :* Ye that are penitent bow your heads.

126. *After receiving the Holy Communion the following prayer shall be said instead of "The Pilot of the Soul."*
Priest : And again we beseech the almighty God, the Father of our Lord and our Saviour Jesus Christ,

127. thanking him through all and in all. because He has made us worthy to fulfill the receiving of the holy mystery. We beseech the almighty Lord our God to grant us a day of blessing.

Deacon : Pray ye.

128. *Priest :* O almighty Lord, we beseech Thee through all and in all because Thou has hid these things[1] from those who pretended to be wise and prudent and revealed them to us the meek.

129. Yea, Father, for so it seemed good in Thy sight. Grant that our receiving of Thy holy mystery be not unto condemnation nor unto judgement but unto the remission of sin and for everlasting life and for true knowledge. Grant us this we beseech Thee.

130. And as Thou hast made us worthy to receive Thy holy mystery in this world, so also make our portion to be with Thy saints in the forthcoming resurrection from the dead, through our Lord and our Saviour Jesus Christ, through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto endless ages. Amen.

[1] Matt 11 : 25; Lk. 10 : 21.

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131. *Priest : The laying on of the Hand.*

Before the glory of thy holiness Thy servants and handmaids have prostrated themselves in soul, body and spirit. Incline Thine ear unto their supplication.

132. Bless them who mind the heavenly things with the blessing of Thine angels and powers. Bless the work of their hand, and be with them in every good work.

133. Grant that by their receiving of Thy holy mystery they may be prudent, watchful and freed from all evil, and may be nourished in their souls, bodies and spirits, through our Lord Jesus Christ, through Whom to Thee with Him, and the Holy Spirit be glory and dominion both now and ever and unto the ages of ages.
Amen.

THE ANAPHORA OF ST. MARY [1]

1. The Anaphora of our Lady, the Virgin Mary, mother of God, which Abba Heryacos[2] Bishop of the Province of Behnesa, composed through the Holy Spirit.

May her prayer, the blessing and mercy of her beloved Son be with our *(head of state: King, Queen, President. . .)* unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give thanks to our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Priest :* My heart indites a good deliberation ; my heart ponders a worthy concept ; my heart exclaims a noble oracle. [3]

4. And I speak of the Anaphora of Mary, not at length but briefly. And I speak the praise of the Virgin, not in many words, which would be forgotten, but in few. And I speak of the exaltation of the Virgin.

[1] This Anophora is celebrated on the following occasions
a. most feast days of St. Mary.
b. 28th Tahesas (January 6), the day preceding the Nativity of Christ
c. 29th Megabit (April 7), the memorial day of the Annunciation.
d. 2nd Tekemit (October 12), the memorial day of St. Heryacos, Bishop of Behnesa.

[2] An Egyptian Church cleric, who became bishop of the Province of Behnesa, in Upper Egypt.

[3] Three complementary translations of Ps. 44 (45):1, each conforming better with the Ge'ez than previous editions that repeated the KJV quote three times.

5. And today I stand, this very day, in humility and love before this mighty mystery and before this table and offering.

6. Truly this is the offering which those whose spirits are defiled cannot taste. It is not like the sacrifice of the forefathers which depended upon the blood of sheep, oxen and cows, but it is fire. [1]

7. It is fire,(2) giving life to the upright in heart who fulfill His will. It is a consuming fire to the unrighteous who deny His name.

8. Truly it is a fire[2] that even the fire clad cherubim and seraphim cannot touch.

9. O Mary, for this we love and exalt you, because you bore for us the true Food of righteousness and the true Drink of life.

10. O our fathers, consecrated by the laying on of hands, successors of the apostles, whom we have taken as intercessors towards God, also, during our days, we take as representatives between us and God these two: The Patriarch of the great City of (_____), Abba (_____), and the blessed Archbishop, Abba (_____), the primate of our country.

11. *Deacon :* For the sake of the blessed, happy, prosperous, holy and pure Virgin Mary, our Lady, Parent of God, glorified by all.

12. And for the sake of the holy, honourable, spiritual, heavenly and mighty archangels; and for the sake of John the Baptist, the preacher and fore-runner. And for the sake of the holy and glorified ministers, Matthew, Mark, Luke and John, the four Evangelists:

[1] Ex. 32:20; Lev. 6:30.
[2] Exodus 3:2.

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13. For Thy holy servants Peter and James; John and Andrew; Philip and Bartholomew; Thomas and Matthew; James the son of Alphaeus ; Thaddaeus, Simon and Matthias ; the twelve Apostles: and the Apostle James, brother of our Lord and Bishop of Jerusalem ; and the holy glorious Stephen, the archdeacon and the first martyr.

14. And for the sake of all saints and martyrs who have gone to their rest in the true faith: Paul, Timothy, Silas, and Barnabas, Titus, Philemon and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen orthodox.

15. Lord, remember each and all; also the holy Patriarch Abba (_____), and the blessed and holy Archbishop Abba (_____) to preserve their life, save them, forgive their sin, and to have compassion upon us through their prayers, unto endless ages.

16. *The assistant priest shall say (The Prayer of Benediction)). (Anaphora of the Apostles, #10 -21 pp. 43 - 44*).

17. *Asst.. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

* * *

18. *Priest :* O Intercessor,[1] intercede with your Son for the sake of each and all, to give rest to the souls of all the patriarchs, archbishops, bishops, priests and deacons who keep straight the way of the true word: kings, rulers, princes, those in authority, young men, virgins, monks, rich, poor, great, small, old women, orphans, sojourners, miserable, and all Christian people from the congregation of the church who in days gone by have gone to their rest.

19. Make earnest intercession for those who have fallen asleep in this place that He (Thy Son) may give their souls a quiet rest,

20. in every place which is called the place of the victorious martyrs, in the place of the blessed righteous, in the place of the watchful angels[1]. You[2] are the inheritance in every place, and your name is acceptable before God.

21. *Deacon :* Ye that are sitting, stand up.

22. *Priest :* Let us stand up in the fear of God to exalt and glorify her who is full of glory saying, O you who are full of grace, O you who are the channel of joy, you have a countenance more beautiful than the many-eyed cherubim and the six-winged seraphim.

23. *Deacon :* Look to the east.

24. *Priest :* Truly God the Father looked down from heaven towards the east, the west, the north and the south, and towards all the ends (of the earth). He breathed in every savour,[3] and found none like unto you. He approved your savour and loved your beauty and so sent to you His beloved Son.

25. *Deacon :* Let us give heed.

26. *Priest :* Holy is God the Father Who loved you, holy is the only-begotten Son Who abode in your womb, and holy is the Paraclete, the Spirit of righteousness, Who strengthened you.

27. *Deacon :* Answer ye.

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[1] i.e. the Virgin Mary.

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[1] Rev. 3 : 2.

[2] i.e. the Virgin Mary.

[3] Song of Songs 1 : 3; Ezek. 20 : 41

28. *People :* Holy, Holy, Holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

* * *

29. Priest : O Virgin, full of glory, with whom or with what likeness shall we liken you? You are the loom from which Emmanuel took his ineffable garment of flesh. He made the warp from the same flesh as that of Adam, and the woof is your flesh. The shuttle is the Word himself, Jesus Christ. The length of the warp is the shadow of God the Most High. the weaver is the Holy Spirit.

30. How marvellous and wonderful is this thing ! O bridge over which the ancient fathers crossed from death unto life! O ladder(1) from earth to heaven, through you the first creation was renewed.

31. You were the hope of Adam (2) when he was driven out from paradise, the meekness of Abel who was killed through unrighteousness, the kindness of Seth, the works of Enoch (3), the ark of Noah (4) through which he was saved from evil's destruction, the blessing and portion of Shem,

32. the tent of Abraham(5), Isaac's savour(6), the ladder (1) of Jacob, Joseph's comforter,

33. the tables of Moses(7), the bush at Sinai(8), the bells (9) on the garment of Aaron the priest, his rod (10) which sprouted, blossomed and bore fruit,

34. Joshua's stone(11) of testimony, the fleece of Gideon (12), Samuel's jar of ointment and horn of oil, Jesse's root (13) of which he boasted,

(1)Gen 28:12. (2) Gen 3:15. (3) Gn. 5:22-24. (4) Gn. 7. (5) Gn. 12:8. (6) Gn. 27:7. (7) Ex. 24:12. (8) Ex. 3:12; Deu. 33:16; Lk. 20:37. (9) Ex. 28:33-35; 39:25 (10) Ex. 7:12; Nm. 17:8; Hb. 9:4. (11) Josh. 24:26-27. (12)Jdg. 6:36-f. (13) Isa. 11:10

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the chariots of Amminadib, (1) David's harp, the crown of Solomon, (2) the enclosed garden, the sealed spring , (3)

35. Elijah's golden measure (4), Elisha's cruse (5), the conceiving virgin whom Isaiah prophesied (6), the first to give birth without intercourse of which Daniel (also spoke) (7).

36. Habakkuk's mountain of Pharan (8), Ezekiel's closed house in the east (9), Micah's place in Bethlehem from which the law goes forth,(10) the land of Ephratah,(11) Silondis' (12)tree of life, (13) the healer of Nahum's wounds,(14) Zechariah's rejoicing, (15) the clean hall of Malachi.(16)

37. O Virgin, you are the ideal and the prophecy of the prophets, the favour of the apostles, the mother of martyrs; the sister of angels ; the boast of the young men and virgins and the monks who are watchful day and night at your gates.

38. O Virgin, you were not conceived through unclean lust, but in lawful marriage you were born from Hannah and Joachim.

39. O Virgin, you did not grow in mirth like the Hebrew daughters who stiffened their necks, but you lived in the sanctuary in holiness and purity.

40. O Virgin, you did not eat earthly bread but heavenly bread prepared in the heaven of heavens.

41. O Virgin, you did not drink earthly drink, but heavenly drink poured from the heaven of heavens.

(1) Songs 6:12. (2) Songs 3:11. (3) Songs 4:12. (4) 2King 7:1. (5) 1King 19:6. (6) Isa.7:14. (7)Dan. 2:35-46. (8) Hab. 2:3. (9) Ez. 44:1-5. (10) Micah 4:2 (11) Micah 5:2. (12) Name of a philosopher typifying Solomon. (13) Prv. 3:18. (14) Nah. 3:19. (15) Zech. 9:9. (16) Mal. 3:1-5.

42. O Virgin, you did not know uncleanness like the women who were before you, and would come after you, but you are adorned with holiness and purity.

43. O Virgin, the depraved young men could not entice you, but the angels of heaven visited you, and, as it was said, the priests and the high priests praised you.

44. O Virgin, you were not espoused to Joseph for coming together, but in order that he might keep you in purity, and thus it was fulfilled.

45. When God the Father saw your purity He sent you his radiant angel, named Gabriel, and he told you: "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you."(1)

46. The Word came to you without being separated from the bosom of His Father; you conceived Him without* His being limited, and He stayed in your womb without making subtraction from above or addition beneath.

47. There abode in your womb the inestimable and immeasurable* fire of the godhead. It is not just to compare Him with earthly fire. Fire has limits and volume, but of the Deity, it cannot* be said that it is like this or even seems to be like this.

48. The Godhead has no* circuit like the sun and moon, nor stature like man, but He is mighty and sitting in His highest heaven which neither the thought of man nor the knowledge of angels can reach.

(*) > > > > > >
(1) Lk. 1 : 35.

ANAPHORA OF ST. MARY

50. The Deity has no* place wherein to stretch or contract himself but He fills every place.

51. The Deity has neither* firmament above nor foundation beneath, but He is Himself the firmament and the foundation.

52. The Deity does not* stoop nor bow down the head to take up that which is on earth, but all is in His hand as He showed Peter.

53. The Deity has neither* chest nor back by which he can be seen, and through which He can be limited, but He is covered with the flame of fire and He is Himself the flame of fire. The Deity is clean, pure, and bright.

54. We believe that the Father Who sends is Father in His nature. We believe that the Son Who is sent is Son in His nature. We believe that the life-giving Holy Spirit is Holy Spirit in His nature. Three Names but one God.

55. It is not* with the Deity as it was with Abraham who was older than Isaac, or with Isaac who was older than Jacob, but the Father is not older than the Son, neither is the Son older than the Holy Spirit, and the Holy Spirit is not younger than the Son, neither is the Son younger than His Father.

56. It is not* with the Deity as it was with Abraham who gave commands to Isaac, or with Isaac who gave orders to Jacob, but the Father, being Father, does not give orders to the Son ; and the Son, being Son, is not exalted; and the Holy Spirit.

Examples of theology called "apophatic" = "what may not be believed or said." It attempts to relate to God by considering "What He is not." Since we are only able to comprehend His energies, not His essence, we use dictions, and even contradictions to explain what is beyond us.

57. But the Divine Father, Son and Holy Spirit are one God, one kingdom, one authority and one government.

58. The Father, the Son and the Holy Spirit think. (1) The Father, the Son and the Holy Spirit speak. (2) The Father, the Son and the Holy Spirit approve. (3)

59. The Father, the Son and the Holy Spirit take counsel. (4) The Father, the Son and the Holy Spirit utter the word.

The Father, the Son and the Holy Spirit complete. (5)

60. The Father, the Son and the Holy Spirit create. (6) The Father, the Son and the Holy Spirit unite. (7) The Father, the Son and the Holy, Spirit create well. (8)

61. The Father, the Son and the Holy Spirit send. (9)

The Father, the Son and the Holy Spirit give authority. (10)

The Father, the Son and the Holy Spirit hear witness. (11)

(1) Thoughts like : "Let us create man in our . . ." (2) He spoke and it was done Ps. 32 (33):9. (3) And God saw everything that he had made, and, behold, it was very good. Gen. 1:31. (4) They took counsel (Gen. 1:26 "Let Us . . .") to create the world. (5) Completed the creation of the universe, making it habitable. (6) Created the cosmos. (7) Combined the elements of the cosmos, producing earth, water, fire and wind. (8) Created Adam and appointed elements to coalesce in their function: the earth to carry, the water to irrigate, the fire to metabolize food and the air to sustain all the nerves in man's body. (9) Directing the course of the planets. (10) Authorized the formation of the body in the womb. (11) The Father from heaven witnessed saying; This is my beloved Son, and the Holy Spirit rested upon Him in the shape of a dove.

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62. The Father, the Son, and the Holy Spirit draw. (1)

The Father, the Son, and the Holy Spirit accustom. (2)

63. The Father, the Son, and the Holy Spirit advise. (3)

The Father, the Son, and the Holy Spirit purify.

The Father, the Son, and the Holy Spirit cleanse.

The Father, the Son, and the Holy Spirit hallow. (4)

64. The Father, the Son, and the Holy Spirit strengthen.

The Father, the Son, and the Holy Spirit encourage. The Father, the Son, and the Holy Spirit teach.

65. The Father, the Son, and the Holy Spirit crown. The Father, the Son and the Holy Spirit clothe. (5) The Father, the Son, and the Holy Spirit grant grace.

66. The Father, the Son, and the Holy Spirit sit. (6) The Father, the Son, and the Holy Spirit judge. (7)

The Father, the Son, and the Holy Spirit examine.

67. Thus we, without separating or dividing, believe and confess the oneness and unity so that it will not be divided or separated. Let us distinguish (8) so that it will not be confused.

68. We do not say "three" as we say Abraham, Isaac and Jacob, but one is three persons.

(1) Draw man with the cords of love. (2) Fit man to adapt as he goes. (3) Advise man through Tradition: Life in Christ, the history of salvation as it stands from the Apostolic age, that the Church codified in the Scriptures. (4) qedasi literally means "hallowing." (5) Clothe with divine power that is grace. (6) They preside in the midst of the congregation. (7) Search the hearts. (8) Distinguish between Trinity and oneness, divine energies and essence.

69. We do not say One like Adam the first creature, but three with one nature.
70. Now we hear the wicked Jews and the unrighteous Ishmaelites, who, being without understanding, say God is one person and one body ; they are of a blind heart.

71. Now we see the idolatrous heathen whose idols are many and whose devils are many.
72. But we follow the leaders to the good way as the Apostles taught us saying : it is as if

73. The Father is the sun, the Son is the sun, and the Holy Spirit is the sun : but it is one sun of righteousness over all.
74. The Father is fire, the Son is fire, and the Holy Spirit is fire ; but it is one fire of life in the highest heaven.

75. The Father is the dawn, the Son is the dawn, and the Holy Spirit is the dawn : but it is a single eastern dawn through which, by the ray of its light, the darkness was destroyed.
76. The Father is the vine, the Son is the vine and the Holy Spirit is the vine: but it is one vine of life from which all the world tasted.

77. The Father is milk, the Son is milk and the Holy Spirit is milk: but it is one milk[1] unmixed.
78. Thus we believe and thus we confess and say the creed.

79. *The people shall say the creed of the 318. (Anaphora of the Three Hundred #1 - 10: p. 86).*
80. Let us now return again to

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peak of the holy Virgin, speaking of her conception which is wonderful to all, and saying: O Virgin, when there abode in your womb the fire of the Godhead, Whose face is fire, Whose clothes are fire, Whose covering is fire, how did it not burn you?

81. In what part of your womb were the seven curtains of the flame of fire prepared and spread ? Were they in the right or the left side while you were such a small body?
82. In what part of your womb was the glittering cherubic throne, compassed by the flame of fire, prepared and planted while you were a young bride?
83. How wonderful it is! A mother and a maid ; the narrowness of the womb and the infinite; conception without intercourse, as a bee conceives, from the voice of a word; milk [(1)] with virginity.
84. When I think of this, my mind likes to swim in the depth of your Son's seas, and the billows from the hiding-place of your Beloved sweep across it.
85. Again when I think of this my mind likes to soar and ascend secretly and draw back the curtains of the hiding-places of the Living One ; it becomes afraid of the flame of fire and does not reach even one-fourth of the way to heaven.
86. When I think of this my mind likes to mount the shoulders of the winds to fly east, west, north and south to all the ends (of the world) to see the nature of the creatures, to measure the depths of the seas and to know the height of heaven, and travelling thus to every part it becomes faint and returns again to its former place.

(1) i.e. Milk to feed her baby even though she was a virgin.

87. Now let us not further enquire or even think of the greatness and profundity of Him Whose grandeur cannot worthily be praised, no, not by the tongues of the prophets nor of the apostles.

88. He is the mighty One Whom none can discern by subtle device_ but He became humble among us; He is the most high, to Whom none can attain_ but among us He took upon Him the form of a servant; He is the impalpable fire, but we saw Him and felt Him and ate and drank with Him.

Now let us praise Him saying.

89. *People :* Holy God, holy Mighty, holy Living, Immortal ....

(See "Preparatory Service" # 174 : p. 33 and "Anaphora of St. John Chrysostom" #64 - 67 : pp. 139 - 140).

* * *

90. O Virgin who gives the fruit that can be eaten, and the spring of that which can be drunk

91. O Bread got from you, that gives life and salvation to those who eat of it in faith.

92. O Bread got from you, that is as hard as the stone of Admas (1) which cannot be chewed, to those who do not eat of it in faith.

93. O Cup got from you, that helps those who drink of it in faith to indite wisdom, and that gives them life.

94. O Cup got from you, that intoxicates those who do not drink of it in faith and causes them to stumble and fall and adds sin to them instead of the remission of sin

(1) A rocky place presumed to be between the earth and the ocean.

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95. And now let us glorify Him saying Glory be to Thee, glory to Thy kingdom, glory with pure incense we offer to Thee.

96. *At this time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom. . . . *(Anaphora of the Apostles, #34: p. 43).*

* * *

97. *Priest :* Jesus Christ, Son of the living God, from Whom is found every good gift and every perfect gift, became man, fulfilled all the law of man yet without sin, and practiced the law of the Hebrews.

98. He was baptized by John, tempted in the wilderness, hungered and thirsted and did miracles.

99. In the same night in which He gave His soul to death He showed His disciples many signs concerning His sufferings, crucifixion, death, His resurrection on the third day with body and soul, with bone and blood, as it was before, when His disciples were with Him on His right and left, and when there was counted with them Judas whose creation was like the tares added to wheat, and who betrayed Him.

100. *Deacon :* Priests, raise up your hands.

101. *Priest :* At that time Jesus Christ took bread in his holy, blessed, pure and spotless hands

102. *People :* We believe that this is He, truly we believe.

103. *Priest :* He looked up to heaven towards Thee His Father, interceded with His parent, and committed his disciples to Him to keep them from all evil:

Blessed while He (it) was blessed *(+ three times)*, broke while He (it) was holy

104. *Then he shall indent the Host slightly with his thumb in five places without separation.*

105. And gave it to His disciples and said unto them : take, eat this (pointing) bread is My body which will be given to you as a propitiation for the whole world.

106. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God: that this is He we truly believe.

107. *Priest :* And likewise also the cup (+ three times) after supper : He pointed and said : Take, drink, this *(pointing)* cup is My blood which the spear will shed for your sake.

108. *He shall then move, the cup with his right hand in the sign* of *the cross*

109. *People :* Amen. Amen. Amen. We believe and confess.

110. *Priest :* And as often as you do this, do it in remembrance of My death, and proclaim the remembrance of My resurrection.

111. *People :* We proclaim Thy death, Lord, and Thy holy resurrection, we believe in Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and beg Thee, O our Lord and our God.

112. *Priest :* O Our Lord, as it happened then bless, break and give this *(pointing)* bread *(+ once)*.

People : Amen.

113. *Priest :* Our Lord as it *happened* then bless, hallow and give this *(pointing)* cup *(+ once over the cup, and + once more over both)*.

People : Amen.

114. *Priest :* And this my ministry, purify and accept it and may it please Thee.

People : Amen.

115. *Priest :* And this priest who is with me to help me in this ministry, and me, make like Joseph and Nicodemus who wrapped Thy body.

People : Amen.

116. *Priest :* And this deacon sent according to the law of ministry, suffer to reach our great rank of priesthood, and make him full of grace, righteousness and favour like Stephen who saw the Trinity and marvelled and was astonished through the descent of the Holy Spirit.

People : Amen.

117. *Priest :* And this people who have gathered together in Thy holy church with priests and deacons, great and small, make worthy to take Thy holy mystery ; have compassion and do not judge them.

People : Amen. Lord pity us, Lord Spare us, Lord have mercy upon us.

118. *Priest :* Lord, have mercy upon us, O Christ *(three times)*.

The people shall repeat his words.

119. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

120. *People :* As it was, is and shall be unto generations of generations, and endless ages.

121. *He then shall dip his finger into the Blood and+ sign the Body.*

Priest : Grant it to all of them that take of it, that it may be unto them for everlasting life.

122. Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

123. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

124. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

125. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

126. The priest The Prayer of Fraction:

God, Maker of all, the Source of all, the Completer of all, the Almighty, the Holder of all, Thou art He Whom angels, archangels, thrones, authorities, lords, powers, the sun, the moon, the stars and the whole creation worship, because they are His subjects, dominions, and are ruled by Him. Though He was rich in everything yet He became poor in everything.

127. Love drew the mighty Son down from His throne and led Him to death.

128. O Ox, Who with Thy hand made no effort against those who draw Thee, but bowed down Thy neck to those who would slay Thee.

129. O Sheep dumb before Thy shearers ; O Patience Who did not open Thy mouth at

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the time of Thy sufferings before those who pierced Thee

130. O Bread found in the treasure, which Joseph obtained in merchandise, in which also he found the pearl of great price

131. O Cup found in the house into which no man entered,

132. O this sign of the cross (1) separated from this host without being divided or alienated, but its appearance, taste and softness are the same :

133. As His divinity was not separated or divided from His humanity so also this sign of the cross[1] is not separated or divided from this host

134. Likewise also let Thy greatness be united with our humility and our humility with Thy greatness, Thou almighty Lord our God.

135. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .

(see Anaphora B, #69 : p. 62)

136. *Priest :* Let us hear then, till our last breath, this word through which we will be accused, judged and forgiven.

137. As the Son came from the heaven of heavens for judgement and mercy, this bread will be accused, judge and forgiver.

138. Let the soul fear, the nerves tremble and the door of the heart be broken by this terrible word.

139. Now this divine bread has been broken and this life-giving cup has been prepared. Let him who desires to take, come: but first examine yourselves and cleanse your bodies.

140. If there is anyone who is impure, let him not approach, and if there is any

[1] i.e. the central part of the Host (Asbadikon) bearing the sign of the cross.

one who hath fallen into sin, let him not forget it because it must not be forgotten.

141. If there is any one who disdisdains this holy communion, let him not approach, but let him be prevented. As you see, this bread is not as perishable as the earthly bread (1), but it is the fire of the godhead (2).

142. What mouth is that which takes in this bread, what teeth are those which masticate this bread, and what stomach is that which can contain this bread?

143. And now let us say According to Thy mercy, our God, and not according to our sins.

144. *People :* According to Thy mercy . . . . *(thrice)*.

145. *Afterwards the people shall say :*

The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

And let us come before the face of the Saviour of the world to praise Christ in faith that is His.

146. *Asst. Deacon :* Open ye the gates, princes.

147. *Deacon :* Ye who are standing, bow your heads.

148. We lay our souls before Thee, Lord, maker of all, the invisible God. We humble ourselves to Thee, the humbler of all. We worship Thee, Who created all to worship Thee. We serve Thee, ruler of all.

149. O Thou Who discovers that which is hidden and covers as in secret all that is open.

(1) John 6 : 27.
(2) Rm. 1 : 20

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O Thou Who is able to send forth that which is within and take within that which is without, hear now the cries of Thy people who call upon Thee in righteousness.

150. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

151. *The priest shall say "The Prayer of Penitence." (Anaphora of the Apostles: 72 - 88: pp. 47 - 48).*

152. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

153. *Priest :* The Lord be with all of you.

People : *And* with your spirit.

Then the priest shall raise the whole Host with his hand and chant :

Lord have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant).*

The people shall repeat his words.

Then the priest shall chant three times :

Lord, have compassion upon us, O Christ.

The people shall chant twice : Lord, have compassion upon us, O Christ.

154. *Deacon :* Ye that are penitent, bow your heads.

155. *Then the priest shall turn to the people and say* Lord our God .. ..*(Anaphora of the Apostles, 95 - 126: pp. 49 - 52).*

156. *After receiving (the Holy Communion) the following prayer shall be said instead of "The Pilot of the Soul :"*

Priest: O ye, Christian people, as ye have gathered together on this day, so also may He gather you on the holy Mount of Sion and in the free Jerusalem in heaven (1).

157. And as ye have heard this voice of Mary's praise, likewise may He allow you to hear the word of the infants' harps and the angels' song, which softens even the very bones because of the multitude of its melodies.

158. May He lead you where there were stretched out the tabernacles of the flaming fire wherein the High Priest is, and wherein are the icon of His face, the pure crown, and the bright dress which the hand of man did not make, but it was woven above.

159. May He lead you to where are the congregation of the holy prophets, the congregation of the preaching Apostles, the congregation of the victorious martyrs, the congregation of the blessed righteous, the congregation of the ordained priests, the congregation of the watchful angels, and the congregation of virgins and perfect monks, with all the perfect congregations of the one holy universal church, and with them where there is the Ark of the wilderness, that is our Lady Mary.

160. Let us not henceforth be decked with haughtiness or pride which clothe with death and lead down to Hades.

161. Let us henceforth have humility with purity, not only purity of the flesh because the prophets saw the Lord through purity of the spirit, seeing Him face to face.

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162. Let us henceforth have love and meekness like the apostles, because they loved their Lord Who granted them authority like His own
to bind and loose the bonds of wickedness.

163. Let us henceforth have silence and patience like Mary because our Lord praised her saying : And Mary has chosen that good part, which shall not be taken away from her.[1]

164. And now let us pray the Lord our God, giver of grace.

Deacon : Pray ye.

165. *Priest :* O Virgin, remind Him Who remembers, not forgetting any.

166. O Virgin, remind Him of His birth, delivered from you at Bethlehem, of His being wrapped in swaddling clothes and His being warmed by the breath of ass and cow on the cold days.

167. O Virgin, remind Him of his flight with you when you fled from one country to another in the days of the cursed Herod.

168. O Virgin, remind Him of the bitter tears shed from your eyes and dropped on the face of your beloved Son.

169. O Virgin, remind Him of hunger, thirst, poverty, sadness and all the trouble which you suffered together with Him.

170. Remind Him of mercy and not of destruction. Remind Him of compassion and not of anger.

171. Remind Him of the sinners and not of the righteous. Remind him of the impure and not the pure.

172. And now let us glorify the Father, the Son, and the Holy Spirit, both now and ever, and unto the ages of ages.

People : Amen.

[1] Luke 10:42.

173. *Priest : The Laying on of the Hand Prayer.*

We offer thanksgiving to God for all the graces He has granted and because He granted his Mother to be glorified through this Anaphora, and because He made us worthy to begin it through His kindness, and through His will to complete it, He to Whom be glory and Who is wise, unto endless ages. Amen.

174. (I found in it the understanding that any priest who celebrates this anaphora does not sanctify Mary but he himself will be sanctified, and all those who hear it will be sanctified, because our Lady Mary is always[1] sanctified in heaven and earth.)

175. May the accepted blessing of her prayer, the perfect gift of her help, and the compassion of her beloved Son, filling the ends (of the world), be with our rulers (. . .) unto the close of the age. Amen.

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[1] Lk. 1 : 48

THE ANAPHORA OF THE THREE HUNDRED (1)

All: The Prayer of Faith (2)

1. We believe in one God the Father almighty, maker of heaven, earth and all things visible and invisible.
2. And we believe in one Lord Jesus Christ, the only-begotten Son of the Father Who was with Him before the creation of the world:
3. Light from light, true God from true God, begotten not made, of one essence with the Father
4. By Whom all things were made, and without Him was not anything in heaven or earth made
5. Who for us men and for our salvation came down from heaven, was made man and was incarnate from the Holy Spirit and from the holy Virgin Mary.
6. Became man, was crucified for our sakes in the days of Pontius Pilate, suffered, died, was buried and rose from the dead on the third day as was written in the holy scriptures,

(1)The 318 bishops, who attended ecumenical Council held at Nicaea in 325 A.D., settled many contemporary doctrinal controversies, some wrote about those issues. This Anaphora reflects their efforts.

It is celebrated on the following occasions:

a. 21st Maskerem (October 1), the memorial day of the Virgin Mary.
b. 8th Hedar (November 17), the Feast of the Four Beasts.
c. 9th Hedar (November 18), the opening day of the Council of Nicaea.
d. 24th Hedar (December 3), the Feast of the Twenty-four heavenly Priests.
e. Nativity of Christ, 29th Tahesas (January 7).
f 13th Ter (January 21), the Feast of Caana of Galilee.
g. the memorial day of any of the righteous.

(2) The creed given by the Council of Nicaea (325 A. D.) and the Council of Constantinople (381 A.D.)

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7. Ascended in glory into heaven, sat at the right hand of His Father, and will come again in glory to judge the living and the dead ; there is no end of His reign.

8. And we believe in the Holy Spirit (1), the life-giving God, who proceeds from the Father; we worship and glorify Him with the Father and the Son ; Who spoke by the prophets,

9. and we believe in one holy, universal, apostolic church,

10. and we believe in one baptism for the remission of sins, and wait for the resurrection from the dead and the life to come, unto endless ages. Amen.

11. The Anaphora of the Three Hundred and Eighteen Orthodox, may their prayers and their blessings be with our (*head of state : King, Queen, President, . . .)* unto ages of ages. Amen.

12. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God,
People : It is right, it is just.
Priest : Lift up your hearts.

(1) This marks the end of the what the Fathers at Nicaea settled, and the beginning of what was decided by the Second Council, at Constantinople in 381. That concluded more than fifty years of debates on how best to describe these mysteries. Such had been part of the Church's life since Apostolic times, but, not yet stated so succinctly. Some of the same leaders who negotiated pronouncements on these doctrines, also applied the same criteria in deciding the contents of what today is known as "The Bible."

People : We have lifted them up unto the Lord our God.

13. *Priest :* The Lord is mighty in the clouds, higher than heaven, glorious in all His ways, the perfect victorious God of gods.

14. There is no time in which He was not, and there is no place where He cannot be found, there is no time when He was perfectly seen in His divinity. No one can see Him, and no one knows how He lives.

15. Heaven and earth together with all their worlds, sea and rivers and all things that are in them glorify Him. All were created through His grace, and all live through His kindness. He is one Father of the One, Father of the Lord, Father of Messiah, true light with Him Who begets Him.

16. *Deacon :* Answer ye.
People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

17. *Priest :* We proclaim that the Father lives with His Son, and that the Son lives with His Father before creation, and before the heavens and earth were made

18. and before the mountains and the little hills arose, and before the height of the sky was seen, and before the power of the wind breathed,

19. and before the thunderbolt flashed, and before the quickness of lightning was seen, and before the thunder thundered, and before the clouds were spread,

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20. and before the creation of angels, and before any name was named under heaven and on earth.

21. No one, thinking deeply, can understand His nature, though He ascends to heaven and goes beyond the lords and meets with the four living creatures[1], full of eyes, whose whole bodies are light, and from whose mouths comes out the likeness of flaming fire; again, though he descends down to earth and goes beyond the sea, the wind and the fire; again, though He goes out thence to search upon the right hand and the left, setting His thought on high and spreading it abroad

22. *Deacon :* Ye that are sitting, stand up.

23. *Priest :* Even so he cannot discern among the Father, the Son and the Holy Spirit to know what is His nature.

24. The Father begets His Son, but it is impossible to say that He begat Him at such a time, or that He begat Him on such and such a day.

25. His birth from the Father is unsearchable because it passes understanding, and His nature is unknown because it is hidden. He is the right hand of His Father, His arm and His beloved Son Who is of the same essence with Him.

26. *Deacon :* Look to the east.

27. *Priest :* The Father begets His Son ; but He begets Him, not that He might be His assistant in work, to serve Him as a man is served who is in need. When He created heaven and earth no one helped Him because He is mighty.

[1] Ezek. 1 : 5 - .15

28. He did not become weary, nor does He rest as man rests, but the sword of fire coming out of His mouth, what He has spoken is immediately accomplished; instantly whatever He has thought is fulfilled: He is the thought of thoughts;[1] He is the Wise, the Creator.

29. Who, like Him, lives in the highest heaven, builds the foundation[2], bears up from beneath, sits upon the firmament on high, establishes upon the floods, builds with very small particles, wraps with invisible things, limits with sand, strengthens with wind, hangs the water up, and calls it sky,

30. congealed liquid in the womb, turning it into flesh, binds it with muscles, strengthening it with sinews, numbers the very hairs, tries the heart and knows the reins?

31. The Father begets His Son without days or hours; and as He begets Him, His Father is not separated from Him. Before He created the angels for His worship His glory was infinite; the glory of the Father, of the Son, and of the Holy Spirit was perfect.

32. *Deacon :* Let us give heed.

33. *Priest :* And when He created our father, Adam He did not go about to gather earth, water, wind, and fire, nor did He leave His throne or in any way move from it

34. Yes, while He was yet there, He took the four elements: two palpable, and two impalpable; three visible and one invisible

[1] i.e. he knows the thoughts of all, but his thought can be known by none.

[2] i.e. the foundation of the earth.

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35. and made him from these, made him fair with His holy hands, kissed him and loved him; and breathed in his nostrils the breath of life. Before He built the skies and the highest heavens He was not lowly, but was strong in His throne and great in His kingdom.

* * *

36. He thundered to those that were above, caused those beneath to tremble as He trod the clouds, burned without fire and cooled without water.

37. And when He created the sun and the moon, it was not to make light for Himself as for one in darkness, but it was as though He gave them a little from His own light, as it were, no more than a grain of wheat. Thus they gave light to man.

38. Having created and prepared all, visible and invisible, He did not boast saying, I have worked and I have finished and I have to rest from all the toil in which I have laboured, but He knew before it came to pass, He completed before ever He made possible righteous and unrighteous, good and evil.

39. Before He created man, He prepared Paradise to put therein him whom He loved, and the fire of hell to put therein him who hated.

40. Blessed is he whom He had chosen, and blessed is he in whom He was pleased. Let us therefore receive this word with great diligence that we may not enter into the great sea wherein fire and water are mingled and from which we cannot escape by swimming.

41. But let us receive what the apostles taught us about the Father, the Son and the Holy Spirit saying, The Father declares of His Son, that He is Jesus Christ His only One:

And the Son tells that God the Father begets Him

And the Holy Spirit proclaims that He proceeds from the Father and took of the things of the Son. (1)

42. It is one honour and one authority and one power which cannot be divided. There is neither reckoning nor separation of His position. There is neither subtraction nor addition in His divinity.

43. As our Lord answered His disciples about Their nature saying, We have neither first nor last, We have neither right nor left, We have neither firmament nor foundation, We are the firmament, and We are the foundation.

44. None can see Us and none can know how We live. We know all and we understand all, We make remote that which is near and bring near that which is afar off. We ignore the noise of the tongue as one who does not hear (2). We know the whisper of the heart within.

45. My Father, I, and the Holy Spirit are the gate, the door, and the dwelling-place.

46. My Father, I, and the Holy Spirit are might, grace, and favour.

47. My Father, I, and the Holy Spirit are sun, light and heat.

48. My Father, I, and the Holy Spirit are fire, flame and the burning coal.

49. Such is Our existence, such is Our perfection, and Our days are not finite but they endure for ever. Again there is neither counting nor end (of them).

(1) John 16:15.
(2) Isaiah 1:15.

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50. Deacon : Let your thoughts be above. Let your hearts be in heaven. Know where you stand.

51. *Priest :* He is slow to anger, His compassion is great, and He is righteous. It is not as if there was a time when He is patient and another when He is impatient. He waits for the sinner until he comes back and returns to Him.

52. When He was angry He destroyed the wicked with the flood and saved eight souls who kept His word, and He established with their father an everlasting covenant of righteousness. He is God of gods, consuming fire, and life-giving fire.

53. What is His name, and what is His Son's name? (1) Where is His dwelling-place and where is His country?

54. His throne is compassed by fire and His abode is enveloped by water, and round the roof of His house hang drops of water which do not fall.

Flashes of light go out from His throne, within it is like blazing fire, in it there is great light like the winter rainbow, round it there is lightning.

55. At the sides of that throne there are four animals as if they carry on their heads the large throne which is as white as snow.

56. Round about that throne there are twenty four priests (2) in front of them they see the likeness of the lamb, the vesture dipped in blood (3), and the sealed book. (4)

57. Every time they go round that throne they prostrate themselves

(1) Prov. 30:4.
(2) Rev. 4:4.
(3) Rev. 19 : 13
(4) Rev. 5 : 1 & 2

thrice before the likeness of the Lamb, the vesture dipped in blood, and the sealed book. The smoke of glory fills the pavilion. From beneath that throne springs the sea of two courses, the sea of light and the sea of wind.

58. The God of gods does not live there, the Lord of lords is not limited therein, but He both lives without and is found within.

59. They do not go to find him, and He is not absent when they seek Him. He is not felt when they take hold of Him because He is far above thought.

60. He keeps the rich, lives with the poor, loves the humble, and neglects the haughty. He will justify when He likes, save when He is pleased, He disregards as if He does not hear, keeps silent as if He does not see, waits as if He does not know, delays as if He does not wish to grant.

61. He is the God of gods, the Lord of lords, the Lord of the strong, before Whom the angels and archangels prostrate themselves.

62. They do not prostrate themselves before Him because they see Him, but they prostrate themselves before His throne and praise His greatness. They fly towards the four ends of the world to do all His will. Seraphim and cherubim shout and say, yet without pride, Holy God, holy mighty, holy living, immortal, Who yet died for the love of man.

63. From the one treasury (1) formed from the breath of His mouth proceed and grow the souls who multiply in the world.

(1) i.e. Adam or one baptism.

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64. In one treasury there will be gathered wheat without tares. There will be put and kept the souls of the righteous until all are rewarded according to their deeds.

65. There are pleasure and happiness. There is Adam, the father of all. There are Abel, Seth, and Enoch the patriarchs together with all their seed.

66. There are Abraham, Isaac and Jacob, the friends of the Lord. There are Moses and Aaron the priests. There are David, Hezekiah and Josiah and all the kings of a right faith.

67. There are the prophets with their prophecies, there are the disciples of the One, in whose hands are the keys, sitting at the door to take in whom they will.

68. There are the patriarchs, archbishops, bishops, priests and deacons who gave full account of their stewardship which was entrusted unto them by their Lord.

69. There are martyrs whose crowns shine seven times brighter than the sun. There are the righteous in their patience.

70. There are men and women, the hosts of the Father, the Son and the Holy Spirit whose number cannot be known. They live there in pleasure and happiness till they receive twofold more than before (1).

71. There live in honour the righteous, the meek and the elect. O Lord we offer our prayer unto Thee Who answers, Who is the hearer and the helper.

(1) i.e. more than they get in paradise, the waiting place of the righteous.

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72. We beg Thee, Lord, on behalf of those who have fallen asleep and departed from this corruptible world, and on behalf of those of whom the authority of death took hold, and of those who are covered within the grave.

73. We pray Thee, Lord, and beseech Thee to call them to an honourable resurrection when Thou will raise the body, uniting it with the spirit, and when Thou gives that good gift which eye has not seen, nor ear heard. Neither has it entered into the heart of man, (1) which Thou prepared through Thy Son Jesus Christ, unto endless ages.

74. *Deacon :* For the sake of the blessed *(Anaphora of the Apostles #6-9: p. 43).*

75. *Asst. Priest : Prayer of Benediction (Anaphora of the Apostles #10-21: pp. 43, 44).*

76. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

77. *Priest :* God the Father sent His only-begotten Son to abide in the body of a daughter who did not know a husband; and the creator of infants was kept in the womb without being limited. He was made man while He was God, and was born while He was the fire of the Godhead, and grew without adornments or honour. And grew like the children of the poor, chastened greatly and obeying His relatives.

78. He bowed His head to be baptized by a servant, though He was pure from sin. He did miracles, changing water into wine and

1) phrases similar to Job 28:7; Isa. 64:4 & 1Cor. 2:9

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satisfying many thousands in the wilderness.

79. *At this time he shall cense.*

People : Remember us, Lord, in Thy kingdom. *(Thrice) (Anaphora of the Apostles #34: p. 45).*

80. *Priest :* Oh ! The eyes of that generation were blinded so that they might not see Him, and their ears were made deaf so that they might not listen to Him, and their hearts were closed so that they might not know Him, they determined Him who forgives sin to be a mere man, and judged the judge of judges.

81. He chose twelve apostles from among them, walked with them and showed them the mysterious order of the Holy Communion.

82. *Deacon :* Priests, raise up your hands.

83. *Priest :* He took bread before them, *At this time he shall raise the bread.*

84. *People :* We believe that this is He; truly we believe.

85. *Priest :* blessed, *(+ three times, then he shall indent the Host lightly with his thumb in five places without separation),* and said, Take, eat, this *(pointing)* bread is My body which will be given on your behalf for the remission of sin.

86. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

87. *Priest :* And likewise also the cup, He blessed *(+ three times)* and hallowed and said, Take, drink, this *(pointing)* cup is My blood

which will be shed on your behalf for the remission of sin.

He shall then move the cup with his right hand in the sign of the cross.

People : Amen. Amen. Amen.

88. *Priest :* At that time Jesus said, My soul is exceeding sorrowful, even unto death, the death which will make the sad rejoice.

89. In that night they took hold of Him, and when it was day the masters of the Jews and the chief priests sat with Pilate, the ruler, in the court for His judgement.

90. They shackled Him with His hands behind Him like a thief, and He followed them in love like a meek sheep. They sat at the court to judge Him. They made Him to stand before them, Him before whom the hosts of angels stand in fear and trembling.

91. An evil servant strengthened his hand to strike the innocent One they impudently bowed before Him to Whom the archangels bow in great trembling.

92. They crowned the Head of life with a crown of thorns, stripping Him, they clothed Him, Who is dressed in light as a garment, with a scarlet robe (1).

93. They took him to the place of crucifixion called Calvary, burdening Him with His cross, so that Jesus was wearied in the carrying of His cross and sweated because it was heavy.

94. They numbered him among the thieves, raised Him upon the cross, and crucified Him without mercy, according to their law.

(1)See the Anaphora of St. John Chrysostom 47-50.

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95. Oh! The hands which formed Adam were nailed on the cross. Oh! The feet which walked in paradise were nailed on the cross.

96. Oh ! The mouth which breathed the breath of life into the face of Adam drank vinegar and myrrh mixed with gall.

97. Jesus groaned in His suffering, cried to His Father, bowed His head and gave up the ghost.

98. They pierced Him in His side with a black spear, which they had prepared for Him,

took Him down from the tree and buried Him in the grave. They did not put Him in their own grave, but outside in a stranger's grave of three cubits, and closed it with a stone.

99 While He was there He cried toward Adam His servant, and all his children.

* * *

100. *Priest:* The Lord be with all of you.

People : And with your spirit

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God. Our Father, ho art in heaven. *(Thrice)* Thou art our Lord and our God.

101.*Priest :* When he said this to Adam, His servant, Adam rejoiced, went out with all his children and entered into the holy city, as it was said. (1)

(1) Matthew 27:52

102. And also, to reveal the glory of His resurrection, He revealed a little of His divinity (1) and caused those who were watching His grave fall down.

103. And He rose on the third day, and on the day, which He had made known, entered where His disciples were and showed them His pierced side and His nail-marked hands. He stayed with them teaching them concerning the kingdom of heaven.

104. On the fortieth day He ascended unto heaven to His Father who sent Him. Again He will come. He will not come in lowliness, but in the glory of the Father, Who begets Him, in fearful authority with His holy angels in the clouds of heaven.

105. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe in Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and beg Thee, O our Lord and our God.

106. *Priest :* Let Thy mercy, Lord, be upon us according as we hope in Thee (2).

107. *People :* According to Thy mercy, our God, and not according to our sins. *(thrice)*

108. *Priest :* Let our gathering be like the gathering of Thy disciples. Thou art theirs and Thou art ours, Thou was then as Thou art now.

109. Thine is heaven and Thine is earth; Thine are the righteous and Thine are the unrighteous, because Thou regards not thousands of sins. Thou establishes even little things to be a plant of righteousness, and Thou uses any means to save.

(1) referring to the light which shone from the grave at the time of His resurrection.

(2) Ps. 32 (33) : 22.

110. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

111. *People :* As it was, is, and shall be unto generations of generations, unto unending ages.

112. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all them that take of it, that it may be unto them for purity and for selectivity unto them who receive of it, so that by its appearance the thorn of sin may be burnt, iniquity may be rooted out, wickedness may be destroyed and the soul may get total respite from her iniquity.

113. Let the gate of light be opened, and let the doors of glory be unlocked (1), and let the living Holy Spirit be sent, descend and come from the place where He is hidden; and shine on this *(pointing)* bread that it may be the body of Christ our God,

(+ once over the bread)

114. And that the nature of this *(pointing)* cup may be changed to become the blood of Christ our God. *(+ over the cup once, and once more over both)*

115. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

116. *Priest :* Have pity and mercy upon the one, holy, and universal (2) Church together with all the whole congregation, and especially have

(1) See The Anaphora of St. Jacob of Serough, # 53: p. 154. (2) Once some might have transliterated the Greek word here that would look like “catholic” in its English version. The sense in this context indicates all those who are united in accepting the faith that was once delivered to all the saints as an ideal, not a commodity. Early writers, like Tertulian, used it as a hallmark indicative of unanimity in worshiping in “spirit and truth.” But that was before “denominations” occurred to anyone.

pity and mercy upon those who chose me, the poor one, to minister this mystery, unto endless ages. Amen.

117. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

118. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

119. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

120. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

121. *Priest : Prayer of Fraction:*

Again we beseech the Almighty and Redeemer from sin: remember that the body which Thou took from the holy Virgin is our body, and not something which Thou brought down from heaven.

122. Remember that the body which Thou took from the holy Virgin is the body which stood before Pilate.

123. Remember that the body which Thou took from the holy Virgin is the body which bore the tight bonds.

124. Remember that the body which Thou took from the holy Virgin is the body which suffered and died.

125. Remember that the body which Thou took from the holy Virgin is the body which rose from the dead on the third day.

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126. Remember that the body, which Thou took from the holy Virgin is the body which ascended into heaven in glory and sat at the right hand of the Father. Again the Lord our God will come in this body in the power of His divinity.

127. *Deacon :* Pray ye.
People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

128. *Priest :* There is the fragrance of a sweet savour. Let our thoughts ascend to the place of this Bread that you may know the fragrance of its savour.

129. Give heed to your souls and purify your bodies and let none of us be sick through the multitude of iniquities and sins.

130. Behold, today there is with us on this table Emmanuel, the Lamb of God; and behold, there is the Father, the Light, together with His Son and the Holy Spirit.

131. Behold, there are the angels of light visiting the church. Give heed to your souls and purify your bodies and let not anyone of us be sick. There is a man of iniquity and there is a man of sin. Let us awaken our conscience that we may be worthy to take of this mystery, unto ages of ages.

* * *

132. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

(And there are others who say instead of the previous sentence:)

The righteous fought for his sake.

133. *Asst. Deacon :* Open ye the gates, princes.

134. *Deacon :* Ye who are standing, bow your heads.

135. *Priest :* We thank Thee, Lord, Who through Thy beloved Son Jesus Christ, has drawn us nearer before the greatness of Thine exaltation. Glory, honour and thanksgiving be to Thee, unto ages of ages. Amen.

136. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

137. *Priest : Prayer of Penitence. (Anaphora of the Apostles, 72 - 88: pp. 47, 48)*

138. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

139. *Priest :* The Lord be with all of you.

People : And with your spirit.

140. *Then the priest shall lift up the whole Host with his hand and say :* Lord have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant).*

The people shall repeat his words.

The priest shall chant them three times.

The people shall chant them twice.

141. *Deacon :* Ye that are penitent, bow your heads.

142. *Then the priest shall turn to the people and say :* Lord our God, look upon Thy people that are penitent . . . *(Anaphora of the Apostles, #95-138: pp. 49 - 53).*

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143. *After receiving the Holy Communion,*

Priest : The Prayer "Pilot of the Soul."

In the beginning was the Word, and the Word was the Word of God. And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father. That Word came unto His own, and His own received Him not. (1)

144. But we, the three hundred and eighteen orthodox, received Him, we are the law-givers of the holy church whose bridegroom is the Lord our God.

Deacon : Pray ye.

145. *Priest :* Thou art He Whom the cherubim of many eyes and the seraphim of six wings encircle.

146. O Thou Who formed Adam in Thine image and likeness, (2) O Thou Who heaps fire upon water, O Thou Who is not darkened by darkness and art not hidden by the night : it is Thou who brought us near before this mystery. Glory, honour and thanksgiving be to Thee unto endless ages.

People : Amen.

147. *Priest : "The Laying on of the Hand"*

O Lord, our Lord, God, and Saviour Jesus Christ, bless us and sanctify us, and make us worthy to go to our homes in tranquility and happiness without sin and without spot.

148. Let Thy body and Thy blood which we have received from Thine honourable table give us life.

149. Send Thy Holy Spirit, Lord, upon us to guide us in the way of righteousness and life. (3)

(1) John 1:1-15 (2) Gen. 1:26,27. (3) John 16:13

150. The Son of the living God prepared His body and blood in the world that we might eat of it and live with Him. [1]

151. Draw us near to Thee, through Thy mercy, towards Thy living and holy altar [2] that we may be called the servants of God and the abode of the Highest.

Let us all draw near Him that we, through faith, may stand before His face in supplication, prostration, prayer and purity.

152. May His holy body and His precious blood which we have received at the hands of the priests who offer prayer and supplication at every time and in every hour be to us for life, hope, salvation, remission of sin [3] and resurrection from the dead, unto the ages of ages. Amen.

1 John 6:53-59
2 Ex. 28:43; Is. 56:7; 1Cor. 9:13
3 Heb. 10:16-19

THE ANAPHORA OF ST. ATHANASIUS (1)

1. The Anaphora of St. Athanasius**,** Patriarch of the City of Alexandria; may his prayer and blessing be with our *(head of state: King, Queen, President, . . .)* unto endless ages.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Deacon :* You who have gathered this day in this church, listen to the Anaphora of the holy Sabbath of the Christians.

4. *Priest :* I will cause heaven and earth to bear witness against you so that you may stand in fear and trembling, none making any disturbance.

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5. Let no one remain here who is angry with his brother, like the vengeful Cain.

6. Let no one remain here who is quarreling with his brother like Dathan and Abiram who quarrelled with Moses. [1]

7. Let no one remain here who is deceitful towards another, like the serpent which deceived Eve.

8. O priests, you are the bright eyes of God; look to one another, investigate your people prudently in order that no adulterer, murderer, idolater, thief or liar should stand and join you in prayer, even those who are as the five dogs that are judged without.

9. Rebuke the sinner as him who is your brother, and scold him openly if he has committed a sin unto death.

10. Advise the wicked to leave that way and submit himself unto God so that He may forgive him.

1) This Anaphora is celebrated on the following occasions:

a. On 7th Ginbot (May 15), the memorial day of the death of St. Athanasius.
b. On every Sunday if there is not a specific feast indicating the use of another anaphora.

(2) Athanasius, the 20th Bishop of Alexandria, was born between 296 and 298. As a lad, he attracted the attention of Alexander, Bishop of Alexandria, who took him into his household and ordained him as a deacon. In his early life, before 318. When he was about twenty years old, he wrote two very important books, viz. *"Contra Gentes"* (Against the Heathens) and *"De Incarnortione Verbi Dei."* (The Incarnation of God's Word). It is an amazing production for one of such a young age.
In 325 he accompanied his bishop to the Council of Nicea and there he played a great part against Arius. As a deacon, he 'was not a member of the Council, but his influence was such that the Arians soon came to recognize him as their most formidable antagonist.

In 326 he succeeded Alexander as Bishop of Alexandria. His aim in life was the highest welfare of the church, he spent most of his life in fighting against the Arians and defending the Christian faith with writings and speeches, both in Egypt and to the universal church. For this reason he was called "The Apostolic." This stand for the truth cost him much tears and blood, because the Arians used their great influence in political changes that caused him to be exiled more than once.

It was he who consecrated Frumentius and sent him to Ethiopia in 328 as its first Archbishop during the reign of Abraha and Atsbaha, the first Christian kings of Ethiopia

He wrote many books: some twenty remain; festal letters: forty-five survived, and personal letters: nineteen are extant.. He died on 7th Ginbot (May 15) 364: others say that he died on 2nd May 375.

[1] Num 16:12, 24-27; Deut. 11:6; Psalm 105:17

11. O deacons, lights and messengers of the church, drive away from it the wolf, so that it may not be among the sheep; the kite, that it may not be among the doves, and take away the tares so that they may not be (found) among the wheat.

12. You investigate that which is without and not that which is within; but that which is within God knows and examines with His light.

13. *Deacon :* Ye that are sitting, stand up.

14. *Priest :* Let the inner ears of the heart be opened and not those planted outside; let the inner eyes of the heart be uncovered and not those that are bright outside.

15. Let not our mind be like the wave of the sea which now ascends and then descends, but let it be like the pillar of fire (1) which was from earth to heaven.

16. Let our hearts be united in His fear like the golden curtain (2) which is tightly woven.

17. Let us raise our hands unto Him and stretch them to the right and to the left (3) as a sword of fire to frighten Satan as it was said.

18. And let our feet stand firm in the house of God like candlesticks which do not move day or night, and let us always live in such a way because God is watching us.

19. *Deacon :* Look to the east.

(1) pillar of fire which led Israel in the wilderness Ex. 13:21. (2) curtain of the temple: Ex 26:; 1Ch. 17:1. Mk. 15:38. (3) in the shape of the cross which frightens Satan. Exodus 17:11-13.

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20. *Priest :* Man that is in honour and understands not is like the beasts that perish (1).

21. Man, being a king, knew not, and so, at his own will, debased himself and became a servant; and those who are not lords ruled over him.

22. Man, being rich, knew not and so impoverished himself as it pleased him and let his stomach be hungry and his soul thirsty.

23. O Lord, how much Thou has done for man! Thou stretched heaven as a tent for his astonishment, and widened the earth for the tread of his feet.

24. Thou keeps water in the womb of clouds to feed him, Thou did light the sun that he might be illumined by day, Thou prepared the moon lest the darkness of night should cover him, Thou caused the light of the stars to shine upon him that he might know the work of Thy fingers, Thou gave him the days of the week, the years, the seasons and the days of the month so that he might serve Thee.

25. Oh, Thou did show the hard-hearted man death and life, but he desired death and disdained life, not the death of the body prepared for the righteous and the unrighteous, like sleep for a little while until the time, but eternal and everlasting death, the days of which are innumerable and endless.

26. Man, who had been clothed with a garment of light, let his body be found naked and was covered with garments of skins.(2)

(1) Ps. 48 (49):20 (2) Gen. 3:21

27. Man, being a ruler [1] under the Lord, stole and ate of the tree which was not prepared for him.[2]

28. O Adam, what wrong did we do you that you brought the sentence of death upon us ? O Adam, what wrong did we do you that you did not let us rejoice in paradise, the abode of the Lord?

29. O Eve, what wrong did we do you that now our body is darkened through the multitude of sins instead of being worthy to live in the likeness of the heavenly ones?

30. O Eve, what wrong did we do you that now all your daughters weep when they give birth in pain and suffering and issue blood as you made that tree in the garden to bleed?

31. O Adam and Eve, it is impossible for us to blame you as it is impossible for man to blame the tongue while speaking with it. Likewise you are one with us and we are of one kind with you.

32. O Adam and Eve, you became penitent through the reproof of the merciful Lord.

O Adam and Eve, you were truly saved and you entered into your previous inheritance through the blood of your Redeemer without hindrance.[3] All the heretics who do not believe in your Redeemer are not your children though they seem to be like you.

33. But we who believed in your only Son are the true image and likeness, got from your loins

[1] Gen. 1:28; 2:15
[2] Gen. 2:16,17; Gen. 3:3, 6.
[3] According to Orthodox tradition, Adam and Eve were first among those liberated through the mystery of Christ's victory over sin and death: see Mat. 27: 52,53.

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34. Behold sin has consumed us, your children, like fire, and lust has burnt us, not the lust of the soul but the lust of the flesh through which the soul is destroyed.

35. Henceforth let us say, Hail! garden of happiness into which it is impossible for us to enter save by the breastplate. [1]

36. Hail! O eastern garden of our father Adam in which it is impossible for us to rejoice unless we make weak our bodies here. [2]

37. Hail! Ground of Eden in which it is impossible for us to walk unless we prevent our feet from vain walking.

38. Let us also say, O seraph, guard of the garden with the sword of fire, allow us to enter and see the abode of the Lord though we may not stay in it.

39. O seraph, allow us to enter and see the abode of life though we may not hide there.

40. O seraph, allow us to enter into the garden and smell its perfume that its savour may be poured into our hearts.

41. O seraph, admit us into the previous inheritance of our father,[3] that we may be pleased with its trees, though we may not pluck with our hands from its fruit as before.

42. O seraph, allow us to enter and see the streams of light irrigating the garden, Gihon, Pison, Hiddekel and Euphrates. [4]

43. There is that which proceeds from the east and flows to the west to irrigate that which is there.

44. There is that which proceeds from the west and flows to the east to irrigate that which is there.

[1] i.e. "of righteousness" Eph. 6.14.
[2] Philippians 3:21
[3] Seraph > Hebrew = flaming sword Gen. 3:24
[4] Gen. 2:11, 12, 14

45. There is that which springs from the south and is poured to the north to irrigate that which is there.

46. There is that which springs from the north and is poured to the south to irrigate that which is there.

As it was said, [1] Wonderful is the movement of the sea, likewise wonderful is the movement of the rivers without noise. What shall we say: we are played like the harp which has no soul.

47. But we, who are anointed with the grace of God, true Christians, the people of Christ and Messiah, let us watch, hasten, be jealous and draw near to pass from honour to honour.

First of all let us subject our bodies, and let us always separate our minds from dissipation that the Lord our God may willingly accept our prayer.

48. *Deacon :* Let us give heed.

49. *Priest :* We have not here a proud, swelling, and crooked city which is not straight, but we have that which is above where the prophets and apostles have come before us.

50. We have not here a house built on sand against which the winds blow and the floods beat, but the free Jerusalem which is above and into which the patriarchs, bishops, priests and deacons have entered before us.

51. And they, being clothed in flesh like us, resembled the angels in their lives, purified their souls, made white their garments, did not defile the abode of their body, and their names were written in the book of life through the blood of the Lamb.[2]

52. We, who were born in flesh like them, have three births : one is the

[1] Ps. 92 (93):3.

[2] 1Pt. 1:19; Rev. 12:11

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holy baptism which makes us like Christ, one is the body and blood of Christ which forgive iniquity and sin, and one is the tears of penitence which flow from within like Jordan and bring us in purity before God. So let us all, being purified (1), wash our bodies with water (2).

53. And let us be like the angels who praise God with the word of holiness, according to their ranks, their congregation, their tribes, their hosts, their names and their number. There are those who cover, those who encircle, those who make a joyful noise, those who sing, those who give thanks and those who glorify. Those of six wings say, "Holy, holy, holy, perfect Lord of hosts." Let us say also with them, Holy, holy, holy, God.

54. *Deacon :* Answer ye.

People : Holy holy holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

55. *Priest :* Come, let us exalt; come, let us praise; come, let us honour; come, let us celebrate the chief of the holy days which is the holy Sabbath of the Christians. Let us say, This is the day which the Lord has made; we will rejoice and be glad in it (3) ; and let us sing with Asaph, the prophet, saying Rejoice in God who helped us (4).

56. Truly let us rejoice in God Who has granted us freedom from slavery, light from darkness; make a joyful noise unto the God of Jacob (5).

57. Truly let us make a joyful noise unto the God of the holy prophets and unto the Lord of the pure apostles. Take a psalm and bring hither the timbrel. (6)

(1) With water of baptism. (2) With water of penitential tears. (3) Ps. 117 (118):24. (4)&(5) Ps. 80 (81):1. (6) Ps. 80 (81):2.

58. Truly let us take the Gospel in which there are humility and love, and let us leave the Law in which there are the judgement of death and the penalty of a life for a life As the psaltery is pleasant with the harp (1) so the commandment of the Gospel is good with its fulfillment.

59. The harp is the faith with which the martyrs are clothed. Blow up the trumpet in the new moon (2)

60. Truly let us say : Halleluia in the prophet David's Psalm, at the appointed time, on our solemn feast day. (2) Truly it is that time appointed, in which God began to do His work.

61. Oh, this day is the first (3) but not the last. Oh, this day is that ultimate (4) that lasts for ever.

62. Oh, this day was declared to Abraham (5) and caused him to desire, prophesy and rejoice.

63. Oh, this day was declared to Moses on the Mount of Sinai but was hidden from the Israelites.

64. Oh, this day was known by the prophets and was hidden from the people of the Jews, but to us it has been absolutely revealed; it alternates like the sun, it rules every week and reigns every week and is numbered every week.

65. Oh, this day is what the Father hallowed, the Son blessed and the Holy Spirit exalted. Let us rejoice and be glad in it and sanctify it that we may be sanctified through it.

(1) Ps. 80 (81):2. (2) Ps. 80 (81):3. (3) The first of the seven days of creation. (4) The tradition is that Christ's second advent will be on Sunday. (5) John 8:56. (3), (4), (5) In its relation to the Seventh, it is also reckoned as the apocalyptic "Eighth Day." See the inscriptions of Septuagint Psalms 6, 11, 23; Ezek. 43:27.

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66. O other days of the week, which are introduced through it to the seasons and to the days of the month, come ye, let us praise the holy Sabbath of the Christians which is the chief of the holy days.

67. Oh, this day is that in which the old ceased and the new was confirmed; Oh, this day is that in which the prisoners were released and the slaves were set free. (1)

68. Oh, this day is that on which the ruined was rebuilt and Satan was destroyed.

69. Again, when this day rules there will be a new work and a new thing; and at that time there will not be the light of the sun or the moon or the stars or candle or any light, winter or summer.

70. The earth will rest for seven days while there will not be in it any moving thing of all the living creatures. There will be sent a sounding word; through the same word the existing heaven will be destroyed and the earth will pass away.

71. At that time the graves will be opened and the dead that waxed old from the beginning of the world will rise in the twinkling of an eye. The Father will grant to His Son the kingdom and the judgement, then there will be revealed the power of a new lightning and a fearful sound of thunder which ear has not heard and eye has not seen from the beginning.

72. There will stand before Him the fearful angels with the wings of fire who have no names, and whom they do not call such and such a one, and who lived within the veil of the Father, and they are the messengers of His face. Their wings will strike one against another,' they will sound,

(1) On the Lord's resurrection day. See also notes 3, 4, 5 in the previous column.

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thunder and draw out their swords and let them glitter to show their strength.

73. At that time the sea of fire will be opened to its very depth and the pit of frost which is under it will be opened also; the river of fire will flood that every one may see that which waits for him.

74. At that time the books will be opened, the works will be revealed, the tongue will keep silent, the talkative mouth will be dumb, and all the creatures will stand in fear and tremble and there will be a great silence; and upon the whole earth there will not be a space as wide as a foot's span, and they will be thronged like the seeds in a pomegranate.

75. At that time there will neither be short nor tall, neither black nor red, but one body and one appearance.

76. At that time there will not be a ransom of the soul, neither will man be judged for his wife, nor the father for his son, nor the mother for her daughter, but everyone will take the recompense of his work.

77. He will not be afraid of the rich because of his wealth but as it was accounted to him; he will not pity the poor because of his poverty unless he is pleased with him.

78. At that time the righteous will rejoice because they mourned in their life, the sinners will weep because they loved laughter and mirth and because the day of recompense and condemnation will fall upon them.

79. At that time the rich will become poor because they fulfilled their pleasure unrighteously, and the poor will become rich because they accepted their poverty with thankfulness.

80. At that time the hungry will be satisfied because they suffered in their lives.

81. At that time the speakers will keep silent because they spoke vain and worthless (words). But the patient will speak because they did not let their tongue run to backbiting and did not sadden their neighbour at all.

82. At that time the strong will become weak because they destroyed their bodies in fornication, and the weak will become strong because they weakened their strength in prostration and watchfulness day and night.

83. At that time the hands of the powerful will become withered because they stretched their hands to steal and caused the widow and the orphan to weep.

84. At that time the rejected will fly like eagles, their wings will burgeon and their strength will be renewed.

85. At that time the haughty and the proud will be uncovered and their nakedness will be revealed.

86. At that time the naked will be clothed because the showers of rain and the dew wet them and they suffered from cold and frost, and the heat of the sun burnt them.

87. At that time there will be neither spear nor shield, neither bow nor arrow, because everything on earth will pass away.

88. At that time the King will judge a right judgement, which has no respect of persons.

89. At that time the sinners will be separated from the righteous, and the unclean from the clean.

90. How great will be the shout of that time, how great will be the cry of that time, and how much will be the tears of that time when the Creator will weep for His creatures formed with His hand, when He will see them going in the way of destruction.

91. At that time the sinners will weep for themselves, the righteous will weep for their relatives and the angels of heaven will be sad for the creation of man.

92. *The assistant priest shall* now go *round the altar carrying the censer.*

93. *Priest :* At that time when all is fulfilled there will be pitched a tent of light for His elect and His righteous and there will be stretched a curtain of fire of seven divisions for them.

94. There will enter the High Priest (1) Jesus Christ into the mystery and He will have the priests stand at His right hand and the deacons at His left hand to show them the order of the mystery.

95. What will the mystery of that time look like, what will be its name and what will be said of it? Today, it is impossible for them to speak about it, and to conceive: it is not in the heart of mortal man.

96. O ordained priests, (1) honour is yours as you minister with the Lord of heaven and earth.

(1) At least, paragraphs 45-104 present a lesson that includes imagery like the Revelation (Apocalypse of St. John the Evangelist). It is the Apostolic understanding of the church which sees Jesus Christ as that High Priest, fulfilling all Old Testament types, and as the Creator making all things New. He expects His people to perpetuate on earth what He commanded in remembrance of Him (Lk. 22:19): to offer the same sacrifice that He eternally offers on our behalf in the Kingdom. He respects our free will. We may choose to participate, or we may, just observe, or absent ourselves. See Gen. 14:18; 31:54; Lev. 21:10; Ps. 109:4; Heb. 2:17; 3:1; 4:14-6:20; 8:1; 9:11; 1Pt 2:5.

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97. O chosen deacons who resemble a pure spring of gold, joy is yours when you behold the wonderful mystery.

98. O holy fathers who resemble the pure golden pillars standing on the sapphire stones, you will qualify to be called blessed.

99. O all believers, resembling the bright stars, greatness will be yours as you enter enter into that wedding, the marriage of Christ, greatness will be yours when you see your God girded and walking with you and giving you His gifts.

100. At that time pray and intercede on our behalf, that He may have compassion and mercy upon us: not according to our merit but according to your merit, not according to our evil deeds but according to the mercy of our God.

101. *People :* According to Thy mercy, our God, and not according to our sins. *(Thrice)*

102. *Priest :* We pray Thee, Lord, and beseech Thee on behalf of our fathers and brothers who have fallen asleep and departed from this corruptible world, grant them to rest well because there is no one pure before Thee from filthiness, since man is the mire of sin.

103. If Thou, Lord, should mark iniquities, O Lord, who shall stand before Thee. (1)

104. Today on this day the Sabbath of light, in which Thy body and blood are prepared, we remember those whose names we know through the word of this deacon, and remember Thou through Thy mercy those whose names we do not know. Write their names in the book of life in free Jerusalem. (2)

(1) Ps. 129 (130):3. (2) Phil. 4:3; Rev. 20:12-21:3; Rev. 22:19. The qedasi is our participation in a foretaste of the eternal kingdom of God. Christ's eternal intercession on our behalf breaks through into time, every time we celebrate it in remembrance of Him.

105. *Deacon :* For the sake of the blessed .... *(Anaphora of the Apostles* #6-9: p. 43).

106. *Asst. Priest : Prayer of Benediction. (Anaphora of the Apostles # 10-21: p. 43, 44)*

107. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

108. *Priest :* Before this, Thine Anaphora, there are glory, thanksgiving, greatness and exaltation. Jesus Christ the Son of the living God, Thy greatness is inestimable, Thy kingdom is endless. Thy government is unlimited, and Thy rule is boundless.

109. It is not known whence Thy divinity proceeds, and where Thine existence lites; it is not understood whence Thy divinity floods, and where Thy nature is described.

110. The mind of man cannot reach Thy beginning, and the speed of angels cannot find Thine end. Thou art invisible to the eyes of all, and Thou art heard by the ears of all.

111. Thou art far and high from the eyes of all, and Thou art near all those who fear Thee, Thou rests with them and fulfills their will.

112. O Thou Who desires not the death of the sinner but his return. [1]

113. O Thou Who lets the infant proceed from the loins of man and sends it to the womb of woman and wraps it with a very thin covering, and congeals it through Thy wisdom while it is liquid, and breathes upon it the Spirit of life, and on the fortieth day Thou predisposes it either for riches or poverty, justification or destruction:

[1] Prayer of Mennaseh : James 5:20

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114. Thence, also, Thou delivers it, opens its throat to cry, and moves its hands and feet to discover the breast of its mother:

115. O Thou Who lets it grow, mature and reach old age: it either for riches or poverty, justification or destruction.

116. O Thou Who lets the wind sound without being seen, and makes the mist move without sound:

117. O Thou Who hat the treasury of glory which all glories cannot fill:

118. Who, like Thee, has covered His throne with fire, has drawn the picture of water in his garments who, like Thee, has weighed the mountains with balances and measured the sea water in the hollow of His hand? (1)

119. Who, like Thee, lays the beams of His chambers in the water (2) makes His surrounding walls of fire? Neither the upper firmament of water descends to the surrounding walls of fire through Thy wisdom, nor the lower surrounding walls ascend to the firmament of water of Thine existence.

120. This is a wonderful, admirable and marvellous thing. Of which shall I think and about which shall I marvel? Of Thine existence with Thy Father in silence and holiness? Or of Thine infancy in the bosom of Thy mother like other babies?

121. Of what shall I think and about which shall I marvel? Of the glory sent to Thee by the seraphim like the waves of the sea? Or of Thy standing in humility in Jordan?

122. O Lord, while Thou art above, Thou only art also beneath, and while Thou art beneath, Thou art above in Trinity.

123. We spoke, as much as we could, even unto heaven,

(1) Is. 40:12. (2) Ps. 104:3.

but we could not pass beyond that, because there is the sea of fire which would not let our mind go any further. Thou Thyself knows Thy nature, and Thou Thyself understands Thy divinity.

* * *

At this time he shall cense. (Anaphora of the Apostles #35: p. 45).

124. *People :* Remember us, Lord, in Thy kingdom.... *(Anaphora of the Apostles #34, p. 45).*

125.*Priest :* This *(pointing)* bread, even Thy body, we offer unto Thee. And this *(pointing)* cup, even Thy blood, we offer unto Thee. Because of our sin and iniquity and because of the folly of Thy people, Thou did not hide the mystery of Thy divinity's greatness from Thy disciples.

126. *Deacon :* Priests, raise up your hands.

127. *Priest :* Thou took bread before them. *(At this time he shall raise the bread).*

128. *People :* We believe that this is He, truly we believe.

129. *Priest :* Thou gave thanks, blessed, *(+ three times)* and broke.

130. *Then he shall indent the Host lightly with his thumb in five places without separation.*

And Thou did give it to them saying, "Take, eat, this *(pointing)* bread is My body" which does not differ from it.

131. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

132. *Priest :* And likewise also the cup : mixing water with wine therein, Thou gave thanks, blessed, and hallowed *(+ three times)* and Thou gave it them saying, "Take, drink, this *(pointing)* cup is My blood,"

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which does not differ from it.

He shall move the cup with his right hand in the sign of the cross.

People : Amen. Amen. Amen.

133. *Priest :* As often as ye eat this bread, and drink this cup proclaim My death and My and believe in My ascension into heaven, hoping for My second advent in glory.

People : We proclaim Thy death, Lord, and Thy holy resurrection.

134. *Priest :* As Thou did not hide from Thy disciples the mystery of Thy divinity's greatness, they also did not hide anything from us, and they ordained us patriarchs, bishops, priests and deacons to serve Thy church.

135. Cut off from the earth the remembrance (1) of all who reject our law, and do not write their names in the book of life.

136. Hang chains of fire round the necks of all those who do not agree with the congregation of the apostles in the holy church, that they may be drawn by them into great sorrow.

137. Draw out Thy sword and stop the way against all of them that hate Thy holy name, and let the earth which they tread be a slough and swallow them up that they may go down alive into hell (2).

138. And keep us through Thy mercy, we that are persecuted for Thy name, and have been plundered by the heretics, that we may strengthen the hearts of Thy believers.

139. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

(1) Ps. 33 (34):16. (2) Ps. 54 (55):15.

140. *Priest :* Because the cunning opposition who pity not Thy flock have multiplied.

141. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

142. *People:* As it was, is and shall be unto generations of generations, unto the ages of ages.

143. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all of them, hallowing one through another. [1] *(+ once over the bread, once over the cup, and once more over both.)*

144. O Son, cry as a sufferer and say, *Eli, Eli, lama sabachthani* ; and while it is in their mouth say, Abba, My Father, have compassion and mercy on those who eat My body and drink My blood.

145. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.
The people shall repeat his words.

146. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.
The people shall repeat his words.

[1] i.e. grant them Thy body joined with Thy blood, and Thy blood joined with Thy body; hallowing Thy body with Thy blood, and Thy blood with Thy body.

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147. *Priest :* Send the grace of the Holy Spirit upon us.
The people shall repeat his words.

148. *Deacon :* Arise for prayer.
People : Lord have mercy upon us**.**
Priest : Peace be unto all of you.
People : And with your spirit.

149. *Priest : Prayer of Fraction.*
Again we supplicate the God of mercy and minister to Him Who is Himself the minister; we sacrifice to Him Who is Himself the sacrifice, and offer to Him Who is Himself the offering.

150. Let that Lamb come from the highest that we may see Him with our eyes, immolate Him with our hands, and rejoice in Him.

151. May His body be joined with this bread and may His blood be poured into this cup.

152. Let none of us think when he eats of this bread that he eats mere flesh without blood and Spirit. Let none of us think when he drinks of this cup that he drinks mere blood without body and Spirit ; but one is the Body, Blood and Spirit,

153. as the divinity of the Lord our God became one with His humanity. [1]

154. *Deacon :* Pray ye.
People : Our Father who art in heaven. . . *(see Anaphora #2 : 69 on p. 62)*

[1] Compare with Anaphora of St. Epiphanius #100, p. 134; Anaphora of St. Dioscorus # 53, p.162, these thee are similar to the formula usually attributed to St. Cyril. Also compare with that of St. Athanasius at #109, #123, pp. 104,105.

155. *Priest :* We pray Thee, O Father. and beseech Thy kindness to send Thy beloved Son Whose nature cannot be traced, being the fire of the godhead.

156. Therefore let us see Him who resembles fire in the spiritual rite of His death, of His death which speaks. May Jesus Christ be joined with this sacrifice, unto ages of ages.

157. *People* : The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

158. *Asst. Deacon :* Open ye the gates, princes.

159. *Deacon :* Ye who are standing, bow your heads.

160. *Priest :* O this day, the holy Sabbath of Christians, you are glorious like the Father, ruling like the Son, and living like the Holy Spirit. O this day, the holy Sabbath of the Christians, offer prayer and supplication towards the Lord our God on behalf of us, unto the ages of ages.

161. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

162. *Priest : Prayer of Penitence. (Anaphora of the Apostles* #72-88: pp. 47, 48).

* * *

163. *Deacon:* Give heed.

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Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

164. *Priest :* The Lord be with all of you.

People : And with your spirit.

165. *The priest shall then lift up the whole Host with his hand and say:*

Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen time: in a low chant).*

The people shall repeat his words.

Then the priest shall chant them three times, and the people twice.

166. *Deacon :* Ye that are penitent**,** bow your heads.

167. *Then the priest shall turn to the people and say:*

Priest : Lord our God, look upon those who are penitent.

168. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

As David said in the Psalms Lord, who shall abide in Thy tabernacle? who shall dwell on the hill of Thy sanctuary?

169. Then the Holy Spirit answered and said : He that walks uprightly, and works righteousness, and speaks the truth in his heart. He that does not gossip with his tongue nor does evil to his neighbour, nor takes up a reproach against his neighbour. In whose eyes a vile person is disregarded ; but he honours them that fear the Lord. He that promises his neighbour and does not lie. He that puts not out his money to usury, nor takes a bribe against the innocent. He that does these things shall never be moved (1)."

(1) Ps. 14 (15).

170. Again he said Who shall ascend into the mount of the Lord? Or who shall stand in the place of His sanctuary?[1]

171. Then the Holy Spirit answered and said "He that has a pure heart and clean hands ; who has not lifted up his soul unto vanity, nor sworn to his neighbour deceitfully. He shall receive the blessing from the Lord,"[2] and he shall enter the city whose builder and maker is the Lord our God.

Deacon : Pray ye.

172. *Priest :* Come, let us exalt; come, let us praise; come, let us honour; come, let us celebrate the chief of the holy days which is the holy Sabbath of the Christians.

173. As we rejoiced yesterday at its entrance so also let us bid it fare well rejoicing still as it departs, observing it for our body's rest.

174. And our rest is not to sleep like a suffering one in his disease, but to watch day and night that we may cherish this day.

175. Again let us say, Pray for us and intercede towards the Lord our God for us who have become like animals and even have done evil more than them.

[1] Psalm 5:5; 14 (15):1
[2] Ps. 23 (24):3-5.

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176. O holy one, come unto us every week that we may rejoice in Thee, unto the endless ages.

People : Amen.

177. *"The Laying on of the Hand"*

Priest : He called them, "my priests," and loved them more than all. That which was not done to the angels has been done to the priests.[1]

178. O Lord our God and our Father who art in heaven, grant that the holy body of Thy Son and the precious blood of Thy Messiah, which we have received at the hands of the priests, may be for life, salvation, remission of sin and everlasting life, unto the ages of ages. Amen.

[1] Acts 1:8

THE ANAPHORA OF ST. BASIL (1)

1. The Anaphora of St. Basil (2), may his prayer and blessing be with our *(Head of state : King, queen, president . . .)* unto endless ages. Amen.

2. *Priest :* Lord have compassion upon us, O Christ.
Lord have compassion upon us, O Christ.
Lord have compassion upon us, O Christ.

The people shall repeat his words.

3. *Deacon :* Jesus Christ, Son of God, hear us and pity us.

Rise and stand in awe. Look to the east. Stand well. Stand watchfully. Stand in the fear of God. Draw near in humility. Stand in awe. Look to the east. Answer ye.

4. *People :* Mercy, peace, and sacrifice of praise. *(to be repeated thrice)*

(1) This Anaphora is celebrated on the following occasions:

a. 6th Ter (January 14), the memorial day of the death of St. Basil.
b. On the memorial days of bishops, priests, and kings.
c. Sometimes every day.

(2) St. Basil, known as Basil the Great, Bishop of Caesarea, came of a famous family which gave a number of distinguished supporters to the church. His sister, Maccrina, was celebrated for her saintly life; his second brother was the famous Gregory of Nyssa; his youngest was Peter, Bishop of Sebaste; and his eldest brother was the famous Christian jurist Naucratius. Basil was born about 330 at Caesarea in Cappadocia. Eager to learn, he went to Constantinople and spent four or five years there and at Athens. It was at Athens that he seriously began to think of religion, and resolved to seek out the most famous hermit saints in Syria arid Arabia.

5. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord out God.

6. *Priest :* Give ye thanks unto our God.
People :
Truly it is right, righteousness is His.
Truly it is right, righteousness is due Him.
Truly it is right, righteousness due unto Him.

7. *Priest :* O living Master, Lord our God, Who in truth was before the world was created, who reigns for ever and art in the highest and beholds the humble

8. The Creator of heaven, earth, sea, and all things that are in them, Father of our Lord, God, and Saviour Jesus Christ, by Whom Thou made all, visible and invisible, Who sits upon the holy throne of His glory,

After that we find him at the head of a convent near Arnesi in Pontus. In 365 was ordained priest. In 370 Eusebius, Bishop of Caesarea, died, and Basil was chosen to succeed him. It was there that his powers were activated. He powerfully applied his talents against the Arians who were numerous in that part of the country and were favoured by the Arian Emperor Valens. He died on 5th of Ter (January 13) 379.

It is said, according to the Ethiopian Church's tradition, that he collected the Anaphoras of: The Apostles, The Three Hundred, and Athanasius.

to whom the powers (1) prostrate themselves in purity:

9. *Deacon :* Ye that are sitting, arise.
10. *Priest :* And before Whom do stand the angels, the archangels, the angels, the thrones, the authorities, the dominions and all the powers.
11. *Deacon :* Look to the east.

12 *Priest :* It is Thou Whom the cherubim, full of eyes, and the seraphim with six wings, encircle.

13. *Deacon :* Let us give heed.

14. *Priest :* They praise Thee without ceasing saying :
15. *Deacon :* Answer ye.
16. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

17. *Priest :* Holy, holy, holy art Thou, Lord our God and our Creator, Who put us in the garden of delight.
18. And when we committed iniquity and transgressed through the guile of the serpent. We fell far from eternal life and were cast out of the garden of delight.
19. Thou did not leave us for ever but visited us by Thy holy prophets. And in the end of days Thou appeared unto us who were sitting in darkness and in the shadow of death.

And Thou caused to shine upon us the light of Thine only-begotten Son, our Lord and God Jesus Christ, Who was made man from the Holy Spirit and from the Holy Virgin Mary.

People : Amen. We believe.

(1) i.e. Angels.

THE ANAPHORA OF ST. BASIL

20. *Priest :* He took flesh and was made man and taught us the path of salvation and granted us the birth from on high, of water and of the Holy Spirit.

People : Amen. We believe.

21. *Priest :* And He made us unto Himself a pure people, and purified us by the Holy Spirit, because He loved His own who are in this world, and gave Himself up by His will to deliver us from the death which reigned over us.
22. By reason of it we were bound and sold through our sins. He descended into hell from the cross.

People : Amen. We believe.

23. *Priest :* And He rose from the dead on the third day, and ascended in glory unto heaven, and sat down at Thy right hand, O Father. He has appointed a day of retribution wherein He will appear to judge the world in righteousness and give everyone according to his works.

24. *People :* According to Thy mercy, Lord, and not according to our sins. *(to be chanted thrice)*
25. *The assistant priest shall go round the ark and bring the censer to the priest who shall cense.*
26. *People :* Remember us, Lord, in Thy kingdom. *(Anaphora of the* Apostles #34: p. 45).

27. *Priest :* He left unto us this great mystery of godliness being willing to give His soul up unto death for the life of all the world.

28. *Deacon :* Priests, raise up your hands.

29. *Priest :* He took bread into His holy, pure, spotless, blessed and life-giving hands.

At this time he shall raise the bread.

30. *People :* Amen. We believe. Again we believe that this is He; truly we believe.

31. *Priest :* He looked up to heaven, O God, towards Thee, His Father, and the Lord of all Who is above all.

32. He gave thanks, blessed *(+ three times. Then he shall indent the Host slightly with his thumb in five places without separation)* and broke, and gave it to his holy disciples and to his pure apostles saying unto them, "Take, eat ye all of it, this *(pointing)* bread is my body which will be broken on behalf of you for the remission of sin, and thus do in remembrance of Me.

33. *People :* Amen. We believe. Amen. Amen. Amen. Again, we believe and confess, we glorify thee, O our Lord and our God. That this is He, we truly believe.

34. *Priest :* And likewise also the cup after mixing in it water and wine, He gave thanks, blessed, *(+ three times)* hallowed, tasted, and gave it to His holy disciples and pure apostles and said unto them, "Take, drink ye all of it, this *(pointing)* cup is my blood which will be shed on your behalf for the remission of sin."

He shall then move the cup with his right hand in the sign of the cross.

35.People: Amen. We believe again. Amen. Amen. Amen. We believe.

36. *Priest :* Thus, as often as ye eat of this bread and drink of this cup do it in remembrance of Me, proclaim My death and believe in My resurrection until I come.

THE ANAPHORA OF ST. BASIL

37. *People :* We proclaim Thy death, Lord, and thy holy resurrection.

* * *

38. *Priest :* We make memorial also of His holy sufferings and His resurrection from the dead and His ascension unto heaven and His sitting on Thy right hand, O Father, and His second manifestation_ when He shall come bringing great fear_ which is full of glory. We offer unto Thee this offering which becomes Thee in all things, and for all things.

39. *Deacon :* Worship the Lord with fear.

40. *Priest : (in a low voice)* We beseech Thee, O Lord our God, we, Thy sinful and unworthy servants, and worship Thee by the pleasure of Thy Father, that Thou may send Thy Holy Spirit upon this offering, which is offered before Thee, to purify it and to sanctify us with Thy holy things.

41. May He make this *(pointing)* bread the body of our Lord and Saviour Jesus Christ, *(+ three times)* in order that it may be given for the remission of sin and eternal life unto them who take thereof.

People : Amen. We believe.

42. *Priest :* And also make this *(pointing)* cup the precious blood of our Lord and our Saviour Jesus Christ *(+ three times)* that it may be given for the remission of sin and eternal life unto them who take thereof *(+ over both).*

43. *People :* Amen, we believe again amen, Lord have pity upon us, Lord spare us, Lord have mercy upon us.

44. *Priest :* Make us worthy to take of Thy holy things in purity of our soul and our body and our spirit, that we may be one body and one spirit and find a portion and inheritance with all Thy saints whom Thou did choose.

45. Remember, Lord, the peace of the one holy apostolic church.

46. *Deacon :* For the peace of the one holy apostolic church which is right with God.

47. *Priest :* That which Thou has purchased with the glorious blood of Thy Christ. Keep in peace, with all the orthodox bishops, priests and deacons who are in her.

48. First remember, Lord, the honourable father, the Patriarch Abba (_____), and our blessed Arch-bishop Abba (_____) and those who, with them, rightly divide the word of truth.

Deacon : Pray for the Patriarch Abba (_____) and our blessed Archbishop Abba (_____) and all the orthodox bishops.

49. *Priest :* Keep them for Thy holy church to feed Thy flock in righteousness and peace. Remember, Lord, the orthodox priests and deacons.

50. *Deacon :* Pray for the orthodox priests, deacons, assistant deacons, and all those who are in this service, and all those who are in virginity and purity, and remember, Lord, all thy faithful people, and have mercy upon us all.

51. *People :* Have mercy upon us, O God, Father almighty.

52. Priest : Remember, Lord, the salvation of this holy place which is Thine.

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53. *Deacon :* Pray for the salvation of this place and the salvation of the world.

54. *Priest :* and this city and all the cities, villages, islands, places and monasteries which are in true faith and all those who dwell in them.

55. *People :* Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us.

56. *Priest :* and this city and all the churches of our orthodox fathers and those who dwell in them in the faith of God.

57. Give graciously, Lord, rain and suitable weather and the fruit of the earth and bless the herbs.

58. *Deacon :* Pray for the rain, the wind of the sky, the fruit of the earth, seed, plants, the fruit of the trees and for the vineyards, and for every fruitful tree in all the world, that Christ our God will bring them into perfection in safety and peace and forgive us our sins.

59. *People :* Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us.

60. *Priest :* Bring them up according to their measure that they may grow and prosper through Thy grace. Make Thou the face of the earth, to rejoice, water her furrows, let her grain be abundantly multiplied and make ready her planting and harvest,

61. and govern our life as is best for us, bless the crown of the year with Thy goodness, for the sake of the poor of Thy people, for the sake of the widows and the orphans, and for the sake of the strangers and the wanderers, and for the sake of us all who hope in Thee and who call Thy holy and glorious name, because the

eyes of all hope in Thee, that Thou will give them their meat in its good season. Deal with us according to Thy mercy.

62. O Thou who gives meat unto all flesh, fill our hearts with joy and gladness, give us our sufficiency in all things at all times that we may abound in every good work.

63. *People :* Lord have mercy upon us Lord have mercy upon Lord have mercy upon us.

* * *

64. *Priest :* Rememher, Lord, the ruler of this land, Thy servant (_____).

65. *Deacon :* Pray that God may grant us compassion and mercy before the court of the great rulers that He soften their hearts towards us unto good, and grant salvation and victory unto our ruler and forgive us our sins.

66. Keep him for us in righteousness and peace, give him many years, strengthen his kingdom, keep his army, give him power, strength and victory over those who would sow dissension on his frontiers.

67. And speak in his heart for the sake of Thy churches, and grant that we may live in rest and quietness and be found worthy to keep thy comrnandments in all godliness which is Thine.

68. Remember, Lord, them who have brought Thee this offering and them on whose behalf they have offered it.

69. *Deacon :* Pray for this our sacrifice and the oblation of our holy communion.

70.

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70. *Priest :* and those who offered from that which they have. Grant them all the heavenly reward because this is the commandment of Thine only-begotten Son that we should remember Thy saints who pleased Thee from the beginning

71. Our fathers the patriarchs, archbishops, bishops, the prophets, the apostles, the martyrs, the faithful, those who preached the gospel in the church and all the souls of the righteous perfect in faith.

72. And especially, the always grace-filled, holy, pure, mother of God, Virgin Mary.

73. *People :* Mary, perpetually virgin. *(thrice)*

74. And the holy and prophet and martyr, and forerunner of the way, John the Baptist, St. Stephen archdeacon and first martyr, the Apostle and Evangelist and speaker of divinity Mark, head of the bishops and Patriarch.

St. Severus, St. Dioscorus, St. Cyril, St. Basil, St. Gregory, St. Athanasius.

75. And our great righteous Abba Antony, the righteous Abba Paule, the three Macarii, the righteous Abba Yohannes, Abba Isdros, the righteous Abba Beshoi, our holy fathers Maximos and Domatios, the forty-nine martyrs.

76. And our father Abba Moses, our father Abba Pachomius, our father Abba Pakomis, our father Abba Samuel, our father Abba Daniel, Abba Shenouda, Abba Bab-nouda, and all the congregation of thy saints, through whose prayers and supplications have mercy upon us all and save us for the sake of Thy holy name which has been called upon us.

77. Remember ye the names of the fathers the Patriarchs who have fallen asleep, that the Lord may grant rest to their souls and forgive us our sins.

78. *At this time the deacons shall be divided, The ministering deacon shall say:*

Through the prayers and supplications of the great, holy, glorified, pure and honourable our Lady Virgin Mary, the Mother of God.

79. And the holy, prophet, preacher and preparer of the way John the Baptist and martyr, St. Stephen archdeacon and first martyr, the holy glorified apostles, the prophets, the martyrs who conquered well, and all the congregation of saints.

80. And the honourable father Abba (_____) the master and head of the bishops of the great City of (_____), and our hononrable father Abba (_____) and all our orthodox bishops.

81. For the sake of those who fell asleep and rested, and for the rest of our holy fathers

(1) Mark, Apostle and Evangelist and head of the bishops,
(2) Annianus,
(3) Milius,
(4) Cerdo,
(5) Primus,
(6) Justus,
(7) Eumenius,
(8) Marcion,
(9) Ce1dion,
(10) Agrippinus,
(11) Julian,
(12) Demetrius I,
(13) Heraclas,
(14) Dionysius,
(l5) Maximus,
(16) Theonas,
(17) Peter I the last martyr,

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82. *The assistant deacon on the right hand shall say the second part:*

(18) Achillas,
(19) Alexander I,
(20) Athanasius I,
(21) Peter II,
(22) Timothy I,
(23) Theophilos,
(24) Cyril I,
(25) Dioscorus I,
(26) Timothy II,
(27) Peter III,
(28) Athanasius II,
(29) John (Yohannes) I,
(30) John (Yohannes) II,
(31) Dioscorus II,
(32) Timothy III,
(33) Theodosius I,
(34) Peter IV,
(35) Damian,
(36) Anastasius,
(37) Andronicus,
(38) Benjamin I,
(39) Agatho,
(40) John (Yohannes) III,

83. *The assistant deacon on the left hand shall say the third part:*

(41) Isaac,
(42) Simon I,
(43) Alexander II,
(44) Cosmas I,
(45) Theodore,
(46) Khael I,
(47) Mennas I,
(48) John (Yohannes) IV,
(49) Mark II,

(50) Jacob,
(51) Simon II,
(52) Joseph (Yosab) I,
(53) Khael II,
(54) Cosmas II,
(55) Shenouda I,
(56) Michael I,
(57) Gabriel I,
(58) Cosmas III,
(59) Macarius I,
(60) Theophanius,
(61) Mennas II,
(62) Abram,
(63) Philotheos,
(64) Zacharias,
(65) Shenouda II,

84. *All the deacons shall recite the fourth part*

(66) Christodulos (servant of Christ),
(67) Cyril II,
(68) Michael II,
(69) Macarius II,
(70) Gabriel II,
(71) Michael III,
(72) John (Yohannes) V;
(73) Mark III,
(74) John (Yohannes) VI,
(75) Cyril III,
(76) Athanasius III,
(77) Gabriel III,
(78) John (Yohannes) VII,
(79) Theodosius II,
(80) John (Yohannes)
(81) John (Yohannes)
(82) Benjamin II,
(83) Peter V,
(84) Mark IV,
(85) John (Yohannes) X
(86) Gabriel IV,
(87) Matthew I,

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(88) Gabriel V,
(89) John (Yohannes) XI,
(90) Matthew II,
(91) Gabriel VI,
(92) Michael IV,
(93) John (Yohannes) XII,
(94) John (Yohnnnes) XIII,
(95) Gabriel VII,
(96) John (Yohannes) XIV,
(97) Gabriel VIII,
(98) Mark V,
(99) John (Yohannes) XV,
(100) Matthew III,
(101) Mark VI,
(102) Matthew IV,
(103) John (Yohannes) XVI,
(104) Peter VI,
(105) John (Yohannes) XVII,
(106) Mark VII,
(107) John (Yohannes) XVIII,
(108) Mark VIII,
(109) Peter VII,
(110) Cyril IV,
(111) Demetrius II,
(112) Cyril V,
(113) John (Yohannes) XIX, and
(114) Macarius III,

the hundred and fourteen, and him who wears the cross Severus, Patriarch of Antioch.

85. *Priest shall say secretly :* Remember also, Lord, all those who have fallen asleep and rested in the right faith, the clergy in the office of priesthood, and all the congregation of the laity.

86. And again grant rest to the souls of them all in the bosom of Abraham, Isaac and Jacob, and place

them in the green place where there is water of refreshment, in the garden of delight, the place whence soreness of heart and sorrow and sighing have fled away, in the light of Thy saints.

87. *Deacon :* For the sake of the blessed . . . *(Anaphora of the Apostles #6 - 9: p. 43).*

88. *The assistant priest shall say the Prayer of* Benedict*ion of Gregory. (Anaphora of St. Gregory #56 - 59: pp. 123 - 124).*

Asst. Deacon : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

89. *Priest :* Abba Antony, Abba Macarius, Abba Paule', Abba Macari,
Abba Yohannes, Abba Beshoi, Abba Isdros,

90. and our Roman fathers Maximos and Domatios, Abba Moses, Abba Daniel, Abba Barsoma, Abba Abounafar, Abba Pachomius, Abba Shenouda, Abba Babnouda,

91. and all those who taught rightly and established the true word, the orthodox bishops, priests, deacons, clergy, laity, all these.

92. Deacon : Pray for our fathers and our brothers who have fallen asleep and rested in the faith of Christ since the creation of the world.

93. *Priest :* Our holy fathers the patriarchs, our fathers the bishops, our fathers the bishops of villages, our fathers the priests, our brothers the deacons, our fathers the monks, and our brothers the laity,

94. and for all the Christian people who have rested, that Christ our Lord may grant rest to the souls of them all in the bosom of our righteous fathers Abraham, Isaac and

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Jacob, in the garden of delight. May He also grant mercy unto us and forgive us our sins.

95. *Deacon :* Pray ye for the sorrowful.

96. *People :* O Lord have compassion upon them, O Lord have mercy upon them, O Lord rest them. Amen.

97. *Priest :* O Lord, rest the souls of these who are in this place. And us also, who are pilgrims in this place, do Thou keep in Thy faith, here and in every place; and grant us always Thy peace and save us unto the end of our days, and lead us unto Thy everlasting kingdom.

98. *People :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

99. *People :* As it was, is and shall be unto generations of generations, unto endless ages.

100. *Priest :* That as in this place, so also at all times Thy great and holy name may be glorified, extolled and blessed, which is in all things glorious and blessed together with Thy beloved Son Jesus Christ and the Holy Spirit, unto the ages of ages.

101. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

102. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

103. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

Deacon : Arise for prayer.
People : Lord, have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

104. *Priest : Prayer of Fraction.*
Again we give thanks unto God almighty the Father of our Lord, God, and Saviour Jesus Christ, because He has made us worthy even now to stand in this holy and pure place and lift up our hands and minister unto His holy Name.

105. Let us also entreat the almighty Lord our God that He make us worthy even of the communion and participation of His divine and undying mysteries, the holy body and the precious blood of His Christ,

106. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

107. *Priest :* Master, Lord, Lord our God, for ever great, Thou art He Whose honourable glory is wonderful, Who keeps His covenant and mercy with those who love Him from their whole hearts,

108. Who granted us salvation from our sins through His only-begotten Son, Jesus Christ, our Lord, the life of all, the helper of those who flee to Him, and the hope of those who cry unto Him,

109. before Whom stand a thousand of thousands and ten thousand of ten thousands of holy angels and archangels, seraphim and cherubim and all the countless congregation of heavenly powers.

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110. O God, who has sanctified this offering, which has been prepared before Thee, through the descent of the Holy Spirit upon it, cleanse us, O Master, from all our sins, hidden and open.

111. And let every thought which displeases Thy goodness, O God, lover of man, be far from us. Cleanse our souls, bodies, spirits and hearts, that we may, with pure heart and enlightened soul and rejoicing lips, dare to call upon Thee without fear, O holy Father, saying : Our Father who art in heaven . . .

112. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world. Let us draw nigh the face of the Saviour of the world. In that faith which is of Him let us submit ourselves to Christ.

113. *Asst. Deacon :* Open ye the gates, princes.

114. *Deacon :* Ye who are standing, bow your heads.

115. Behold, with us today, at this table is Emmanuel, the Lamb of God that takes away the sin of the world, giver of His word through the thrones (1),

116. all the hosts of angels who stand before Him cry and bless Him, and archangels bow and worship Him Who has a great Name which is invisible.

117. The four praising and singing beasts who carry His throne cry and bless Him, and the

(1) Ps. 121:5; Mt. 19:28; Lk. 22:30; Rev. 20:4 = all those who judge in the sense of delivering God's revelations to men.

twenty-four priests, carrying in their hands golden censers (1) full of incense which is the prayer of the pure, offer it upward as an acceptable sacrifice before the living One for ever.

118. The hundred and forty four thousand pure virgins who washed their robes in the blood of the Lamb praise and bless the Lord of hosts saying (2)

Amen. Halleluia. Holy Father, Lord of hosts, Amen.

Halleluia. Holy, only-begotten Son, Jesus Christ, our Lord, Amen.

Halleluia. Holy, Holy Spirit, the comforter Paraclete, Amen.

Halleluia. Holy and chosen Virgin Mary, mother of God, Amen.

Halleluia. This pure sacrifice is also chosen. Amen. Halleluia.

119. For this reason our Saviour exclaimed that My flesh is indeed the meat of righteousness and My blood is indeed the drink of life; he that eats My flesh and drinks My blood dwells in Me, and I also dwell in him, (3)

120. that we may, with pure heart and rejoicing lips, graciously dare to say, O holy God the Father, Our Father who art in heaven . . .

(see Anaphora #2:69 : p. 62)

121. *Deacon* : Worship the Lord with fear.

122. *People :* Before Thee, Lord, we worship and Thee do we glorify.

123. *Priest : Prayer of Penitence. (Anaphora of the Apostles #72 - 88: p. 46 - 48).*

124. *Deacon :* Give heed.

(1) Rev. 5:8-10 (2) Rev. 7:13-15; 14:1-4
(3) John 6:53-59

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125. *Priest :* Holy things for the holy.

126. *People :* One is the holy Father, one is the holy Son, one is the Holy Spirit.

127. *Priest :* The Lord be with all of you.

People : And with your spirit.

128. *The priest shall then lift up the whole Host with his hand and say:*

Lord, have compassion upon us, O Christ. *(three times* in a *loud chant and fifteen times in a low chant.)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

129. *Deacon :* Ye that are penitent, bow your heads.

130. *Then the priest shall turn to the people and say :*

Lord our God .... *(Anaphora of the Apostles 95-96 again 96-138: pp. 45 - 53)*

131. *After receiving the Holy Communion:*

Pilot of the Soul

Then was our mouth filled with laughter and our tongue with singing (1), we who have received this indestructible mystery.

132. O Lord, that which eye hath not seen nor ear heard neither has it entered into the heart of man, thou hast prepared, O God, for them that love Thy holy Name, (2)

133. and revealed unto us very babes who are in thy holy church

(1) Ps. 125 (l26) : 2 (1) 1Cor. 2:19

even so Father for so it seemed good in Thy sight because Thou art compassionate, O Lord our God.

134. *Deacon :* Pray ye.

135. *Priest :* And to Thee we send, unto the highest heaven, glory and honour, Father, Son and Holy Spirit, both now and ever and unto the ages of ages. (1)
People : Amen.

136. *Priest : "The Laying on of the Hand"*
Dwell, Lord, in these Thy servants who serve Thee and call upon Thy holy Name, and who have bowed their heads before Thee, even walk with them, and help them in every good work, and purify their hearts from every evil earthly deed,

137. and grant them to live and think of the eternal life and understand that which pleases Thee, through Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ unto Whom we all cry and say, Have mercy upon us, Lord our Saviour, unto endless ages. Amen.

(1) *See* the Anaphora of St. Cyril 110 - 113: p.150)

THE ANAPHORA OF ST. GREGORY (1)

1. *Deacon :* Pray for our fathers the archbishops and bishops, our fathers the priests, our brothers the deacons. Pray, O ye children of this church, for the faithful men and women. Again pray for the virgins and the husbandless, for the aged and infants, for children and adults. Stand up well, stand up, that the peace of God may be with you.

2. Anaphora of Gregory, Bishop of Nyssa (2) and brother of Basil : may his prayer and blessing be with our *(Head of state : King, Queen, President . . .)* unto the ages of ages. Amen.

3. *Priest :* The Lord be with all of you.
People: And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions:

a. On five days in Lent, from the Wednesday before Palm Sunday until Palm Sunday.
b. On 21st Ter (January 29), the memorial day of the death of St. Gregory.

(2) He was a younger brother of St. Basil the Great, Bishop of Caesarea, and was born at NeoCaesarea about 331 A.D. At an early age he entered the church, and held for some time the office of anagnost or reader. In 371, he was ordained by his brother Basil to the Bishopric of Nyssa, a small town in Cappadocia. At the great ecumenical council held at Constantinople, in 381, he was a conspicuous champion of the orthodox faith. The exact date of his death is unknown; some authorities refer it to 396, others to 400. His festival is observed on 21st Ter (January 29).

4. *Priest :* We give thanks unto our Benefactor, the merciful God, Father of our Lord, God, and Saviour Jesus Christ.

5. We give thanks unto Thee, holy God, compassionate God and merciful God, slow to anger, plenteous in mercy, righteous. Thou art our God, without beginning, and our Saviour without end.

6. His right hand is fire and the authority of His word is indestructible, the length of His years is uncountable, and there are no bounds to the range of His government.

7. He has no respect of persons, neither does He turn aside His face from giving an answer; He does not reverence the rich because of his riches, He does not send the poor away because of his poverty.

8. Because Thou sees the hidden from the beginning, looks upon everything until the last breath.

9. *Deacon :* Let us look at the beauty of our God's glory.

10. *Priest :* This is He who made heaven, and this is He who built the earth. His divinity is unfathomable, has neither height nor depth, neither length nor width, neither right nor left, no centre, but it fills all the ends of the world.

11. He is hidden from the minds of all the angels, none can know his nature and none can count that which he formed with his hand.

12. *Deacon :* Ye that are sitting, stand up.

13. *Priest :* He came from above the heavens, His firmament, was incarnated, taking our nature, and was made man, taking the body of His first creature, he descended without being emptied of the joy of His divinity, and has quickened us through His death.

14. *Deacon :* Look to the east.

15. *Priest :* We lift up the eyes of our heart to thee, and bow our stubborn hearts to Thee. Submission be to Thee, glory to Thy kingdom ; and we offer unto Thee pure incense together with Thine archangels.

At this time he *shall raise incense.*

16. *People :* Remember us, Lord, in Thy kingdom .... *(Anaphora of the Apostles #34: p.45)*

17. *Priest :* We stretch out our hands to Thee and overshadow this *(pointing)* sacrifice.

18. He suffered by His will, was pleased to be crucified, died through the counsel of His Father, rose on the third day, ascended in glory into heaven, His beauty covered heaven, and His glory filled the earth.

19. *Deacon :* Answer ye.

20. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

21. *Priest : (in a low* voice) O my Lord, Master, Who has fellowship with the first and the last, (1) Thou art the living bread which came down from heaven. Send the Holy Spirit and power on this bread and on this cup which sanctify our souls, bodies and spirits, that we may be purified, through Him, from all our sins, and that we may draw near to take Thy holy mystery, for Thine is the kingdom, and the

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power, and the glory, and worship, unto endless ages.

22. *Priest : (in a loud chant)* O eternal God, Thou art the beginning and the ending, the beginning without a morrow, and the ending without a previous day, full of years without a today.

23. He binds up the waters in clouds [1], and lets rain go down from their womb; He takes it up into heaven and lets rain descend for the nutrition of all creatures, He does according to His design and fulfills according to His will. There are among Us[2] three persons who hold all the world with one counsel, with one authority and with one unity.

25. Together with Thy Father Thou made heaven. There is none compassionate like Thee and there is none whose word is with such authority who is patient like Thee.

26. *People :* According to Thy mercy, our God, and not according to our sins. *(to be chanted thrice)*

27. *Priest :* He is more terrible than the terrible, [3] higher than the high,[3] and stronger than the peaks of the mountains.

28. Glorious is He Who sits in the highest heaven, profound is He Who sits beneath the depths, His chariot is snow and the bounds of its circle are fenced with fire

29. Its centre is full of smoke. None enters and none goes out except those creatures of terrible appearance and with six wings, whose bodies are full of eyes.

30. *Deacon :* Priests, raise up your hands.

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[1] Job 26.8.
[2] Gen. 1:26; 3:23.

[3] i.e. the angels.

31. *Priest :* He took bread on his nailed hands which formed our father Adam. He is pure without sin, and absolutely pure without deceit. *(At this time he shall raise the bread)*

32. *People :* We believe that this is He, truly we believe.

33. *Priest :* He gave thanks, blessed *(+ three times)* and broke.

Then he shall indent the Host lightly with his thumb in five places without separation.

And gave it to His disciples and said to them, Take, eat, this *(pointing)* bread is My body, which is indeed the food of righteousness, and which is given for the salvation of all the world. He who will eat it shall live for ever.

34. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He, we truly believe.

35. *Priest:* He also looked upon this *(pointing)* cup, the water of life with wine, gave thanks, blessed *(+ three times)*, sanctified, gave it to His apostles and said unto them, Take, drink; this cup is My blood which is the drink of life indeed. He who drinks of it will have eternal life. Take, drink of it, all of you, that it may be to you for life and salvation

He shall then move the cup with his right hand in the sign of the cross.

36. *People :* Amen. Amen. Amen.

Priest : (Take, drink,) ye who have gathered in this house of prayer where all the faithful men and women pray.

THE ANAPHORA OF ST. GREGORY

37. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe Thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

38. *Priest :* In the beginning was the Word, and that Word was the Word of God, and that Word was made flesh and dwelt among us, and His flesh hid Him from us.

39. He put on mortal flesh and made it immortal, and through this flesh, God who can never be scourged, was scourged.

40. Ye who are willing to partake of the suffering of your neighbours and to take upon yourselves the sufferings of your beloved ones, come to see this scourge. It is astonishing to him who looks at it with his eyes, and amazing to him who listens to it with his ears. Come ye to see the smiting on the cheeks by a servant and the beating on the head with sticks in the court of the chief priests.

41. Come ye to see the crown of thorns with which they crowned the giver of life to all.

42. Come to kneel to Him only all ye the hosts of angels who fly above the air and who are sent towards the sun, the moon and the stars and who ascend towards the seas and lakes. (1)

43. The sea trembled and the waters of the stream fled when they saw God beaten on his cheeks; the sun was darkened, the moon became blood and the stars became void of their great light.

44. Death was afraid, the Devil fell, and Hades went together with its own to receive the terrible God.

(1) i.e. the waters above the firmament.

45. Come ye to see the wonderful thing which was done in the house of prayer when the high priest entered within the veil of which all said that it was the dwelling place of the Deity and the concealing of all thoughts. The Lord of lords and spirits entered therein riding upon the lowly colt of an ass.

46. He revealed His divinity to all the infants who said, Blessed is he who cometh in the name of the Lord, and blessed art thou, Lord, God of gods, and King of Israel.

47. He showed His disciples the manner of going around with the Hosanna; and the Blessed said unto them, Say, crying with a loud voice, Hosanna in the highest.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

The people shall repeat his words while going round.

48. *Priest :* From His hosanna He showed miracles and wonders which have never been done before and will never happen again.

Hosanna in the highest, hosanna in. the highest, hosanna in the highest.

The people shall repeat his words.

49. *Priest :* From His hosanna He showed grace and power, came down from His great throne without being moved from the foundation of His house.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

The people shall repeat his words.

50. *Priest :* From His hosanna He granted the sinners a spring of tears so that He may justify the wicked and purify the filthy and bring back those who sinned through ignorance.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

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51. From His hosanna He granted the blind light which cannot be extinguished again and which the world cannot find.

52. He knows before one thinks, examines before one thinks, and nothing is hidden from Him.

53. *Deacon :* For the sake of the happy and blessed and honourable Patriarch Abba (_____) and the blessed Archbishop Abba (_____), Abba Titus, Abba Philemon, Abba Andronicus, Abba Basilicos. For the sake of thy servants our fathers the orthodox archbishops, our fathers the bishops, our fathers the priests, our brothers the deacons.

54. Have compassion upon these Thy people, rest the souls of them all, and have mercy upon them. Yea, Lord our God, forgive them their sins, do not look upon their sinful deeds, those who will draw near to receive Thy holy body. And those who will not draw near, order them to draw near with the commandment of Thy word ; and all of them will be clean.

55. To these and to all, grant rest to their souls and have mercy upon them in the bosom of Abraham, Isaac and Jacob; and those who have absented themselves from this church, our mother, pity them all and have mercy upon them, unto the ages of ages.

56. *The assistant priest shall say the following instead of the Prayer of Benediction*

O holy Trinity, Who holds the whole world, who has done great and wonderful deeds through the power of Thy word,

57. bless the east and the west, the north and the south, the north east and the south east, (the north west and the south west), bless the heaven, the earth, the sea, the rivers, the source of water, and all the springs of water.

58. Bless the winds of the sky and the rains. Bless the sun, moon and stars. Bless the mountains and hills, the trees, herbs and the fruit of the earth.

59. Bless those that are under heaven and those that are under earth.

O Christ our God, fill their hearts with the fear of Thy name and make their lives to prosper for ever.

(+ over the people three times).

60. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

61. *Priest :* To these and to all Thy servants and Thy handmaids grant rest ; to the souls of their fathers also and our fathers the holy bishops ; our father Paul, and our father Peter, our father Abba James the Bishop, and our father the honourable bishop Abba Matthew.

John, Simon and James the son of Alphaeus and James the Apostle, brother of our Lord and Bishop of Jerusalem.

62. For the sake of thy servants Mark, Luke, Titus, Philemon, Clement, Basil, Athanasius, Epiphanius, and Abba Heryacos the bishop, and our honourable father the Patriarch Abba Yohannes, and our father archbishop Abba Shenouda, beautify their lives and make the savour of their incense unfailing and pity us through their prayers, unto the ages of ages.

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63. First rest the souls of our fathers the archbishops and our fathers the bishops who gained their rest in this church, the priests, deacons, anagnosts and singers together with the door keepers, because Thou, Lord, knows that which is hidden raise them in Thy holy resurrection.

64. And cause us, who have gathered to take Thy holy body and drink Thy precious blood, to stand at Thy right hand with those who have fulfilled Thy will.

65. Cause our children and our young men to grow and lengthen their days till old age, do not suffer our rich ones to be poor, enrich our poor, heal our sick, do not suffer our whole ones to be sick, have mercy upon the dead, and pity the living.

66. *People :* Lord pity us, Lord spare us, Lord have mercy upon us.

67. *Priest :* Bless me *(+ over the Host once)* and hallow my soul *(+ over the cup once)*, and purify my body *(+ once more over both)* so that I may receive Thy life-giving body and drink Thy blood, the mysterious divine blood.

68. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

69. *People :* As it was, is and shall be unto generations of generations, unto the ages of ages.

70. *At third time he shall dip his finger into the blood and sign the body.*

Priest : Grant it together unto them that take of it that it may be unto them for life and salvation for ever.

People : Amen.

71. *Priest :* Grant us to be united through thy Holy Spirit and heal us by this oblation that we may live in Thee forever.

The people shall repeat his words.

72. *Priest :* Blessed be the Name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

73. Priest : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

74. Deacon : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

75. *Priest : Prayer of Fraction.*

O Lord, Who spoke with our father Abraham, while he has sitting under the tree, saying, O Abraham, O Abraham, O Abraham, I am your God and your fathers' God, I am not a strange God.

76. Keep My commandment and My word which I have spoken to you and I will grant the earth to your children and multiply your seed like the stars of heaven and the sand of the sea.

77. Stand up, O Abraham, and take a platter of bread and a vial of wine, make a pair of scissors, take with thee two of your household and mount the mountain and call the priest who is called Melchisedec, call him three times saying, O man of God, O man of God, O man of God. At that time there will come a fearful man; when you see him do not be afraid. [1]

[1] #77- 83 relate Abraham's encounter with God and His priest recognizable in the Ethiopic version of the Book of Jubilees, chapter 11, verses 34 - 39.

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78. Abraham stood up as God told him and took with him a platter of bread, a vial of wine and two of his household. He made a pair of scissors, mounted the mountain and cried out saying, O man of God, O man of God, O man of God, come out. Then a very fearful man came out, and when Abraham saw him he fell on his face and became like a dead man.

79. And Melchisedec stretched forth his hands and raised him saying, "Stand up, O Abraham, and do not be afraid, because God Who sent you unto me, told me that you would come unto me."

80. And Abraham stood up, and both spoke together about the greatness of the Lord our God.

81. *Deacon :* Pray ye.

People : Our Father Who art in heaven . . . *(see Anaphora #2, #69 : p. 62)*

82. *Priest :* Abraham stood up and took a pair of scissors and cut the nails of his hands and feet and the hair of his head.

Melchisedec stood up and took the platter of bread and the vial of wine and raised his eyes towards heaven, gave thanks, blessed and broke and granted blessing to Abraham and his household. [1]

83. O Lord our God, Who accepted the offering of this righteous one, accept this our sacrifice and purify us completely: soul, body, spirit and mind, so that, with pure heart and fear of soul, we may speak continually without fear and say, O holy God:

Our Father who art in heaven . . .

(see Anaphora #2:69 : p. 62)

84. We beseech Thee, O holy kind Father, lover of good, lead us lest we wander into temptation. Let sin not have dominion over us, rather deliver us from every evil deed and from thought of it, even its opposition, its deceit and trouble.

[1] compare with Gen. 14 : 18 & Heb. 7 : 1

85. Destroy our tempter, send him away from us, and rebuke the trouble which he planted into us, uproot from us the motives which thrust us into sin, and deliver us with Thy holy power through Jesus Christ our Lord.

86. *People :* The angelic hosts of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world even the body and blood of the Saviour of the world. Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

87. *Asst. Deacon :* Open ye the gates, princes.

88. *Deacon :* Ye who are standing, bow your heads.

89. *Priest :* The gift (1) of the grace of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ has been completed. We have believed in His life-giving sufferings, proclaimed His death, and believed in his resurrection in a perfect mystery.

90. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship and Thee do we glorify.

91. *Priest : "Prayer of Penitence" (Anaphora of the Apostles: #* 72-88, pp. 47, 48)

92. *Deacon :* Give heed.

93. *Priest :* Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

(1) i.e. the Holy Communion.

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94. *Priest :* The Lord be with all of you.

People : And with your spirit.

95. *The priest shall then lifts up the whole Host with his hand and says :* Lord have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant).*

The people shall repeat his words.

Then the priest shall chant them three times and the people twice.

96. *Deacon :* Ye that are penitent, bow your heads.

97. *Then he shall turn to the people and say:*

Lord our God .... *(Anaphora of the Apostles* 95 -126: pp. 49 - 52).

98. *After receiving the holy Communion:*

Priest : "Pilot of the Soul"

Again we supplicate God the almighty, Father of our Lord and Saviour Jesus Christ

99. O Thou Who loved the humility of man more than the greatness of angels, O Thou Who loved the poverty of Adam more than the treasuries of the tribe of Abraham.

100. O Thou Who loved the beauty of David more than the beauty of Eliab (2) the son of the Jebusite : O Thou Who loves man, while Thou art God, Thou art the Lord our God :

101. *Deacon :* Pray ye.

102. *Priest :* O purifier, purify our souls and bodies, (1) O merciful God, Father of our Lord and Saviour Jesus Christ.

103. Thou mixed water with wine, wind with fire, water with

(1) Titus 2:12-14 (2) 1Samuel 16:6-9

earth, likewise unite our weakness with the power of Thy divinity.

Unite also our sufferings with the sufferings of Thy cross. (1)

104. Unto Thee we offer our prayers, Thee we supplicate and Thee we entreat, unto the ages of ages.

People : Amen.

105. *Priest : "The Laying on of the Hand"*

Lord our God, bless Thy servants and Thy handmaids who have taken the trouble to come to Thy sanctuary where the greatness of Thy glory dwells. Bless men and women, old and babies.

106. Unite us with the power of Thy holy angels, cover us with the curtain of Thy light, hide us (2) with the tree of Thy cross and keep us apart from every evil deed.

107. Make us to dwell in the congregation of the saints (3) who offer up prayer at every time and every hour. And to us who have eaten Thy body and drunk Thy blood, let them be for the remission of sin and for eternal life, through Thine only-begotten Son through Whom to Thee, with Him and with the Holy Spirit, be glory and dominion, both now and ever and unto the ages of ages. Amen.

(1) Phil 3:10; Heb. 2:10; 1Peter 4:13
(2) 1Cor 2:5-9; Col 3:3
(3) Psalm 88:5

ANAPHORA OF ST. EPIPHANIUS (1)

1. The Anaphora of St. Epiphanius, (2) Bishop of the Island of Cyprus. May his prayer and blessing be with our (*Head of state:* King, Queen, President . . .), unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Priest :* God is great in His greatness, holy in His holiness, blessed in His beatitude and glorified in His glory.

He is the first_ yet of Him it is not asked, "When was His beginning ?" With Him it is ever "now." Yet of Him it is not asked, "How long will He endure?" ; And He is the last. Yet of Him it is not asked, "When will His end be?"

(1) This Anaphora is celebrated on the following occasions:
a On 17th Ginbot (May 25), the memorial day of the death of St. Epiphanius.
b. On the fast day or days of Epiphany.
c. On Great Thursday (that is, the Thursday before Fasika).
d. During the rainy season.

(2) He was born in 315 at Bezanduca, a small village in Palestine, of Jewish parents. After having been converted to become a Christian, he came to Egypt and spent a long time in its monasteries. On his return to Palestine, he was ordained priest by the Bishop of Eleutherapolis and became the president of a monastery which he founded near his native place. In 357 he was consecrated Bishop of Cyprus - an office which he held till his death on 17th Ginbot (May 25) 402 A.D.

ANAPHORA OF ST. EPIPHANIUS

4. There is no beginning of His being, there is no end of His existence, His days are numberless and His years are countless.

His youth does not wax old, the strength of His power does not diminish, His countenance is incorruptible and the light of His face cannot be dimmed.

5. The sea of His wisdom is unlimited, His merciful commands are countless, the range of His kingdom is immeasurable and His spacious government is boundless.

6. So invisible is He, that man cannot find Him by concepts, so lofty is He that man cannot understand Him with His heart, so high is He that the eagles cannot reach Him, and so deep is He that the fish cannot swim unto Him.

7. He is higher than the heads of the mountains and deeper than the depth of the sea. He is so strong that the Kings cannot rise against Him, and He is so victorious that the rulers cannot stand against Him.

8. He is so wise that He can destroy the counsel of the wise, His omniscience is such that He can make the thought of the counselors to be of no effect, (1) He is so mighty that He can loose the bridle of the strong, and He is so courageous that He can pulverize the teeth of sinners and put down the arms of the haughty.

9. He is so honourable that He can put to shame the face of the hypocrites, and He is so mighty that He can cast away the light of the filthy.

(1) Ps 32 (33) : 10.

10. He is the only one without equal, and He has absolute authority, without the help of kinsmen. The heavens will be destroyed, and the land will vanish, and all will wax old like a garment, but He is the same for ever. (1)

11. Wonderful is the movement of the sea, but more wonderful is God in His highest heaven. None resembles Him and none competes with Him from among all the creatures and all the children of gods. He Himself alone is God, He Himself alone is Lord, He Himself alone is creator and He Himself alone is maker.

12. He does not seek a helper for the plan He conceived, and He does not want an adviser for the work He desired. He knows all things before they happen as if they had happened before and that which has not happened as if it had happened.

13. He inspects the mind without asking and examines the hearts without seeking, and sees in darkness without light.

14. He knows the righteous before they do righteousness, He judges the sinners before they commit sin, He understands the prudent before they go out from their fathers' loins and understands the sinners from their mothers' wombs.

15. Nothing is hidden, nothing is concealed nothing is invisible to Him, all is open unto Him, all is spread before His eyes, all is written in His book, and all is present to His mind.

16. He does the great, countless, honourable and marvellous deeds which are inscrutable. His works are more wonderful than we can comprehend.

(1) Ps. 101 (l02) : 26, 27.

ANAPHORA OF ST. EPIPHANIUS

His power is more marvelous than anything we have heard and His glory is more astonishing than any had told us.

17. He made light out of darkness, He knows how to divide clouds, He divides water at His pleasure and He hides the elect with clouds.

18. He built the earth and prepared its boundaries, and established its ends in the way He saw, and strengthened its corners.

19. He fenced the sea with doors when it went out of its mother's womb (1), He made the clouds to be its clothes, and wrapped it with mist, He limited it and put into it doors and locks and said to it, "Reach here and do not go beyond your limit, but your storm will move within you.

20. The light of dawn was arranged over it, and the morning star knew His commandment. He took mud from the earth and created the living being and made him speak on the earth.

21. He reached the ends of the sea and walked in the paths of the deep.

22. Out of terror, the gates of death will be opened to Him, and the gatekeepers of hell will be afraid as soon as they see Him. He knows the spaciousness under heaven and that which happens above heaven.

23. Through His commandment frost comes out of its treasure and the wind blows under heaven. He leads the rain along the way of the wilderness to fall on the country where there is no man and wherein mortal man does not live.

(1) When it was created.

24. He established the course of water and opens the winter every year and brings the summer back in its due time. He calls the clouds with His word and water answers Him trembling.

25. He sends the thunderbolt and it goes and answers Him saying "What shall I do?" He counts the clouds through His wisdom and suspends the heaven over the earth.

26. He alone puts on the power of the highest heaven and is adorned with glory and honour.

27. Him hallow the fiery cherubim and the seraphim dressed in light with ceaseless words and a mouth which does not keep silent and a tongue which does not tire; and all say together with one voice answering Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

28. *Deacon :* Answer ye.

29. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

30. *Priest :* Holy, holy, holy art Thou God, Lord of the holy ones, the holiness of Thy glory fills heaven and earth.

31. All is from Him, all is for His sake, and all is His. Heaven is His, and the heaven of heavens is His. The breadth of the highest heaven is the throne of His glory, and the wide earth is His footstool.

32. The sun is His, the moon is His, and the stars are the work of His hands. Clouds are His messengers, winds are His chariots and fire is the wall of His house.

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33. Water is the roof of His house, the gables of it are snow, light is His tabernacle, the lightning of glory is the veil of His hiding-place, and His going is in the air.

34. The voice of His speech is in the thunderbolt, the sound of thunder is in the chariots, the sea is His band-maid, the water-flood of the rivers is His servant, and cold and frost do His pleasure.

35. He causes the clouds to ascend from the ends of the earth, He makes lightning for the rain (1), He pours rain like drops from a strainer, He scatters the hoarfrost like ashes, he casts forth His ice like morsels (2), and He causes the grass to grow for the cattle (3).

36. He does according to His thought, completes what He began, orders according to His will. He makes sad and gives pleasure, impoverishes and enriches, dishonours and honours, kills and quickens, makes sick and heals, judges and justifies.

37. He spares him whom He wills to spare, He distresses him whom He wills to distress, He will have mercy on whom He will have mercy, (4) will have compassion on whom He will have compassion.

38. *People :* According to Thy mercy, our God, and not according to our sins.

39. *Priest :* He is kind without evil, meek without revenge, patient without wrath, righteous without sin, pure without filthiness, and upright without perversion.

40. He is the giver without hindrance, gracious without stint, the forgiver of sin without revenge or envy.

(1) Ps. 134 (135) :7. (2) Ps. 147:16, 17. (3) Ps. 103 (104):14. (4) Rom. 9 : 18

41. He is near unto those who call upon Him (1), benefactor unto those who fear him, He is the open door unto those who knock for Him, the prepared way without a stumbling-block and the pure path without thorns.

42. He alone is God, the God of gods and Lord of lords.

43. After this, when He saw that the blood of the holy prophets, from the blood of the righteous Abel unto the blood of Zacharias Son of Barachias, was not sufficient for the salvation of the world, (2) He sent unto us His Son, a Saviour and Redeemer, to save us, redeem us, and take before Him the remembrance of the living and the dead.

44. *Deacon :* For the sake of the blessed . . *(Anaphora of the Apostles # 6 - 9: p. 43)*

45. *The assistant priest shall say the Prayer of Benediction. (Anaphora of the Apostles* 10-21: pp.43,44)

46. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

47. *Priest :* While He was yet there He came and He was sent without it being noised abroad.

48. *Deacon :* Ye that are sitting, stand up.

49. Priest : He came down without being moved from His throne and without being removed from His place.

50. *Deacon :* Look to the east.

51. *Priest :* He was conceived in the womb while He was filling everywhere, was born without opening the seal of virginity.

52. *Deacon :* Let us give heed.

(1) Ps. 144 (145):18. (2) Mt. 23:33-40

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53. *Priest :* He grew, like an infant, and grew little by little (1) until he matured like a man.

54. At the age of thirty He was baptized in Jordan to purify us (2) from sin by the washing of regeneration. (3)

55. He was tempted by the Devil, he hungered and thirsted, walked and appeared preaching the gospel of the kingdom of heaven.

56. *At his time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom .... *(Anaphora of the Apostles 34: p. 45)*

57. *Priest :* Then He stretched forth His hands on the tree of the cross for suffering to cure the wounds of the sick by the sprinkling of His blood. (4)

58. *Priest :* In that night, Thursday evening, which is the beginning of Friday, when He sat at the house of Lazarus, his friend

59. *Deacon :* Priests, raise up your hands.

60. *Priest :* He took into His hands the unleavened bread of wheat from that which they brought unto Him for supper**,**

At this time he shall raise the bread.

61. *People :* We believe that this is He; truly we believe.

62. *Priest :* gave thanks, blessed *(+ three times)* and broke,

Then he shall indent the Host lightly with his thumb in five places without separation.

and gave it to His disciples and said unto them, "Take, eat, this *(pointing)* bread is the communion of My body which will be broken for you."

(1) Luke 2:52 (2) Mt. 3:15 (3)Titus 3:3-10
(4) Heb. 12:24; 1Peter 1:2

63. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

64. *Priest :* Again He mixed the cup of wine with water, gave thanks, blessed *(+ three times)*, hallowed and gave it to His apostles and said unto them, "Take, drink, this *(pointing)* cup is the communion of My blood which will be shed for you."

He shall then move the cup with his right hand in the sign of the cross.

65. *People :* Amen. Amen. Amen.

66. *Priest :* Let this service be unto you for the remembrance of My death and My resurrection.

67. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe in Thy ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

68. *Priest :* And we, our Lord and our God, pray and beseech Thee and ask of Thy goodness, O Lover of man, that Thou may send the Holy Spirit and power upon this *(pointing)* bread and upon this *(pointing)* cup to make this bread *(+ once)* thy holy body, and this cup *(+ once)* the blood from Thy side which speaks *(+ once more over both of them).*

People : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

69. *Deacon :* With all our heart, let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

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70. *People : As* it was, is, and shall be, unto generations of generations, and endless ages.

71. At *this time* he *shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto them that take of it, that it may be unto them for blessing, for remission of sin, for joy and rejoicing, for renewal of soul, body and spirit, and for strengthening of faith till the last breath.

People : Amen.

72. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

73. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

74. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

75. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

76. *Priest : Prayer of Fraction.*

Where is the country of Wisdom (1), where is its abode, where is its province, and where can the trace of its way be found?

77. Who crossed the sea and bought it for red gold; Who ascended above the cloud and brought it down? Mortal man does not know its way, it is not for mortal man.

(1) Anaphora of St. Dioscorus #48, p.161.

78. It is forgotten by all men, and it is hidden from all the birds of heaven (1). Those who possess it gain friendship with God, and those who hate it love death. It is more beautiful than the sun and all the concourse of stars. It is compared with the Light (2) because it was in the beginning.

79. Though it is in the old, it renews all: and in every generation, it enters into the souls of the righteous.

80. It is better than rubies; and all honour is not to be compared to it. It has counsel and power, strength and knowledge, by it kings reign, and the powerful decree justice.

81. By it the great are honoured, and by it the rulers take hold of the earth. It loves them that love it. It keeps them that keep it, and those that seek it find favour.

82. It walks in the way of righteousness and moves about in the path of righteousness to grant them that know it riches and to fill their treasuries with rejoicing (3).

83. He who knows all knows it, and He who understands all beautifies its way. He gave it to his servant Jacob and to his holy Israel. Afterwards, it appeared on the earth and walked like man.

84. Behold she has built a house for herself, and established seven pillars, she has killed her beasts, poured her wine in the bowl, and furnished her table.(4)

85. She has sent forth her servants ceaselessly proclaiming and saying : Whoever is simple let him turn in towards me:

(1) i.e. the angels. (2) i.e. God the Father. (3) Prov. 8 : 11-20. (4) Prov. 9 : 1-2

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as for him that wants understanding, she says to him, Come, eat of my bread, and drink of my wine, forsake the foolish and live (1).

86. But wisdom is our Saviour Who redeemed us with the sacrifice of His body, and bought us with the sprinkling of His blood, and chose us for His kingdom for ever.(2)

87. *Deacon :* Pray ye.

People : Our Father who art in heaven . . . (see Anaphora #2 : #69 : p. 62)

88. *Priest :* O God of lights, God of authorities, God of the archangels, Thou did loosen the soul bound with death and did lighten him who was nailed in darkness with the nails of the cross of Thine Only-begotten.

89. O Lord, Thou art He Who loosened our sufferings and all our burdens, and loosen the bonds of our sin, and took our trouble and quicken us, and became to us the way towards the place of life, Thou did turn us from destruction unto salvation

90. O Lord, our almighty God, Father of our Lord and Saviour Jesus Christ, Whose curtain is light, Whose face is fire, and the throne of Whose glory is ineffable, and the abode of joy which cannot be spoken of, which He has prepared for the holy ones. His garments are the treasures of light.

91. Thou keeps the holy angels, all of whom tremble and glorify Thee when Thou looks at them the mountains melt, and when Thy name is spoken of, springs come forth from the depth.

92. Thou art He who covered heaven gathering (all) in Thy hand the earth and the depths together tremble before Thee.

(1) Prov. 9 : 3-6. (2) 1Cor. 1 : 18 - 31

93. All the hosts of the enemy were discomfited before Thee, the Devil fell, the beast was trodden down and the snake was destroyed.

94. All the gentiles who believed in Thee were enlightened and strengthened by Thee. O Lord, through Thee life was seen, hope was strengthened, the gospel, through which destruction was destroyed, has been preached, and salvation was confirmed.

95. O Lord our almighty God, make us worthy to partake of this *(pointing)* bread, the body of Thy life-giving Son, and of this *(pointing)* cup, the speaking blood of Thy Messiah, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever, and unto the ages of ages. Amen.

96. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

97. *Asst. Deacon :* Open ye the gates, princes.

98. *Deacon :* Ye who are standing, bow your heads.

99. *Priest :* Let the Lamb come that we may see Him with our eyes, immolate Him with our hands and rejoice in Him. May His body be joined with this bread, and may His blood be poured into this cup.

ANAPHORA OF ST. EPIPHANIUS

100. Let none of us think when he eats of this *(pointing)* bread that he eats mere flesh without blood and Spirit, and let none of us think when he drinks of this *(pointing)* cup that he drinks mere blood without body and Spirit, but one is the Body, Blood and Spirit as His divinity became one with His humanity, unto the ages of ages.

101. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, do we worship, and Thee do we glorify.

102. *Priest : Prayer of Penitence.*

103. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

104. *Priest :* The Lord be with all of you.

People : And with your spirit.

105. *The priest shall then lift up the whole host with his hand and say :*

Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant.)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

106. *Deacon :* Ye that are penitent, bow your heads.

Then he shall turn to the people and say:

107. *Priest :* Lord our God, look upon Thy people that are penitent .... *(Anaphora of the Apostles 95 - 138: pp. 49 - 53).*

(1) Anaphora of St. Athanasius .150-153, and Anaphora of St. Dioscorus 52, 53.

After receiving the Holy Communion.

108. *Priest : "Pilot of the Soul"*
Again we supplicate the Almighty God, Father of our Lord and Saviour Jesus Christ, because He did neither disdain nor refuse our supplication, nor did He remove His mercy from us, because the Lord our God is merciful.
Deacon : Pray ye.

109. *Priest :*
Yea Lord, Thou art the God of all.
Yea Lord, Thou art the King of all.
Yea Lord, Thou art Almighty.
Yea Lord, Thou art the Governor of all.
Yea Lord, Thou art the Saviour of all.
Yea Lord, Thou art the Judge of all.
Yea Lord, Thou art the Life-giver of all.
Yea Lord, Thou art the Keeper of all.
Yea Lord, Thou art the Nourisher of all.

110. As Thou did join the body of Thy Son with our body, and Thou did mix the blood of Thy Messiah with our blood, so put Thy fear in our hearts and the beauty of Thy worship in our minds.

111. We, who are carnal, mind the things of the flesh and do the works of the flesh and walk in the way of the flesh. But Thou taught us the work of the Spirit and makes us to understand the law of the Spirit and leads us in the way of the Spirit.

112. Because if Thou pity us, we sinners, then Thou will be called compassionate. Thou pities the righteous because of their works and recompenses them according to their righteousness.

ANAPHORA OF ST. EPIPHANIUS

113. Remember not against us former iniquities let Thy tender mercies, O God, speedily prevent us. (1)

114. Towards Thee we cry, towards Thee we weep, Thee we entreat, unto the endless ages.
People : Amen (2)

115. *Priest : The Laying on of the Hand.*
He is higher than all that is high. No mind and no heart can interpret the riches of Thy gift, O Master, because Thou has hid these things from the wise and prudent and has revealed them unto babes.

116. These things which prophets and kings have desired to see but have not seen, Thou has granted us sinners: that we may serve and be sanctified by them, when Thou established for us the order of Thine only-begotten Son. The hidden mystery cannot be compared to the blood of the old law nor the righteousness of the flesh, but it is the heavenly Lamb and the sacrifice speaking without flesh.

117. Sanctify the lips of us who offer this sacrifice, and purify our hearts from being mixed with vanity, and send upon us the grace of the Holy Spirit that we may greet one another with a holy kiss and receive of Thy holy undying gift through Jesus Christ.

118. Through Whom to Thee with Him and with the Holy Spirit, the life-giver, Who is equal with Thee, be glory and dominion, both now and ever and unto the ages of ages. Amen.

(1) Ps. 78 (79):7. (2) #109-114, here, same as for Anaphora of St. Dioscorus # 61-67, p. 163.

The ANAPHORA of St. JOHN CHRYSOSTOM[1]

1. The Anaphora of John Chrysostom [2], may his prayer and blessing be with our *(head of state: King, Queen, President . . .)* unto endless ages.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3.*Deacon : Let* your thought be above, and your heart in heaven, recognize where you stand ; hear the word of righteousness and listen to the good news.

4. *Priest :* Behold we proclaim the existence of the Father Who was before the world was created and will live for ever.

None was before Him, none will be after Him, none is like Him, and none knows what is His being.

(1) This Anaphora is celebrated on the following occasions
a. 27th of every month, the Feast of the Saviour of the world.
b. On 10th Magabit (March 19), the memorial day of discovering the cross of the Lord by St. Helen, mother of Constantine.
a. On Great Saturday, preceding Easter.
d. On every Wednesday and Friday.
e. On 12th Ginbot (May 20), the memorial day of the death of St. John Chrysostom.

(2) He was born. in 347 at Antioch. As a young man, he was sent to Athens to study Greek philosophy. Then he chose the monastic life and lived for some time in one of the monasteries and was afterwards ordained as a priest at Antioch. In 387 he was consecrated as Bishop of Constantinople. He was a good author and, wrote many books. As a preacher he was very powerful and had the courage to rebuke the sinners, poor or rich, humble or noble. He rebuked even the Queen who, for this reason, exiled him. He died on 12 Ginbot (May 20) 407 A. D.

5. He who was before all, before the heavens were stretched out, before the face of the earth appeared, before the mountains arose, before the airs expanded He was in his place.

6. Before the depths were established and the floods began to flow as rivers, He was in His place.

7. Before the winds blew, before the thunderbolts flashed, before the lightenings were drawn out, before the thunders thundered, and before the clouds started to spread, He was in His place.

8. Before the lights appeared, before the darkness was to cover, before the light of the day gave light, and before night was fixed, He was in His place.

9. Before the sun fixed the length of the day and before the moon fixed the length of the night, He was in His place.

10. Before the stars glittered, before the spirits moved, and before the angels were created, He was in His place.

11. Before the speaking soul, before the mortal flesh, and before all the creatures, those that live in hiding and those that live in the open; those that are above and those that are beneath, He was in His place.

12. Before time and hours, before nights and days, before months and years before days of the week and the seasons, He was in His place.

13. His glory is from Himself, His praise is from Himself, and the riches of His grace are full and perfect.

14. Then let us speak of the greatness of His mercies which have appeared unto us and which cannot be counted or measured.

15. When we transgressed His commandment through the advice of the cursed serpent we were driven from the garden of delight unto destruction, from life unto death, from freedom unto slavery, and we submitted ourselves to the yoke of sin. (1)

16. But He did not forsake or neglect us, who were His workmanship, and did not take vengeance upon us because of our sins so that we should utterly perish as we committed sin against Him, but He loved us, visited us, spared us, had mercy upon us and saved us from the hand of him who enslaved us.

17. He sent unto us his saving and redeeming Son, the messenger of His counsel, His right hand, His arm, His power, and the wisdom of His Father. Through Him He did all that He desired in this world.

18. Whom He did predestinate, them He called; whom He called, them He loved ; whom He loved, them He honoured ; whom He honoured, them He justified; whom He justified, them He glorified to be an adornment for His Son. (2)

19. And through Him He gathered us to the great faith, we who were scattered, and made us to Himself a gathered people, and drew us nearer unto Himself to glorify Him.

20. He wrote our names in the book of life so that the remembrance of everyone, the dead and the living, might be before Him.

21. *Deacon* For the sake of the blessed . . . *(Anaphora of the Apos*tles 6-9, p. 43)

1) Isa. 9 :4; 10:27; Gal. 5:1 (2) Rom. 8:29-30

ANAPHORA OF
ST. JOHN CHRYSOSTOM

22. *The Assistant priest shall say the "Prayer of Benediction" (Anaphora of the Apostles* 10-21, pp. 43, 44).

23. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

24. *Priest :* Again we proclaim the existence of the only-begotten, what He is, what was his descent, and what was His birth.

25. He came without going out of His Father, He descended without removing from His position, He came without being separated from the Trinity, He came down without breaking His unity, an d He dwelt in a daughter of flesh without leaving His throne.

26. *Deacon :* Ye that are sitting, stand up.

27. *Priest :* He was conceived in the womb without letting there be any place that was not full of Him, He was bound in the womb without making subtraction above, and was born without making addition beneath.

28. *Deacon :* Look to the east.

29. *Priest :* He became man, absolutely without sin, and appeared like a servant, working like God, as the preachers of His gospel witnessed.

30. *Deacon :* Let us give heed.

31. *Priest :* He was glorified by His Father, He was given thanks by the angels, He was praised by men and sanctified by Himself.

32. The holiness of His glory filled heaven and earth. Henceforth, at all times, we give our hearts no rest but speak of the holiness of His glory and cry saying : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

33. *Deacon :* Answer ye.

34. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

35. *Priest :* Truly holy, holy, holy art Thou, Jesus Christ, Who is sanctified by the mouths of all,

36. and Who, through Thy goodness, has granted to all Thy holy ones to be holy. His holy things cannot be destroyed or perish, those things which eye has not seen, nor ear heard, neither have entered into the heart of man, which God has prepared for His holy disciples and pure apostles who loved Him; and He has shown them the order of the holy communion.

37. *Deacon :* Priests, raise up your hands.

38. *Priest :* He took bread in His holy, blessed and spotless hands.

At this time he shall raise the bread.

39. *People :* We believe that this is He, truly we believe.

40. *Priest :* He looked up to heaven towards Thee, His Father, God and Lord of all, Who is above all, gave thanks, blessed *(+ three times)* and broke, and gave it to His disciples and said to them, "This *(pointing)* is My body," which is indeed the food of righteousness ; whoever eats of it has eternal life. Take, eat of it.

41. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God, that this is He we truly believe.

THE ANAPHORA OF
ST. JOHN CHRYSOSTOM

Priest : And likewise also the cup mixing water with wine, He gave thanks, blessed *(+ three times)*, sanctified, gave it to His disciples and said to them This *(pointing)* is My blood which is indeed the drink of life, whoever drinks of it has eternal life; take, drink ye all of it.

He shall move the cup with his right hand in the sign of the cross.

42. *People :* Amen. Amen. Amen.

43. *Priest :* It is a sign to you and to those who will come after you, so do likewise in remembrance of Me until I come.

Whenever ye gather in My name, proclaim My death, My resurrection and Mine ascension into the heavens.

44. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer and supplicate Thee, O our Lord and our God.

45. *Priest :* And we, who have gathered together, proclaim the sufferings of him who does not suffer and proclaim the death of Him who does not die. In the same night when He sat with His disciples He gave His soul over to death with the will of His Father and in His own good pleasure.

46. They took hold of Him who takes hold of all, bound the ruler of all and shackled the Son of the living God ; they drew Him in wrath and He followed them in love, they took Him and He followed them like a meek sheep which is dumb before its shearers.

47. They caused to stand in the court Him, before Whom stand archangels in fear and trembling. He who forgives sins, was accused as a sinner by them, the Judge of judges was judged by them.

48. Him, Who crowns seraphim with a coronet, they crowned with a crown of thorns. Him, Who clothes cherubim with garments of might, they clothed with a scarlet robe to mock Him.

49. A wicked servant strengthened his hand to strike the face of Him from Whose face the cherubim are hidden being covered with wings of fire.

50. They knelt before him, mocking Him Whom the hosts of angels worship in great fear.[1]

51. Oh what humility is this! Oh what patience is this! Oh what a silence is this!

52. Oh what a kindness is this! Oh what a love of man is this!

53. Love drew down the Son of God from His throne and brought Him unto death. Him, Who had no wickedness, they crucified as wicked. Him, Who is the maker of life, they numbered with the wicked.

54. Oh the hands which formed Adam were nailed with the nails of the cross.

Oh the feet which walked in the garden were nailed with the nails of the cross.

55. Oh the mouth which breathed the spirit of life into the nostrils of Adam drank vinegar mixed with gall.

[1] See E:90-92, p. 92

ANAPHORA OF
ST. JOHN CHRYSOSTOM

56. What mouth, what lips, what tongue can express the sufferings of the Son?

57. The heart is broken, the mind is perplexed, the soul trembles and the flesh is weary when the sufferings of the Beloved are mentioned.

58. The Immortal died: died to destroy death, died to quicken the dead.

59. *Deacon :* Ye who love Him, weep and mourn over him.

60. *Priest :* Woe! Woe! Woe![1] Emmanuel our God.

The people shall repeat his words.

61. *Priest :* Woe! Woe! Woe! Jesus our Saviour.

The people shall repeat his words.

62. *Priest :* Woe! Woe! Woe! Christ our King.

The people shall repeat his words.

63. *Priest :* Woe! Woe! Woe! the righteous men took Him down from the tree, brought a mixture of myrrh and aloes and pure fine linen cloths to wrap His body.

64. *People :* Holy God [2] holy Mighty, holy Living, Immortal, Who was born from the holy Virgin Mary, have mercy upon us, Lord. Holy God, holy Mighty, holy Living, Immortal, Who was baptized in Jordan and crucified on the tree of the cross, have mercy upon us, Lord.

65. *At this time he shall offer incense with the cross-spoon.*

People : Remember us, Lord. *(Anaphora. of the Apostles #34: p.45)*

[1] See footnote 1 on page 47

[2] See Preparatory Ser-vice #174: p. 33.

66. *Priest :* On the third day he restored His soul into His body.

67. *People :* Holy God, holy Mighty, holy Living, Immortal, Who rose from the dead on the third day, ascended into heaven in glory, sat at the right hand of His Father and again will come in glory to judge the living and the dead, have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and ever, and unto the ages of ages. Amen and amen, so be it, so be it.

68. *Priest :* He rose from the dead, absolutely without corruption and set us free from the yoke of sin. In this body, with the power of His divinity, He ascended into heaven to His accustomed position.

69. *Deacon :* Bow your heads before God.

70. *Priest : (in a low voice)* We pray Thee and beseech Thee, as Thou sent Thy Holy Spirit upon Thy holy disciples and pure apostles, so also send upon us this Thy Holy Spirit Who sanctifies our souls, bodies and spirits that we may be purified through Him from all our sins and may draw near to receive Thy divine mystery, for Thine is the kingdom and the power and the glory, for ever.

71. *Priest : (in a loud voice)* Lord, remember the covenant (1)of Thy word which Thou established with our fathers and with Thy holy apostles to send upon us this Thy Holy Spirit Whom the world cannot receive. Thou taught us that we may call upon Thee saying, Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come.

(1) Gn. 6:19-9:17; 17:2-19; 21:27-32 26:28; Ex. 2:24;6:4-5; 19:5; Lv. 26:42; Nm. 25:12,13; Dt. 4:13-6:f; Ps. 49:5, 16; 104:8,9,10; Lk. 1:72; Acts 3:5; 7:8; Rm. 11:27, 25-32; Gal. 3:15-17; Hb. 8:6-13:20

ANAPHORA OF
ST. JOHN CHRYSOSTOM
CHRYSOSTOM

72. May this Holy Spirit, who is neither searchable nor inferior, come from above the highest heaven to bless this *(pointing)* bread and to hallow the cup, to make this bread the communion of Thy life-giving body *(+ once over the bread)* and also to make this cup the communion of Thy merciful blood. *(+ once over the cup and once more over both the bread and the cup.)*

73. *People :* Amen. Lord pity us, Lord spare us. Lord have mercy upon us.

74. *Deacon :* With all the heart let us beseech the Lord our God that He grant us the good communion of the Holy Spirit.

75. *People :* As it was, is and shall be unto generations of generations, and endless ages.

76.At this time he shall (dip his finger into the Blood and sign the Body.

Priest : May he be joined with this bread and this cup that they may be for sanctification, purification from filthiness, resurrection from the dead, inheritance of the kingdom of heaven and everlasting life.

People : Amen.

77.*Priest :* Grant us to be united through thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

78.*Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

79. *Priest :* Send the grace of the Holy Spirit upon us.
The people shall repeat his words.

80. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

81. *Priest : Prayer of Fraction.*
Again we supplicate the almighty God, Father of our Lord and Saviour. Jesus Christ.

82. Oh this mystery cannot be solved or interpreted! What is His name, and what is His Father's name, where is His country, and who knows His dwelling-place?

83. The thought of the heart, thinking deeply, cannot find the answer to the question nor speak of his first and last being.

84. He proclaimed to us Himself and His Father in the way we could bear, (He proclaimed to us) that our Saviour truly came to the world clothed in the body which He took from us.

85. This is what we sacrifice for our salvation as He was sacrificed on Calvary for the life of all the world. This bread is not useless as you see it earthly, dry, baked, able to be felt and touched, but it is the fire of the godhead, which burns the thorn of sin. It is so consuming that it consumes the wicked, it is so burning that it burns the sinners.

86. O my brothers, believers, know and examine yourselves, see if any one of us has a blemish in his body and sin in his soul, that he may depart and may not draw near.

ANAPHORA OF
ST. JOHN CHRYSOSTOM

87. If any one of us has revenge in his heart, let him depart and notstand. But blessed is he who has purified his soul and body; let him come and receive and pray because of his sin, because the Lord our God is merciful.

88. *Deacon :* Pray ye.
People : Our Father Who art in heaven . . . *(see Anaphora #2, #69 : p. 62)*

(Also) According to Thy mercy, our God, and not according to our sins. *(thrice)*

89. *Priest :* The mercy of the Lord is from everlasting to everlasting (1). This is the mercy of God Who sent His only-begotten Son Who takes away the sin of the world. This is the mercy of God Who gave the priests tongues of fire to loosen the bonds of sin.

90. Now, Lord our God, our heavenly Father, loose us from the bonds of death.

91. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.
Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

92. *Asst. Deacon :* Open ye the gates, princes.

93. *Deacon :* Ye who are standing, bow your heads.

(1) Ps. 102 (103):17.

94. *Priest :* Truly forgive that He may forgive unto you. Truly remit that He may remit unto you. Truly pray that you may not enter into temptation. Temptation is to take His body in subtlety and to receive His blood without fear while the blame of sin is upon you.

95. Now, with pure heart and holy soul and body refined, let us draw near for our salvation. Come, let us worship and serve Him.

96. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

97. *Priest : Prayer of Penitence. (Anaph. of the Apostles* 72-88: p. 47-48).

98. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

99. *Priest :* The Lord be with all of you.

People : And with your spirit.

100. *The priest shall then lift up the whole Host with his hands and say:* Lord, have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

101. *Deacon :* Ye that are penitent, bow your heads.

ANAPHORA OF
ST. JOHN CHRYSOSTOM

102. *Priest : shall turn to the people and say :* Lord our God .... *(Anaphora of the Apostles 95 - 96: p. 49; and then 97-138: pp. 49 - 53)*

103. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Before the glory of Thy holiness Thy servants and handmaids have prostrated themselves in soul, body and spirit. Incline Thine ear unto their supplication.

104. Bless them who mind the heavenly things with the blessing of Thine angels and powers. Bless the work of their hands, and be with them in every good work.

105. Grant that by their having received of Thy holy mystery they may be prudent, watchful and freed from all evil, and may feed their souls, bodies and spirits, through our Lord Jesus Christ

106. Through Whom to Thee with Him and with the Holy Spirit be glory, dominion, both now and ever, and unto the ages of ages.

People : Amen.

107. *Priest : The Laying on of the Hand.*

Good things have been done to you, good things have been done to you, good things have been done to you. O sheep of Christ's pasture, you have eaten and have been satisfied, you have drunk and have quenched your thirst. Return to your houses in peace; may the Lord be with all of you.

THE ANAPHORA OF ST. CYRIL(1)

1. The Anaphora of St. Cyril (2) may his prayer and blessing be with our *(head of state: King, Queen, President . . .)*, unto endless ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions

a. Ascension day.
b. memorial days of deaths.
c. feast days of Abraham, Job and Elijah.
d. On 3rd Hamle (July 10). the memorial day of the death of St. Cyril.

(2) Cyril, the 24th patriarch of Alexandria, was the nephew of Theophilos, the previous Patriarch. He was born in 376. His uncle sent him to the Theological College of Alexandria, then to the monastery of St. Macarius. In 402 he was consecrated as Patriarch of Alexandria after the death of his uncle. It was he who presided at the third ecumenical council, held at Ephesus in 431 where he effectively contended against the heresy of Nestorius. Following the deprivation and exile of his formidable opponent, Nestorius, he returned to Alexandria in triumph, hailed as the great champion of the faith, and thence continued the theological strife for years. As a dogmatic theologian, his works speak to those seeking precise and firm definitions of orthodox belief along with tenacity of conviction. In addition to his Twelve Anathemas, he wrote five other books against Nestorius, a tract on 'Worshipping in Spirit and in Truth,' several commentaries, festal orations, and a reply to the Emperor Julian's attack on the church. He died on 3rd Hamle (July 10) 435 A.D. Others say that he died in 444.

3. *Priest :* The Lord, God of gods, Lord of lords, the invisible God, Whose existence is unsearchable, is higher than all, yea, His nature is unfathomable.

4. He is the consuming fire, the life-giving fire, the God of gods and the Lord of lords, Whose throne is above the heavens and Whose footstool is the earth, He is high and far away, and dwells in light.

5. High and invisible is He Who dwells in heaven. He is clothed in garments of fire and adorned with flames of fire, His throne is on the heads of fire (1), His going to and fro is through impalpable air, His high firmament is in heaven, clouds are His chariot, His way is in the stormy sea and on the heads of fire (1) who minister Him.

6. *Deacon :* Ye that are sitting, stand up.

7. *Priest :* With their two wings of fire they cover their face that the consuming fire may not consume them, with their two luminous wings they cover their feet that his terrible light may not burn them, and with their two spiritual wings they fly unto the ends of the world.

8. Seraphim together with their leaders, cherubim according to their sanctification, the angels in their ranks, the watchful according to their armies, the heads of the watchful according to their tribes, the angels

(1) The angels.

of fire according to their light, and the spiritual according to their position, give thanks and hallow with terrible voice, cry aloud, and on high, and while sanctifying they say : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

9. *Deacon :* Answer ye.

10. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

11. *Priest :* And we say together with them, Thou art holy, and wonderful is the holiness of Thy glory, Father of our Lord and Saviour Jesus Christ.

Truly He alone is Thy Son, and Thou alone truly art His Father.

12. His birth from Thee is Unsearchable. As Thine existence has no beginning, so Thy Son has neither beginning nor end, and as Thy days have no beginning His days also have no beginning.

13. None sits at Thy right hand except Thy Son born from Thee, and none sits on Thy throne but Thine image Who is like Thee and is Thy likeness.

14. He is Thy Son and the messenger of Thy counsel, Thy beloved Who is of Thee, Thine image, Thine appearance, Thy mind, Thy power, Thy wisdom, Thy counsel, Thy right-hand, and Thine arm; He is true God from Thine essence, the truly only-begotten Son.

15. He was born from Thine essence, the Word perfect in all, Who is Thine image born from Thee and equal to Thee; He is like Thee high and wonderful.

16. Angels and archangels worship Him; through Thy love for man Thou sent Him to us because Thou has loved us.

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17. Humbling Himself He redeemed us. He who was born from Thee and is like Thee was born from us in our likeness which is in Thine image.

18. He, who is perfect like Thee and is Thine image, walked among us in our image.

19. He told us about Thy being, and was made flesh like us. He who overawes the seraphim from the highest heaven suffered at His own will.

20. We saw Him and despised Him Who is great before Thee. He is the glorious Lord among us, yet He is hidden from the watchful. Truly He appeared, and was born openly of our nature.

21. He resembles Thee in image and appearance, was made man, came in the likeness of our flesh, lived among us in our image, and He is glorious like Thee.

22. He flew and descended unto us, and suffered insult as we do. He flew and ascended unto Thee and He is honourable as Thou art.

23. He, to Whom the watchful give thanks in heaven, was crowned with a crown of thorns and was crucified on the tree of the cross with thieves. He, before Whom the high ones bow their heads in awe, bowed his head before the crucifiers to suffer.

24. A weak tree carried Him who carries heaven and earth. A narrow grave contained Him, before whom heaven and earth tremble, when He was buried in it.

25. Him who gathered the ends of earth in His palm and held the seas of the world in the hollow of His hand__ they wrapped with linen cloths and buried in a grave of three cubits. He stretched forth His honourable head and the grave was fIlled with Him.

26. He rose from the dead on the third day and entered where His disciples were, while the door was closed, and then departed from His disciples.

27. While He was there, His glory covered the heavens. He ascended into heaven, sat at the right hand of His Father, heaven became His throne and the earth His footstool.

28. He will come again to judge the living and the dead, He will thunder above and His voice will shake the foundations of the earth, and the dead will come out unto Him from their graves, to Whom be glory and honour, together with His Father and the Holy Spirit, unto the ages of ages.

29. *Deacon :* Look to the east.

30. *Priest :* Yea, Lord, it is Thou Who raises all by Thy word, who raised the dead through Thy death. There are among the unbelievers those who believed in Thy cross, there are among the sinners those who returned through Thy death, there are among the unclean those who were sanctified through Thy suffering, there are among the dead those whom Thou raised through Thy resurrection, and among those who were gathered together to judge Thee there were those who believed in Thee.

31. Thou did open the iron gate and will raise those whose bodies waxed old in the grave, and will awaken those who fell asleep in their life time, and will raise those lying in the earth, and will set free the slaves of sin, and will justify through Thy mercy those who were defiled

32. *People :* According to Thy mercy, our God, and not according to our sins. *(to be chanted thrice)*

(1) Hab. 3:3.

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33. *Priest :* Through Thy mercy Thou reconciles the heretics, strengthens with Thy word those who return to Thee, causes the heretics to return that they may walk in Thy way, gatherers the scattered to enter into Thy paradise.

34. Those among Thy people who committed sin Thou causes to return unto Thy faith.

35. O Lord, Thou strengthens the weak in spirit that all who live on earth may know that Thou art God and know Thy Son Jesus Christ Whom Thou sent, Thy beloved Son Whom Thou loves and who was born from Thee. Glory be to Thee with Him and with the invisible Holy Spirit, unto the ages of ages.

36. *Deacon :* Let us give heed.

37. *Priest :* We offer before Thee this pure and holy offering for the sake of Abel Seth, Enoch, and Melchisedec, for the sake of Abraham, Isaac and Jacob, for the sake of Moses, Aaron and all the prophets.

38. For the sake of Simon Peter, John the Baptist and all the apostles.

39. For the sake of David, Hezekiah, Josiah, King Constantine and all the kings who have gone to their rest in the true faith.

40. For the sake of all the bishops, priests, deacons, assistant deacons, anagnosts, young men and virgins.

41. For the sake of all souls in which the Holy Spirit dwelt and to which the perfect Spirit of life was given.

For the sake of all creatures formed after the likeness of our Lord Jesus Christ Whom Thou loves.

ed after the likeness of our Lord Jesus Christ Thy dear Son Whom Thou Loves.

42. For the sake of all holy men for whom this offering has been prepared and whom they (1) have led unto Thy holy church and have drawn near before Thy great and holy altar.

43. For the sake of all travelers, and wanderers on the face of the whole earth in true faith, and for the sake of those who have departed from this world (2).

44. For the sake of every mouth and tongue which believed in the name of our Lord Jesus Christ Thy dear Son Whom Thou loves.

Glory be to Thee with Him and with the invisible Holy Spirit, unto the ages of ages.

45. *Deacon :* For the sake of the blessed . . . (*Anaphora of the Apostles*: #6-9, p. 43).

46. *At this time he shall mention the names of those who have recently fallen asleep.*

47. *The assistant priest shall say "The Prayer of Benediction." (Anaphora of the Apostles:* #10-21, pp. 43-44).

48. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

49. Priest : For the sake of those and all our Lord and God Jesus Christ, Thy church worships Thee and Thy bride exalts Thee with the goodness of the high ones, with the sanctification of the seraphim, with the praise of the cherubim, with the thanksgiving of the angels, with the

(1)The priests, teachers, etc.
(2) either in pilgrimage or through death.

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prayer of the watchful and with the perfection of the saints :

50. With the purity of Adam, with the sacrifice of Noah, with the hospitality of Abraham, with the kindness of Isaac and with the vision of Jacob :

51. With the imprisonment of Joseph, with the patience of Job, with the meekness of Moses and with the praise of Elijah :

52. With the love of the apostles, with the prayer of the saints, with the labour of the anchorites, with the righteousness of the sinless, and with the humility of the pure :

53. With the courage of the pure, with the bereavement of the bereaved, and with the righteousness of the perfect saints :

54. With the remoteness of the ends of the earth; with the depth of the sea's whirlpools, with the flash of lightning, and with the flight of the clouds :

55. With the thanksgiving of the angels, with the glory of the saints, with the purity of the watchful, with the agreement of the high ones, and with the light of the spiritual ones :

56. With the right hand of the priests, with the death of the martyrs, with the blood of the believers, and with the greatness of the luminous angels :

57. With the striking of Thy Son, with the suffering of Thine only One, and with Thine authority which holds all :

58. And with the prayer which ascends to the Father of our Lord and Saviour Jesus Christ.

(1) i.e. either the authority given to them, or the right hand with which they prepare the Holy Communion.

59. *At this time he shall offer incense.*
People : Remember us, Lord, in Thy kingdom.

60. *Priest :* In the same night in which they betrayed Him:

61 *Deacon :* Priests, raise up your hands.

62. *Priest :* He took bread in His holy, blessed and spotless hands, looked up unto heaven, towards Thee, His Father.

63. *People :* We believe that this is He, truly we believe.

64. *Priest :* Gave thanks, blessed, broke *(+ three times, then he shall indent the Host lightly with his thumb in five places without separation)*. And said unto them, Take, eat, this *(pointing)* bread is My body which will be broken for you as a propitiation for all the world for the remission of sin.

65. *People :* Amen. Amen. Amen.
We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

66. *Priest :* Again after they had supped, He took a cup, gave thanks, blessed, hallowed *(+ three times)* and said unto His disciples, Take, drink, this *(pointing)* cup is My blood of the new testament which will be shed for you and given as a propitiation for all the world for the remission of sin.

He shall move the cup with his right hand in the sign of the cross.

67. *People :* Amen. Amen. Amen.

68. *Priest :* Yea, Lord our God,

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hearken to the prayer of Thy servants and accept those who worship Thee before Thy face.

69. *People :* We proclaim Thy death, Lord, and Thy holy resurrection; we believe thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

70. *Priest :* Let the flaming sword of fire, called "Shining"[1] be drawn, and let the heaven of heavens be opened, through Thy righteousness, and with Thy will, let Thy living Holy Spirit descend, come and rest upon this bread and cup, bless and sanctify them to be the communion of the body and blood of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ *(+ once over the bread and once over the cup and once more over both of them)* for the forgiveness of the iniquity to those who draw near to it and remission of sin to those who partake of it.

71. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

72. *Deacon :* With all the heart let us beseech the Lord our God that he grant unto us the good communion of the Holy Spirit.

73. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

74. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : And to all those who in true faith partake of it and receive it may it be for mercy, compassion, healing, help, life of soul and body, forgiveness of iniquity, remission of

[1] ሚሎስ Gen. 3:24; Eph. 6:17; Heb. 4:12

sin, resurrection from the dead, and new life, unto the ages of ages.

People : Amen.

75. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee forever.

The people shall repeat his words.

76. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

77. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

78. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

79. *Priest : Prayer of Fraction.*

Again we beseech the almighty God, Father of our Lord and Saviour Jesus Christ, O Lord, we have lifted up our eyes unto Thee desiring the descent of the Holy Spirit, we kneel to Thee with the knees of our heart, and we bow unto Thee the heads of our minds and spirits.

80. O Lord, sanctify us with Thy sanctification, and purify us through Thy mercy, and make us worthy to partake of Thy holy mystery.

81. Let not this coal of fire, which we have laid before Thee upon Thy holy altar, be our accuser, and let not this bread of worship which we break be for vengeance because we did not purify our soul and our body.

82. It is fearful to open the lips to eat burning fire and swallow glowing coal, if the belly is not purified from deceit.

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83. It is fearful to see the slaughter of the pure bridegroom in his pavilion.

84. It is fearful to see the killing of the Son of the living God before His heavenly Father.

85. It is fearful to draw near the flame of the Deity and to touch the lightning of glory.

86. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

87. *Priest :* Let us, therefore, purify ourselves to take it and sanctify our souls to receive it and say :

Glory be to the Father who has been pleased that the pure fatted calf may be killed.

Glory be to the Son who is the pure fatted Calf.

Glory be to the Holy Spirit Who has made this bread the flesh of the pure fatted Calf.

Three names and one God,

Three likenesses [1] and one appearance,

Three persons and one essence.

88. Worthy is He to be glorified by the mouths of the watchful angels, worthy is He to be sanctified by the mouths of the prophets and apostles from now till the end of the world and till the second advent.

89. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith that is of Him, let us let us submit ourselves to Christ.

[1] The literal translation is “faces.”

90. *Asst. Deacon :* Open ye the gates, princes.

91. *Deacon :* Ye who are standing, bow your heads.

92.) *Priest :* The Father was with His Son and the Holy Spirit before there were hours and days, before there were months and years.

93. The One was not before the Other, and the Second was not before the Third. How swift is the speed of lightning (1) and how swift is the movement of eagles'(2) wings.

94. They are united without separation, connected without being mixed, They live in Trinity, They are joined in oneness, equal in persons and similar in light and appearance.

95. The Father did not beget His Son to help Him in His work before the world was created, and the existence of the Holy Spirit is not to contribute wisdom and work.

96. Let us speak of His birth from God the Father only. In that instance He had no mother because the existence of the creatures had not yet appeared. Again, let us speak of and proclaim the birth of Him Who is alone the Son of God, and, Who alone was born without an earthly Father from the Virgin, the daughter of David.

97. His humanity was not inferior because He had no Father to be born of his seed, but was perfectly incarnate from a virgin only.

98. As Eve's female nature was not inferior through having had no mother when she was formed from the bone of Adam's side,

(1) i.e. the Trinity. (2) i.e. the angels.

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and as the building of the body of the first Adam did not lose anything when a bone of his side was taken away, so also the seal of Mary's virginity was not destroyed when she gave birth to the Father of Adam in the flesh;

99. And as Adam did not feel pain when a bone was taken from his side, also the Galilean Mother of God did not feel travail.

100. Thus we believe and thus we affirm that this bread which we break is the body of Christ which He took from the daughter of the Hebrews.

101. We also believe that this cup is the blood of the Deity shed from the side of God's Lamb. We also believe that this sign of the cross is the image of Christ's crucifixion when He was stretched out at the time of His suffering.

102. We bow before the altar of Him who is clothed with a vesture dipped in blood and before that vesture dipped in blood, unto the ages of ages.

103. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

104. *Priest : Prayer of Penitence (Anaphora of the Apostles, #72 - 88: pp. 47 - 48).*

105. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

106. *Priest :* The Lord be with all of you

(1) Rev. 19 : 13.

People : And with your spirit.

107. *The priest shall then lift up the whole Host with his hands and say:* Lord, have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

108. *Deacon :* Ye that are penitent, bow your heads.

109. *Priest : shall turn to the people and say :* Lord our God .... *(Anaphora of the Apostles 95 - 96: p. 49; and then 97-138: pp. 49 - 53)*

110. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Then was our mouth milled with laughter and our tongue with singing, we who have received this indistructible mystery.

111. O Lord, that which eye has not seen, nor ear heard, neither has it entered into the heart of man, Thou has prepared, O God, for them that love Thy holy Name; and has revealed unto us tiny infants in Thy holy church : even so, Father, for so it seemed good in Thy sight, because Thou art compassionate, O Lord our God[1].

113. *Priest :* To Thee we send, unto the highest heaven, glory and honour, Father, Son and the Holy Spirit, both now and ever and unto endless ages.

People : Amen.

114. *Priest : The Laying on of the Hand.*

O Lord, make us, we whom Thou has called and sanctified, worthy of Thy call, keep us through Thy love, and strengthen us in hallowing Thee.

115.Keep us far from every evil and save us with Thy right hand in Thine eternal kingdom, through Christ Thy Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

[1] See Anaphora of St. Basil, #131-135, p. 118, 119

THE ANAPHORA OF ST. JACOB OF SEROUGH

(1)

1 The Anaphora of Jacob (2), Bishop of Serough ; may his prayer and blessing be with our *(head of state: King , Queen, President . . .)* unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions:

a. feast days of the angels.
b. the five or six days of the short month, Pagomin (September 5 - 10/11): days of special anticipation of the Lord's second advent.
c. fifth Sunday in Lent.
d. 27th. Sene (July 4) the memorial day of his death.

(2) He is one of the best Syriac authors, one of his biographers called him "The flute of the Spirit and the Harp of the Believing Church." He was born in 451 at Kurtam, a village on the Euphrates to the west of Harran, and was probably educated at Edessa. At an early age he attracted the attention of his countrymen by his piety arid his literary gifts. Once ordained to the priesthood, he became periodeutes or episcopal visitor of Haura, in Serough, not far from his birth place. In 519, at the age of 68, he was made bishop of Batnan, another town in the district of Serough, but lived only till November 521. He wrote 760 metrical homilies, besides expositions, letters, and various hymns.

3. *Priest :* Stand up in the fear of God, open the windows of your ears that you may attend, and awaken your hearts. Our being here in this place is not in vain. God sees and examines every one of us.

4. Let us draw near and offer our prayer to God remembering the ancient fathers who gained their rest in the right faith; and we begin from the present honourable father, the Patriarch Abba (_____) and his fellow, Archbishop Abba (_____).

5. *Deacon :* For the sake of the blessed . . . *(Anaphora Of The Apostles, # 6 - 9: p. 43)*

6. *The assistant priest shall say "The Prayer of Benediction." (Anaphora of the Apostles, #* 10 - 21: pp.43, 44)

7. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

8. *Priest :* Rest the souls of these and all those whose names have or have not been called, and those on behalf of whom this good memorial has been made before Thee, and have mercy upon them

9. Thou Who sent Thy Son from heaven into the womb of the Virgin to fulfill Thy will:

10. *Deacon :* Ye that are sitting, stand up.

11. *Priest :* To Him, to Thy Son, Thou did grant authority to judge heaven and earth, even so, He had the authority before the world was created.

12. *Deacon :* Look to the east.

13. *Priest :* How profound is the greatness of Thine only One, and of His honour, humility, patience with might.

14. *Deacon :* Let us give heed.

15. *Priest :* To Him, to Thy Beloved bow the angels, archangels, ten thousand times ten thousand, and every name[1] under heaven and on earth.

16. The hosts of Michael in their tribes, and the hosts of Gabriel in their congregation, the cherubim in their might, and the seraphim in their sanctification, and all the hosts of angels in their ranks glorify God Who is glorified with the glory of the saints.

17. *Deacon :* Answer ye.

18. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

19. *Priest :* Let us also say together with them, Holy, holy, holy, Lord, Thou art truly our Lord, God, and Saviour Jesus Christ, holy in Thy holiness, great in Thy greatness, praised in Thy thanksgiving and glorified with the glory of Thy holy angels.

20. O Lord, He Who begot Thee resembles Thee in image and appearance, Thou was sent by Thy Father, and Thou art a spring, from the spring, sprung from heaven.

21.Thou art the long cord that will not be severed from the Father. Thou art the creator of heaven and earth. Thou came down from heaven by Thy will. The womb of the Virgin contained Thee. A little daughter, who was the daughter of the poor, carried Thee. The Galilean embraced Thee. Thou did sanctify her soul, purify her body, and strengthen her so she was not afraid of Thee.

[1] Eph. 1 : 21; Phil 2 : 9

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22. Thou was born at Bethlehem and Thou appeared like a man. Thou was baptized by John, walked on the sea, rebuked the winds and quickened souls.

23. Thou joined Thy disciples in the celebration of Hosanna, satisfied many people with five loaves and two fishes through the power of Thy divinity.

24. O Lord Who cannot be affronted, Thou was affronted by Judas, Thou was reviled by Ananias, disdained by Caiaphas, examined by Pilate and was numbered with the sinners.

25. At that time, on Friday, the evil Jews crucified Thee on the tree of the cross in the likeness of this sign of the cross which we make raising our hands over this table.

26. O Lord, Thou was struck with the hands of a servant, beaten with sticks, pierced with a spear, and they caused Thee to drink bitter gall with vinegar. While Thou was God, able to prevent them, Thou did not prevent them, Thou became patient even to death; all this Thou accepted for the love of man.

27. Thou rose from the dead and raised the dead, Thou did lead captivity captive to be presented to Thy Father. Being clothed in flesh Thou ascended to heaven, Thy accustomed position, through the power of divinity.

28. O Lord, pity Thy people and remember Thy covenant for the sake of Thy beloved Abraham, Thy servant Isaac and Thy holy Israel whom Thou called in Thy name.[1]

29. O Lord, for the sake of the holy prophets, for the sake of the apostles, preachers, for the sake of

[1] Heb. = “He will rule (as) God” name given Jacob

the ordained priests, for the sake of the victorious martyrs, for the sake of the blessed righteous, and for the sake of the patient virgins and monks.

30. O Lord, for the sake of these four Evangelists, the likeness of those throne bearers abiding in heaven :[1]

31. Matthew in the likeness of a man, who preached Thy birth in flesh from the seed of David starting from the patriarch of the ancient fathers :

32. Mark in the likeness of a roaring lion, who propagated Thy preaching to the Egyptians in the Orthodox faith.

33. Luke in the likeness of an ox, who preached Thy humility, Thy lying among asses and oxen, Thy being wrapped in swaddling cloths and Thy dwelling in a stable with the Virgin, Thy mother.

34. John in the likeness of an eagle flying high and crying aloud, who interprets the nature of the Deity, and who is the sea of wisdom and the depth of prophecy.

35. It is Thou who chose Him from among His fellows and decorated Him with holiness and girded Him with Thy girdle of virginity to be blameless like the angels.

36. O Lord, what mouth, what lips, what tongue can praise Thine exaltation?

At this time he shall raise incense.

37. *People :* Remember us, Lord, in Thy kingdom .... *(Anaphora of* the Apostles, #34: p.45)

[1] Ezek. 10

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38. *Priest :* Glory be to Thee, thanksgiving to Thy kingdom, power to Thy Father, honour and glory with dominion to the Holy Spirit Who is equal with and not inferior to Thee, and to Him who begot Thee, unto endless ages.

39. *Deacon :* Priests, raise up your hands.

40. *Priest :* Thou did take bread in Thy holy hands to give to Thy pure disciples.

At this time he shall raise the Bread.

41. *People :* We believe that this is he, truly we believe.

42. *Priest :* O Thou Who did bless at that time, now bless this *(pointing)* bread with blessing. *(+ three times)*

43. O Thou Who did break at that time with thanksgiving, now break this *(pointing)* bread.

Then he shall indent the Host lightly with his thumb in five places without separation.

44. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

45. *Priest :* Thou also mixed the cup of wine with water to give to Thy pure disciples.

46. O Thou Who sanctified at that time, now sanctify this *(Pointing)* cup. *(+ three times)*

47. O Thou Who did grant at that time, now grant this cup. *(He shall then move the cup with his right hand in the sign of the cross.)*

48. *People :* Amen. Amen. Amen.

49. *Priest :* O Thou Who did unite at that time, now unite this bread with this *(pointing)* cup to be Thy body and Thy blood. (At *this time he shall dip his finger* into *the blood and sign the Body)*.

50. *People :* We proclaim Thy death, Lord, and Thy holy resurrection : we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

51. *Deacon :* Let your heart be in heaven.

52. *People :* According to Thy mercy, our God, and not according to our sins. *(to* be *chanted thrice)*

53. *Priest :* Let the gate of light be opened and the doors of glory be unlocked (1) and the curtain before the face of the Father be withdrawn, and let the Lamb of God descend and sit on this *(pointing)* holy table prepared before me, Thy servant. Let "Melos," the fearful sword of fire be sent and appear over this *(pointing)* bread and cup : *(+ once over the bread, once over the cup, and once more over both)* to fulfill this offering.

54. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

55. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

56. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

57. *Priest :* Grant it together unto all them that take of it, that it may be unto them for life and for remission of sin.

(1) See Anaphora of The Three Hundred, #113.

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58. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.
The people shall repeat his words.

59. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.
The people shall repeat his words.

60. *Priest :* Send the grace of the Holy Spirit upon us.
The people shall repeat his words.

61. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

62. *Priest : Prayer of Fraction.*
Again we supplicate thee, O Lover of man, and we serve Thee in all things and for all things, and let not Thy body and blood accuse anyone of us because of the impurity of our soul and body.

63. As Thy body was stretched on the cross up and down, right and left, like the corners of the earth, for the life of all the world, so also we hold and see this sign of the cross on this bread ; and let it not be for accusation and destruction to anyone who partakes of it.

64. O Lord, how clearly Thou knows the foolishness of man, none has been found who has not transgressed Thy commandment from the first Adam till the present days, because Thou, Lord our God, art far from anger, plenteous in mercy, and righteous.

65. *Deacon :* Pray ye.
People : Our Father who art in heaven. . .
(see Anaphora #2, #69 : p. 62)

66. *Priest :* Truly, I offer prayer according to the first order given by God that Moses and Aaron, the priests, might pray on behalf of Thy people and inheritance.

67. Like them I pray unto Thee on behalf of Thy people and inheritance who have come into Thy church, priests and deacons, and on behalf of Thy people and inheritance who are outside. If there is here anyone of the priests or the people whose mind is far from Thee, let Thy will overwhelm him.

68. As Thou has gathered this bread which had been scattered on the mountains and the little hills, in the forests and the valleys, and being gathered together, it became one bread for oblation. (1)

69. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and the angels encircle the Saviour of the world, Whose curtain is fire for the sake of His holy body and His precious blood.

Let us draw near before His face to enter into the house of the holiness of the Saviour of the world and to live believing in Him and trusting in Him.

70. *Asst. Deacon :* Open ye the gates, princes.

71. *Deacon :* Ye who are standing, bow your heads.

72. *Priest :* Truly we bow and serve Thee Who sits in the highest heaven which neither the mind of man nor the knowledge of angels can reach.

1) See Anaphora of John Son of Thunder, #91, and Anaphora of St. Gregory II, #27: p. 165.

THE ANAPHORA OF
ST. JACOB OF SEROUGH

73. We supplicate the kindness of Thy goodness on behalf of Thy people and Thine inheritance who have today come unto Thy sanctuary, the priests and deacons who have bowed their heads before Thine majesty, to receive Thy body and Thy blood by the hand of me, Thy servant, whom Thou has called through Thy grace, though unfit, unworthy and pitiable.

74. This is the covenant of Thy word which Thou uttered to the priests saying, “You are the salt of the earth;” Thou said to the priests, “”You are the light of the world; Thou said to the priests, “You are the eyes of the house of God.”

Thou said to the priests, “You are the candles of the church;” Thou said to the priests, “You are the likeness of the angels.” Come, O High Priest Jesus Christ, to bless Thy people and Thine inheritance, unto the ages of ages.

75. *Deacon :* Worship the Lord with fear.

76. *People :* Before Thee, Lord, we worship, and Thee do we glorify.

77. *Priest : “Prayer of Penitence” (Anaphora of the Apostles, # 72 - 88: pp. 47 - 48)*

78. *Deacon :* Give heed.
Priest : Holy things for the holy.
People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

79. *Priest :* The Lord be with all of you.
People : And with your spirit.

80. *The priest shall then lift up the whole Host with his had and say :* Lord, have compassion ujpon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

THE ANAPHORA OF
ST. JACOB OF SEROUGH

The people shall repeat his words.
Then he shall repeat them three times and the people twice.

81. *Deacon :* Ye that are penitent, bow your heads.

82. *Then he shall turn to the people and say*

Priest : Lord our God . . . (Anaphora *of the Apostles, # 95-138: pp. 47 - 53)*

83. After *receiving the Holy Communion.*

Priest : "Pilot of the soul" :

O Creator of lights, Who did cast away the darkness and degrade the idols and destroyed death through Thy death

84. We supplicate the kindness of Thy goodness on behalf of Thy people and Thine inheritance who have come unto Thy sanctuary to receive Thy body and Thy blood from thy honourable table which is the hope of sinners.

85. Keep them, by day, from trespassing and from error of sight and of the bodily members, and keep them by night that the vain thoughts thereof, which destroy the soul may not come unto them.

86. When they sleep let the wings of the angels cover them in order that oversleeping, which is the likeness of death, may not overwhelm them. O Lord, awaken them through Thy love to glorify Thine honourable and strong name, almighty Lord our God.

Deacon : Pray ye.

87. *Priest :* O Lord, this corruptible and transient world of hoping is not for us, Thy Christian people; but we hope and wait for that which is to come.

88. Because Thou said, "Heaven and earth shall pass away, but my words shall not pass away (1)."

89. Thou also said, The horn will be blown three times to awaken the dead;

90. At the first blowing of the horn there will be gathered the dust of bodies scattered through all the ends of the world, above and beneath, in the sea and on the land, that which is in the stomachs of the beasts and that which waxed old and perished after death, and the pieces of the body, fallen on earth, will be gathered in their previous position. (2)

91. At the second blowing of the horn the bones will be joined with the flesh and blood and they will be perfect dead bodies without movement until the appointed time.

92. At the third blowing of the horn the dead will rise in the twinkling of an eye, (3) the righteous and the sinners, carrying their works which followed them from the earth and which they did in all the days of their life, good or bad. Thou wilt make the righteous to stand at Thy right hand, and the sinners at Thy left hand.

93. Thou wilt answer Thine elect with the words of blessing saying, "Come to me, ye blessed of my Father, inherit the kingdom of heaven prepared for you from the foundation of the world :

For I was an hungry, and ye gave me food:
I was thirsty, and you gave me drink:
I was a stranger, and you took me in:
I was naked, and you clothed me:
I was sick, and you visited me:
I was in prison, and you came unto me and spoke on my behalf.

(1) Matt. 24:35 (2) Ezek.. 37:7 + (3) 1Cor. 15:52

94. Afterwards Thou will turn to Thy left hand and rebuke the sinners with the word of accusation saying, “Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels

For I was an hungry, and you gave me no food
I was thirsty, and you gave me no drink
I was a stranger, and you did not take me in
I was naked, and you did not clothe me
I was sick, and you did not visit me
I was in prison, and you spoke not on my behalf.

95. At that time every mouth and tongue which spoke misbelief and deceit will be stopped. At that time there will be sorrow but vain sorrow.

96. At that time there will be a cry, but a vain cry : at that time there will be wailing, but vain wailing; at that time there will be lamentation, but vain lamentation ; at that time tears will be shed like the water of winter, which has no end and does not stop. There will be sent to them swift lightning and a fearful sound of thunder and a powerful flash which cuts, separates and divides_ this is the portion of sinners.

97. At that time, the earth will restore that which was entrusted to it and the mother will not hear the cry of her daughter. At that time there will be revealed the work of the soul, which she did during all the days of her life.

THE ANAPHORA OF
ST. JACOB OF SEROUGH

98. We have trusted on Thy body which we have eaten and Thy blood which we have drunk that Thou at that time may have compassion and mercy upon us, because Thou said, “Whoever eats My flesh, and drinks My blood, has eternal life.”

99. We have also trusted on Thy Mother our Lady Mary, the shield of our race in giving birth to Thee, because Thou told her, that whoever remembers you and calls upon your name will have eternal life.

100. We have also trusted on the archangels, the persecution of the prophets, the preaching of the apostles, the right hand of the priests, the blood of the martyrs, the patience of the young men, virgins and monks, and on the faith of the faithful men and women.

101. At that time have compassion, pity and mercy upon us. Glory be to the Father who sent, thanksgiving be to the Son who was sent, and honour and glory be to the life-giving Holy Spirit, both now and ever and unto the ages of ages.

People : Amen.

102. *Priest : The Laying on of the Hand.*

God has authority in power and name, and there is no name like His under the four foundations,(1) and over the seven heavens. It is He Who created all, visible, and invisible, known and unknown, palpable and impalpable, hidden and open, above and beneath.

(1) Earth, water, fire and wind.

103. He created all, even Adam the handiwork of God, without being wearied.

104. And now, O Lord, our God and Saviour Jesus Christ, we pray Thee and beseech Thee on behalf of those who have bowed their heads before Thee to dismiss them :

105. Make their infants to grow, let their adults come to their full stature, support their aged ones, strengthen their feeble ones, keep their women, and let their children be entrusted to Thee.

106. Satisfy their hungry ones, give drink to their thirsty ones, clothe their naked ones, give rest to their troubled ones, comfort their sad ones, and gladden their sorrowful ones.

107. Give life to their sick, heal their diseased, give light to the eyes of their blind, make the ears of their deaf hear, loosen their prisoners and give freedom to their captives.

108. Purify their bodies, sanctify their souls, and when they go back to their homes, O Lord, guide that they may reach them, feed them and lift them up for ever. [1]

[1] Ps. 27 (28):9

THE ANAPHORA OF ST. DIOSCORUS (1)

1. The Anaphora of St. Dioscorus, may his prayer and blessing be with our (head of state: King, Queen, President . . .), unto the ages of ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts

People : We have lifted them up unto the Lord our God.

3. *Priest :* From before the world and ever after, God is in His Trinity, God is in his divinity, and God is in His kingdom.

(1)This Anaphora is celebrated on the following occasions:

a. Christ's Nativity.
b. Epiphany.
c. Christ's Resurrection (Fasika).
d. Ascension day.
e. Pentecost day.
f. Seventh day of every month, the Feast of Trinity.
g. 7th Meskerem. (September 17). the memorial day of the death of St. Dioscorus.

(2) Dioscorus, the 25th Patriarch of Alexandria, was one of the great leaders of the church who fought the good fight at the Council of Chalcedon. Having attended that Council he challenged the formula which claimed that "Christ had two natures after the Incarnation." In his defence he said "I have passages from the Fathers Athanasius, Gregory, and Cyril, to the effect that after the Incarnation there were not two natures, but one incarnate nature of the Word. As a result, the Emperor Marcian banished him to Gangra where he lived quietly without ever to returning to his own country, and where he died on 7th Meskeram (September 17) 451 A.D.

4. Before the dawn and the morning, before day and night, and before the creation of the angels, God was in His kingdom.

5. Before the heavens were stretched out, before the face of the earth appeared, and before the green plants were produced, God was in His kingdom.

6. Before the sun, the moon, the stars, and before the motion of lights, God was in His kingdom.

7. Before the moving beasts, the flying birds, and before the beasts of the sea, God was in His kingdom.

8. Before He created Adam after His image and likeness and before Adam transgressed His commandment, God was in His kingdom.

9. Glory be to the Father, the Son, and the Holy Spirit, both now and ever and unto the ages of ages.

10. *Deacon :* For the sake of the blessed . . . . *(Anaphora of the Apostles, # 6 - 9: p. 43)*

11. *Asst. Priest : Prayer of Benediction. (Anaphora of the Apostles,* #10 - 21: p. 43 - 44).

12. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

13. *Priest :* Let heaven hear, the earth listen; and the foundations of the earth be afraid.

14. *Deacon :* Ye that are sitting, stand up.

15. *Priest :* The Lord came down through the will of His Father, sojourned in Mary and was born while she was a pure virgin.

16. *Deacon :* Look to the east.

17. *Priest :* He was laid in the manger of the cattle, received the presents of His kingdom, and wept as infants do, asking for food from the breasts of His mother.

18. He walked openly and appeared like a man, grew little by little and was baptized in Jordan at the age of thirty.

19. *Deacon :* Let us give heed.

20. *Priest :* He stayed in the wilderness as a fasting man, was tempted by the Devil and He degraded the rulers of darkness through the power of His divinity.

21. *Deacon :* Answer me.

22. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

23. *Priest :* Holy, holy, holy God in his Trinity ; being a king, He showed His humility like a servant. (at *this time he shall offer incense)*

24. *People :* Remember us, Lord, in Thy kingdom . . . *(Anaphora of the Apostles 34: p. 45)*

25. *Priest :* He who created man stretched forth His hands for suffering to set free Adam from the yoke of sin.

26. *Deacon :* Priests, raise up your hands.

27. *Priest :* In the same night in which they betrayed Him, He took bread in His holy, blessed and spotless hands.

At this time he shall raise the Host.

28. *People :* We believe that this is He, truly we believe.

THE ANAPHORA OF ST. DIOSCORUS

29. *Priest :* He looked Up to heaven towards Thee, His Father, gave thanks, blessed and broke *(+ three times)*.

At this time he shall indent the Host lightly with his thumb in five places without separation.

and He gave to His holy disciples and His pure apostles and said unto them Take, eat, this *(pointing)* bread is My body which will be broken for you for the remission of sin.

30. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

31. *Priest :* Again. He mixed water with wine, gave thanks, blessed, hallowed *(+ three times)* and gave it to His holy disciples and his pure apostles and said unto them Take, drink, this *(pointing)* cup is My blood which will be shed for you as a propitiation for many.

He shall then move the cup with his right hand in the sign of the cross.

32. *People :* Amen. Amen. Amen.

* * *

33. *Priest :* The Jews took hold of Him and made Him stand in the court, Him before Whom the hosts of angels stand in fear and trembling.

34. They crucified Him on the tree, nailed Him with nails, beat Him on the head with sticks, pierced His side with a spear, to Him Who gave drink to the Israelites from a rock, they gave to drink gall mixed with myrrh in His thirst.

35. The immortal died, died to destroy death, died to quicken the dead as He had promised them with the word of covenant.

36. *People :* We proclaim Thy death, Lord, and Thy holy resurrection; we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

37. *Priest :* They took Him down from the tree, wrapped Him in linen cloths, and buried Him in a new grave.

38. He rose from the dead on the third day, and entered where His disciples were gathered and appeared to them in the upper room of Zion, and when He ascended unto heaven on the fortieth day He ordered them saying, "Wait for the promise of the Father." (1)

39. On the fiftieth day, He sent to them the Holy Spirit in the likeness of fire (2), and they spoke in the languages of all countries ; so also, as Thou did with them, send the Holy Spirit over this *(pointing)* bread and this *(pointing)* cup to make them the body and blood of our Lord and Saviour Jesus Christ, unto the ages of ages. *(+ once over the Bread, once over the Cup, and once more over Both)* as Thou said, "He that eats My flesh, and drinks My blood, dwells in Me, and I in him." (2)

40. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us**.**

41. *Deacon :* With all the heart let us beseech the Lord our God to grant unto us the good communion of the Holy Spirit.

42. *People : As* it was, is, and shall be unto generations of generations and endless ages

43. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all Thy people that it may be unto them for life and for purification from sin, unto endless ages.

44. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

45. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

46. *Priest :* Send the grace of the holy Spirit upon us**.**

The people shall repeat his words.

47. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
*Priest : P*eace be unto all of you.
People : And with your spirit.

48. *Priest : The Prayer of Fraction.*
Where is the country of wisdom, where is its abode . . . *(Anaphora of St. Epiphanius, #76-95: pp. 132 - 134)*

49. *People :* According to Thy mercy, our God, and not according to our sins. *(to be repeated thrice)*

The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

50. *Asst. Deacon :* 'Open ye the gates, princes.

51. *Deacon :* Ye who are standing, bow your heads.

52. *Priest :* Let the Lamb come so that we may see Him with our eyes, immolate Him with our hands and rejoice in Him. May His body be joined with this bread, and may His blood be poured into this cup.

53. Let none of us think when he eats of this *(pointing)* bread that he eats mere flesh without blood and Spirit. Let none of us think when he drinks of this *(pointing)* cup that he drinks mere blood without body and Spirit, but one is the body, blood and Spirit as His divinity became one with His humanity unto the ages of ages. (1)

54. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, do we worship and Thee do we glorify.

55. *Priest : "Prayer of Penitence" (Anaphora of the Apostles, # 72 - 88: pp.)*

56. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

57. Priest : The Lord be with all of you.

People : And with your spirit.

58. At this time the priest shall lift up the whole Host with his hand and say : Lord, have compassion upon us, O Christ. *(three time in a loud chant and fifteen times in a low chant)*

(I) Anaphora of St. Athanasius, #150-153 and Anaphora of St. Epiphanius 99, 100.

THE ANAPHORA OF ST. DIOSCORUS

The people shall repeat his words.
Then the priest shall repeat them three times and the people twice.

59. Deacon : Ye that are penitent, bow your heads.

60. *Priest : shall turn to the people and say:* Lord our God .... *(Anaphora of the Apostles* #95-103, again 104 - 138)

61. *After receiving the Holy Communion.*

Priest : Pilot of the Soul : Again we supplicate the almighty God, Father of our Lord and Saviour Jesus Christ, because He neither disdained nor refused our supplication, nor did He remove His mercy from us, because the Lord our God is merciful.

Deacon : Pray ye.

62. *Priest :*
Yea Lord, Thou art the God of all.
Yea Lord, Thou art the King of all.
Yea Lord, Thou art the Almighty.
Yea Lord, Thou art the Governor of all.
Yea Lord, Thou art the Saviour of all.
Yea Lord, Thou art the Judge of all.
Yea Lord, Thou art the Life-giver of all.
Yea Lord, Thou art the Keeper of all.
Yea Lord, Thou art the Nourisher of all.

63. As Thou did join the body of Thy Son with our body, and Thou did mix the blood of Thy Messiah with our blood, so put Thy fear in our heart and the beauty of Thy worship in our mind.

64. We, who are carnal, mind the things of the flesh and do the works of the flesh and walk in the way of the flesh. But do Thou teach us the work of the Spirit, make us understand the law of the Spirit, and lead us to the way of the Spirit. (1)

65. Because if Thou pity us, we sinners, then Thou will be called compassionate. Thou pities the righteous because of their works and does recompense them according to their righteousness.

66. Remember not against us former iniquities : let Thy tender mercies, O God, speedily precede us. (2)

67. Towards Thee we cry, towards Thee we weep, Thee we entreat, unto endless ages.

People : Amen (3)**.**

68. *Priest : The Laying on of the Hand.*

O eternal God, light of life un-quenchable, look upon Thy servants and handmaids and plant in their hearts the fear of Thy name, in order that they may bear fruit in blessing; and count them with those to whom have been given Thy body and blood.

69. And let Thy hand rest upon them who have bowed their heads before Thee, Thy people, men and women, aged and children, virgins and monks, widows and orphans.

70. And join us also with them, protect, help, confirm, and strengthen us with the strength of Thine archangels; from all evil works keep us apart and in all good works unite us.

(1) Romans * : 5 (2) Ps. 78 (79) : 8.
(3) Anaphora of St. Epiphanius, # 108 – 114

71. Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen (1).

(1) Anaphora of the Apostles, # 150 - 153.

THE ANAPHORA OF ST. GREGORY II(1)

1. The Anaphora of St. Gregory II (2) ; may his prayer and blessing be with our (*head of state: King, Queen, President . . .)*, unto the ages of ages.

2. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest :* We thank Thee, Lord, we glorify Thee and praise Thee.
Thy name is blessed, and we bless Thee.
Thy name is praised, and we praise Thee.

(1) This is celebrated during the period from Christmas to the Fast of Nineveh, and at Hosenna (Palm Sunday).

(2) He was born in 233 at Neo-Caesarea in Pontus, the same city of which he was later bishop. While he was quite young he began the study of law. Arriving at Caesareea, in Palestine, on the way to Berytus, where he and his brother Athenodorus were to attend a school of law, they met Origen, and were so impressed that they remained in Caesarea five years and studied logic, physics, mathematics, ethics, Greek philosophy and theology with him. Then, the brothers returned to Pontus, and afterwards were made bishops, Gregory of Neo-Caesarea, his native place; Athenodorus of some unknown city. Gregory is called 'Thaumaturgus' (wonder-worker) because of the many miracles God did at his hands. He died on 21st Hedar (November 30) 270 A. D.

4. Thou art more terrible than the terrible, Thy greatness is unspeakable, Thou art glorious and we glorify Thee.

5. Thou art above the saints, Thy glory is wonderful, thousand thousands of angels hallow Thee, the watchful who do not sleep glorify Thee.

6. The eight terrible ones (1) who desire to draw near unto Thee flee away because of the flame of fire for they may not draw near unto Thee. They fear and are afraid because of the coal of fire which goes out from Thy mouth. All of them together sanctify and praise Thee with one voice.

7. And we also, thy humble servants, do also like them, stretching forth our hands, raising them up in the sign of the cross, and glorify Thee and praise Thee. But those, the seraphim and cherubim, have wings, each has six wings.

8. *Deacon :* Ye that are sitting, stand up.

9. *Priest :* All of them together hallow Thee and praise Thee with one voice, one with the other, this with that, the other with the other, and say Holy, holy, holy, perfect Lord of hosts.

10. *Deacon :* Answer ye.

11. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

12. *Priest :* He is covered with the curtain of clouds. The Saviour was born from a holy virgin. The Lord appeared and the true Sun of righteousness arose.

(1) Eight unidentified angels appeared to St. Gregory .

13. We believe in the Father Who sent, and in the Son Who was sent, and we believe in the Holy Spirit, the life-giver.

14. And we say that He Who destroyed death and broke the iron chains rose from the dead and raised the dead and, descending into Hades, He loosened the prisoners and preached liberty to them.

15. *Deacon :* Look to the east.

16. *Priest :* We thank Thee and glorify Thee, Thou who removes darkness and gives light and art the true Saviour, because through Thy Son's love and Thy love He gave His body in that night.

17. *Deacon :* Let us give heed.

18. *Priest :* Though He was God, all this came upon Him; when they seized Him, He Himself bore the spitting of the unclean and bore all the woes of the prison house.

19. All these things He carried though He was Lord and God, He carried all on our behalf: on behalf of the poor and needy, on behalf of the prophets and apostles, on behalf of the martyrs and faithful,

20. On behalf of the bishops and priests, on behalf of the deacons and anagnosts, on behalf of the widows and orphans, on behalf of the virgins, monks and young men,

21. On behalf of the sinners and the scattered; so that He may gather the scattered, justify the sinners, bring back the wicked and declare His resurrection.

22. O Lord, we speak of those whose names we know, but Thou knows those whose names we do not

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know and Thou understands them, and everything is naked before Thee.

23. *Deacon :* For the sake of the blessed . . . . *(Anaphora of the Apostles, # 6-9: p. 43)*

24. *Asst. Priest : Prayer of Benediction. (Anaphora of the Apostles, # 10-21: pp. 43, 44.)*

25. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

26. *Priest :* (We speak) of these and all through our Lord and our Saviour Jesus Christ, Thy beloved Son Whom Thou has loved and Whom Thou did send before.

27. As Thou has gathered this bread which had been scattered on the mountains and the little hills, and being gathered together it became one whole bread, so also gather us, through Thy divinity, from all evil thoughts into perfect faith (1).

28. And as Thou did unite water with wine, and wine was united with water, and after having been united and mixed it is impossible for the one to be separated from the other, so also gather us, through Thy divinity, from all evil thoughts into perfect faith.

29. *At this time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom . . . *(Anaphora of the Apostles, # 34: p. 45)*

30. *Priest :* And unite, O Lord, our humanity with Thy divinity,

(1) Anaphora of St. John, son of Thunder, # 91, and Anaphora of St. Jacob of Serough, *#68.*

Thy greatness with our humility, and our humility with Thy greatness

31. *Deacon :* Priests, raise up your hands.

32. *Priest* : That we may offer unto Thee this *(pointing)* offering which Thou did grant unto Thy disciples.

33. *People :* We believe that this is He, truly we believe.

34. *Priest :* Saying, Take, eat, this *(pointing)* bread is My body which will be broken for you *and* given for the remission of sin and for eternal life. Amen. *(+ three times).*

35. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

36. *Priest :* Likewise Thou spoke to them over the cup saying, Take, drink, this *(pointing)* cup is My blood which will be shed for you and given for the remission of sin and for eternal life. Amen. *(+ three times)*

Then he shall move the cup with his right hand in the sign of the cross.

37. *People :* Amen. Amen. Amen.

38. *Priest :* And Thou said unto them, Whenever you eat of this bread and drink of this cup do this in remembrance of Me : *(+ once over the Bread, once over the Cup, and once more over Both)* proclaim My death believing in My resurrection.

39. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

40. *Priest :* And keep My remembrance.

41. *People :* We proclaim Thy death, Lord, and Thy holy resurrection;

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we believe thy ascension and Thy second advent. We glorify thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

42. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

43. *People :* As it was, is and shall be unto generations of generations, unto endless ages.

44. *Priest :* We offer it unto Thee in glory and praise, in thanksgiving and greatness, that it may be to all who take of it for rejoicing and happiness, for healing and help, for the renewal of the body and cure of the spirit and soul; and all of them together give thanks unto Thee with one voice, unto the ages of ages.

45. *Priest :* Grant us to be united through thy Holy Spirit, and heal us by this oblation that we may live in thee for ever.

The people shall repeat his words.

46. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

47. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

* * *

48. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

49. Priest : Prayer of Fraction.

We give thanks unto Thee, O Lord Jesus Christ, the Lord of powers, the Lord of authorities, and the Lord of mercies

50. Because Thou has made us worthy of this Thy holy and pure mystery that we may glorify and praise Thee Who dwells with the saints, and Whose glory is wonderful for ever, Lord almighty, Lord our God.

51. *Deacon :* Pray ye.
People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

52. *Priest :* O almighty God, we offer our prayer unto Thee and supplicate Thee, because Thou has made us worthy of this pure and holy mystery.

53. Through Thy divinity Thou dwells in this bread which we receive, so let it be to those who receive of it for rejoicing and gladness, for healing and help and everlasting life, for the renewal of the body and cure of the spirit and soul. Add them to Thine inheritance in Thy heavenly kingdom.

54. Through Thine only - begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

55. *People :* According to Thy mercy, our God, and not according to our sins. (to be *repeated thrice)*

(Again) The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him we believe in the birth of Christ.

56. *Asst. Deacon :* Open ye the gates, princes.

57. *Deacon :* Ye who are standing, bow

THE ANAPHORA OF ST. GREGORY II

58. *Priest :* O Creator of great lights, it is Jesus Christ alone Who divided the light from darkness. Keep Thy people who have bowed their head unto Thee and who wait for blessing and good hope from Thee, so that Thou may keep and bless them and cause their children to grow ; and as often as they receive the holy communion, grant it to be to them for blessing, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

59. *Deacon :* Worship the Lord with fear.
People : Before Thee, Lord, we worship, and Thee do we glorify.

60. *Priest : Prayer of Penitence. (Anaphora of the Apostles 72-88: pp. 47, 48)*

61. *Deacon :* Give heed.
Priest : Holy things for the holy.
People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

62. *Priest :* The Lord be with all of you.
People : And with your spirit.

63. *At this time the priest shall lift up the whole Host with his hand and say:*
Lord, have compassion upon us,
O Christ. *(three times in a loud chant and fifteen times in a low chant)*
The people shall repeat his words.
Then he shall repeat them three times and the people twice.

64. *Deacon :* Ye that *are* penitent, bow your heads.

65. *Then he shall turn to the people and say:*
Priest : Lord our God .... *(Anaphora of the Apostles, # 95 - 103: pp. 49, 50, and again # 104 - 138: pp. 50 - 53.)*

THE ANAPHORA OF ST. GREGORY II

66. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Again we supplicate the almighty Lord our God, Father of our Lord and Saviour Jesus Christ. Thou art eternal God and Thy name is great and holy.

67. Thou art glorified by the high ones, and the humble praise Thee. We thank and glorify Thee because Thou has made us worthy of this holy communion which we have received.

68. Fulfill it to us through Thy faith, to be for life and salvation, so that we may thank and glorify Thee at every time and at every hour, O almighty Lord our God.

69. *Deacon :* Pray ye.

70. *Priest :* O almighty God, we pray Thee and beseech Thee to sanctify us by the Holy Spirit. O Lord, make this to be to us for blessing that we may thank and glorify Thee at every time and at every hour.

71. Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages.

People: Amen.

* * *

72. *Priest : The Laying on of the Hand.*

Our Lord, God, and Saviour Jesus Christ, bless us and sanctify us ; make us worthy to return to our homes joyfully without sin or blemish.

73. Let Thy body and Thy blood which we have received from Thine honourable table be for our life.

74. O Lord, send Thy Holy Spirit unto us that He may guide us in purity and faith.

The Son of God prepared His body and blood in the world that we may receive them and live with Him.

75. He has brought us near to Him, towards His holy altar through His mercy that we may be called servants of God and the dwelling-place of the most high.

Let us all draw near Him before His face in supplication, worship, purity, and faith.

76. May His holy body and His precious blood which we have received at the hands of the priests who offer prayer, be to us for life, remission of sin, resurrection from the dead and the inheritance of the kingdom of heaven, unto the ages of ages. Amen.

THE END.

PRAYER OF THE COVENANT

COMMON INTRODUCTION [1]

The priest shall face the east and chant in a loud voice « Holy ». And the people shall chant after him as indicated below:

Priest : Ho - ly :
People : G - o - d,
All : holy Mighty, holy
Living, Immortal, Who was born of the holy Virgin Mary ; have mercy upon us, Lord.

Holy God, holy Mighty, holy
Living, Immortal, who was baptized in Jordan and crucified on the tree of the cross ; have mercy upon us, Lord.

Holy God, holy Mighty, holy Living, Immortal, Who did rise from the dead on the third day, ascend into heaven in glory, sit at the right hand of the Father and will come again in glory to judge the quick and the dead; have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and unto the ages of ages. Amen. And Amen. So be it; so be it.

[1] The above prayer is the introduction for «The Prayer of the Covenant» which is said at three different times daily. In each instance, it concludes with a "Version" specific to the time, as follows:

PRAYER OF THE COVENANT

Version 1

MIDNIGHT PRAYER OF
THE COVENANT.

Instruction: The priest shall turn his face towards the people and chant the following in a loud voice, and the people shall say according to the order.

Priest : Glory be to God.
People : It is right, it is just.

Priest : O Lord, maker of all, invisible God, we stretch out our soul to Thee and we offer morning prayer unto Thee. O Lord, the powerful wisdom of all, God merciful maker of the soul, we glorify Thee, begotten from the Father beyond the creation of the world; Thou, Who art the only Word and rests in Thy saints, art praised by the archangels with ceaseless glories.
Thou was not made by hands but art creator of the hidden things, Thou art the invisible, pure, and holy, and the announcer Who told us the wisdom of Thy hidden glory. Thou made us to hope for the unquenchable light; and we, Thy servants, offer unto Thee glory, thanksgiving and holiness ; and the people glorify Thee.

People : O Lord, we glorify Thee.

* * *

Priest : O God of light, Thou art the source of life, the head of knowledge, the giver of grace from the perfect grace, the maker of the soul, giver of good, giver of the Holy Spirit, the treasure of wisdom, the helper, the teacher of saints, the foundation of the world, who accepts the prayer of the holy ones.
We glorify thee, O only-begotten Son, the first-born Word of the Father, Thou has granted Thy universal grace to us who call upon Thee.

PRAYER OF THE COVENANT

O pure and blameless Father, with Thee are the treasures which moth and rust do not corrupt, and of which Thou gives to them who trust upon Thee in all their thoughts.

Thou made the angels desire to visit the light which was before the world, and Thou art our unchangeable guardian. Through Thy Father's pleasure Thou has enlightened us, we who had valued darkness, we whom Thou has brought from darkness into light, granted us life after death, and freedom from slavery. By Thy cross Thou has brought us nearer to Thy Father in heaven. By the Gospel Thou has led us, and by the prophets Thou has comforted us, we whom Thou has brought near, O God. O God, give us light. We praise Thee, O our God, that with ceaseless thanksgiving we may say that we are Thy servants; and the people praise Thee.

People : O Lord, we praise Thee.

Priest : O Jesus, the Son of God, Who is above all, we offer three fold thanksgiving unto Thee with Thy Father, in Thine eternal kingdom, and all the creatures glorify Thee in trembling and fear of soul.

People : Every soul fears Thee.

And all the souls of the righteous trust in Thee, Thou Who quieted the stormy floods of the evil spirits for our sake, and Who became for us life from destruction, and a refuge where there is the hope of eternal salvation. Thou saves those who are troubled on the sea, through Thy grace Thou heals those who are in the wilderness, Thou accompanies those whose imprisonment is very hard ; so free us from the bond of death.

PRAYER OF THE COVENANT

Thou comforts the miserable and the weeping, Thou saves the weak with Thy cross, it is Thou Who takes away and removes all the wrath from us who have trusted in Thee. O Lord, Whom the prophets and the apostles thanked secretly, we thank Thee. We glorify Thee, so that, believing in Thee and fulfilling Thy will, we may rest in the abode of life. Grant us to walk according to Thine order. O Lord, through Thy mercy visit all, small and great, rulers and people, shepherd and flock, for Thine is the kingdom, O blessed Lord our God. Glory be to the Father, Son, and Holy Spirit, as before the creation of the cosmos, so both now and ever, and from generation to endless generations, and ages without end.

People : Amen. *Go to "Then" in 2nd column of page 172*

VERSION 2

MORNING PRAYER OF THE COVENANT

Instruction : The priest shall turn his face towards the faithful, chanting the following in a loud voice, and the faithful shall respond as indicated below:

Priest : The grace of God be with you.
People : And with your spirit.
Priest : Let us glorify our God.
People : It is right, it is just.
Priest : Concentrate the thoughts of your heart.

People : We lift them unto the Lord, our Father Who art in heaven, our Father who art in heaven, our Father who art in heaven, lead us lest we hap into temptation.

Priest : O God the Father, giver of light, the power of all, visitor of all souls, light which was before, creator of the world, the leader of life and giver of immortal happiness, Thou has taken us out of the snares of darkness, and granted us the inestimable light. Thou has loosed us, we who believe in Thee, and covered us with faith.

Thou art not far from Thy servants, but rather, Thou art always with them. Thou does not neglect the soul which begs Thee with fear and trembling. Thou knows all before the thought, and examines all before the thought. Through Thy will Thou supplies our needs before we ask; Thou hears us who call upon Thee without doubting. Thou art the inestimable light, and the King of the heavenly hosts, hearer of the glorious song of the archangels upon whom Thou rests.

O Lord, we pray Thee to hear us. Grant us the unceasing word in trust. We glorify Thee, we thank Thee, and we bless Thee; O Lord, we, Thy servants, glorify Thee because we depend upon Thee.

People : O Lord, we glorify Thee.

Priest : O Lord, Jesus Christ, holy, Thou has heard us. Thou became a word to the dumb, a staff to the broken ones, light to the blind, a way to the lame, and the purifier of the lepers. O Lord, Thou did heal the sick and cure the deaf. Thou rebuked death and destroyed the darkness. Thou created the light of the sun which does not set, the unquenchable light, the Sun which always shines over the holy ones, Thou established all through Thy fixed will for the decoration of the world.

Thou appeared clearly to all to save man,
Thou art the restorer of the soul, and Thou was

PRAYER OF THE COVENANT

beforehand in determining all things rightly. O Thou, Creator of angels, Father of all, the adornment of the world and the maker of earth, Wisdom and Knowledge were sent to the world by the everlasting Father. This existence is unchangeable and immeasurable and invisible spirit. Thou art the glorious announcer and Thy name is wonderful. For this reason we, Thy servants, praise Thee, O Lord.

People : O Lord, we praise Thee.

Priest : We offer this three-fold holy glory unto Thee, Who has given us Thine unchangeable faith, enabling us to break the bonds of death. Thou created the upright minds of those who believe in Thee, that they may be called gods among men. Thou has granted us to tread down all the powers of the enemy through the Spirit, so that we may loosen that which could not be loosened. Thou has made effectual for us love towards Thy Father and made reconciliation between us and Him.

O Lord, hear those who beg Thee. O Lord, let not us, who petition Thee fall into sin, but vindicate us against our enemies, our accusers.

Grant us continuous prayer that we may be kept from being swallowed up by the enemy.

O eternal King, hear: comfort the widows, accept the orphans, purify the unclean through Thy mercy, grant wisdom to the foolish, restore the lost, save the prisoners, and be a refuge to all of us, for Thine is the blessed kingdom, O Lord our God.

People : Amen. *Go to "Then" in 2nd column of page 172*

* * *

VERSION 3

EVENING PRAYER OF THE COVENANT

Instruction : The priest shall turn his face towards the people and chant the following in a loud voice, and the people shall respond as indicated :

Priest : The grace of God be with you
People : And with your spirit.
Priest : Give thanks unto our God.
People : It is right, it is just.

Priest : O immortal Father, Saviour of our soul, the foundation of wisdom, keeper of our hearts, Thou has granted light to our inward eyes and covered us with Thy knowledge against the darkness of our mind. By the cross of Thine Only-begotten, Thou did save the first man, who was given to destruction, and did renew him by the immortal things. Iniquities vanished at Thy command, and Thou made redemption through the death of Thy Son, even as He searched for the lost one. For this reason we, Thy servants, glorify Thee, O Lord.

People : We glorify Thee, O Lord.

Priest : We praise Thee, O Lord, with glorious song, Thou, Whom the archangels glorify, always, unceasingly and without rest. Whom also, the lords praise singing with the praise of glory and thanksgiving. O Lord, Thou has sent Thy counsel, Word, Wisdom, and Thy visitation, Who was with Thee before the cosmos began, without being created, that is the Word Who was not created, Thy beloved Son, Who appeared in flesh for mankind's salvation.

PRAYER OF THE COVENANT

Priest : From our heart we offer to Thee three fold praise, O Lord, giver of life. Thou visited the soul of the humble and despised not the troubled soul. Thou accepted the persecuted and helped them, Thou saved those in difficulty. Thou thought of the hungry and avenged the victims of sin. Thou art the friend of the faithful, speaker to the righteous, dwelling-place for the pure ; Thou hears those who call upon Thee in righteousness, protects the widow, saves the orphan, grants right leadership to the Church which Thou has made a dwelling-place of the glorious faith, the council of the Spirit, the giver of grace and power. While we praise Thee without rest, we confess in our hearts Thy kingdom which was declared unto us by Thee and Thy beloved Son, our Lord Jesus, through Whom be glory and dominion to Thee, unto the ages of ages.

People : Amen.

Then: *The Lord's Prayer, Hail Mary, (see p. 173) Lord have mercy. . . 12x, For Mary's sake, have mercy on us 12x, finishing with the Prayer of Absolution by the priest.*

Conclusion to every version, chanted together by all: O holy Trinity, living God, have mercy upon us.

If this Prayer of the Covenant is chanted as part of the qidase, with most Anaphora's return to page 34. Exceptions, as noted on p.33, are that of St. Mary: go to #90, on p.80; and St. John Chrysostom: go to #68 on p.140

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FREQUENTLY USED PRAYERS

"Abune zebesemayat" / "Our Father" / "The Lord's Prayer" (1)

Our Father Who art in heaven, hallowed be Thy name.
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we forgive our debtors.
Even lead us, lest we enter into temptation, but deliver us from the evil one.
For Thine is the kingdom and the power and the glory, of the Father, Son, and Holy Spirit, now and ever and unto the ages of ages. Amen.

HAIL MARY (2)

O our Lady, Mariam, in the greeting of the holy Angel Gabriel, "Peace be to you." As Virgin, both in conscience as well as flesh, you are blessed among women, and blessed is the fruit of your womb. O full of grace, pray to your beloved Son, that He may forgive us our sins.

(1) (Mt. 6:9-14)
(2) (Lk. 1:28, 42)

The Prayer of Faith (1)

1. We believe in one God the Father almighty, maker of heaven, earth and all things visible and invisible.
2. And we believe in one Lord Jesus Christ, the only-begotten Son of the Father Who was with Him before the creation of the world:
3. Light from light, true God from true God, begotten not made, of one essence with the Father
4. By Whom all things were made, and without Him was not anything in heaven or earth made.
5. Who for us men and for our salvation came down from heaven, was made man and was incarnate from the Holy Spirit and from the holy Virgin Mary.
6. Became man, was crucified for our sakes in the days of Pontius Pilate, suffered, died, was buried and rose from the dead on the third day as was written in the holy scriptures,
7. Ascended in glory into heaven, sat at the right hand of His Father, and will come again in glory to judge the living and the dead ; there is no end of His reign.
8. And we believe in the Holy Spirit (2), the life-giving God, who proceeds from the Father; we worship and glorify Him with the Father and the Son ; Who spoke by the prophets,
9. and we believe in one holy, universal, apostolic church,
10. and we believe in one baptism for the remission of sins, and wait for the resurrection from the dead and the life to come, unto endless ages. Amen.

(1) Used in all anaphoras other than that of the Apostles. The first part was adopted at Nicaea, 325
(2) This marks the end of the Nicaean Creed. The remainder was adopted by the Second Council at Constantinople in 381. See page 86 for more details

(72.) *Priest : "Prayer of Penitence."*
O Lord God, the Father almighty, Thou it is Who heals the wounds of our soul, body, and spirit,

(73.) because Thou has said, by the mouth of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it; and unto you do I give the keys of the Kingdom of heaven; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

(74.) Let all Thy servants and Thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.
(75.) Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

(76.) And also loose me, thy humble and sinful servant

(77.) Both absolve them and set them free: out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me Thy sinful and unrighteous servant.

(78.) O propitious, merciful, man loving Lord our God, Who takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins; for Thou art good and the lover of man.

(79) O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

(80) and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, deed, or thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

(81) O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

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PSALM 24 *(use with II : 11, page 13)*
(A Psalm by David)

(1) Unto Thee, O Lord, have I lifted up my soul.
(2) O my God, in Thee I trust; let me not be put to shame, nor let mine enemies laugh at me.

(3) For none who wait for Thee should be ultimately shamed; let those who aimlessly do wrong be ashamed.
(4) Thy ways, O Lord, make known to me, and teach me Thy paths.

(5) Guide me in Thy truth and teach me;
for Thou, O God, art my Saviour,
and on Thee do I wait all day.
(6) Remember Thy compassions and Thy mercies, O Lord, for they are from all eternity.

(7) Remember not the sins and ignorance of my youth; rather, for Thy goodness' sake, remember me in Thy mercy, O Lord.

8 Good and upright is the Lord;
He ordained law for those who sin on the way.
9 He will guide the meek in judgment,
He will teach the meek His ways.
10 All the ways of the Lord are mercy and truth
to those who seek His covenant and His laws.
11 For Thy Name's sake, O Lord,
pardon my sin, for it is great.
12 Who is the man who fears the Lord?
He will guide him in the way he should choose.
13 His soul shall abide in fulfillment,
and his children will inherit the earth.
14 The Lord is the strength of those who fear Him;
and His covenant is to make them know it.
15 Mine eyes are continually on the Lord,
for He will draw my feet out of the net.
16 Turn Thy face to me and have mercy on me,
for I am only begotten and poor.
17 The sorrows of my heart are multiplied;
O bring me out of my troubles.
18 Behold mine abasement and my weariness,
and forgive me all my sins.
19 See how mine enemies have increased,
and the cruel hatred with which they hate me.
20 O keep my soul and deliver me;
let me not be ashamed, for I have hoped in Thee.
21 The guileless and upright have joined me,
because I wait for Thee, O Lord.
22 Redeem Israel, O God,
out of all his afflictions.

PSALM 60 *(use with II : 11)*
(For the End. With Hymns By David)
1 Hear my supplication, O God;
attend to mine entreaty.
2 From the ends of the earth I cried to Thee when my heart is despondent,
Thou wilt lift me high on a rock;
as Thou hast guided me.
3 For Thou art become my hope,
a tower of strength
against the face of the enemy.
4 I will dwell in Thy habitation unto the age.
I will find shelter in the shadow of Thy wings. *(Pause)*
5 For Thou, O God, hast heard my prayers;
Thou hast given an inheritance
to those who fear Thy Name.
6 Thou wilt add days to the days of the King,
and prolong his days unto generations and generations.
7 He will continue unto the ages in the presence of God.
Who will seek out His mercy and truth?
8 That is why I will chant to Thy Name unto the ages of ages,
that I may perform my vows from day to day.

PSALM 101 *(use with II : 11)*
(A Prayer for a poor man when he is despondent and pours out his petitions before the Lord)
1 O Lord, hear my prayer,
and let my cry come to Thee.
2 Turn not Thy face from me
in the day when I am in trouble;
incline Thine ear to me.
Answer me speedily in the day when I call.
3 For my days vanish like smoke,
and my bones burn like brushwood.
4 My heart is sick and dry as grass,
so that I forget to eat my bread.
5 Because of my loud groaning
my bones stick to my flesh
6 I have become like a pelican of the desert;
I am like a screech-owl in a ruined building.
7 I keep vigil, and am become
like a solitary bird on the housetop.
8 All day long mine enemies taunt me,
and those who praise me swear against me.

9 For I have eaten ashes like bread
and mingled my drink with weeping,
10 because of the appearance of Thy wrath and Thy fury;
for Thou hast lifted me up and cast me down.
11 My days decline like a shadow,
and I am withered like grass.
12 But Thou, O Lord, dost endure for ever
and Thy remembrance throughout all generations.
13 Thou wilt rise and have mercy on Zion;
for it is time to have mercy on her,
because the time has come.
14 For Thy servants delight in her stones
and have pity on her dust.
15 The nations will fear Thy Name, O Lord,
and all the kings of the earth Thy glory.
16 For the Lord will build up Zion
and will appear in His glory.
17 He will regard the prayer of the humble,
and will not ignore their need.
18 Let this be written for another generation,
so a people to be created may praise the Lord.
19 He stooped from His holy height; the Lord looked from heaven at the earth
20 to hear the groaning of the prisoners
and release the children of those put to death,
21 to declare the Name of the Lord in Zion
and His praise in Jerusalem,
22 to gather together the peoples
and their kings to serve the Lord.
23 The very strength in the way itself determines
how few are the days of my mission.
24 Do not take me away in the midst of my days.
Thy years are throughout all generations.
25 In the beginning, O Lord, Thou didst found the earth,
and the heavens are the work of Thy hands.
26 They will perish, but Thou remains;
they will all wear out like a garment,
and Thou wilt change them like clothing
and they will be changed.
27 But Thou art ever the same,
and Thy years never end.
28 The children of Thy servants will dwell securely,
and their descendants will be guided for ever.

PSALM 102 *(use with II : 11)*
(By David)

1 Bless the Lord, O my soul, and all that
is within me bless His holy Name.
2 Bless the Lord, O my soul,
and overlook not all His due praises:
3 Who overlooks all your iniquities,
Who heals all your infirmities,
4 Who redeems your life from perdition,
Who crowns you with mercy and compassion,
5 Who satisfies your desire with fulfillment;
your youth as that of an eagle shall be renewed.
6 The Lord offers acts of mercy and judgment
to all who are wronged.
7 He made known His ways to Moses,
To the sons of Israel His own will.
8 The Lord is compassionate and merciful,
long-suffering and of rich mercy.
9 He will not till the end cherish anger,
nor unto the ages will He threaten.
10 He has not dealt with us according to our sins,
nor repaid us according to our iniquities.
11 For as from the height of heaven above the earth,
has the Lord directed mercy to those who fear Him.
12 As far as the East is from the West,
so far has He separated our iniquities from us.
13 As a father has compassion on his children,
thus the Lord has compassion on those who fear Him.
14 For He knows our substance,
He remembers that we are dust.
15 The days of man are as the grass;
as a flower of the field he shall blossom.
16 Once the spirit in him has passed, he will not exist;
even his place no longer will be recognized.
17 But the mercy of the Lord is from eternity,
and remains unto eternity for those who fear Him.
18 Also His righteousness is upon sons of sons,
for those who value His covenant,
both remember His commandments and do them.
19 The Lord has prepared His throne in heaven,
and His kingdom embraces all.
20 Bless the Lord, all His angels,

mighty in strength , who do His word
and listen to the voice of His commands.
21 Bless the Lord, all His Hosts,
His ministers who do His will.
22 Bless the Lord, all His works,
in every place of His dominion.
Bless the Lord, O my soul.

PSALM 129 *(use with II : 11)*

(An Ode of Ascent)

1 Out of the depths I cried to Thee, O Lord.
2 O Lord, hear my voice;
let Thine ears be attentive
to the voice of my prayer.
3 If Thou, O Lord, should study our sins,
O Lord, who would be left standing:
4 But with Thee is forgiveness.
5 For Thy Name's sake I wait for Thee, O Lord;
my soul waits for Thy word.
6 My soul hopes for the Lord
from the morning watch till the night;
from the morning watch
let Israel hope for the Lord.
7 for with the Lord there is mercy,
and with Him there is full redemption.
8 And He will redeem Israel
from all his iniquities.

PSALM 130 *use with II : 11*
(An Ode of Ascent)

1 O Lord, my heart is not haughty,
nor my gaze focused loftily;
I have not dealt with great things,
Nor with marvels beyond me.
2 If I am not humbled,
but exalt myself,
like a weaned child against its mother,
Thou will censure my soul.
3 Let Israel trust in the Lord,
henceforth and unto the age.

(NOTES):

Paragraphs shared by Anaphoras

(see page 2 for a key to letter designations of anaphoras)

“Holy God, holy mighty, . . .”
Liturgy of Preparation # 174

Anaph #’s	pp.
D	89
K	64 - 67

“For the sake of the blessed . . .”

Anaph #’s	pp.
A	6 - 9
B	22
C	75
J	44
K	21
L	45
N	10
O	23

“PRAYER OF BENEDICTION”

Anaph #’s	pp.
A	10 - 21
B	23
C	76
D	16
J	45
K	22
L	47
N	11
O	24

“Remember us, Lord . . .”

Anaph #’s	pp.
A	34
D	96
H	16
J	56
K	65
M	37
N	24
0	29

“Grant us . . .”

A	54-56
C	106

“Our Father . . .”
Lit. Prep. II : # 62, p. 17; III : #23, p. 21

Anaph #’s	pp.
A	60
B	69+
C	109
D	135

“Our Father . . .”

Anaph #’s	pp.
E	127
F	154
G	106
H	81
K	87
K	88
M	65
O	51

“PRAYER OF FRACTION”

Anaph #’s	pp.
J	76-95
N	48

“PRAYER OF PENITENCE”

Anaph #’s	pp.
A	72-138
B	80
E	137
F	162
G	123

“PRAYER OF PENITENCE”

Anaph #’s	pp.
A	72-88
C	122
D	151
H	91
J	102
K	97
L	104
M	77
N	55
O	60

“Lord have compassion . . .”

A	92-93
C	124

“Lord our God . . .”

Anaph #’s	pp.
A	95-96
A	96-138
G	130
J	107
N	60
O	65

“Lord our God . . .”

Anaph #’s	pp.
A	95- 126
H	97

“Lord our God . . .”

Anaph #’s	pp.
A	105-138
L	109

ANAPHORA OF THE APOSTLES

Segment used in other anaphoras: see p. 179

6. *Deacon :* For the sake of the blessed and holy Patriarch Abba (_____) and the blessed Archbishop Abba (_____) while they yet give Thee thanks in their prayer and their supplications : Stephen the first martyr, Zacharias the priest and John the Baptist.

7. And for the sake of all the saints and martyrs who have gone to their rest in faith Matthew and Mark, Luke, and John, the four Evangelists; Mary the mother of God, Simon Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael, James the son of Alphaeus and Matthias, the twelve Apostles; and James the Apostle, brother of the Lord, Bishop of Jerusalem : Paul, Timothy, Silas, and Barnabas; Titus, Philemon, and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen Orthodox; may the prayers of them all come unto us and visit us together with them.

8. And remember Thou the peace of the universal apostolic church which was made by Christ through His precious blood.

9. Remember, Thou, all the patriarchs, archbishops, bishops, priests, and deacons who keep straight the way of the true word.

10. *Asst. Priest : shall say*

"The Prayer of Benediction" of St. Basil

O holy Trinity, Father, Son, and Holy Spirit, bless Thy people, beloved Christians, with heavenly and earthly blessings.

11. And send upon us the grace of the Holy Spirit, and keep the doors of Thy holy church open unto us in mercy and in faith; and perfect unto us the faith of Thy holy Trinity unto our last breath.

12. O my Lord Jesus Christ, visit the sick of Thy people; heal them; and guide our fathers and our brethren who have journeyed, becoming strangers : bring them back to their dwelling places in peace and in health.

13. Bless the airs of heaven *(+ toward heaven)*, and the rains and the fruits of the earth of this year, in accordance with Thy grace, and make joy and gladness prevail perpetually on the face of the earth *(+ toward the earth)*.

14. And confirm for us Thy peace. Turn the hearts of mighty kings to deal kindly with us always.

15. Grant peace to the scholars of the church, who are continually gathered in Thy holy church; to all, to each by their several names, in the presence of powerful kings, O our God, increase Thy peace.

16. Rest the souls of our ancestors, both our brothers and sisters who have fallen asleep and gained their rest in the right faith.

17. And bless those who give gifts of incense *(+ over the people)*, bread and wine, ointment and oil, hangings and reading books, and vessels for the sanctuary, that Christ our God may give them their reward in the heavenly Jerusalem.

18. And all of them that are assembled with us to entreat for mercy, Christ our God have mercy upon them: and all them that give alms before Thine awful and terrifying throne, receive.

19. And comfort every straitened soul, them who are in chains and them who are in exile or captivity.

20. And them that are held in bitter servitude, our God, deliver them in Thy mercy. And all of them that have entrusted it to us to remember them in our supplications to Thee, O our Master Jesus Christ, remember them in Thy heavenly kingdom, and remember me, thy sinful servant.

21. O Lord save Thy people and bless Thine inheritance *(+ over the people)*, feed them and lift them up for ever.

REPEATED PARAGRAPHS p.2

Anaphora of the Apostles p.45

34. *People :* Remember us all in Thy kingdom ; remember us, Lord, Master, in Thy kingdom ; remember us, Lord, in Thy kingdom, as Thou remembered the thief on the right hand when Thou was on the tree of the holy cross.

Anaphora of the Lord, p. 62

69. *Deacon :* Pray ye.

People : Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven, give us this day our daily bread ; forgive us our debts as we forgive our debtors, and lead O Lord, lest we hap into temptation, but deliver us rescuing us from all evil ; for Thine is the kingdom, the power and the glory for ever and ever.

Anaphora of the Apostles, p. 47

72. *Priest :* ((**Prayer of Penitence**)).

O Lord God, the Father almighty, it is Thou that heals the wounds of our soul and our body and our spirit,

73. because Thou has said, with the mouth of Thine only-begotten Son, our Lord and our God and our Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it, and unto you I give the keys of the Kingdom of heaven ; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

74. Let all thy servants and thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.

75. Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

76. And also loose me, thy humble and sinful servant

77. And absolve them and set them free out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me thy sinful and unrighteous servant.

78. O propitious, merciful and lover of man, Lord our God, that takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins ; for Thou art good and the lover of man.

79. O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

80. and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, or in our deed, or in our thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

81. O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

82. Then he shall turn his face towards the people, bless them three times, make mention of them that are with him and say also:

Remember, Lord, the honourable father, our Patriarch Abba _____ and the blessed Archbishop Abba _____.

Our God, keep them for us for many years and length of days in righteousness and peace.

83. Remember, Lord, our ruler *(emporer, king, queen, president, governor)* and loose *(him, her, them)* from all the chains of sin which (__) has committed wittingly or unwittingly, subdue (__) adversaries and (__) enemies under (__) feet speedily.

84. Remember, Lord, the patriarchs, archbishops, bishops, priests and deacons, anagnosts and singers, virgins and monks, widows and orphans, men and women, aged and children; and all Christian people that are standing in this holy church; strengthen them in the faith of Christ.

85. *Priest shall mention those that have lately passed away.*
Remember, Lord, all our fathers, brothers and sisters that are asleep and resting in the orthodox faith, and lay their souls in the bosom of Abraham, Isaac and Jacob.

86. And as for us, deliver us from every transgression and curse, and from all wickedness and from all rebellion and from all false swearing and from all anathemas and from all perjury and from mingling with heretics and gentiles in error and defilement.
87. Grant us, Lord, wisdom, power, reason, understanding and knowledge, that we may depart and flee for evermore from all works of Satan the tempter.
88. Grant us, Lord, to do Thy will and Thy good pleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen.

89. *Deacon :* Give heed.

90. *Priest :* Holy things are for the holy.
People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

91. *Priest :* The Lord be with all of you.
People : And with your spirit.

92. *The priest shall then lift up the whole Host with his hands and say:*
Lord, have compassion upon us.
O Christ ; Lord, have compassion upon us, O Christ, Lord, have compassion upon us, O Christ. (*three times in a loud chant, and fifteen times in a low chant)*. Lord, have compassion upon us, O Christ.
The people shall repeat his words.

93. *Then the priest shall say three times:*
Lord, have compassion upon us, O Christ.
The people shall say twice : Lord, have compassion upon us, O Christ.

94. *Deacon :* Ye that are penitent bow your heads.

95. *Priest : turning toward the people:*
Lord our God, look upon Thy people that are penitent, and according to Thy great mercy, have mercy upon them, and according to the multitude of Thy compassion blot out their iniquity, cover them and keep them from all evil.
96. And redeem their souls in peace, forgive their former works, join them with Thy holy church, through the grace and compassion of Thine only-begotten Son our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

97. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.

People : And with your spirit.

98. *Priest :* This *(pointing)* is the true holy body of our Lord, God, and Saviour Jesus Christ, that is given for life, salvation, remission of sin unto them that receive of it in faith.

People : Amen.

99. *Priest :* This *(pointing)* is the true precious blood of our Lord, God, and Saviour Jesus Christ, which is given for life, salvation, and remission of sins into those who drink of it in faith.

People : Amen.

100. *Priest :* For this *(pointing)* is the body and blood of Emmanuel our very God.

People : Amen.

101. *Priest :* I believe, I believe, I believe and I confess, unto my last breath, that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, which He took from the Lady of us all, the holy Mary of twofold virginity, and made it one with His godhead without mixture or confusion, without division or alteration; and He verily confessed with a good testimony in the days of Pontius Pilate, and this body He gave up for our sakes and for the life of us all.

People : Amen.

102. *Priest :* I believe, I believe. I believe and I confess that His godhead was not separated from His manhood, not for an hour nor for the twinkling of an eye, but He gave it up for our sakes for life, salvation, and remission of sin unto them that partake of it in faith.

People : Amen.

103. *Priest :* I believe, I believe, I believe and I confess that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, and that to Him are rightly due honour and glory and adoration with His kind heavenly Father and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

104. *Then the priest shall take in his hand the "asbadikon" which bears the sign of the cross, dip it into the chalice, into the blood, and with it make the sign of the cross on the Body : First on the large outer parts, second on the inner parts, and third on the small parts. Then, with the Body, he shall make the sign of the cross over the Blood and say:*

Blessed be God, almighty Father, our God.

And blessed be the only-begotten Son, our Lord and Saviour Jesus Christ.

And blessed be the Holy Spirit the Paraclete, the comforter and cleanser of us all.

Then the assistant deacon shall offer water to the priests and deacons to wash their hand, signifying that they should be holy in their souls.

105. *Meanwhile, the priest celebrant shall say this prayer :*

Lord my God, behold the sacrifice of Thy Son's body, which pleases Thee. Through it blot out all my sins because Thine only-begotten Son died for me.

106. And behold the pure blood of Thy Messiah, which was shed for me upon Calvary, cries aloud in my stead. Grant that the testimony of this blood may be unto the forgiveness of me Thy servant.

107. And accept my prayers for its sake, because thy beloved accepted the spear and the nails for my sake, and suffered to please Thee. But after I was saved, Satan returned to my heart and pierced me through with his darts. Grant me, Lord, Thy mercy, because he is a powerful accuser.

108. And by the provision of sin he slew me. Avenge me of the audacious one who is not satisfied with my being led astray from my life.

109. Thou, Lord, my King, God, Saviour bind up the wounds of soul and body of me Thy servant.

110. *Before receiving the Holy Communion,* all *communicants shall say:*

O my Lord Jesus Christ, it in no wise befits Thee to enter under the roof of my polluted house, for I have provoked Thee to wrath, for I have done evil in Thy sight, and through the transgression of Thy commandment have polluted my soul and body which Thou created after Thine image and likeness, and in me dwells no good thing.

111. But for the sake of Thy plan and Thine incarnation for my salvation, for the sake of Thy precious cross and Thy life-giving death, for the sake of Thy resurrection on the third day, I pray and beseech Thee, O my Lord, that Thou would purge me from all guilt and curse, and from all sin and defilement.

112. And when I have received Thy holy mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me; and through it grant me remission of my sin and life for my soul, O life of the world, through the petitions of our Lady, the holy Mary of twofold virginity, Thy mother, and of John the Baptist, and through the prayers of all the holy angels, and all the martyrs and righteous who have fought for the good unto the age without end. Amen.

113. *While receiving the Holy Communion, the priest shall say quietly :*

O my Lord, Jesus Christ, let not this Thy mystery be as an iniquity unto me; rather, let it be for the purifying of my soul and body.

114. *Then he* shall *first receive the Host, afterward, he shall give it to the assistant priest who gives him the Blood. The prime celebrant shall give the other priests of the Body; his assistant shall give them of the Blood.*

115. *While offering the Body, the priest shall say the following at the Anaphora of the Lord:*

The body of our Lord Jesus Christ for the sanctification of body, soul, and spirit**.**
through the petitions of our Lady, the holy Mary of twofold virginity, Thy mother, and of John the Baptist, and through the prayers of all the holy angels, and all the martyrs and righteous who have fought for the good unto the age without end. Amen.

116. *First of all the patriarch shall receive; then the archbishop; then the bishops. After them the priests and deacons. After that, everyone according to his degree. (1) Then the men, then the women. But the babies (and any others recently baptized) shall receive before the other faithful.*

117. *As one receives the Host, he shall say the following, while the Host is still in his mouth :*

Holy, holy, holy, Trinity ineffable, grant me to receive this Body and Blood for life and not for condemnation. Grant me to bring forth fruit that will be well-pleasing unto Thee, to the end that I may appear in Thy glory, and live for Thee, doing Thy will.

118. In faith I call upon Thee, Father, and call upon Thy Kingdom. Hallowed, Lord, be Thy Name upon us, for mighty art Thou, praised and glorious, and to Thee be glory, unto endless ages.

119. Then he shall consume what he has received. While chewing he shall put his hand on his mouth. He shall chew in fear and trembling without making any sound till he finishes. Then he shall say:

Fill my mouth with praise, my heart with joy and my soul with gladness, fill me who have received of this divine mystery, O Thou who became man for the salvation of man.

120. *As the assistant offers each the blood he shall say:*

This is the cup of life that came down from heaven ; this is the precious Blood of Christ.

Then he who receives shall say : Amen. And Amen.

121. **The Prayer of Basil.** When *the blood is in his mouth he shall say in his heart :*

O my Lord and my God Jesus Christ, behold I have received Thy holy Body and Thy precious Blood. May they be for the remission of my sins and the blotting out of my trespasses.

122. O only-begotten Son and lover of man, fill my mouth with Thy praise that I may praise Thy glory, for Thou art He Who once became man and declared Himself through His incarnation in order to save me for ever. Thou has redeemed me for ever for the sake of Thy holy Name.

123. Glory be to Thee, O my Lord and my God Jesus Christ, Who has granted me (Thy Body and Thy Blood) at the hand of Thy servant.... I glorify thee and pray thee that I may be in the midst of Thy flock, and that accepting me, Thou will number me with Thy sheep.

124. And now remember not my trespasses. I give thanks for Thy grace which has been granted unto me, and for Thy help which has been with me.

125. *Deacon : As he receives the cup:*

I will take the cup of life, and call upon the name of the Lord.

Then he shall say : Pray ye for us and for all Christians who ask us to mention them. Praise ye and sing in the peace and love of Jesus Christ.

126. *(See page 177) And then the clergy shall chant Ps.* 150. *They shall chant one by* one or *two by two according to their number, without ceasing.*

127. *The priest shall say as he goes out :*

Those whom Thou has called, Lord. and hallowed, make happy with Thy call, confirm with Thy power, keep with Thy love, join in Thine everlasting kingdom through Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

128. *When the priest goes out he shall bless over the Paten once. Then he shall offer the Body to the people, and the deacon shall offer the Blood. As he offers to each, he says as at paragraph #115. And the people shall respond :* "Amen" *-once after the Body and twice after the Blood.*

129. *And after the people have received*

Priest : O eternal God, light of life, Thou has given, Lord, unto us Thy servants strength and protection, during the present days and nights keeping all in peace. Bless them on this present day, and on those to come hereafter, through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

THE

LITURGY
OF THE

ETHIOPIAN CHURCH

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Revised by
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from the English/Arabic translation
of Marcos Daoud & H.E. Blatta Marsie Hazen
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Notice: segments with paragraph numbers: sequence starts over at the beginning of each Latin numeral or English Alphabetical segment.

To expedite comparisons with other editions, parts of pages within each chapter, such as phrases, clauses, sentences, and true paragraphs are all cited by "chapter and paragraph." Thus "I : 4," is read, "Chapter One, paragraph four;" "III : 62" = Chapter Three, paragraph sixty-two , that may be found on page 24 of this book. "V: E : 76" = Anaphora "E" (The Anaphora of the Three Hundred), paragraph seventy-six, that may be found on page 91 in this book. These chapter and paragraph designations reflect conventions of Geez / Amharic versions of the qidase, presently in common use.

FOREWORD

It is said by the Ethiopian Church authorities that they received their liturgy of fourteen Anaphoras from the Church of Egypt. The Church of Egypt confirms this but has, unfortunately, lost most of the fourteen. At present time it has three of them only, namely those of St. Cyril, St. Gregory, and St. Basil. That of St. Basil is identical with the Ethiopian Church Anaphora, but the other two are entirely different from the Ethiopian.

This made me anxious to translate the Ethiopian Anaphoras and take them back to my Church of Egypt. With the help of my students I had already translated them into Arabic when H.E. Blatta Marsie Hazen, hearing of this translation, asked that an English version might be made. Accordingly, the English version was prepared; and, as soon as it was completed, a manuscript copy was graciously accepted by His Imperial Majesty Haile Selassie I, Emperor of Ethiopia, who generously ordered that an edition of the book should be published at his own expense; and, in effect, it was immediately published.

On my return to Egypt, I thought of publishing the Arabic Version, but the Ethiopian Churchmen asked me to publish the English and Arabic versions together in one volume. In response to this request I offer this present book, hoping that it will be of real usefulness to those who cannot read the Liturgy either in the original Ge'ez (Ethiopic) or in the Amharic translation..

Marcos Daoud

March, 1959

INTRODUCTION BY ARCHBISHOP YESEHAQ

This introduction is an extract of my Book "THE STRUCTURE AND PRACTICE OF THE ETHIOPIAN CHURCH LITURGY." The Ethiopian Church through the ages has regarded the Eucharistic Liturgy as the supreme act of communal worship. Through it, devout believers hold intimate communion with their Living Lord, through the consecrated elements called "qurban." This is not, however, the manna which Israel ate in the wilderness, but the Holy Communion, the Lord's Table, the Eucharist, the Flesh and Blood of Christ, who said, "*Amen. Amen. I say unto you. Moses gave you not that bread from heaven but my Father gives you the true bread from Heaven."* (John 6:32) '*This is the bread which came down from heaven; not as your fathers did eat manna and are dead: he that eats of this bread shall live forever* " (John 6 : 58)

The origin and structure of the Ethiopian Orthodox Church seems shrouded in mystery. Our church owes much to churches which we regard as our sister churches, and to its pre-Christian Hebrew heritage, as well. Its whole fabric is interwoven with the culture and tradition of Africa in general, as well as its own specific national identity. The extent of its indebtedness to these sources is still a subject of research and study. Mercer, in his early Twentieth Century book "The Ethiopic Liturgy", said that the Ethiopian Church is a Christian national Church of Africa about whose origin the world knows little, and about whose development, teaching and forms of worship even less is known.(1) Nevertheless, its origin was obviously compounded of two traditions: Hebrew and Eastern Christianity. The First being introduced as a result of the visit of Queen Makeda (also known as Queen of Sheba) to King Solomon of Jerusalem. The latter was established by Bishop Frumentius. He first celebrated the sacraments in our country. Nine Syrian Monks, about a century later, completed translations of Church literature from Hebrew, Greek and Syriac into the Ethiopian language.

Ancient Hebrew tradition, interpretations of that tradition which Christ gave to His disciples, and what they delivered to their successors are still at the heart of the Church's life. Out of respect for this heritage, its inheritors are reluctant to accept novelties, and are wary of any who suggest changes. That is why less change has taken place in the Ethiopian Liturgy than in any other Christian tradition, East or West.

ORIGIN AND HISTORY

(1). The Hebraic Influence

Like other Oriental Orthodox Christian Churches, the Ethiopian Church inherited Hebraic forms of worship as well as Semitic language roots. But the Hebrew influence is more obvious in Ethiopian rites than in any others. This, of course, started with Queen Makeda's visit to Palestine, about 1,000 B.C. During that visit, her union with King Solomon produced a son, born while she journeyed back to Ethiopia. Upon returning there, she banned worship of the sun god, as well as all other types besides the worship of the One True God of King Solomon. Her visit is recorded in the Bible (1 Kings 10:1-13). More details are available from the book of Kebra Nagast (The Glory of Kings).(2) Though the Kebra Nagast is published, materials it contains are also a vital part of Ethiopians' oral heritage. It relates that in later years, when Makeda's son, Menelik I, visited his father King Solomon, he brought back the Ark of the Covenant accompanied by Azarias, son of Zadok the High Priest, and the first-born of all the House of Israel. Although this seems incredible to those who are not familiar with the fact that Chapter Eleven of the Bible's First Book of Kings indicates that, in the last years of his life, King Solomon "did not keep what the Lord had commanded." The Bete Israel (Falasha Jews) of Ethiopia, as well as natives of other East African nations, trace their genetic origins from sons of Israel, probably some of the people who accompanied Menelik to Aksum, taking with them the Ark. The Ark now rests at St. Mary of Tsion Church in the city of Aksum, birthplace of the country's civilization and center for Christian worship. This is perhaps the most remarkable feature of the Hebrew tradition in Ethiopia. To this day every Ethiopian Church has an Ark (Tabot) on the altar which is the focal point of worship.

Ullendorff suggests that "Antiphonal singing as part of the worship was an established form of the Hebrew Liturgy since the earliest times and was taken over by the Christian Churches . . . It is unlikely, that the Hebraic forms were anywhere more faithfully preserved than in the Ethiopian service with its emphasis on chant and antiphony."(3) The offices of the Debteras are comparable to those of the Levites, particularly in their role as cantors and choristers. Most of their duty is to chant Psalms and hymns. As described in 2 Samuel 6: 5, David and all the house of Israel played before the Lord on harps and lyres, drums and sistrums, dancing with the high sound of the trumpet. Such dynamic worship is alive in Ethiopia today. All Ethiopian Christian rituals resonate with Old Testament traditions. Many popular pieties are also laced with Hebrew customs. For instances: the men do not enter a church the day after they have had intercourse with their wives; nor do the women come to church service after childbirth, till the days of purification are over, and that is when her child is baptized. A person who is, for certain reasons, unclean cannot enter the Church until he is purified. The washing of hands before and after meals and not eating the meat of animals that are prohibited in Leviticus Chapter Eleven are observed by modern Ethiopians as they were by ancient Hebrews. However, such tenacious observance of Old Testament laws is not a matter of blind allegiance to tradition. These practices are, rather, based on the Ethiopian understanding of Evangelical principles. As written in the Gospels, these are direct quotes from Jesus Christ : Matthew 5 : 17 - 18, "Think not that I am come to destroy, but to fulfil. . . one jot or one tittle shall in no wise pass from the law. . ." John 14 : 15 - 15 : 12, " If ye love me, keep my commandments . . . He that hath my commandments and keeps them . . . If ye keep . . . ye shall abide . . .even as I have kept . . . and abide in his love. . . love one another, as I have loved you."

1. Samuel A. B.. Mercer, The Ethiopic Liturgy, first published 1915, London (p. 4)

2. The Book of Kebra Negast (The Glory of Kings) text in Geez Amharic and English.

3. E. Ullendorff, Ethiopia and the Bible, Oxford Univ., London. 1968 (p. 68)

Introduction of the Eucharist

One Ethiopian tradition, bolstered by Scriptural evidence, asserts that Christianity was introduced by a Eunuch who was the Finance Minister of Queen Candace at the beginning of the first century (34 A. D.) This Eunuch was baptized by St. Philip the Apostle. (Acts 8:26-39). Upon his return to Ethiopia, he preached the Gospel around the palace in Aksum; but the sacraments were not performed until the arrival of Frumentius, the first Bishop of Ethiopia.

The Book of the Contending of St. Tekle Haimanot[1] tells us that Frumentius (Sidrakos) and Adesius came from Jerusalem to Ethiopia toward the beginning of the fourth century A. D. They were received by the High Priest Anbarom as youths. They grew up in his home, learning the life and customs of the country. One day Frumentius expressed how he himself was impressed by the devotion of the people towards their God. He then said to Anbarom. "My Lord, I admire the life and culture of the people, but you Ethiopians practice neither baptism nor receive communion." Anbarom replied. "Our Fathers the Levites brought us circumcision and the Finance Minister of Queen Candace (eunuch) brought us the faith of Christ, yet we do not have an Apostle who can administer the rites of Baptism and the Eucharist, So would you please go to Alexandria." This he did. Once there, Patriarch Athanasius consecrated him Bishop, and sent him back to Ethiopia. (A. D. 329-356) He was called Abba Selama (Father of Peace). He then administered the sacraments to the people, starting with the High Priest. This leader of the Ethiopian Judaic tradition was the first to be baptized and ordained priest according to the Christian rites. Since then there is evidence that the practice of the Christian sacraments spread throughout most of the country.

There are no clear details on the liturgy which Frumentius had brought with him from Egypt. The Ethiopian Synaxarium states that he translated the Old and New Testaments and other texts into Geez. The same source also indicates that he was unable to complete the work of translation. Syrian monks (the Nine Saints) arrived at Aksum in the 5th century. They are generally credited for completing the work of translation from source languages. They spread the Gospel, set up the monastic order, and started schools. There is no precise information concerning who did which parts of the overall task of devising a culture that was so thoroughly penetrated by a liturgical awareness of God's presence in their midst. As with Ethiopia's iconographic legacy, pioneer contributors were more concerned about the authentic signs of the Holy Spirit's work, rather than about their own signatures.

The nine Monks came from regions ranging between Constantinople and Syria. It is said that they arrived in Ethiopia soon after the Christological controversy at the Council of Chalcedon. (A. D. 451). By the close of their window of ministry, a famous priest, St. Yared, born A. D. 505, in Aksum, started composing indiginous ecclesiasical chant. Yared began by collaborating with the Nine Monks, especially Abba Pentilewon, who remained in Aksum. Yared acquired much information from Abba Pentilewon and Abba Aregawi. In addition, Yared visited Constantinople (second Rome) twice.[2] Yared's compositions established the bench mark for all Ethiopian Church chants. His works portray Old and New Testament themes yielding prophetic contours of the history of salvation. The music, frequently melismatic, prayerfully carries every theme including creation, Jesus Christ's incarnation, and Baptism, Crucifixion, Death, Resurrection, Ascension and His Second Coming. Naturally this music provides the ideal expression of the Ethiopian people's national consciousness and the land they call home.

It is believed that some of the Old Testament canticles had been prayerfully sung by devoted Ethiopian churchmen, even before the coming of Jesus Christ. Obviously, Ethiopian music existed in the Old Testament era. Every surviving culture has musical roots that old, while not preserving specifics. Music was an internationally celebrated treasure of the Cushite Empire. Yet, all of the Church music is attributed to St. Yared of Aksum, since he articulated the principles for Ethiopia's unique synthesis of Christian chant. Thanks to his pioneering efforts, a vehicle was prepared that delivered a voluminous package of ancient musical heritage that has presently arrived intact, still glorifying God.

During the reign of Emperor Gabre Maskal (A. D. 550), Yared compiled the famous *Megaba Degguwa* (this means the hymn of sorrow which includes three main modes:

a) *Geez* - the first stage of song
b) *Uzil* - the second stage to be sung together with the first
c) *Araral* - a sorrowful song and plaintive.

(1)***The Contending of St. Tekle Haimanot, Tense Zegoubae Printing Co., Text in Geez & Amharic. Addis Ababa. 1953 (pp. 22, 23)***

(2) ***St. Yared's History, written in Amharic and Geez Published at Tensae Zegoubae. Addis Ababa, no date (p.46)***

Consider the discrepancy between what Ethiopians know about their own history and what foreign commentators say concerning origins of the chant and the notational system by which it was preserved. Michael Powne, a contemporary English writer, suggests that "Yared only composed the original chants and that these were handed down orally until the middle of the sixteenth century, when two Ethiopian Debteras introduced the notation"[1] This contradicts what Ethiopians have always believed. They contend that the chant, the notation and the texts are all the work of St. Yared, produced with divine inspiration. In either case, nothing less than a miraculous legacy could have preserved so well a voluminous body of religious poetry and music. How much of it is due to St. Yared's labours in the sixth century, or to the intervention of two Debteras a thousand year later, or to the dedication of intervening generations of worshipers may be rehashed until the Lord returns in glory to set all the records straight. Yet the indisputable fact is that, to this day, works of divine inspiration are heard throughout the land of Ethiopia and its recent diaspora. The product of the disputed process bears demonstrable similarities to what twentieth century Judaic scholars documented as a pristine Hebrew chant tradition among Yemenite Jews. They validated their findings by comparison with melodic motifs and tone patterns previously established as characteristic of ancient Byzantine Christian and Gregorian chants.[2] Another part of this enigma is the song poems attributed to St. Yared. Those are usually overlooked by musicologists. The theology in works attributed to St. Yared quite clearly predates influences of both the Renaissance and Scholasticism. It reflects an approach to life and the authentic Christian canon of Scripture that modern scholars would classify as a philosophy. This "philosophy" _ it is really rather a theology_ began to wane in Western Europe about the sixth century. It, certainly, had been supplanted there, by the thirteenth century, when it started to lose its luster even at Constantinople. St. Yared's compositions are characteristic of that Patristic school of Christian world view and life style based on divine revelations through the ages, as the proper focal point for all human aspirations. Some recognizable historic pillars of that school have already been mentioned in connection to St. Yared. Shortly, another Patristic author will be recalled, when we examine sources of the Ethiopian treasure of Anaphoras.

Until the nineteenth century the Liturgy was mainly in manuscript form, hand-printed on leather parchment. Distribution was no wider than the needs of individual clergymen who wrote or commissioned copies to be made for their use in parishes. Sometimes it was difficult to obtain a book for church service. This was due to the technical difficulties of printing Amharic. However, by A.D. 1950, the fourteen Anaphoras together with the preparatory service were published (in both Geez and Amharic) by the order of H.I.M. Haile Selassie I. That edition was revised by Blatta Marsie Hazen. The former Patriarchs, His Holiness Abuna Basilios and His Holiness Abuna Theophilus, played significant roles in this important work. In addition to the work of Rev. Marcos Daoud, most of the Anaphoras had been translated from Ethiopic into English, German and Latin by Mercer, Harden.

Rather than trying to determine how all of this might be studied by reducing it to fit stock Humanist methodologies, some contemporaries are attempting to change their personal life styles to celebrate, as much as possible, this ancient Christian tradition.

(3) Origins of the Anaphoras

The Ethiopian Church has fourteen Anaphoras for the Divine Service, namely:

1. The Anaphora of the Apostles
2. The Anaphora of the Lord
3. The Anaphora of John, Son of Thunder
4. The Anaphora of St. Mary
5. The Anaphora of St. Athanasius
6. The Anaphora of St. Basil
7. The Anaphora of St. Gregory I (Nyssa)
8. The Anaphora of the Three Hundred
9. The Anaphora of St. Epiphanius
10. The Anaphora of St. John Chrysostom
11. The Anaphora of St. Cyril
12. The Anaphora of St. Jacob of Serough
13. The Anaphora of St. Dioscorus
14. The Anaphora of St. Gregory II (The Wonder-worker)

1. Michael Powne, Ethiopian Music, Oxford University Press London. 1968 (p. 85)

2. HEBREW MUSIC, by Eric Werner, German and English, Arno Volk Verlag Hans Gerig Kg, Koln, 1961 (pp. 8 - 16)

According to Ethiopian traditions the origins of the Anaphoras are listed as follows: The core of the Anaphora of the Apostles was written by the Apostles themselves, after the ascension of Christ. Later, Church Fathers made additions to compliment it with the Anaphora of the Lord. Both reflect teachings of Lord Himself, like the body of what had previously been oral tradition alluded to in Acts 1:3. The Anaphora of the Three Hundred was written by the 318 Bishops, members of the first ecumenical council held in 325 A.D. at Nicaea.

The Anaphora of John the Son of Thunder was written by John the Evangelist, the Anaphora of St. Mary was composed by Abba Heryacos, Bishop of the province of Behnesa in Upper Egypt. It was said that he composed this Anaphora through inspiration of the Holy Spirit, and the Virgin Mary directed him to hand it over to Yared of Axsum who later put it together with the other thirteen Anaphoras.

The rest of the Anaphoras are not so well documented. They are simply known as: The Anaphora of St. Basil, of St. Gregory I, of St. Epiphanius, of St. John Chrysostom, of St. Cyril of Alexandria, of St. Jacob Bishop of Serough, of St. Dioscorus, and of St. Gregory II. Since each of these Fathers is known as an author of metrical homilies, expositions, and hymns, it is reasonable to assume that each wrote the respective Anaphora attributed to him. According to another study, St. Basil the Great's liturgy is a composite or redaction of elements that recognizable as adaptations of the Anaphoras of the Apostles, the Three Hundred, and St. Athanasius.

(4) The Significance of the Qedasi

In case our use of change words, has left the reader wondering: qedasi, Anaphora, Eucharistic Liturgy, Communion all refer to the same basic worship service. This introduction is about that center of Ethiopian Orthodox Tewahido Church life, and all who try to seriously live it. People of other faiths call comparable worship services "Mass," "Divine Liturgy," "The Lord's Supper." But qedasi has layers of significance that are, in certain respects, unique. A literal translation of the word "qedasi" is " hallowing" or "sanctifying," as in "ye shall be holy : for I AM holy." (Lev. 11 : 44) ". . . I am the Lord Who sanctifies you." (Lev. 22 : 32) ". . . hallowed be Thy name, . . ." (Mt. 6: 9 & Lk. 11 : 2) ". . . a holy nation. His own special people . . ." (1Peter 2 : 9) Some examples in the qedasi text may be found at: II : 14, 32, 38, 44; III : 1, 17, 48. If one does not consider these layers of the qedasi, one is apt to miss what an Orthodox Tewahido Christian is talking about when he or she talks about God, the Holy Trinity, the Father, Jesus Christ, the Son, the Holy Spirit, grace, holiness, righteousness, justification, salvation, and dozens of other topics. The qedasi explains in words, music, and action the interpenetration of these elements, and dramatically presents them to participants. The qedasi is not entertainment, but one just hears it, only if he is blind; one just sees it, only if he is deaf; one just sits there in a chair or pew, only if he is spiritually paralysed; one just reads about it if he is spiritually tepid. Proper participation requires proper preparation. It is, after all, a divine encounter, like those given to Abraham, Jacob, or Moses. It takes forethought, it takes honest personal prayer, and that includes a change of heart_ developing a mind set that says, "What do I have to offer? What am I willing to give: to make this encounter grow?"__ rather than, "What may I expect to get from it?"

The qedasi celebrates the whole of God's good creation, also, serving as an inquiry into what went wrong in Eden. It is a study in repentance, and how to fix what is still broken in our lives. It is a school of blessings and theology. As the ultimate covenantal encounter, it reviews the history of salvation and all revelation. Jesus Christ told us that we must do this if we would have His life in us. We take Him at His word, understanding this as the sources of grace that flowed from His precious side as He was sacrificed on the cross, and as He victoriously proclaimed His peace and the remission of sins to His disciples, hiding behind closed doors, after His resurrection. Celebrating qedasi anticipates the passing of this world, as God's Kingdom is already breaking through, into our cosmos. The text, the music, the rhythm, the movement beckon us to the wedding feast of the Lamb of God in His coming Kingdom, unto the ages of ages.

(5) Structure and Practice

The structure and practice of the present qedasi is virtually the same as in the fourth, and succeeding centuries. With the exception of translations from Geez, the ancient Liturgical language to Amharic, the modern Ethiopian language; and those into Arabic and English, for the use of non-Amharic speaking faithful, there has been no major change or reform in the Ethiopic Liturgy.

There are two distinct orders of liturgical operatives in the services of the Tewahido Church. There are (a) ordained ministers: the Bishops, Priests and Deacons who officiate at the qedasi and (b) the Debteras whose duties entail "performing" liturgical hymns before and after the qedasi. At "home" the work of the Debteras is done at every divine service in almost every church, except monasteries where the order of the monks is a silent discipline, or outside the country where few are prepared to volunteer for this service. Happily, in the diaspora, many pious lay men and women are qualifying by intensive study as liturgical participants.

The qedasi may be divided into two principle parts, explained below by introduction heading **(#)**'s as indicated :
(a) Preparatory Service or Pre-Anaphora (*serate qedasi*) = **(6) see this subheading in the next paragraph**
(b) The Anaphora (*qedasi*) = **(7) + (8) see these subheadings on the next two pages of this introduction**

(6) The Preparatory Service

The text of the Preparatory Service is divided into "Chapters." This division is a real aid for anyone who is unfamiliar with what seems so natural to those who have grown up with it. "CHAPTER I (one)" deals with prayer over the Church's vessels. These are the paten, the chalice, the crossspoon, and the masob or platter on which the bread is brought to the temple. Chapter I prayers are for the consecration of new vessels. They are said only on the day when new vessels are used for the first time. The prayers in this part should remind each us of our own personal consecration at Baptism. "CHAPTER II" includes prayers (paragraphs #37 - #51) to be said over the same vessels consecrated in Chapter I. These prayers are part of every qedasi. Reading these prayers offers one insight into how to prayerfully prepare to receive the body and blood of Jesus Christ. CHAPTER II also features admonitions for everyone to participate fully, not allowing one's attention to wander. This second section includes reading of selected whole Psalms, verses, and prayers asking God's blessing on every aspect of the service, plus a list of pertinent rules from the Church's official rule book, the "Canon." This service should convince us to expect our empowerment as God's people, to do God's will from what it is that we are doing together here and now. Not only is God present in our midst, but the whole Kingdom of God is at hand, breaking through into our dimensions of time and space. In other words, these efforts are not just about mutual edification: we celebrate God's miraculous intervention in history, saving us here and now.

As the Priest enters the Church he shall, before all else, say the prayer of penitence and Psalms: 24, 60, 101, 102, 112, 129, and 130 (in Septuagint versions - in Masoretics, like KJV, RSV, NIV: add 1 to each Psalm #). This is followed by the prayers of St. Gregory and St. Basil. Next, he shall say St. John Chrysostom's prayer.

Except the prayer of penitence, the above prayers are said silently by the Priest. To get the gist of what is happening at this point_ probably before you arrive_ read the appointed Psalms and the full text of these prayers: Chapter II, paragraphs 12 through 36. Whereas the Coptic Church, and others, deem one priest and one deacon sufficient, in the Ethiopian Church, there should be at least two priests and three deacons to celebrate the Eucharist. In 1959 permission was given for one priest and one deacon to perform the Divine Liturgy in areas where not enough clergymen are available. This of course, was not readily received by people who are reluctant to accept, and suspicious of changes.

If the Archbishop or Bishop is present, the priests and deacons shall take their vestments to him to be blessed, then they shall vest. But if neither is present the Priest celebrant shall himself say the blessing before they vest. At the time of the service there must be one candle on each side of the altar. Instead of a third candle a sanctuary lamp is used. These two candles signify the honor and majesty of the bread and wine.

CHAPTER III of the qedasi's Preparatory Service opens with the Priest celebrant washing his hands. Rather than drying them, he selects and passes his wet hands over one loaf, then says the prayer of thanksgiving. The Priest shall make the sign of the cross with his hands over both the host and the wine three times saying, "*Blessed be the Lord, Almighty Father, our God; . . . (paragraph III : 20)* During the service, there is no passing of an offering plate or money basket, but paragraphs III : 41 - 44 should remind us of the fact that our responsible donations of cash and volunteer labour to the church, along with the alms we give secretly to those in need, are very much a part of what we, as the People of God, represented by the priests, here offer to Him in the form of bread and wine.

The Priest celebrant asks God that the Holy Spirit may descend upon the elements to change them into the real body and blood of our Lord Jesus Christ. He makes the sign of the cross three times over each element (over the bread and over the Chalice). Then the absolution of the Son is read by a Bishop, if he is present, if not it is done by the assistant Priest followed by the Litany. Throughout the qedasi, there are several series of exchanges between Deacons Priests (Deacon's bidding prayers), and the congregation, such as :
Deacon : Arise for prayer
People : Lord have mercy upon us.

These announcements by the Deacon are mental wake up calls: reminders of St. John the Baptizer, forerunner of the Lamb of God, who prophesied : "Prepare ye the way of the Lord, make his paths straight" (Mt. 3 : 3; Mk. 1 : 3); "the crooked shall be made straight" (Lk. 3 : 5); "Make straight the way of the Lord" (Jn. 1 : 23). They are powerful statements, fulfilling Isaiah's prophecy: (40 : 3). Both the words "Arise (straighten up / pay attention / stand up) for prayer," and salutations by the Priest are repeated often in the service. After the Litany, the prayer of the incense follows. Before being used, the incense and the censer are blessed by the Patriarch, Archbishop, or Bishop if present, otherwise the Priest blesses them remembering the current year and reckoning of day and night. He shall go around the ark three times with a lighted candle carried in front of him, while another Deacon joins the procession, carrying the Epistles of St. Paul. The prayer of incense is followed by five scripture readings designated for the occasion. Two are from the Epistles, one from the Acts of the Apostles, one from Psalms, and one from the Holy Gospels. The Holy Gospel is read by a bishop, if present : if not, it is done by the Priest celebrant. Scriptural readings are selected according to a liturgical calendar (getsawe = plan of instruction).

Following the Gospel, a Deacon opens "CHAPTER IV" by dismissing the catechumens. Some think this an anachronism, since we no longer suppose that some nonmember might turn us over to the pagan authorities, charging us with "atheism" for what we are about to do. It is retained to remind us of the witness of those who bore Christ's Cross before us, and that we are about to enter with them and the angels, in spirit and truth, into the heart of the qedasi. We pray for our faithful brothers and sisters throughout the world, including the Patriarch, who remembers the leaders of the other Churches of God. We remember the Archbishop, bishops, priests, deacons, this congregation, all congregations, including those who may come after us. Next, the Creed is recited by all. The Anaphora to be celebrated in a particular qedasi determines whether the Nicaean or Apostles' Creed is recited. This "Apostles' Creed" is according to the tradition of the Church at Jerusalem: not to be confused with another of the same name attributed to the Latin baptismal rite. As the Creed concludes, a deacon brings water to wash the principal celebrant's hands. After the hand washing, the kiss of peace is exchanged. This is accomplished by everyone, starting with an exchange between the priests, the deacons, and finally everyone present acknowledging each other with a simple bow in every direction where fellow participants are visible.

The washing of the hands of the Priest celebrant may be likened to Pontius Pilate, who washed his hands to indicate his innocence in the condemnation of our Lord Jesus Christ. The Priest declares that he is innocent of the fate of any who would dare take communion without proper preparation. (1Cor. 11:26-33)

(7) The Anaphora

Different Anaphoras are used on different occasions. The Priest celebrant picks one proper to the commemoration of the day. For instance, the Anaphora of the Apostles is celebrated on the memorial day of any Apostle, and the Anaphora of St. Dioscorus is celebrated on the Nativity of Christ, Epiphany, Fasika, Ascension Day, Pentecost Day, and on the Feast of the Holy Trinity. The structure of every Anaphora may be generalized as follows:

a) Eucharistic Thanksgiving (with responses by the congregation)
b) Intercession
c) Thrice Holy Angelic Praise
d) Institution & epiklesis
e) Prayer of Fraction
f) The Lord's Prayer
g) Inclination
h) Prayer of the Angels
i) Prayer of Penitence
j) Invitation to Communion
k) Prayer "Pilot of the Soul"
l) Thanksgiving and final Benediction

Each Anaphora begins with a prayer of thanksgiving. Civil rulers are mentioned here: by name, if they are Christians.

This thanksgiving is followed by a prayer of intercession for the living and for the dead, as well as for the Apostolic Church. Prayers of intercession are said before and after the direct quotes from Christ. Next, the Inclination, which begins with a direction given by the Deacon, "You that are sitting stand up. Bow down your head, look to the east, let us give heed, and answer ye." To this last command the people respond *:"Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory."* (Isaiah 6:3) This is followed by the prayer of the Fraction *"Grant us to be united through Thy Holy Spirit . . . that we may live in Thee forever,"* which is, in turn, followed by the Lord's Prayer and by the Prayer of the Angels, said by all of them who intend to receive communion, three times in succession.
After this the invocation comes once again *:"Worship the Lord with fear"* to which the people answer, *"Before Thee Lord we worship and Thee do we glorify."* This concludes with the Prayer of Penitence (including intercession for the living and the dead).

(8) Invitation to Communion

This section begins with a series of declarations by the Priest celebrant. He proclaims that what had been bread has been consecrated to become the body of Christ and, likewise, the wine is now the blood of Christ.

Before receiving communion, all communicants shall say:

"And when I have received Thy Holy Mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me: and through it grant me remission of my sin and life for my soul."

The traditional order of reception of Holy Communion is first of all the Patriarch receives, then the Archbishops, Bishops, then the Priests and Deacons. After this the men shall receive, then the women; but they who have just been baptized (usually infants) receive before the other faithful.

While offering the Holy body, the Priest says, for instance, at the time of the Anaphora of the Lord: *'The Body and Blood of our Lord Jesus Christ for the sanctification of body, soul and spirit."*

After receiving communion all communicants shall say:

"*I pray and beseech Thee, O my Lord, that this Thy body and Thy blood which I have . . . so that I may please Thee all the days of my life and glorify Thee without ceasing."*

After the faithful have received communion, a prayer of thanksgiving is begun by the Deacon who says, *"Let us give thanks unto the Lord . . "* To this the Priest responds' *"My mouth shall speak the praise of the Lord . . . "* Then comes the prayer "Pilot of the soul" by the Priest, followed by the benediction and dismissal which begins with the Deacon's words *"Bow down your heads before the Lord our God . . .,"* to which the people respond: *Amen, -The Lord bless us and be propitious unto us."* Then the Priest, making the sign of the cross, gives the benediction as follows; *"O Lord, save Thy people and bless Thine inheritance. Feed them and lift them up forever. . ."* The Deacon then says, *"Depart in peace,"* while the Priest manually blesses everyone of the people, touching his or her forehead.

9. In January 1979, the Synod of the Church attempted to commission a manufacturing company to produce and distibute communion wine to all the Churches in the country, The idea was to replace the dried raisin wine.
10. For more information see Yassa Abd Al-Masih, The Faith and Practices of the Coptic Church, Alexandria 1953 (p.77)

The Church teaches that every Christian including baptized children, should take the Holy Communion at least three times a year, if not every week. Through the centuries abuses in either direction of this norm have appeared and disappeared in series of cycles. Cycle segments typically span no more than a few generations. Using insufficient information or misinformation, individuals develop practices that ignore the consistent teaching of the Church. The Church stands behind what it has always taught are essential maxims from Jesus Christ and His Apostles. *"Except ye eat the flesh of the Son of man and drink His blood you have no life in you."* (John 6 : 53) But before taking communion a believer must be prepared to examine himself. *"Let a man examine himself and let him eat that bread and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body."* (1Cor. 11 : 28, 29).

Spiritual Food----- The flesh and blood of Christ is food, which helps the believer to grow in grace. Jesus said, *"I am the bread of life; he that comes to Me shall never hunger, for My flesh is meat indeed and My blood is drink indeed."* (John 6 : 55) Rather than suffering a lack of nutrition, we ought to figure out what prevents us from growing in our relationship with Him Who feeds us. Through His grace we are able to balance faith and works, without Him we can do nothing.

Through *this* sacrament the believer receives remission of sin : *"For this is My body and blood which is shed for many for the remission of sin."* (Matt. 26 : 26-28) We are not just talking about a happy ever after or happy only in the hereafter. One gradually prepares for eternal life by receiving this mystery regularly in this life. Since He always respects our free will, this is the way that God proposes that we change our ways to His. The Ethiopian Orthodox Church firmly believes that our Lord Jesus Christ is present in this sacrament, not by way of remotely granting His grace, but by actually being in our midst in a consumable form. After the consecration there is no longer bread and wine, for all the substance of the bread is transformed into the body of Christ and all the substance of the wine into the blood of Christ.

(9) The Canon

The celebrant should be well acquainted with the book of covenant (which contains Christ's teaching to the Apostles during the forty days following His death and resurrection), and with the books containing Apostolic Canons, the Didaskalia, = the teachings of the Apostles and the Abdisat (counciliar canons). At the time of prayer and at the time of Liturgical Service there must be silence and awe, except for praise and sanctification from the beginning to the end. If one does speak he will suffer punishment. Priests or Deacons who have not attended the night prayer (*seatat* or matins) are not allowed to take part in this service. The Church does not permit more than one Liturgy to be performed in one day on the same altar. However, two or more services can be done in the same Church and at the same hour providing that there is more than one altar in that church.

(10) Structure of the Church Building

Churches in Ethiopia have either round or rectangular shape. Ideally, each Church should have four entrances, one facing each of the four major directions of the earth (North, South, East and West). As people who have been God-fearing for thousands of years, religion is the heart of the national culture, thus, church buildings are highly revered.

An Ethiopian Orthodox Tewahido church building should be divided into three areas. Some of these three areas bear names in Geez, which sound like corresponding Hebrew words. The first is the place where the debteras stand and perform services before and after the qedasi. It is called *qene mahlet* : this corresponds to the *naser* of the Tabernacle of Solomon's temple. The next is the *qeddist* which is generally occupied by priests and Deacons; lay persons access it only to receive of communion. This corresponds to the *qodes* of the Tabernacle of Solomon. The innermost part is called *maqdas* (*qeddiste qedusan* = Holy of Holies). This is where the Tabot rests. Only ordained Priests have access to it. This also corresponds to the *qodush haqqodasim* or the *debir* of the Temple of Solomon. During service women stand to the right, and men to the left. No one may enter the church without first removing his shoes. This custom is based on the command given to Moses by God (Ex. 3 : 5; Acts 7 : 33).

Each Church should have small house, called "Bethlehem," built within the inner Churchyard facing the east. This house is used for the preparation of the Holy Communion (the bread and wine used in the Eucharist). This house represents Bethlehem, the town where the Messiah was born.

In the name of the Father, Son, and of the Holy Spirit, one God. Amen.

Prayer at the Consecration of the Paten.

1. O Lord our God, Almighty, Father of our Lord, our God and our Saviour Jesus Christ, who didst institute the Church and the Priesthood in holiness, and didst prepare the holy Vessels :

2. O good Father, we beseech of Thy goodness, O lover of man, to show Thy face unto us and bless us,

3. and bless this Paten for pure service so that the holy body of Thine only-begotten Son Jesus Christ may be made ready upon it,

4. and so that this Paten may be a holy Paten, a Paten of salvation the holy body of Thine only-begotten Son Jesus Christ being laid upon it for the remission of sin : through Thine only-begotten Son. Amen.

* * *

The Ordering of the Service.

5. *The priest shall take the holy oil (mairoun) and anoint the Paten within and without, signing it thus with the cross and saying :*

6. O Lord our God, bless this anointing, let it be for the salvation of the whole world, and bless this Paten. Amen.
In the name of the Father, Son, and of the Holy Spirit.

Then he shall sign the Chalice, the Cross-spoon and the clothes with the sign of the cross, thrice repeated.

* * *

PREPARATORY SERVICE CHAPTER I

Prayer at theConsecration of the Chalice.

7. O Lord our God, Father of our Lord and Saviour Jesus Christ, Who chose Aaron, granting him to stand in the midst of his congregation in the tabernacle, and making him to complete Thy service in the sanctuary, which is the most holy place :
Lover of mankind, Thou who did choose Stephen, even making him a servant among the holy Apostles, and a preacher to the Gentiles :

8. We pray and beseech Thee, O lover of man, bless this Chalice and fill it with pure blood,

9. so that it may be a spring of life, even of the holy blood which ran from the side of Thy Son our Lord Jesus Christ for us, on the holy cross, because he was crucified to prepare us for the remission of sin with His blood. Glory be to our Lord, God, and Saviour Jesus Christ, unto the ages of ages.

10. Bless, sanctify and purify this chosen Chalice so that it may be a holy chalice. Amen.

Prayer at the Consecration of the Cross-spoon.

11. O Lord our God Almighty, Father of our Lord and our Saviour Jesus Christ :

12. We pray and beseech of Thy goodness,

13. Lay Thy hand now on this holy cross-spoon which is Thine; bless it, sanctify it, and give it power as Thou did give to the tongs which were in the hand of one of the Seraphim, the holy angels, for the purification of the lips of Isaiah the Prophet. Grant us, in Thy holiness, to stand in righteousness and perfect holiness.

14. Therefore we pray and beseech of Thy goodness, O Lover of mankind.
15. Bless this holy cross-spoon, purify it, and fill it with the precious blood, so that it may be a holy chosen vessel for drinking the blood of Thine only-begotten Son, Who is worthy of glory and praise. Amen.
16. Fill it with power, and make it a chosen vessel, purify this spoon. Amen. Glory be to the Father and to the Son and to the Holy Spirit, unto unending ages. Amen.

CHAPTER II

Preparatory service for the Liturgy.

1. In the name of the Father, and Son and of the Holy Spirit, the only God Who Is. Amen.

Thus begins Chapter II of IV called, the Preparatory Service or the eucharistic liturgy,listing the duties of priests, deacons, and all the people, including things appropriate for each occasion, as was arranged by our Egyptian fathers. First, at the time of the Eucharist a priest or a deacon shall read these words, and let all who would partake of the sacrament listen attentively, as he shall say :

2. My brother, think of your sins, and ask forgiveness so that you may obtain mercy before leaving the church, where the (ministers offer) the pure sacrifice on their own behalf, as well as yours.

3. Do not separate your (attention) from the priest who prays and offers (the sacrifice) on your behalf, so that you may not be turned out with the unbaptized whom they (will later) dismiss; rather, stay in the church, and listen to the word of the priest, and hear him who asks forgiveness on behalf of you and all sinners, that their God

may grant pardon unto them.

4. O man, if you want to receive forgiveness of your sins, why would you leave the church while another is bowing and asking for mercy on your behalf?

5. And why are you idle? At such a time, why would you let your mind wander from place to place? You who are sealed with the seal of the heavenly bridegroom, even Christ.
6. But the church will dismiss you and shut her doors against you, so that you shall never enter, because no stranger will be found in her.
7. When her Bridegroom comes, she shall open to Him her doors, and His bride feeds the Bridegroom. But the stranger shall not eat, because it is not given to him.
8. Who has seen a bridegroom who at his wedding, sacrifices his body and is fed on forever?
9. The Son of God has done something new in the world. No one, except for Him, has done anything like Him since the creation of the world. At His wedding He has ordained on the table, before His guests, His holy body and His precious blood as a banquet, so that they may eat thereof, and so that he who believes in Him may live forever.
10. The meat and drink is our Lord Jesus Christ at His wedding. Blessed be our God, Who has given us His holy body and precious blood for the forgiveness of sins, that we may live thereby for ever. Glory be to Him, unto the ages of ages. Amen.

11. *When the priest enters the church, before all else, he shall say :* ***"The Prayer of Penitence"*** *(See appendix, pages 174)*

Then, the following Psalms (see appendix, page 174 - 177)

Psalm 24 (25) Unto Thee, O Lord . . .

Psalm 60 (61) Hear my cry, O Lord . . .

Psalm 101 (102) Hear my prayer, O Lord ...

Psalm 102 (103) Bless the Lord, O my soul . . .

Psalm 129 (130) Out of the depths have I cried onto Thee. . .

Psalm 130 (131) Lord, my heart is not haughty . . .

And afterwards he shall say this:

12. O Lord our God, Thou alone art holy, Who has bestowed Thy holy things on all of us by Thine invisible power.

13. Yea, Lord, we pray and beseech Thee to send the Holy Spirit upon this church and upon this ark, and upon all the holy vessels whereon Thy precious mystery will be celebrated.

14. And now, bless, sanctity, purity them from all uncleanness and stain through the forgiveness of the second birth that they may be forever free from the least association of defilement and uncleanness.

15. And make this church and this ark, chosen vessels, clean, and pure, refined seven times from all spot and stain and uncleanness of transgressors like the cleansing of silver from earth, refined and purified and tested.

16. And grant that on them, when they are clean and holy, be performed the Sacrament of the Father and the Son and

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the Holy Spirit, both now and ever and unto endless ages. Amen.

St. Gregory's Prayer, before entering the veil

17. O Lord our God, Who knows all the thoughts of man, and tries the heart and reins : because Thou has called me to serve Thee in this Thy holy place, though I am unworthy,

18. Reject me not, nor turn Thy face from me, but take away my sins, and cleanse me from the uncleanness of my soul and my body.

19. And now I pray Thee and beseech Thee to blot out my wickedness, and the iniquity of Thy people, and lead me, lest I enter into temptation.

20. Yea, Lord, cast me not away, nor let me be put to shame in my hope, but rather send down upon me the grace of the Holy Spirit, and make me worthy to stand in Thy sanctuary, and to offer unto Thee a pure sacrifice with simple heart for the forgiveness of my sins and trespasses.

21. And remember not the iniquity of Thy people. And grant rest unto our ancestors, our brothers and sisters who have fallen asleep.

22. Keep and strengthen Thy people by Thy power, for Thine is the glory with Thine only-begotten Son, unto the ages of ages. Amen.

Then the priest shall enter into the sanctuary, and prostrate himself once beyond the veil, and say the ***Prayer of Basil*** *over the cabinets as he opens them.*

23. O Lord our God and our Creator, Who made all through Thy word, Who has permitted us to enter into this mystery, Who did form man through Thy wisdom, and

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make him prince over all creatures to rule them in righteousness and truth :

24. Grant us the wisdom which dwells in Thy treasuries, create in us a clean heart, O Lord; forgive us our sins, hallow our souls and our bodies, prepare us to approach Thy sanctuary that we may offer unto Thee a sacrifice and a sweet spiritual incense for the forgiveness of Thy people's sins.

25. O our Lord, God, and Saviour Jesus Christ, Who has raised us from the earth and lifted us up from the dust, to set us with Thine angels and with the princes of Thy people :

26. Make us worthy to serve the word of Thy holy Gospel through Thy love and the multitude of tender mercies, and strengthen us to fulfill Thy will at this hour. We offer to Thee a sacrifice of a sweet savour, and the spiritual fruit which please Thy goodness.

27. Grant us Thy forgiveness and mercy; and accept this spotless sacrifice; and send Thy Holy Spirit on us and upon our offering to glorify it.

28. O Thou only-begotten Son, our Lord, God and Saviour Jesus Christ, glory be to Thee, unto the ages of ages. Amen.

Then he shall enter and prostrate himself three times in front of the ark and say the ***Prayer of John Chrysostom****:*

Lord our God who art higher than the angels and archangels, the dominions and authorities, cherubim and seraphim, Who was before all creatures :

30. Who art higher than every glory, Who raised the humble from the earth and exalted them to heaven, Who did lead us unto a new way for our salvation through the multitude of Thy mercies :

31. O merciful One, Lover of mankind, Who by Thy will has granted us, Thy poor people, to know Thy holy mystery : Thy word is wondrous, Thy glory which Thou has prepared for us is to be praised.

32. O Lord our God, the Good One, the lover of man, accept our prayer, make us worthy to enter Thy hallowed sanctuary and in true faith to read the mysteries of Thy words which befit Thy service.

33. Shine upon us with the light of Thy glory which destroys in us the thoughts of wickedness and the acts of sin, and send upon us the grace of the Holy Spirit, the consuming fire unto which the creatures of fire cannot approach, which destroys the wicked mind and burns up sins.

34. Grant understanding to the eyes of our hearts, and keep our lips from evil speech; give us peace and teach us righteousness, because Thou art our raiment, and the healer of our diseases and the maker of our nature :

35. And make us worthy of this Thy holy mystery, remove from us every evil thought and the lusts which war against our soul that we may offer to Thee a sacrifice and a sweet heavenly savour without blemish or defilement, through the multitude of Thy mercies and compassion and glory, and complete this heavenly mystery, which exceeds all mysteries.

36. To Thee we offer glory, majesty, honour with Thy kind heavenly Father, and with Thy life-giving Holy Spirit, unto endless ages. Amen.

Prayer over all the Vessels of the Church

37. O Lord our God, good, merciful and holy, Who rests among the holy ones, Who of Thy goodness did order Moses, Thy beloved, to take the blood and sprinkle it over the vessels of the tabernacle :

38. We now pray and beseech Thee, O gracious One and lover of man, to sanctify these vessels by the Holy Spirit and the sprinkled blood of Jesus Christ.

39. That these vessels may be pure for Thy service. This rite is a holy rite, and truly these mysteries are life-bearing.

40. This is to be the holy body and the precious blood of our Lord and Saviour Jesus Christ, because Thy holy name is holy and full of glory, O holy Trinity, both now and ever and to the ages of ages. Amen.

* * *

Prayer over the Coverings.

41. O God, our Lord and our Saviour Jesus Christ, to Whom belong the treasuries full of compassion and mercy, giver of good things to all that trust in Thee, Who did spread out the heavens by Thy wisdom, and give diverse laws to the firmament, the clouds, and the heavens, the line whereof has not changed :

42. Now also, our God, lover of man, send down Thine hand and the power of Thy divinity upon these cloths which will cover Thy holy body, Thou Who sent power on

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the cloths which were wrapped around Thy holy body in the tomb. Let these also be made like those that are in heaven.
For Thine is the glory and the power and the might, with Thy good Father and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

* * *

Prayer over the Paten.

43. O Lord our good and life-giving God, Who did stretch forth Thy holy hands on the tree of the cross, lay Thy holy hand upon this Paten which is full of goodness, and on which food of a thousand years is prepared by those who love Thy holy Name.

44. Now also, Lord our God, bless and sanctify and purify this Paten which is full of coals of fire, Thy holy body, which we offer on the holy altar in this holy apostolic church, for Thine is the glory with Thy good heavenly Father, and the Holy Spirit, the life-giver, both now and ever and unto endless ages. Amen.

* * *

Prayer over the Chalice.

45. O Lord our God, Jesus Christ our God, Who truly was made man, Whose godhead was not separated from Thy manhood, Who did shed Thy blood willingly for the sake of Thy handiwork, lay Thy holy hand over this chalice.

46. Now also, bless it, consecrate it and cleanse it that in it may be prepared Thy precious blood so that this *(pointing)* may be for life and forgiveness of sin to all those who drink of it in faith.

Glory be to Thy good heavenly Father and the life-giving Holy Spirit, both now and ever and unto endless ages. Amen.

Prayer over the Cross-spoon.

47. Lord our God, who made Thy servant Isaiah the Prophet worthy to see the Seraph with the tongs in his hand, with which he took live coal from the altar, and placed it on his mouth:

48. Now also, Lord our God, the almighty Father, lay Thy hand on this Cross-spoon for the communion of the holy body and the precious blood of Thine only-begotten Son, our Lord and Saviour Jesus Christ.

49. Now bless it, sanctify it, and purify it, give to this Cross-spoon power and glory as Thou gave the tongs of the Seraph ; for Thine is the glory and dominion with Thine only-begotten Son, our Lord and Saviour Jesus Christ, both now and ever and unto ages of ages. Amen.

Prayer over the Masob.

50. O Lord our God, who said unto Moses Thy servant and prophet on Mount Sinai, "Make a custom pot and set it into My tabernacle."

51. Now also, Lord our God almighty, stretch forth Thy holy right hand over this Masob, fill it with power, might, also with the grace of the Holy Spirit and with Thy glory, so that it may carry the holy body of Thine only-begotten Son into this holy apostolic church; for Thine is the glory with Thine only-begotten Son and the Holy Spirit, both now and ever and unto ages of ages. Amen.

52. Then he shall begin to dress the ark and cover the altar and the chalice with clean covering. He shall not leave anything uncovered. He shall choose the incense and put it in the incense box.

At the time of dressing the altar and putting everything in place, the priest shall say:

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53. O God, Thou art He who knows the hearts of each and all, Thou art the holy One Who rests among the holy ones Who alone is without sin and mighty, even the forgiver of sin.

54. Because Thou knows, O Lord, that I am unworthy, and unclean for this Thy holy ministry, and that I have not the countenance wherewith to make an offering to Thee and open my mouth before Thy holy glory, but, according to the multitude of Thy mercies, forgive my sins, for I am a sinner.

55. Grant me to find grace and mercy in this hour, and send me Thy power from on high that I may be worthy to accomplish Thy holy ministry according to Thy will and Thy good pleasure, and that this incense may be a sweet smelling savour *(pointing to the incense box)*.

56. O Lord, be with us, and bless us, for Thou art the forgiver of our sins and the light of our souls, even our life, our strength, hope, and refuge, and to Thee we send up, as unto the highest, thanksgiving, honour and worship be to the Father, Son, and Holy Spirit, both now and ever and unto ages of ages.
Amen.

After preparing the holy vessels he shall say, this "Prayer of the Father."

57. O Lord our God, Who has taught us this great mystery which is for our salvation, Thou art He Who has called us, Thy lowly servants, although we are unworthy, to be ministers at Thy holy altar,

58. Do Thou, our Master, make us fit by the power of the Holy Spirit to accomplish this ministry and the "Preparatory Service", so that, without falling into judgment, in the presence of Thy great glory, we may offer unto Thee an oblation of glory, praise, and great joy in Thy sanctuary.

59. O Lord, giver of salvation, and source of grace, Who works all in all; to every one, grant us, Lord, that our gift may be acceptable in Thy sight.

60. Yea, Lord our God, we pray and beseech Thee, that Thou not forsake Thy people because of their sins, and especially not by reason of the foolishness of me, Thy servant, a sinner : for these Thy holy things are holy according to the gift of the Holy Spirit, through Jesus Christ our Lord, to Whom with Thee and the Holy Spirit, the life giver, Who is coequal with Thee, are due honour, glory and power, both now and ever and unto ages of ages. Amen.

61. Then the priest shall say :

Hallelujah, as for me, I will come unto Thy house in the multitude of Thy mercy, and in Thy fear I worship toward Thy holy temple. I will praise Thee, O Lord, with my whole heart for Thou has heard all the words of my mouth. Before Thine angels will I sing praise unto Thee, and I will worship towards Thy holy temple. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy. Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow. Wash me thoroughly from mine iniquity, and cleanse me from any sin. Cleanse Thou me from secret faults, keep back Thy servant from presumptuous sins. Thou gave them the bread of heaven, man did eat angels' food.

I will wash my hands in innocence: so will I compass Thine altar, O Lord. I went about and offered sacrifice within His tabernacle, and rejoiced in it. Thou prepares a table before me in the presence of mine enemies.

Thou anoints my head with oil, my cup runs over. I will take the cup of life, and call upon the Name of the Lord. Thy mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

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O Lord save, O Lord prosper us.

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

The Canon

62. If the archbishop, the bishop, the priest or the deacon is not well acquainted with the book of "Mashafa Kedan," the book of "Synodos," the " Didaskalia," all the rules of the church and all its righteous laws which lead to the way of life, let him not enter for service in the church. If he presumptuously and irreverently enters he should be deposed from his rank and driven out of the church. But if he is well acquainted with the teachings of the Holy Spirit, knowing the"Abtlisat," let him enter.

63. *Let the priest, who celebrates, stand in fear. First of all let him prostrate himself: once before the ark, once before the priests, and once before the deacons. Let him take the vestments in his hand, turn to the east, prostrate himself three times, and say :*

Our Father who art in heaven . . . *(see #III : 23, p. 21)*

Second :

Before he vests himself completely, let him turn to the people and look to see if there is a deacon for service ; because it is not right for the priest to take off his vestments after having vested, should there be no deacon to help in the service.

When he wishes to put on the qamis, he should be sure that it is neither too long nor short, for it is not right to take it off after having vested. Then he shall put on the "Akmam", and gird it with the cincture.

He shall concentrate his mind on the service; he shall not allow it to wander about on the business of the world, nor suffer it in any wise to go out of the door of the temple. If the servant is vigilant in the service of his master, how much more worthy of service should be the Lord of all creation ?

64. *If the archbishop or bishop is present, the priest shall take his vestments to him to be blessed, then he shall vest. But if neither is present, the priest shall himself bless them and vest.*

65. *The vestments for the service of the qiase shall be white and not coloured.*

66. *At the time of service there is to be not one candle only, but two: one at each side of the altar, whether they are small or big. Instead of the third candle let them light the "Qandil," because the rule is to use two candles. These two candles signify the honour and majesty of the bread and wine.*

67. *On Sunday let them bring in four loaves, but on other days three only. The loaves shall not be broken and shall be without any blemish.*

68. *When he pours the wine into the chalice, he shall observe carefully and take note if it be good or not. He who prepares the chalice shall not add old wine, shall not add water more than one third, but if there is much wine he shall add one tenth only. He shall not depart from the measure of this proportion.*

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69. *First of all the priest shall wash his hands, and not drying them, he shall pass his wet hands over and upon the bread without benediction, then begin with "The Prayer of thanksgiving."*

70. *Let him be watchful and attentive to the bread, so that by the time for the people to receive communion that it may still be warm.*

71. *All the faithful, who gathered to partake of the holy sacrament, have to stand quietly in the church to hear the word of God. No one is allowed to speak or laugh, because the church is not a place of conversation, but a place of prayer.*

72. *He who laughs at the time of qidase, shall be punished for one week, if he is a priest ; but if he is a layman he shall be driven out at once, and shall not receive the Holy Communion.*

Glory be to the Lord who gave us His holy body and His precious blood, unto endless ages. Amen.

CHAPTER III

1. *Priest :* How awesome is this day and how marvelous this hour wherein the Holy Spirit will descend from heaven and overshadow and hallow this sacrifice.

2. In quietness and in fear, arise and pray that the peace of God be with me and with all of you.

3a. *People : shall chant a song of one stanza :*
Hallelujah ! If there be anyone of the faithful who has entered the church at the time of qidase and has not heard the holy Scriptures, and has not waited until they finish the prayer of the qidase, and has not received the holy communion, let him be driven out of the church for he has violated the law of God and disdained to stand before the heavenly King, the King of body and spirit. This the Apostles have taught us in their canons.

3b. (4.) *From Tensea till the day of Pentecost, instead of the previous paragraph, the people shall say the following song of one stanza :* Halleluia! Joseph and Nicodemus wrapped with linen cloths Jesus, Who rose from the dead in wondrous fashion.

PREPARATORY SERVICE III

The priest, processing around with the Host, shall say :

5. Remember, O Lord, those who offered unto Thee this offering, and those for whom it was offered. Give them all the heavenly reward,

6. and above all, accept before Thee Thy servant who offered it to Thee this day; as Thou accepted the sacrifice of Abel the righteous, the sacrifice of our father Abraham, and the two mites of the widow.

7. So accept the gifts of Thy servants, whether much or little, in secret or openly, and fill their houses with all Thy good things ; and as they remembered Thy holy name on earth, remember them in Thy heavenly kingdom ; and in this world do not forsake them for ever.

8. *People :* Thou art the pot of pure gold, wherein is hidden the manna, the bread which came down from heaven, giving life unto all the world.

9. *Then the priest shall take the host with his wet hand. and, passing his hand over and upon it, shall say:*
I sought Thy face ; Thy face, O Lord, will I seek, hide not Thy face from me; put not Thy servant away in anger : Thou hast been my help : leave me not, neither forsake me, God of my salvation.

10. *Priest :* Blessed Lord *"Euvlogios Kyrios"* Jesus Christ, Holy One, *Iesus Xristos Hagios,* truly fulfilling all prophecy, *manteion, panimantown, alatinown."* Amen.

11. C*rossing his two hands, he shall say :* Christ, our very God, sign with Thy right hand, bless as with Thine own hand, sanctify with Thy power and strengthen with thy Spirit, so that this bread will be for the remission of sins of Thy people. Amen.

12. *Then the assistant priest shall receive it into* a *covering and say :*

Jesus Christ, the High Priest, just as Joseph and Nicodemus wrapped Thee in linen cloths and spices, and Thou was well-pleased in them, in like manner be well-pleased in us.

13. *Then he shall hand it across the altar into the hands of the priest celebrant who, while receiving it, shall say:*

May the hallowing, thanksgiving and the exaltation be accepted by God the Father, for the remission of sin. Amen. Power, blessing and great light, and holiness be to this church.

14. *The priest shall compass the ark preceded by a light and followed by a deacon, saying :*

Lord our God who accepted the offering of Abel in the wilderness, of Noah within the Ark, of Abraham on the top of the mountain, of Elijah on the top of Carmel, of David on the threshing floor of Ornan the Jebusite, and the widow's mite in the sanctuary : accept likewise the oblation and offering of Thy sinful servant, which he has brought unto Thy holy Name, and let it be for the expiation of his sins, reward him with a good recompense in this world and in the age to come, both now and ever and unto ages of ages. Amen.

15.*Then he shall set the Host on the Paten, and the deacon shall compass the altar three times holding the chalice and say : Psalm 22 (23)* :

1 The Lord shepherds me, and nothing is denied me. 2 He settles me in verdant pasturage, and raises me on refreshing water. 3 He converts my soul, and guides me toward a course of righteousness for His Name's sake. 4 For even as I pass through the shadow of death, I will fear no evils, for Thou art with me. Thy rod and Thy staff comfort me. 5 Thou has prepared a table before me in the face of those who trouble me. 6 Thou has anointed my head with oil. Even Thy chalice which inebriates me, how glorious it is! 7 Thy mercy will follow me all the days of my life. 8 And I shall dwell in the house of the Lord unto the length of days.

l6. *Priest :* Christ our God, Who is truly our Lord, Who went to the wedding when they invited Thee in Cana of Galilee, and blessed for them the water and changed it into wine, do Thou in like manner unto this *(pointing)* wine which is set before Thee.

17. Now also let it be blessed, hallowed, and pure, so that it may become the life of soul, body, and spirit at all times.

18. Father, Son and Holy Spirit, be with us; and fill the wine with joy and happiness, for goodness, for life, for salvation and for the remission of sin, for understanding, for healing, for the counsel of the Holy Spirit, both now and ever and unto unending ages. Amen.

19. Purity, sweetness and blessing be to them who honestly drink of Thy precious blood. Amen.

20. *Then he shall make the sign of the cross with his hands over the host and say :*

Blessed be the Lord, almighty Father, our God.

People : Amen.

Priest : And blessed be the only Son, our Lord and Saviour Jesus Christ.

People : Amen.

Priest : And blessed be the Holy Spirit, the Paraclete, the comforter and cleanser of us all.

People : Amen.

21. *Priest: + over the wine. Also + over both of them he shall say:*

Glory and honour are due to the holy Trinity, the Father and the Son and the Holy Spirit, always coequal, both now and ever and unto the ages of ages. Amen.

22. *Also he shall say :* My fathers and my brothers, pray for me and for this sacrifice.

23. *Asst. Priest :* May God hear you in all that you have asked and accept your sacrifice and offering like the sacrifice of Melchisedec and Aaron and Zacharias, the priests of the church of the firstborn.

All shall say :
Our Father Who art in heaven, hallowed be Thy name.
Thy kingdom come, Thy will be done on earth as it is in heaven.
Give us this day our daily bread. And forgive us our debts as we forgive our debtors.
Lead us, lest we enter into temptation, but deliver us from the evil one.
For Thine is the kingdom and the power and the glory, of the Father, Son, and Holy Spirit, now and ever and unto the ages of ages. Amen.

(Some also say the prayer of our Lady here)

24. *The priest shall turn to the assistant priest, joining hands with him, as he says:*
Remember me, my father priest, in your holy prayers.

25. *And he shall answer him saying :*
May the Lord keep your priesthood and accept your sacrifice and offering with a gracious countenance.

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Be pleased, Lord, to save me. *(said thrice.)*

26. *Then the priest shall stand upright, and, with his face to the east, stretching forth his hands, shall chant with a loud voice:*
Only the Father is holy,
Only is the Son is holy,
Only the Spirit is holy.

27. *People :* Truly the Father is holy, truly the Son is holy, truly the Holy Spirit is holy.

28. *Priest :* Praise the Lord, all ye nations.
People : And praise him, all ye people.
Priest : For his merciful kindness is great toward us.
People : And the truth of the Lord endures for ever

29. *Priest :* Glory be to the Father, and to the Son, and to the Holy Spirit, / both now and ever and unto ages of ages. / Amen. Halleluiah. ("/" indicates possible breaks, at which the faithful will respond repeating what the celebrant has just chanted)

Faithful : Repeat what the celebrant chants

30. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

31. *"Thanksgiving Prayer" of St. Basil.*
Priest: We give thanks unto our benefactor, the merciful God, the Father of our Lord, God, and Saviour Jesus, for He has covered us and helped us, He has kept us, brought us near and received us unto Himself,

undertaken our defense, strengthened us, and brought us unto this hour.

32. Let us therefore pray Him that the Almighty Lord our God keep us all this holy day and all the days of our life in all peace.

33. *Deacon :* Pray ye.

34. *Priest :* Master, Lord God Almighty, the Father of our Lord, God, and Saviour Jesus Christ, we render Thee thanks upon everything, for everything and in everything, for Thou has covered us and helped us, has kept us, brought us near, and received us unto Thyself, undertaken our defense, strengthened us and brought us unto this hour.

35. *Deacon :* Entreat and beseech that the Lord pity us and mercifully receive our prayer and supplication from His saints on our behalf, according to what is expedient at all times, so that He may make us ready to partake of the communion of the blessed sacrament and forgive us our sins.

36. *People :* Kyrie eleison.

37. *Priest :* For this cause we pray and entreat of Thy goodness, O lover of man, grant us to complete this holy day and all the days of our life in all peace along with Thy fear. All envy, all trial, all the working of Satan, the counsel of evil, and all the uprisings of adversaries, secret and open,

38. remove far from me *(+ over himself)*, and from all Thy people *(+ over the people)*, and from this Thy holy place

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(+ over those things which are on the altar). All good things, that are expedient and excellent, command Thou for us, for Thou art He Who has given us power to tread upon serpents and scorpions and upon all the power of the enemy.

39. Lead us lest we wander into temptation, but deliver us and rescue us from all evil in the grace and loving kindness, shown by the love towards mankind of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit, the life-giver, Who is coequal with Thee are due glory, honour, and dominion, both now and ever, and unto ages of ages. Amen.

40. *Asst. Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Asst. Priest : Peace be unto all of you.
People : And with your spirit

41. *The Assistant priest shall say "The Prayer of Oblation" of the Apostles:*
And again let us beseech the almighty Lord, the Father of the Lord our Saviour Jesus Christ, on behalf of those who bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank offering, a memorial, whether much or little, secretly or openly, and of those who wish to give, and have not wherewith to give, that He accept their ready mind, that He grant to them the heavenly kingdom : power over all works of blessing belongs to the Lord our God.

42. *Asst. Deacon :* Pray for them who bring an oblation.

43. *People :* Accept the oblation of our brethren, accept the oblation of our sisters, and ours also accept, our oblation and our offering.

44. *Asst. Priest :* Lord our God Who art almighty, we pray and beseech Thee for them that bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank-offering, a memorial, whether much or little, in secret or openly, and for those who wish to give and have not wherewith to give, Thine acceptance of their ready mind, grant Thou unto every one : let the recompense of blessing be a portion to all of them, through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen.

45. *Deacon : (In a low chant.)* Stand up for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

46. *The priest shall say "The Prayer of Oblation."*

O my Master, Jesus Christ, coeternal pure Word of the Father, and Word of the Holy Spirit, the life-giver, Thou art the bread of life which came down from heaven, and did foretell that Thou would be the Lamb without spot for the life of the world.

47. We now pray and beseech of Thine excellent goodness, O lover of man, make Thy face to shine upon this *(pointing)* bread, and upon this *(pointing)* cup, which we have set upon this spiritual ark of Thine

48. Bless this bread *(+ over the bread)*, and hallow this cup

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+ over the cup), and cleanse them both *(+ over both)*.

49. And change this *(pointing)* bread to become Thy pure body, and what is mingled in this *(pointing)* cup to become Thy precious blood, let them be offered for us all for healing and for the salvation of our soul and our body and our spirit.

50. Thou art the King of us all, Christ our God, and to Thee we send up high praise and glory and worship, with Thy good heavenly Father and the Holy Spirit, the life-giver, Who is coequal with Thee, both now and ever and unto ages of ages. Amen.

51. *And then, while covering the bread and the chalice with a covering, let him say "The Prayer of Wrappings."*

We place it upon this blessed paten in the likeness of the tomb in which Thou passed three days and three nights.

52. Let my hands be like the hands of Joseph and Nicodemus who wrapped Thy body and found there peace, rest and honour from the Father, the Son, and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

53. *The deacon shall turn to the west and say:*

This is the order of our, fathers the Apostles: Let none keep in his heart rancor or revenge or envy or hatred towards his neighbour, or towards anybody else.

54. *Deacon :* Worship the Lord with fear.

55. *People :* Before Thee, Lord, we worship, and Thee do we glorify.

The deacon shall prostrate himself before the priest, and all shall prostrate themselves together.

56. The assistant priest shall say this prayer "The Absolution of the Son"

Master, Lord Jesus Christ, the only-begotten Son, the Word of God the Father, Who has broken off from us all the bonds of our sins through Thy life-giving and saving sufferings, Who breathed upon the face of Thy holy disciples and pure ministers saying to them : "Receive the Holy Spirit_ whatsoever of men's sins you remit they are remitted unto them, and whatsoever sins you retain they are retained."

57. Thou therefore, O Lord, has now granted the priesthood to Thy pure ministers who always do the priests' office in Thy holy church that they may remit sin on earth, may bind and loosen all the bonds of iniquity.

58. Once again we pray and entreat of Thy goodness, O lover of man, on behalf of these Thy servants and handmaids, my fathers and my brothers and my sisters, and also on my own behalf, on me thy feeble servant, and on behalf of them that bow their heads before Thy holy altar. Prepare for us the way of Thy mercy, break and sever all the bonds of our sins, whether we have trespassed against Thee, O Lord, wittingly or unwittingly, whether in deceit or in vileness of heart, whether in deed or in word or through limited understanding, for Thou knows the feebleness of man.

59. O good lover of man and Lord of all creation, grant us, O Lord, forgiveness of our sins, bless us and purify us, set us free and absolve all Thy people *(here he shall mention those recently departed)*, and fill us with the fear of Thy name, and confirm us in doing Thy will.

60. O Good One, for Thou art our Lord, God, and Saviour Jesus Christ, to Thee we send glory and honour, with the good heavenly Father, and the life–giving Holy Spirit, Who is coequal with Thee, both now and ever and unto the ages of ages. Amen.

61. *Turning towards the altar :*

May thy servants who serve on this day, the priests, deacons and other clergy *(+ over the clergy)*, and all Thy people *(+ over the people)*, and I myself *(+ over himself)* ,be absolved and set free, cleansed out of the mouth of the Holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of the one holy apostolic church, and out of the mouths of the fifteen prophets, and out of the mouths of the twelve apostles, and out of the mouths of the seventy-two disciples and ministers, and out of the mouth of the speaker of divinity, the evangelist Mark, the apostle and martyr:

62. and out of the mouths of the Patriarchs St. Severus, St. Dioscorus, St. Athanasius, St. John Chrysostom, St. Cyril, and Saints Gregory and Basil :

63. and out of the mouths of the 318 orthodox that assembled in Nicaea to condemn Arius, and out out the mouths of the 150 that assembled in Constantinople to condemn Macedonius, and out of the mouths of the 200 that assembled in Ephesus to condemn Nestor, and out of the mouth of the honoured Patriarch Abba (_____), and the blessed Archbishop Abba (_____), and out of the mouth of me also the sinful, miserable, and poor: may they be absolved and set free,

64. and out of the mouth of our Lady holy Mary, of twofold virginity, Mother of God, the new loom.

65. For Thy holy name is blessed and full of glory, O holy Trinity, Father, Son, and Holy Spirit, both now and ever and unto endless ages. Amen.

Deacon or *Priest :*

66. For the peaceful holy things we beseech, that God may grant us peace through His mercy:

67. *The people shall say after each clause:* Amen. Kyrie eleison, Lord have mercy upon us:

68. For our faith we beseech, that God may grant us to keep the faith in purity:

69. For our congregation we beseech, that God may keep us unto the end in the communion of the Holy Spirit:

70. For patience of soul we beseech, that God may grant us perfect patience in all our tribulation:

71. For the holy prophets we beseech, that God may number us with them:

72. For the ministering Apostles we beseech, that God may grant us to be well pleasing even as they were well pleasing, and apportion unto us a lot with them:

73. For the holy martyrs we beseech, that God may grant us to perfect the same commitment:

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74. For our Patriarch Abba (_____) and the blessed Archbishop Abba (_____) we beseech, that God grant them length of days to be over us, that with understanding they may rightly speak the word of faith in purity without spot, for they are the defenders of the church:

75. For the priests we beseech, that God may never take from them the spirit of priesthood, may give them the grace of zeal and fear of Him unto the end, and accept their labour:

76. For the deacons we beseech, that God may grant them to run a perfect course, and draw them near unto Him in holiness, and remember their labour and their love:

77. For the assistant deacons, the anagnosts, and the singers we beseech, that God may grant them to perfect the diligence of their faith:

78. For the widows and the bereaved we beseech, that God may hear their prayers and vouchsafe them abundantly in their hearts the grace of the Holy Spirit and accept their labour:

79. For the virgins we beseech, that God may grant them the crown of virginity, and that they may be unto God sons and daughters and that He may accept their labour:

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80. For those who suffer patiently we implore, that God grant them to receive thier reward through patience :

81. For the laity and the faithful we implore, that God may grant them complete faith, which they may keep in purity :

82. For the catechumens we implore, that God may grant them a good portion, washing of regeneration for the remission of sin, and seal them with the seal of the holy Trinity :

83. For our *(Head of state: Emperor, King, Queen, President, etc),* (_____)we entreat, that God may grant him/her peace in all his/her days :

84. For the rulers and those in authority, we implore that God may grant them of His wisdom and His fear :

85. For the whole world we implore that God should hasten His purpose, putting into the mind of each and all to desire what is good and expedient :

86. For them that travel by sea, by land, or by air we beg, that God should guide them with a merciful right hand and let them enter their home in safety and peace :

87. for the hungry and the thirsty, we ask, that God may give them their daily food :

88. For the sad and the sorrowful we beseech, that God may give them perfect consolation.

89. For the prisoners we implore, that God may loose them from their bonds :

90. For the captives, we beseech that God may restore them to their country in peace :

91. For those who were sent away, we beseech, that God may grant them patience and good instruction, and give them complete reward for their labour :

92. For the sick and the diseased we implore that God should heal them speedily and send upon them mercy and compassion

93. For those who have fallen asleep in this holy church, we implore that God may give them a place of rest :

94. For those who have sinned, our fathers and our brothers, we beseech, that God cherish not anger against them, but grant them rest and relief from His wrath :

95. For the rains, we implore, that God may send rain on the place that needs it :

96. For the waters of the rivers, we implore, that God fill them unto their due measure and bounds :

97. For the fruits of the earth, we beseech, that God grant to the earth her fruit for sowing and for harvest. And all of us who ask and beseech in prayer, may He cover us with the spirit of peace, and give us grace, and enlighten the eyes of our hearts. Let us draw near and ask God to accept our prayers according to His will :

If present, a bishop beckons the deacon, who concludes by chanting :

98. Let us therefore rise in the Holy Spirit, growing in His grace, with understanding, glorifying in His Name and build upon the foundation of the prophets and apostles.
Let us draw near and ask the Lord our God to accept our prayers according to His will :

Then the people shall arise.

98 a). And the priest shall take grains of incense in his right hand and the censer in his left hand; and if there is a patriarch or archbishop or bishop present, he (the celebrant) shal1 bring him the incense and the censer to bless them.
b).Otherwise, he, himself shall b1ess them , remembering the current year of grace and the reckoning of night and day.

99. *Then the celebrant shall say :*
I pray and beseech Thee, O Lord my God, as Thou was well pleased with the offering of Abel Thy beloved, and the sacrifices of Enoch, Noah, and Abraham, and the incense of Aaron, Samuel, and Zacharias : in like manner accept from me this *(pointing)* pure incense as a sweet smelling fragrance for the remission of my sin, and forgive the sins of all Thy people : for Thou art blessed, and to Thee is due glory, with Thine only-begotten Son, and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

100.*Priest :* O God the Father, God the Son, God the Holy Spirit, accept this pure incense, this light, this sacrifice and this prayer. *(to be repeated thrice).*

101. O our Lady Mary, mother of God, let this our incense, this our prayer, this our light, and this our sacrifice ascend.

102. O Lord, accept from me this pure incense, and this offering for the remission of my sins and trespasses and the trespasses of Thy people.

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Then, casting the grains of incense, he shall chant :
Blessed be God, the almighty Father.

103. *Asst. Priest:* And blessed be the only-begotten Son our Lord Jesus Christ, Who was born of our Lady Mary, the holy Virgin, for our salvation.

104. *Priest :* And blessed be the Holy Spirit, strengthener of us all. Glory and honour are fitting to the holy Trinity, the Father, Son, and Holy Spirit, both now and ever and unto the ages of ages. Amen.

105. *Priest :* I will offer unto Thee incense with rams. All Thy garments smell of myrrh and aloes and cassia. Let my prayer be set forth before Thee as incense. Again I offer unto Thee this *(pointing)* pure incense for the remission of my sins and trespasses, and the trespasses of Thy people. For blessed and full of glory is Thy holy name, Father, Son, and Holy Spirit, both now and ever and unto endless ages. Amen.

106. *Priest :* Praises of the angels singing in the highest :

Halleluia to the Father, Halleluia to the Son, Halleluia to the Holy Spirit. Glory be to the Father, glory be to the Son, glory be to the Holy Spirit.

107. Let us worship the Father, let us worship the Son, let us worship the Holy Spirit, one in three, and three in one.

Prayer of the incense.

108. *Priest :* O eternal God, the first and the last, Who has neither beginning nor end,

Who art great in Thy design, mighty in Thy work, wise in Thy counsel, and strong in Thy power, Who exists in all and will continue with all :

109. be with us, Lord, at this hour, and stand among us, and purify our heart, and sanctify our soul, body, and spirit, even wash us from all sins which we have done wittingly or unwittingly.

110. Grant us to offer before Thee a reasonable sacrifice, and a sacrifice of blessing, which Thou will make to enter in within the veil, the holy of holies, Thine everlasting dwelling place.

Then he shall compass the ark three times with a bearer of a lighted candle in front of him ; the ministering deacon shall go round carrying the epistles of St. Paul ; then he (the priest) shall say :

111. *Priest :* We pray and beseech Thee, O Lord, that Thou may remember the one holy apostolic church, which exists from end to end of the world.

112. *Deacon :* Pray for the peace of the church, one, holy, apostolic, orthodox in the Lord :

The people shall respond to each : Amen. Kyrie eleison, Lord have mercy upon us.

113.(a) *Priest :* Remember, O Lord, our honourable, blessed and holy, Patriarch Abba (_____) and the blessed and our honourable Archbishop Abba (_____), remember, O Lord, the orthodox bishops, priests and deacons : (b) *if the patriarch or archbishop has recently entered into rest, he shall say:*

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O Lord rest the soul of our father (_____), and make him to dwell in the kingdom of heaven with the righteous. Set for us on his throne, in his stead, a good shepherd in order that we may not be a flock without a shepherd, and in order that the ravenous wolf may not make a prey of us, and in order that the alien folk that oppose us may not reproach us.

114. *Deacon :* Pray for our Patriarch Abba (_____) and for our blessed Archbishop Abba (_____) and all the bishops, priests, and deacons and all the Orthodox Christians.

115. *Priest :* Remember, Lord, our fathers, brothers and sisters who have fallen asleep and entered into rest in the right faith.

Remember, Lord, our congregation, bless them and make them to be neither separated nor estranged, in order to fulfill Thy holy blessed will; make them a house of prayer, a house of purity and a house of blessing.

Grant it, Lord, unto us Thy servants and to them that will come after us, unto eternal days grant it.

116. *Deacon :* Pray for our congregation and for the keeping of us all.

117. *Priest :* Arise, Lord my God, and let Thine enemies be scattered, and let all them that hate Thy holy and blessed Name flee before Thy face, but let Thy people be blessed with blessings: a thousand thousands, and ten thousand times ten thousand, doing Thy will at all times, through Thine only-begotten Son, through Whom to Thee, with Him and with the Holy Spirit, be glory and dominion, both now and ever and unto ages of ages. Amen.

118. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.

119(a). *Priest : (on the ordinary days)* You are the golden censer

119 (b). *(But on great feasts and Sundays)*
Priest: Let us worship *(thrice)*
People: the Father and the Son and the Holy Spirit, three in one *(thrice)*

120. *Priest:* Peace be unto you.
People: Holy church, dwelling place of the Godhead.

121. *Priest :* Pray for us.
People: Virgin Mary, Mother of God.

122. *Priest :* You are
People : the golden censer which did bear the coal of fire which the blessed took from the sanctuary, and which forgives sin and blots out error, Who is God's Word, Who was made man from you, Who offered Himself to His Father as incense and an acceptable sacrifice. We worship Thee, Christ, with Thy good heavenly Father, and the Holy Spirit, the life-giver, for Thou did come and save us.

123. *Before the celebrant goes down to the western door he offers the incense three times, bowing his head.*

If the patriarch, the archbishop, or bishop is present, the celebrant shall take the censer and offer it three times in front of him, as he had previously done in front of the ark.
First, he shall say :
Remember our father, the blessed . . .
Patriarch,_____,
Archbishop, _____,
Bishop, _____.

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Secondly he shall say : Keep him for many years and length of days in righteousness and peace.
Thirdly he shall say :
Subject his enemies under his feet so that he may pray for us to God, that He may forgive us our sins.

Then, the celebrant shall cense all the priests individually, while saying :
I pray you, my father priests, to remember me in your holy prayers.
They shall respond:
May God accept your sacrifice, smell the savour of your incense, and keep your priesthood in righteousness, as He accepted the sacrifice of Melchisedec, the incense of Aaron and Zacharias, who were in the church of the first-born.

125. *As he goes out, the celebrant shall lay his hand on the deacon's head, saying :*
May the blessing of Paul rest upon you.

And to the faithful he shall say:
May God bless you.

126. *Compassing the church, in front of every door, the priest shall pause and say :*
Glory and honour are always due to the Holy Trinity: to the Father, and the Son and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

127. *His exit shall be from the right side (north) of the ark, and his entrance shall* be *from the left, to the south, of the ark. Entering, he shall say :*
Lord our God, as of old Thou demolished the walls of Jericho at the hands of Joshua the son of Nun, Thy servant, in like manner demolish the walls of my sin, and the sins of all Thy people at my hands: even at mine, Thy servant.

128. *Priest :* The angel went in unto her and stood in front of her and said to her : Rejoice, rejoice, rejoice you who are full of grace.

People : The Lord is with you.

Priest : Blessed are you among women.

People : And blessed is the fruit of your womb.

Priest : Pray for us to Christ your Son

People : to forgive us our sins.

129. *Priest : When returning, he shall compass the ark once and offer the incense three times over the altar saying :*

O accepter of penitence and forgiver of sin, Jesus Christ, forgive my sin and the sin of all Thy people.

130. And accept the penitence of these Thy servants and handmaids shine upon them with the light of Thy grace, for the sake of Thy holy name with which we were called, through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

131. *Asst. Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Asst. Priest : Peace be unto all of you.

People : And with your spirit.

132. *Ass. Priest :* Lord of knowledge, declarer of wisdom, Who has revealed to us what was hidden in the depth of darkness, giver of a word of gladness to them that preach the greatness of Thy power.

133. Thou it was that, after Thy great goodness, did call Paul who was previously a persecutor, and made him a chosen vessel, and was well pleased with him that he should become a preacher of the Gospel of

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Thy kingdom which made him to be an Apostle.

134. O Christ our God, Thou art a lover of man. O Good, vouchsafe us a mind without distraction and a pure understanding that departs not from Thee, that we may both discern and comprehend how great is Thy holy teaching which is now read to us out of him,

135. and as he imitated Thee, O Prince of life, so make us also ready to imitate him in deed and in faith, and to glorify Thy holy name and glory in Thy precious cross at all times: for Thine is the kingdom, might, majesty and sovereignty, honour and glory, unto the ages of ages.

People : Amen.

136. *The deacon shall say while he goes out* : Every one that loves not our Lord and our Saviour Jesus Christ, and believes not in his birth from holy Mary, of twofold virginity, the ark of the Holy Spirit, until His coming again, let him be anathema as Paul said.

He shall then read towards the west, because his diocese was in the West. After reading he shall say :

The blessing of the Father and the love of the Son and the gift of the Holy Spirit who came down upon the apostles in the upper room of holy Zion, similarly come down, now, and be multiplied upon me, and all of you.

137. *People :* Holy Apostle Paul, good messenger, healer of the sick, who has received the crown, ask and pray for us in order that He may save our souls in the multitude of His mercies and in His pity for His holy Name's sake.

138. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

139. *Priest :* O eternal God, the first and the last, Who has neither beginning nor end, He that is great in His design and mighty in His work and wise in His counsel and firm in His power, Who exists in all :

140. We pray and beseech Thee to be with us in this hour: make Thy face to shine upon us, and abide with us in the midst of us.

141. And purify our hearts, and sanctify our souls, and remit our sins, which we have done with our will against Thy will. Make us, Lord, to offer unto Thee a pure sacrifice, a reasonable offering and a spiritual incense: let it enter into the holy temple of Thy holiness through Thine only-begotten Son, our Lord Jesus Christ, and through the Holy Spirit.

142. *The Assistant deacon, while going out, shall say :* The word from the Epistle of the disciple and apostle of our Lord Jesus Christ, _____, may his prayer and blessing be on our land for ever. Amen.

Then he shall read towards the north. After reading he shall chant :

O my brethren, love not the world, neither the things that are in the world. The world passes away and the lust thereof, for all is passing.

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143. *People :* Holy consubstantial Trinity, preserve our congregation for Thy holy elect disciples' sake; comfort us in Thy mercy, for Thy holy name's sake.

144. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

145. *Priest :* Our Lord and our God, Thou it was Who revealed to Thy holy apostles the mystery of Thy Messiah's glorious Gospel, and gave them the great and immeasurable gift that is of Thy grace, and sent them to proclaim to all the ends of the world the immeasurable riches of Thy grace which is from Thy mercy.

146. We pray and beseech Thee, also, O Lord, that Thou would make us ready for an inheritance and a portion with them that we may walk in their ways and follow in their footsteps and grant us at all times to imitate them and to continue in their love and to have fellowship with them in their labour in true godliness.

147. And do Thou keep Thy holy Church which Thou did found by their means *(+ over himself)* and bless the sheep of Thy flock *(+ over the people)* and increase this vine *(+ over those things which are on the altar)* which Thou did plant with Thy holy right hand, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

148. *The assistant priest, before reading the Acts of the Apostles, shall say:* A pure fountain which is from the pure fountains of the law, to wit the history of the acts of the apostles. The blessing of their prayer be with our people for ever. Amen.

149. *Then he shall read towards the south. On concluding, he shall chant :*

Full and great and exalted is the word of God, and it has increased in the holy church, and many are they that believe in our Lord Jesus Christ, to Whom be glory, unto endless ages. Amen.

150. *People :* Holy, holy, holy art Thou, Father almighty.

Holy, holy, holy art Thou, only-begotten Son, Who is the Word of the living Father.

Holy, holy, holy art Thou, Holy Spirit Who knows all things.

151. *The priest shall say while standing in front of the altar :*

Lord our God, who accepted the sacrifice of our father Abraham, and instead of Isaac his son, did prepare and send down to him a ram for his ransom; even so, O Lord, accept our sacrifice and the savour of this our incense, and send unto us from on high in recompense thereof the riches of Thy mercy and Thy compassion, so that we may purified from all taint of our sins,

152. and make us, O lover of man, ready to minister before Thy glorious purity in righteousness and in purity all the days of our life, in joy and in rejoicing.

153. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

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154. *Processing thrice around the altar, as before (#111, p. 28), the celebrant shall say :*

We pray and beseech Thee that Thou remember the one holy Church . . .

155. *Priest :* Rejoice, you of whom we ask healing, O holy, full of honour, ever-virgin, parent of God, mother of Christ, offer up our prayer on high to your beloved Son that He may forgive us our sin.

156. Rejoice, you who did bear for us the very light of righteousness, even Christ our God, O Virgin pure, plead for us unto our Lord that He may have mercy upon our souls and forgive us our sins.

157. Rejoice, O Virgin Mary, parent of God, holy and pure, very intercessor for the human race. Plead for us before Christ your Son, that He may grant us remission of our sins.

158. Rejoice, O Virgin pure, very queen; rejoice, O pride of our kind. Rejoice, O you who bore for us Emmanuel our God.

159. We ask you to remember us, O true intercessor, before our Lord Jesus Christ that He may have mercy upon our souls and forgive us our sins.

160 - 172a.

In Paschal season :-> #173 for hymn

Then all in the maeqdaes shall go forth, beyond the veil, alternating in chant with the faithful:

This is the time of blessing; this is the time of chosen incense, the time of the praise of our Saviour, lover of man, Christ.

161. Mary is the incense, and the incense is He, because He who was in her womb is more fragrant than all chosen incense. He whom she bore came and saved us.

162. The fragrant ointment is Jesus Christ. O come let us worship Him and keep His commandments that He may forgive us our sins.

163. To Michael was given mercy, and glad tidings to Gabriel, and a heavenly gift to the Virgin Mary.

164. To David was given understanding, and wisdom to Solomon, and an horn of oil to Samuel for he was the anointer of kings.

165. To our father Peter were given the keys, and virginity to John, and apostleship to our father Paul, for he was the light of the Church.

166. The fragrant ointment is Mary, for He that was in her womb, Who is more fragrant than all incense, came and was incarnate of her.

167. In Mary virgin pure the Father was well pleased, and he decked her to be a tabernacle for the habitation of His beloved Son.

168. To Moses was given the law, and priesthood to Aaron. To Zacharias the priest was given chosen incense.

169. They made a tabernacle of testimony according to the word of God; and Aaron the priest, in the midst thereof, made the chosen incense to go up.

170. The seraphim worship Him, and the cherubim praise Him and cry saying:

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171. Holy holy holy is the Lord among the thousands and honoured among the tens of thousands.

172. Thou art the incense, O our Saviour, for Thou came and saved us. Have mercy upon us.

173. (160 - 172 b.) *From Fasika till the day of Pentecost, instead of 160-172 a, while the clergy process around the altar, all shall chant :*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. *(to* be *chanted thrice).*

174. (1) *Priest : In a loud (Araray) voice:*
Holy.

People : God, holy Mighty, holy Living, Immortal, Who was born from the holy Virgin Mary, have mercy upon us, Lord.

Holy God, holy Mighty, holy living, Immortal, Who was baptized in Jordan and crucified on the tree of the cross, have mercy upon us, Lord.

Holy God, holy Mighty, holy Living, Immortal, Who did rise from the dead on the third day, ascend into heaven in glory, sit at the right hand of Thy Father and again will come in glory to judge the quick and the dead, have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and ever and unto the ages of ages. Amen and Amen. So be it. So be it. (2)

175. *At the end they shall say :*
O holy Trinity, pity us, O holy Trinity, spare us, O holy Trinity, have mercy upon us. Our Father, . . . Hail Mary, . . . etc.

* * *

(1) for Anaphora of St. Mary see #V D : 89; for Anaphora of St. John Chrysostom: see #V K : 64 - 67.

(2) According to the time of day, the priest shall say prayers from Version 1, 2, or 3: see pages 169 - 172

176. *Priest :* Rejoice, rejoice, rejoice, O Virgin Mary, full of grace.
People : The Lord is with you.
Priest : Intercede and pray to your beloved Son,
People : that He may forgive us our sins.

177. *Priest :* Glory and honour are due to the holy Trinity, the Father, Son, and Holy Spirit at all times, both now and ever and unto the ages of ages. Amen.

178. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

179. *Prayer of the Gospel.*
Priest : O Lord Jesus Christ, our God, Who did say to Thy holy disciples and Thy pure apostles, "Many prophets and righteous men have desired to see the things which you see, yet, and have not seen them; and have desired to hear the things which you hear, yet, have not heard them; but you, blessed are your eyes that have seen and your ears that have heard."

180. Do Thou make us also like them ready to hear and to do the word of Thy holy Gospel through the prayers of the saints.

181. *Deacon :* Pray for the holy Gospel.
People : May He make us ready to hear the holy Gospel.

182. *Priest :* Remember again, Lord, them that have asked us to remember them at the time of our prayers and supplications wherewith we make request of Thee.

183. O Lord our God, give rest to them that have fallen asleep before us, heal speedily them that are sick, for Thou art the

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life of us all, the hope of us all, the deliverer of us all and the raiser of us all, and to Thee we lift up thanksgiving unto the highest heaven, unto the ages of ages.

184. *Deacon : Before the Gospel reading, the deacon shall chant a Psalm text introducing the theme of the Gospel reading, and the faithful repeat it.*

185. *The celebrant shall say the following while blessing the four quarters of the world*

O God, most high, bless us all and sanctify us with every spiritual blessing, and bring us into the holy church to be joined with His holy angels who serve Him always in fear and trembling, and glorify Him at all times and all hours, both now and ever and unto ages without end.

186. *Then he shall say :*

Lord our God and our Saviour and lover of man, Thou art He Who sent Thy holy disciples and ministers, and Thy pure Apostles unto all the ends of the world to preach and teach the gospel of Thy kingdom, and to heal all the diseases and all the sicknesses which are among Thy people, and to proclaim the mystery hidden from before the beginning of the world.

187. Now also, our Lord and our God, send upon us Thy light and Thy righteousness, and enlighten the eyes of our hearts and of our understanding; make us ready to persevere in hearing the word of Thy holy gospel, and not only to hear, but to act according to what we hear, so that it may bear good fruit in us, remaining not one only but increasing thirty, sixty, and a hundredfold; and forgive us our sins, us Thy people, so that we may be worthy of the kingdom of heaven.

188. *Then he shall place* the *grains of incense, compass the ark once with the taper before him and the gospel behind him, and say the following over the gospel without benediction with the censer*

Blessed be God, almighty Father.

Asst. Priest : Give thanks unto the Father.

Priest : And blessed be the only-begotten Son, our Lord Jesus Christ.

Asst. Priest : Give thanks unto the Son.

Priest : And blessed be the Holy Spirit the Paraclete.

Asst. Priest : Give thanks unto the Holy Spirit.

189. *Deacon :* Halleluia! Arise and hearken to the holy gospel, the message of our Lord and Saviour Jesus Christ.

190. *Priest* The Lord be with all of you.

People : And with your spirit.

(a)191. *Priest in a loud voice :* The holy gospel which John preached, the Word of the Son of God. (1)

But when reading from Matthew, Mark or Luke he shall say :

(b) The holy gospel ..... proclaimed

192. *People :* Glory be to Thee, Christ my Lord and my God, at all times.

(a) Sing aloud unto God our strength make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrell, the pleasant harp with the psaltery (2)

During the fast the following will he *said instead of the "Sing aloud":*

(1) Here, we distinguish between the three evangelists, whose versions are called "synoptic," proclaiming the chronology of what Christ did and said, whereas St. John concentrated on the theology of Christ's person. (2) Ps. 80 (81):3,4.

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(b) Thou has guided us with the Gospel, comforted us with the prophets, and drawn us near unto Thee. Glory be to Thee.

All the clergy and all the people shall greet the Gospel.

193. *Priest :* Behold the Gospel of the kingdom of heaven.

Asst. Priest : His kingdom and His righteousness which he delivered to me: I deliver to you(1).

Then he hands it over to the deacon

Deacon : Repent ye : for the kingdom of heaven is at hand.

The priest shall read the gospel, facing east.

The assistant priest shall say in a low voice:

194. O Thou that art far from anger, abundant in mercy and righteous indeed, accept our daily prayer and our supplication, and accept our penitence, humility, and service before Thy holy and heavenly ark and before Thy holy, heavenly, stainless and spotless altar.

Make us ready to hear the word of Thy holy Gospel and to keep Thy commandments, law, and testimony, and bless us that we may bear fruit, remaining not one only, but increasing thirty, sixty, and a hundredfold, through Jesus Christ our Lord.

195. Remember, Lord, the sick among Thy people : visit them in Thy mercy and heal them in Thy compassion.

196. Remember, Lord, our fathers and our brothers who have travelled, and who have sojourned to trade; bring them back to their dwelling-place in safety and peace.

(1) Meaning: I hand over to you the gospel which teaches His kingdom and righteousness Mt. 6:33.

197. Remember, Lord, the dew of the air and the fruits of the earth, bless them and keep them without loss.

198. Remember, Lord, the descent of the rains, waters, and rivers, and bless them.

199. Remember, Lord, the plants and the seeds and the fruit of the fields of every year, bless them and make them abundant.

200. Remember, Lord, the safety of Thine own holy Church and all the cities and countries of our Orthodox Fathers, the Apostles.

201. Remember, Lord, the safety of man and of beast, and of me, Thy sinful servant.

202. Remember, Lord, our *(Head of state: king, queen, president, governor)* and keep *(him / her / them)* for many years and length of days, in good health and in peace.

203. Remember, Lord, our ancestors, our brothers and our sisters who have fallen asleep and are gone to their rest in the Orthodox Faith.

204. Remember, Lord, them that have presented unto Thee this offering and this incense, and those on whose behalf they make the offering, and those from whom they have brought it : grant them a good recompense in heaven, and comfort them all in their distress.

205. Remember, Lord, the captives of Thy people, and bring them again in peace to their dwelling places.

206. Remember, Lord, the afflicted and distressed.

207. Remember, Lord, the Christian catechumens of Thy people, show them Thy pity and have mercy upon them. Even confirm them in the right faith; banish from their hearts every remnant of idolatry.

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Confirm in their hearts Thy law, Thy commandments and Thy fear; Thy righteousness, and Thy holy ordinance: so that they may know the power of the word wherein they have been instructed. Also, in the appointed time make them all ready for new birth and for the remission of their sin and prepare them to be an ark for the Holy Spirit.

208. Remember, Lord, Thy servants, the poor who are under oppression, have pity upon them and confirm them in the right faith, and make them a dwelling-place of the Holy Spirit through spiritual joy and the love of man,

209. through Thine only-begotten Son, our Lord , God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

210. *Asst. Priest :* Glory be to Thee, Lord our God almighty, who has made us ready to hear the word of Thy holy Gospel and greet it and rejoice in it, again we ask and beseech that Thou should write the word of Thy holy gospel in our hearts,

211. and accept our prayers in this Thy temple, wherein our Lord Jesus Christ has entered, and send Thy mercy and Thy compassion upon us and upon Thy people, through Thine only-begotten Son, for Thine is the glory and power, unto the ages of ages. Amen.

212. *The priest shall say when reading the Gospel :* Euvlogios Kyrios = Blessed Lord.

Before announcing it, he must know which gospel he will read, and accordingly

*Say the "***(a)***" prayer if the reading is from one of the three evangelists: Matthew, Mark or Luke, mentioning the proper name:*
(a) Bless, O Lord, the portion of the gospel of _____ the disciple and apostle of our Lord Jesus Christ the Son of the living God; to Him be glory continually, and unto the ages of ages. Amen.

But, if reading from John, he shall say:
(b) This is the word of our Lord, God, and our Saviour Jesus Christ for the honour of His kingdom, glory be to Him for ever.

Conclusions:
(a) 213. *Priest : After reading from Matthew, he shall say :*
Heaven and earth shall pass away, but My words shall not pass away, said the Lord to His disciple.
People : We believe in the very Father, we believe in the very Son, and we believe in the very Holy Spirit, we believe in their unchangeable Trinity.

(b) 214. *Priest : After reading from Mark, he shall say:*
He that has ears to hear, let him hear.
People : Those cherubim and seraphim offer to Him glory saying, Holy, holy, holy art Thou God, Father, Son and the Holy Spirit.

(c) 215. *Priest : After reading from Luke, he shall say :*
It is easier for heaven and earth to pass, than one tittle of the law to fall.
People : Who is like unto Thee, O Lord, among the gods? Thou art the God that does wonders, Thou has declared Thy strength among the people. With Thine arm Thou redeemed Thy people.

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Thou went into Hades and the captives rose up from there, and Thou did grant us again to be set free, for Thou came and saved us. For this cause we glorify Thee and cry unto Thee saying, Blessed art Thou, Lord Jesus Christ, for Thou did come and save us.

(d)216. *Priest : After reading from John, he shall say :*
He that believes on the Son has everlasting life.
People : In the beginning was the Word, the Word was the Word of God : The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, the Word of the living Father, and the life-giving Word, the Word of God, rose again and His flesh was not corrupted.

217. *When reading the word of God at the time of prayer and at the time of qedasi there must be silence and awe, except for praise and sanctification, from the beginning to the end, for hearing the word of the holy Gospel of the heavenly King. When the message of an earthly king is being read, no one may speak, or if presumptuously he does speak, he will suffer punishment and tribulation, how much greater punishment will he suffer who speaks while the message of the heavenly King is being read ?*

218. *When the priest finishes reading, the priests and deacons shall greet the gospel. and so also shall all the people after them saying:*

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We believe in the word of the holy gospel.

While each person is saluting the gospel, he ought to uncover his head. If unable to uncover one's head during all the rest of the time of *prayer and qidase, he should do it at this time. Even anyone who has not this good custom, should do it at least at this time of greeting the* gospel.

219. *After the reading of the gospel, let not any one go out of the church, except in urgency, before the distribution of the Holy Communion, and the benediction of the priest, and the dismissal.*
If there is another Sacrament (Mystery) of the Church to be celebrated in the church on this day, such as Baptism, Matrimony or Ordination, it is accomplished at this point, in order that the recipients may be fulfilled in the celebration of the Body of Christ.

CHAPTER IV

1. *Deacon :* *Go* forth, ye catechumens,

2. *The priest shall say in a low voice the following prayer of St. Basil as he enters the temple :*

O Lord our God, Who, for Thy love toward man which is inexpressible, did send Thine only-begotten Son to the world to bring back unto Thee the lost sheep, we beseech Thee, our Master, not to send us back when we offer unto Thee this awesome oblation which is spotless.

3. We do not depend upon our righteousness but upon Thy mercy, O Thou who has loved our race. We pray and beseech of Thy goodness, O lover of man, that this mystery, which Thou prepared for our salvation, may not be for the condemnation of us Thy servants and all

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Thy people, but let it be for our salvation, the blotting away of our sins and the forgiveness of our slackness.

4. Glory and honour be to Thy holy name, Father, Son and Holy Spirit, both now and ever and unto the ages of ages. Amen.

5. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

6. *Priest :* Again we beseech the almighty God, the Father of our Lord and Saviour, Jesus Christ, we ask and entreat of Thy goodness. O lover of man,

7. Remember Lord, the peace of the one holy apostolic Church which reaches from one end of the world to the other.

8. *Deacon :* Pray for the peace of the one holy apostolic Church, orthodox in the Lord.

9. *Priest :* Bless, Thou, all the people and the whole flock *(+ over the people)*, Send, Thou, all the peace that is from heaven into the hearts of us all, and grant us the safety of our life therein.

10. Vouchsafe peace to our *(head of state: king, queen, president)*, to *(his / her / their)* residence(s), to the armed forces, to those who rule under *(him / her / them)* and to *(his / her / their)* advisers.

11. And to the multitude of our neighbours at home and abroad; adorn them with all peace. O King of peace, grant us Thy peace for Thou has granted us all things. Possess us, O Lord, and requite us, for beside Thee we know none other; we mention Thy holy Name and call upon it, that our souls may live through the Holy Spirit, and that the death of sin may not have dominion over us Thy servants and all Thy people.

12. Through Thine only-begotten Son to Whom with Thee and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

13. *People :* Kyrie eleison.

14. *Asst. Deacon :* Stand up for prayer.
People : Lord have mercy upon us.
Asst. Priest : Peace be unto all of you.
People : And with your spirit.

15. *Asst. Priest :* And again we beseech the almighty God the Father of our Lord and Saviour Jesus Christ,

16. for the blessed Patriarch Abba (_____), that He truly preserve him to us for many years and in peaceful days until the Lord our God who is rich in grace grant him to fulfil that which was committed unto him, the office of priesthood.

17. *Asst. Deacon :* Pray for the Patriarch, Abba (_____) lord chief of the bishops of the great City of (_____), and the blessed Primate of this country, Abba (_____), and all the orthodox bishops, priests, and deacons.

18. *Asst. Priest :* Lord our God almighty, we pray and beseech Thee for our blessed archbishop Abba (_____), that Thou may truly preserve him to us for many years and in peaceful days to fulfil the office of priesthood which Thou has committed unto him, together with all the orthodox bishops, priests, and deacons,

19. and all the entire congregation of the one holy universal church ; and do Thou accept the prayer which he makes on our behalf and on behalf of all Thy people.

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Open to him the treasure-house of Thy blessing, and especially grant to him abundantly the grace of the Holy Spirit; pour upon him from heaven Thy blessing that he may bless Thy people.

20. And all his enemies, visible and invisible, do Thou subdue and bruise under his feet speedily; but himself do Thou preserve unto us in righteousness, peace and glory, for Thy holy church,

21. through Thine only-begotten Son, through Whom, to Thee with Him, and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

22. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

23. *Priest :* And again we make our supplication to the almighty God, the Father of our Lord and Saviour Jesus Christ ; we ask and entreat of Thy goodness, O lover of man.

24. Remember, Lord, our congregation ; bless them. *(+ over the people)*

25. *Deacon :* Pray for this holy church and our congregation therein.

26. *People :* Bless our congregation and keep them in peace.

27. *Priest :* Grant that they may be Thine, that without slothfulness or hindrance they may do Thy holy and blessed will, making it an abode of prayer, an establishment of purity and a place of blessing. Grant us also, Lord, we Thy servants, and to them that shall come after us, length of days to the end of the world.

28. *The assistant priest offers the censer to the celebrant who shall take it and cense over the altar three times.*

29. *Then, bowing his head, he shall cense at the four corners and say :* Arise, Lord my God, and let Thine enemies be scattered, and let them that hate Thy holy and blessed Name flee before Thee.

30. But let Thy people who do Thy will at all times be blessed with blessings a thousand thousands and ten thousand times ten thousand, through Thine only-begotten Son, through Whom to Thee with Him, and with the Holy Spirit, be glory and dominion, both now and ever and unto the ages of ages. Amen.

31. *Deacon :* Let us all say, in the wisdom of God, the prayer of faith.

(a) 32. *The people shall say : "Amak-niyou of the Apostles*(1)*"*

33. We believe in one God, maker of all creation, Father of our Lord, God, and Saviour Jesus Christ, because His nature is unfathomable.

34. As we have before declared (2), He is without beginning and without end, rather He is ever living, and He has light which is never extinguished, and it can never be approached.

35. He is not two or three, and no addition can be made to Him; but He is unique, living for ever, it is not because He is hidden that He cannot be known, but we know Him perfectly through the law and the prophets, that He is almighty and has authority over all the creation.

(1) The creed which the Apostles gave in Jerusalem. This creed is for the Anaphora of the Apostles, for all others: use the Nicaean Creed on page 86 or 173.
(2) In Didaskalia.

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36. One God, Father of our Lord and our Saviour Jesus Christ, Who was begotten before the creation of the world, the only-begotten Son, coequal with Him, creator of all the hosts, the principalities and the dominions.

37. Who in the last days was pleased to become man, and took flesh from our Lady Mary, the holy Virgin, without the seed of man, and grew like men yet without sin or evil, neither was guile found in his mouth (1).

38. Then He suffered, died in the flesh, rose from the dead on the third day, ascended unto heaven, to the Father Who sent him, sat down at the right hand of Power, sent to us the Paraclete, the Holy Spirit, Who proceeds from the Father, and saved all the world, and Who is coeternal with the Father and the Son.

39. We say further that all the creatures of God are good and there is nothing to be rejected, both the spirit, and the life of the body, is pure and holy in all.

40. And we say that marriage is pure, and childbirth is undefiled, because God created Adam and Eve to multiply. We understand further that there is in our body a soul, which is immortal and does not perish with the body.

41. We repudiate all the works of heretics and all schisms and transgression of the law, because they are for us impure.

42. We also believe in the resurrection of the dead, the righteous and sinners; and in the day of judgement, when every one will be recompensed according to his deeds.

43. We also believe that Christ is not in the least degree inferior because of His incarnation, but He is God, the Word, who truly became man, and reconciled mankind to God, being the high priest of the Father.

(1)1 Peter 2: 22

44. Henceforth, let us not be circumcised like the Jews. We know that He who had to fulfil the law and the prophets has already come.

45. To Him, for Whose coming all people looked forward, Jesus Christ, Who is descended from Judah, from the root of Jesse, Whose government is upon His shoulder : to Him be glory, thanksgiving, greatness, blessing, praise, song, both now and ever and unto the ages of ages. Amen.

46. *The assistant priest shall remove the covering (of the paten), while the celebrant washes his hands with water saying*

Priest : He that is pure let him receive of the oblation, and he that is not pure let him not receive it, that he may not be consumed by the fire of the godhead which is prepared for the devil and his angels. Whoever has revenge in his heart and whoever maintains in him strange thoughts and fornication let him not draw near.

47. *And after washing his hands, while facing West, as he sprinkles water from his wet hands, he shall say :*

As I have cleansed my hands from outward pollution, so also I am pure from the blood of you all. If you presumptuously draw nigh to the body and blood of Christ I will not be responsible for your reception thereof. I am pure of your wickedness, but your sin will return upon your head if you do not draw nigh in purity.

48. *Deacon :* If there be any who disdains this word of the priest, laughs, speaks, or stands in the church in an

(1) Isaiah 9:6.

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impudent manner, let him know and understand that he is provoking to wrath our Lord Jesus Christ, and bringing upon himself a curse instead of a blessing, and will get from God the fire of hell instead of the remission of sin.

49. *Priest :* O my Lord and my God, author of the law, giver of peace and love, take away from me every evil thought, revenge, envy, and all the lusts of the flesh. Make me ready to be added to Thy holy servants who pleased Thee by the beauty of their lives in the days of love and peace.

50. Because it is Thou Who did come down from heaven and make peace between the inhabitants of heaven and the inhabitants of earth, and did gather together all Thy people to glorify Thee, for Thine is the glory, unto the ages of ages. Amen.

51. *The washing of the celebrant's hands* is *like the washing of Pilate's hands, who did it to be innocent of the pure blood. Thus, the* priest dramatically *admonishes the faithful regarding all of the previous prayers of the qidase, including, the Psalms of David, the Epistles of Paul, the General Epistles, the Book of Acts of the Apostles, and the Gospel. At other times, the priest is available to assist individuals to prepare. After giving this admonition, he will be innocent of the sin of anyone who receives the holy mystery without due self-examination. See 1Corinthians 11: 23-33, on one's personal responsibility for preparation to partake of this awesome mystery. The Apostle Paul is talking about the self-examination that should precede one's confession of sins to the priest in the mystery of Repentance. That separate service is explained in Mt. 4:17; 18:18; Lk. 24:47; John 20:21-24 and James 5:16.*

52. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you
People : And with your spirit.

53. *Priest : "Prayer of Salutation" of St. Basil :*
God, great eternal, Who did form man incorrupt,

54. Thou did abolish death that came first through the envy of Satan, by the advent of Thy living Son our Lord, God, and Saviour Jesus Christ,

55. and Thou did fill all the earth with Thy peace which is from heaven, wherein the armies of heaven glorify Thee saying : Glory to God in heaven and on earth peace, His goodwill toward men.

The people shall repeat his words:
Glory to God in heaven and on earth peace, His goodwill toward men.

56. *Priest :* O Lord, in Thy goodwill fill the hearts of us all, and purify us from all corruption and from all excess, and from all revenge and envy, and from all wrongdoing and from the remembrance of ill which clothes with death.

57. And make us all ready to salute one another with a holy salutation.

58. *Deacon :* Pray for the perfect peace and love. Salute one another with a holy salutation.

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59. *People :* Christ our God, make us ready to salute one another with a holy salutation.

At *this time the priests shall salute (bow towards) priests; the deacons shall salute deacons; the men shall salute each other; and the women shall salute each other.*

60. *Priest :* And to partake, without condemnation, of Thy holy immortal heavenly gift, through Jesus Christ our Lord :

61. Through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

62. *The priests and deacons who have not attended the night prayer are not allowed to enter the temple (maeqdaes) to take part in the service. Those who disobey this commandment will become transgressors of the law.*

\+ + +

THE ANAPHORA OF THE APOSTLES. (1)

1. The Anaphora of our fathers the Apostles, may the blessing of their prayer be with our rulers (2) and people, unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.

People : And with your spirit.

3. *Priest :* Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

4. *Priest :* We give Thee thanks, O Lord, in Thy beloved Son our Lord Jesus, Whom in the last days Thou sent unto us, Thy Son, the Saviour and Redeemer, the messenger of Thy counsel.

5. This Word is He, Who is from Thee, and through Whom Thou made all things according to Thy will.

(1)According to a tradition of the Ethiopian church, this Anaphora was written by the Apostles, after the ascension of the Lord. Afterwards, the church fathers made some additions. It is celebrated on the memorial day of any apostle. It provides the core to which other anaphoras make reference, at various points. In this edition, see the appendix, starting at page 174 for easy reference to parts of this anaphora that are used in others.
(2)Check treatment of this petition with the first paragraphs in other Anaphoras.

6. *Deacon :* For the sake of the blessed and holy Patriarch Abba (_____) and the blessed Archbishop Abba (_____), while they yet give Thee thanks in their prayer and their supplications : Stephen the first martyr, Zacharias the priest and John the Baptist.

7. And for the sake of all the saints and martyrs who have gone to their rest in faith: Matthew and Mark, Luke, and John, the four Evangelists; Mary the mother of God, Simon Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael, James the son of Alphaeus and Matthias, the twelve Apostles; and James the Apostle, brother of the Lord, Bishop of Jerusalem: Paul, Timothy, Silas, and Barnabas; Titus, Philemon, and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen Orthodox; may the prayers of them all come unto us and visit us together with them.

8. And remember Thou the peace of the universal apostolic church, which was made by Christ through His precious blood.

9. Remember, Thou, all the patriarchs, archbishops, bishops, priests, and deacons who keep straight the way of the true word.

10. *The assistant priest shall say "The Prayer of Benediction(1)" of St. Basil*
O holy Trinity, Father, Son, and Holy Spirit, bless Thy people, beloved Christians, with heavenly and earthly blessings.

(1)Benediction over the people. When the assistant priest says "bless ," the ministering priest shall bless in the appointed direction

11. And send upon us the grace of the Holy Spirit, and keep the doors of Thy holy church open unto us in mercy and in faith; and perfect unto us the faith of Thy holy Trinity unto our last breath.

12. O my Lord Jesus Christ, visit the sick of Thy people ; heal them ; and guide our fathers and our brethren who have journeyed, becoming strangers : bring them back to their dwelling places in peace and in health.

13. Bless the airs of heaven *(+ toward heaven)*, and the rains and the fruits of the earth of this year, in accordance with Thy grace, and make joy and gladness prevail perpetually on the face of the earth *(+ toward the earth)*.

14. And confirm for us Thy peace. Turn the hearts of mighty kings to deal kindly with us always.

15. Grant peace to the scholars of the church, who are continually gathered in Thy holy church; to all, to each by their several names, in the presence of powerful rulers, O our God, increase Thy peace.

16. Rest the souls of our ancestors, both our brothers and sisters who have fallen asleep and gained their rest in the right faith.

17. And bless those who give gifts of incense *(+ over the people)*, bread and wine, ointment and oil, decorations and reading books, and vessels for the sanctuary, that Christ our God may give them their reward in the heavenly Jerusalem.

18. And all of them that are assembled with us to entreat for mercy, Christ our God have mercy upon them : and all them that

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give alms before Thine awful and terrifying throne, receive.

19. And comfort every straitened soul, they who are in chains, and they who are in exile or captivity.

20. And them that are held in bitter servitude, our God, deliver them in Thy mercy. And all of them that have entrusted it to us to remember them in our supplications to Thee O our Master Jesus Christ, remember them in Thy heavenly kingdom, and remember me, thy sinful servant.

21. O Lord, save thy people and bless Thine inheritance *(+ over the people)*, feed them and lift them up for ever.

22. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

23. *Priest :* To these and to all grant rest to their souls, and have mercy upon them. Thy Son Whom Thou did send from heaven to the womb of a virgin, was conceived in her womb, and was made flesh and Thy Son became known by the Holy Spirit.

24. *Deacon :* Ye that are sitting, stand up.

25. *Priest :* There stand before thee a thousand thousands and ten thousand times ten thousand, both the holy angels and archangels and Thy honourable beasts, each with six wings.

26. *Deacon :* Look to the east.

27. *Priest :* With two of their wings they cover their face, with two of their wings they cover their feet, and with two of their wings they fly from end to end of the world.

28. *Deacon :* Let us give heed.

29. *Priest:* And they all constantly hallow and praise Thee, with all them that hallow and praise Thee.

30. Receive also our hallowing which we utter unto Thee : Holy, holy, holy, perfect Lord of hosts.

31. *Deacon :* Answer ye.

32. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

33. *Priest :* Truly heaven and earth are full of the holiness of Thy glory, through our Lord, God, and Saviour Jesus Christ, Thy holy Son. He came and was born of virgin that he might fulfil Thy will and make a people for Thee.

34. *People :* Remember us all in Thy kingdom ; remember us, Lord, Master, in Thy kingdom ; remember us, Lord, in Thy kingdom, as Thou remembered the thief on the right hand when Thou was on the tree of the holy cross.

35. *Then the assistant priest shall put on grains of incense, and present the censer bowl with lid tilted back, to the celebrant, who shall cross his two hands in the smoke of the incense, then passing them over the bread and the cup three times each.*

36. *Priest :* He stretched out His hands in the passion, suffering to save the sufferers that trust in Him.

37. Who was delivered to the passion that He might destroy death, break the bonds of Satan, tread down hell, lead forth the saints, establish a covenant and make known His resurrection.

38. *Deacon :* Priests, raise up your hands.

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39. *Priest :* In the same night in which they betrayed Him, He took bread in His holy, blessed and spotless hands.

(At this time he shall raise the host.)

40. *People :* We believe that this is he, truly we believe.

41. *Priest :* He looked up to heaven toward Thee, His Father, gave thanks, blessed and broke *(+ over the bread three times. Then he shall indent the Host lightly with his thumb in five places without separation.)*

42. *Priest :* And He gave to His disciples and said unto them : Take, eat, this *(pointing)* bread is truly My body which will be broken on your behalf for the remission of sin.

43. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

44. *Priest :* And likewise also the cup giving thanks, blessing it *(+over the cup three times)*, and hallowing it, He gave it to His disciples, and said unto them, take, drink ; this *(pointing)* cup is My blood which will be shed on your behalf as a propitiation for many.
He shall then move the cup with his right hand in the sign of the cross.

45. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God, that this is He, we truly believe.

46. *Priest :* And as often as ye do this do it in remembrance of Me.

47. *People :* We proclaim Thy death, Lord, and Thy holy resurrection;

we believe in Thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

48. *Priest :* Now, Lord, we remember Thy death and Thy resurrection. We confess Thee and we offer unto Thee this *(pointing)* bread and this *(pointing)* cup, giving thanks unto Thee ; and thereby Thou has made us worthy of the joy, standing before Thee and ministering to Thee. We pray and beseech Thee, Lord, that Thou would send the Holy Spirit and power upon this *(pointing)* bread and upon this *(pointing)* cup.

49. May He make them the body and blood of our Lord, God, and Saviour Jesus Christ, unto the ages of ages.

+ once over the bread, + once over the cup, and + once more over both.

50. *People :* Amen. Lord have pity upon us, Lord spare us, Lord have mercy upon us.

51. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

52. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

At this time he shall dip his finger into the Blood and sign the Body.

53. *Priest :* Grant it together unto all them that take of it, that it may be unto them for sanctification and for filling with the Holy Spirit and for strengthening of the true faith, that they may hallow and praise Thee and Thy beloved Son Jesus Christ with the Holy Spirit.

People : Amen.

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54. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

55. *Priest :* Blessed be the Name of the Lord, and blessed be he that comes in the Name of the Lord, and let the Name of his glory be blessed. So be it. So he it. So be it blessed.

The people shall repeat his words.

56. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repent his words.

57. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

58. *Priest : (Prayer of Fraction)* And again we beseech the almighty God, the Father of our Lord, God, and Saviour Jesus Christ

59. to grant us to partake of this holy mystery with blessing, to grant to us confirmation and not to condemn any of us, but to make worthy all that partake of the holy mystery, of the body and blood of Christ. The almighty Lord is our God.

60. *Deacon :* Pray ye.

People : Our Father, Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us lest we enter into temptation, but deliver us rescuing us from all evil: for Thine is the kingdom, the power and the glory for ever and ever.

61. *Priest :* Lord our almighty God, grant us to partake effectually of Thy holy mystery, and condemn none of us, but bless all in

Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

62. *People :* According to thy mercy, our God, and not according to our sins, *(to be repeated thrice).*

63. *Then, in succession, they shall all say :*

The hosts of the angels of the Saviour of the World "Woe! Woe! Woe!" (1) stand before the Saviour of the world

64. and encircle the Saviour of the world "Woe! Woe! Woe!" even the body and blood of the Saviour of the world.

65. Let us draw nigh the face of tie Saviour of the world. "Woe! Woe! Woe!" In the faith which is of him let us submit ourselves to Christ.

There, are others who say : In the faith which is of him the Apostles followed his steps, *(and these are the* words *of Yared(2).*

66. *The. assistant deacon shall say while entering :*

Open ye the gates, princes.

67. *Deacon :* Ye who are standing, bow your heads.

68. *Priest :* Lord eternal, Who knows what is hidden and what is manifest, before Thee Thy people have bowed their heads, and unto Thee have subdued the stubborn hearts of their body ; look from Thy worthy dwelling-place, bless them, men and women ; incline Thine ear to them and hearken unto their prayer.

(1) This is the cry of those who weep for the dead. It is said here the body of Christ is broken for the distribution to the faithful.

(2) A Sixth Century Ethiopian cleric, who from 523 to 545 wrote lyrics, and music arranging all Church songs in three different types, Araray, Geez and Izl.

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69. Confirm them with the strength of Thy right hand, help them and protect them from evil affliction; be a guardian both to their bodies and to their souls ; and increase to them, both men and women, Thy faith and the fear of Thy name,

70.through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and unto the ages of ages. Amen.

* * *

71. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

72. *Priest :* **"Prayer of Penitence."**

O Lord God, the Father almighty, Thou it is Who heals the wounds of our soul, body, and spirit,

73. because Thou has said, by the mouth of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it; and unto you do I give the keys of the Kingdom of heaven; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

74. Let all Thy servants and Thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.

75. Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

76. And also loose me, thy humble and sinful servant

77. Both absolve them and set them free: out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me Thy sinful and unrighteous servant.

78. O propitious, merciful and lover of man, Lord our God, that takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins; for Thou art good and the lover of man.

79. O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

80. and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, deed, or thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

81. O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

82. *Then he shall turn his face towards the people, bless them three times, make mention of them that are with him and say also :*

Remember, Lord, the honourable father, our Patriarch Abba (.....) and the blessed Archbishop Abba (. . . . .) Our God, keep them for us for many years and length of days in righteousness and peace.

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83. Remember, Lord, all our civil authorities, and loose them from all the chains of sin which they have committed wittingly or unwittingly, quickly subdue their adversaries and enemies under their feet .

84. Remember, Lord, the patriarchs, archbishops, bishops, priests and deacons, anagnosts and singers, virgins and monks, widows and orphans, men and women, aged and children ; and all Christian people that are standing in this holy church; strengthen them in the faith of Christ.

85. *At this moment he shall mention those that have lately been laid to rest.*

Remember, Lord, all our fathers, brothers and sisters that are asleep and resting in the orthodox faith, and lay their souls in the bosom of Abraham, Isaac and Jacob.

86. And as for us, deliver us from every transgression and curse and from all wickedness and from all rebellion and from all false swearing and from all anathemas and from all perjury and from mingling with heretics and gentiles in error and de-filement.

87. Grant us. Lord, wisdom, power, reason, understanding and knowledge, that we may depart and flee for evermore from all works of Satan, the tempter.

88. Grant us, Lord, to do Thy will and good pleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs, through Jesus Christ our Lord, through whom to Thee with Him and the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

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89. *Deacon :* Give heed.

90. *Priest :* Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

91. *Priest :* The Lord be with all of you.
People : And with your spirit.

92. *The priest shall then lift up the whole Host with his hands and say:*
Lord, have compassion upon us.
O Christ ; Lord, have compassion upon us, O Christ, Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant)*. Lord, have compassion upon us, O Christ.
The people shall repeat his words.

93. *Then the priest shall say three times* Lord, have compassion upon us, O Christ.
'The people shall say twice Lord, have compassion upon us, O Christ.
94. *Deacon :* Ye that are penitent bow your heads.
95. *Priest : shall turn toward the people and say:*
Lord our God, look upon Thy people that are penitent, and according to Thy great mercy, have mercy upon them, and according to the multitude of Thy compassion blot out their iniquity, cover them and keep them from all evil.

96. And redeem their souls in peace, forgive their former works, join them with Thy holy church, through the grace and compassion of Thine only-begotten Son our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

97. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.

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People : And with your spirit.

98. *Priest :* This *(pointing)* is the true holy body of our Lord, God, and Saviour Jesus Christ, that is given for life, salvation, remission of sin unto them that receive of it in faith.
People : Amen.

99. *Priest :* This *(pointing)* is the true precious blood of our Lord, God, and Saviour Jesus Christ, which is given for life, salvation, and remission of sins into those who drink of it in faith.
People : Amen.

100. *Priest :* For this *(pointing)* is the body and blood of Emmanuel our very God.
People : Amen.

101. *Priest :* I believe, I believe I believe and I confess, unto my last breath, that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, which He took from the Lady of us all, the holy Mary of twofold virginity, and made it one with His godhead without mixture or confusion, without division or alteration; and He verily confessed with a good testimony in the days of Pontius Pilate, and this body He gave up for our sakes and for the life of us all.
People : Amen.
102. *Priest :* I believe, I believe. I believe and I confess that His godhead was not separated from His manhood, not for an hour nor for the twinkling of an eye, but He gave it up for our sakes for life, salvation, and remission of sin unto them that partake of it in faith.
People : Amen.

103. *Priest :* I believe, I believe, I believe and I confess that this

(pointing) is the body and blood of our Lord, God, and Saviour Jesus Christ, and that to Him are rightly due honour and glory and adoration with His kind heavenly Father and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

104. *Then the priest shall take in his hand the "asbadikon" (1) which bears the sign of the cross, dip it into the chalice, into the blood, and with it make the sign of the cross on the Body : First on the large outer parts, second on the inner parts, and third on the small parts. Then, with the Body, he shall make the sign of the cross over the Blood and say:*

Blessed be God, almighty Father, our God.

And blessed be the only-begotten Son, our Lord and Saviour Jesus Christ.

And blessed be the Holy Spirit the Paraclete, the comforter and cleanser of us all.

Then the assistant deacon shall offer water to the priests and deacons to wash their hands, signifying that they should be holy in their souls.

105. ***Meanwhile, the priest celebrant shall say this prayer :***

Lord my God, behold the sacrifice of Thy Son's body, which pleases Thee. Through it blot out all my sins because Thine only-begotten Son died for me.

106. And behold the pure blood of Thy Messiah, which was shed for me upon Calvary, cries aloud in my stead. Grant that the testimony of this blood may be unto the forgiveness of me Thy servant.

(1) The central part of the Host.

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107. And accept my prayers for its sake, because thy beloved accepted the spear and the nails for my sake, and suffered to please Thee. But after I was saved, Satan returned to my heart and pierced me through with his darts. Grant me, Lord, Thy mercy, because he is a powerful accuser.

108. And by the provision of sin he slew me. Avenge me of the audacious one who is not satisfied with my being led astray from my life.

109. Thou, Lord, my King, God, Saviour bind up the wounds of soul and body of me Thy servant.

110. *Before receiving the Holy Communion,* all *communicants shall say:*

O my Lord Jesus Christ, it in no wise befits Thee to enter under the roof of my polluted house, for I have provoked Thee to wrath, for I have done evil in Thy sight, and through the transgression of Thy commandment have polluted my soul and body which Thou created after Thine image and likeness, yet in me dwells no good thing.

111. But for the sake of Thy plan, and Thine incarnation for my salvation, for the sake of thy precious cross and Thy life-giving death, for the sake of Thy resurrection on the third day, I pray thee and beseech Thee, O my Lord, that Thou would purge me from all guilt and curse, and from all sin and defilement.

112. And when I have received Thy holy mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me; and through it grant me remission of my sin and life for my soul, O life of the world,

through the petition of our Lady, the holy Mary His mother of twofold virginity, and of John the Baptist, and through the prayer of all the holy angels, all the martyrs, and righteous who have fought for the good, unto ages of ages.

Amen.

113. *While receiving the Holy Communion, the priest shall say to himself:* O my Lord Jesus Christ, let not this Thy mystery be iniquity in me, rather let it he for the purifying of my soul and my body,

114. *The celebrant receives of the Host first, next, he shall give it to the assistant priest, who gives him the Blood the assistant priest shall himself receive of the Blood. The celebrant shall give the priests of the Body, the assistant priest shall give them of the Blood.*

115. *While, offering the Holy Qurban, the priest shall say the following at the time, of the Anaphora of the Lord :*

The body of our Lord Jesus Christ for the sanctification of body, soul and spirit.

At the, time of the Anaphora of the Apostles he shall say:

The bread of life which came down from heaven, the holy body of Christ.

At the, time of the Anaphora of the Fathers(1) he shall say:

The body of Emmanuel our very God which he took from the Lady of us all, Mary.

In each case, he who receives shall say:

Amen.

(1) Basil, Athanasius, Gregory, etc.

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one according to his degree (1). Then the men, then the women. But the babies who have already been baptized shall receive before the other faithful.

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117. *As one receives the Host he shall say the following while the Host is still in his mouth :*

Holy, holy, holy Trinity ineffable, grant me to receive this body and His blood for life and not for condemnation. Grant me to bring forth fruit that shall be well-pleasing unto Thee, to the end that I may appear in Thy glory, and live unto Thee, doing Thy will.

118. In faith I call upon Thee, Father, and call upon Thy Kingdom : hallowed. Lord, be Thy name upon us, for mighty art Thou, praised and glorious, and to Thee be glory, unto endless ages.

119. *Then he shall consume what he has received. While chewing he shall put his hand on his month. He shall chew in fear and trembling without making any sound till he finishes. Then he shall say :*

Fill my mouth with praise, my heart with joy, and my soul with gladness, fill me who have received of this divine mystery, O Thou Who became man for the salvation of man.

120. *When the assistant priest gives the blood he shall say :*

This is the cup of life that came down from heaven ; this is the precious blood of Christ.

Then he who receives shall say :

Amen and amen.

121. *The Prayer of Basil.* When *the blood is in his mouth he shall say in his heart :*

O my Lord and my God Jesus Christ, behold I have received Thy holy Body and Thy precious Blood. May they be for the remission of my sins and the blotting out of my trespasses.

122. O only-begotten Son and lover of man, fill my mouth with Thy praise that I may praise Thy glory, for Thou art He Who once became man and declared Himself through His incarnation in order to save me for ever. Thou has redeemed me for ever for the sake of Thy holy Name.

123. Glory be to Thee, O my Lord and my God Jesus Christ, Who has granted me (Thy Body and Thy Blood) at the hand of Thy servant.... I glorify thee and pray thee that I may be in the midst of Thy flock, and that accepting me, Thou will number me with Thy sheep.

124. And now remember not my trespasses. I give thanks for Thy grace which has been granted unto me, and for Thy help which has been with me.

125. *Deacon : When he receives the cup he shall say :*

I will take the cup of life, and call upon the name of the Lord. (1)

Then he shall say : Pray ye for us and for all Christians who ask us to mention them. Praise ye and sing in the peace and love of Jesus Christ.

126. *(See page 178) And then the clergy shall chant Ps. 150 They shall chant one by* one or *two by two according to their - number, without ceasing.*

(1) Ps. 116 : 13

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127. *The priest shall say as he goes out :* (1)

Those whom Thou has called, Lord, and hallowed, make happy with Thy call, confirm with Thy power, keep with Thy love, join in Thine everlasting kingdom through Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

128. *When the priest goes out he shall bless over the Paten once. Then he shall offer the Body to the people, and the deacon shall offer the Blood. As he offers, he shall says as at paragraph #115.* (2) *And the people shall respond :* "Amen" *-once after the Body and twice after the Blood.*

129. *And after the people have received*

Priest : O eternal God, light of life, Thou has given, Lord, unto us Thy servants strength and protection, during the present days and nights, keeping all in peace. Bless them on this present day, and on those to come hereafter, through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

130. *Then the deacon shall chant :*

We thank God that we have partaken of His holy things; we pray and trust that which we have received may be healing for the life of the soul while we glorify the Lord our God.

131. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy Name for ever and ever. (3)

(1)From the temple. (2) See #115. (3) Ps. 145 : 21.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

132. *Deacon :* We have received of the holy body and the precious blood of Christ.

133. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

134. *Deacon :* And let us give thanks unto Him that makes us ready to communicate in the precious and holy mystery

135. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

136. *The priest shall sing in «Izl» :*

I will extol Thee, my King and my God, and I will bless Thy name for ever and ever (1)

People : Our Father who art in heaven, lead us, Lord, that we not enter into temptation.

137. *Priest :* Every day will I bless Thee, and I will praise Thy name for ever and ever(2)

People : Our Father who art in heaven, lead us, Lord, that we not enter into temptation.

138. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

(1) Ps. 144 (145):1. (2) Ps. 144 (145):2.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

This is not said in <<Izl>> on every occasion, but only at the feasts of our Lord and those of our Lady, and on Sundays.

139. *Priest : "Pilot of the Soul(1)"*

Again we offer our supplication to the almighty God, Father of the Lord and Saviour Jesus Christ.

140. We give Thee thanks, for Thou has granted us to take of Thy holy mystery. Let it not be unto me an occasion of guilt nor of judgement, but for the renewal of soul, body and spirit; through Thine only-begotten Son through Whom to Thee with Him and with the Holy Spirit be glory, and dominion, both now and ever and unto the ages of ages. Amen.

141. *Commandment of St. Basil*

Whatever remains, of the Body and blood, let the celebrant distribute it to the priests and deacons before any of them drink water. If there is much, let everyone take until all has been consumed. Because the Body and Blood can never turn again into bread and wine.

142. *The priest shall sing from "Zimmari"* (2)

Then he shall sing a song of two stanzas as follows:

(1) Although the title is given as printed, the prayer following is said instead of the Prayer "Pilot of the Soul," which is mentioned in Para 81 of the Anaphora of the Lord, and so also is the case in the other anaphoras.

(2) Songs prepared by Yared in the sixth century.

Halleluja halleluja, our Father Who art in heaven, hallowed be thy Name, forgive us all our trespasses, lead us lest we hap into temptation ; Lord deliver us from the evil day, and save us from every temptation.

\+ + +

143. *Priest : After the Body and Blood have been entirely* ***consumed*** *he shall say:*

O Lord, Thy holy undefiled mystery has been completed, which Thou gave us for power and salvation, a memorial of Thy death as Thou appointed.

144. And we have beheld the mystery of Thy holy resurrection. Let us be inheritors of life, and through it keep us in this hour and at all times, for Thou art a glorious King over all, our Lord, God, and Saviour Jesus Christ. Unto Thee we offer thanksgiving, majesty and honour, with Thy good heavenly Father, and with the Holy Spirit, the life giver, unto the ages of ages. Amen.

145. *Prayer after drinking water to be said by all together:*

I pray unto Thee and ask Thee, my Lord God, and Good Shepherd, Who loved Thy flock so to give Thy life as a ransom for Thy sheep, that Thou may grant me Thy body as a meat indeed for righteousness, and Thy blood as drink indeed for everlasting life.

146. And further I pray Thee and beseech Thee, O my Lord, that this Thy body and blood which I have received shall neither be for my shame nor for the guilt of my soul and body, but let them give me life and health; and teach me Thy fear, and instruct me in Thy love, so that I may please Thee all the days of my life and glorify Thee without ceasing.

ANAPHORA OF THE APOSTLES

147. O Lord, cleanse my soul and purify it also. So that it may be a sacrifice unto Thee, and dispose my heart that the Holy Spirit may live and dwell in it and fill it. Because I have accepted Thy body and blood in faith, and received them from the hands of Thy priests, and eaten them; for Thine is the glory unto endless ages. Amen.

148. *Deacon :* For the sake of our thank-offering we beseech God to write our prayers in the book of life, and for the eternal God to remember us in the dwelling-place of the saints in His light.

149. On behalf of our fathers, brothers, and sisters, who have absented themselves, we beseech God to grant them diligence. Care for them all, deliver them from the bonds of this world and grant them a good nature, love, faith, and good hope through the body and blood of the Son of God, unto endless ages. Amen. So be it. So be it.

150. *Priest : "The Laying on of the Hand."*

O eternal God, light of life un-quenchable, look upon Thy servants and handmaids, planting in their hearts the fear of Thy name, in order that they may bear fruit in blessing, and count them with those who have been given Thy body and blood.

151. And let Thy hand rest upon them that have bowed their heads before Thee, Thy people, men and women, aged and children, virgins and monks, widows and orphans.

152. And join us also with them protect and help and confirm and strengthen us with the strength of Thine archangels ; from all evil

works keep us apart, and in all good works unite us.

153. Through Thine only-begotten Son, through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen (1).

154. *Asst. Deacon :* And keep them in the right faith in glory and honour all the days of their life.

155. And make them to be in love and peace which passes all knowledge and all understanding, through the prayers and supplications of the Lady of us all, the mother of God, the holy and pure Mary, and the four great ones, full of light, Michael, Gabriel, Raphael and Sorial, and the four incorporeal creatures, and the twenty-four heavenly priests,

156. and remember our great holy fathers Abraham, Isaac and Jacob, the patriarchs, and John the Baptist, and the hundred and forty four thousand holy babes (2), and our fathers the learned Apostles, and the holy Apostle Mark, martyr and evangelist, and the seventy-two disciples, and the five hundred brethren, and the three hundred and eighteen orthodox, and the three young men Hanania, Mishael and Azariah, and the seven holy young men (3).

(1) See the Anaphora of St. Diosconis para. 68-7 I.

(2) Whom Herod killed.

(3) Maximos, Tamikiros, Mardimos, Constanine, Younhannes, Antonios. Theodosius. They were servants of Dacius, King of Ephesus. When he ordered them to worship his gods they refused and he imprisoned them. When he released them they hid in a cave till the end oftheir lives

ANAPHORA OF THE APOSTLES

157. And St. Stephen archdeacon and first martyr, Saints Georgeos, Theodore of the East, Banadlios, Marcorius, Mamas, Saints Aboli, Philataos, Marmihnam, Abadir, Galawdeos, Phasiladas, Saints Victor, Minas, Kirkos, and his mother Iyalota. and all the martyrs, and the virgin Abba Nob the brave who fought and was martyred for the sake of the Only-begotten.

And the great father, lord and righteous Abba Antony, our father Paul, our holy fathers the three Macarii, our father Youhannes the short, the righteous Abba Baula, our father Beshoi, our father Amon, Abba Youhannes Kama, our father Pantaleon, our father Shenouda, our father Besenda, Abba Latsion, Abba Pachomius, our father Abakarzon, our father Barsoma, our holy Roman fathers Maximos and Domatios, the strong and holy Abba Moses, the forty-nine martyrs, (1) and all who wear the cross, righteous and good, and the angel of this blessed day. Their blessing and the grace of their help and pleadings be always with our (head of state: king, queen, president, etc.) Amen.

158. *People :* O peaceful King of peace, Jesus Christ, grant us Thy peace and confirm us in Thy peace, and forgive us our sins, and make us worthy to leave and enter our homes in peace.

159. Deacon : Bow your heads in front of the Lord our God, that He may bless you at the hand of His servant the priest.

(1) They were killed by barbarians in the western desert of Egypt. There is a church dedicated to their memory atthe Monastery of St. Makarius.

People : Amen. May He bless us at the hand of his servant the priest.

160. *Priest : While blessing with the sign of the cross he shall say :*

O Lord, save Thy people and bless Thine inheritance. (1)

(+ over the people three times)

Feed them, lift them up for ever, and keep Thy church which Thou did purchase and ransom with the precious blood of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ,

161. and which Thou hast called to be a dwelling place for kings and rulers, for pure kindred and holy people, you who have come and gathered and prayed in this holy church, and you who have eaten the holy body and drunk the precious blood of our Lord Jesus Christ. May He forgive your sins which you have committed wittingly or unwittingly. May He forgive you your past sins and keep you from future ones, for the sake of His body, the divine body, and for the sake of His blood, the blood of the covenant of Jesus Christ the Son of the Lord of hosts, and the Son of pure Mary, who has sealed the virginity of her conscience and body, unto the ages of ages. Amen.

162. *At the end of the service he shall give benediction, and bless with his finger every one of the people, touching his forehead. But the priests he shall bless by clasping each other's right hand. And when he blesses the priests he shall say to each*

The power of our father Peter (2) (is with you.)

(1) Ps. 27 (28):9.

(2) By this greeting, the celebrant is saying to a fellow priest: "It is not right for me to bless you, because you yourself are a priest, having the power that has come through St. Peter."

And they shall say :

May God appoint you in His eternal kingdom.

And to each of the deacons he shall say :

May God, most high, bless you, and enlighten the eyes of your heart.

And to each of the faithful he shall say:

May God, most high, bless you and lift up His face upon you.

And to each of the women he shall say :

May God, most high, bless you and lift up His face upon you.

163. *Then thecelebrant shall say:*

The Lord be with all of you.

164. *People :* And with your spirit, Amen. May God bless us, His servants, in peace. Remission be unto us who have received Thy body and Thy blood. Enable us by the Spirit to tread upon all the power of the enemy. We all hope for the blessing of Thy holy hand which is full of mercy. From all evil works keep us apart, and in all good works unite us.

165. Blessed be He Who has given us His holy body and His precious blood. We have received grace and we have found life by the power of the cross of Jesus Christ. Unto Thee, Lord, do we give thanks, for we have received grace from the Holy Spirit.

Deacon : Go in peace.

166. *Instruction: After partaking of the Holy Communion one shall not wash his hands or feet, shall not take off his clothes or bow down or kneel, shall not spit, or let blood) nor cut his nails or hair, nor go on a journey, nor sue in the court, nor go to a public bathing place, nor eat or drink too much, nor indulge in any excess nor other occasion of sin.*

None of these, nor the like should be done after receiving the Holy Communion.

167. *Assistant priest : shall say while distributing the remaining two loaves (1) :*

Lord our God and creator, giver of good and food to all flesh, who grants blessing to Thy servants who fear Thy holy name, stretch forth Thy holy right hand today at this hour,

168. and bless this bread which is in my hand: let Thy blessing and goodness be upon it, let it also be to them who receive it, a medicine and a healing for the soul, power and strength of the body, and forgiveness of sin. This bread which Thou has given us is for Thy thanksgiving, so that we may glorify Thy kingdom, holy Trinity, Father, Son, and holy Spirit.

169. O Lord, let Thy blessing be upon this bread, upon him who distributes it, upon them who receive it, and upon them who serve Thee in fear.

170. Glory be to the Father, Son, and Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The Anaphora of the Apostles
is finished in the peace of the Lord.
Amen.

(1) The relevant custom behind this instruction is that, before the qidase begins, the celebrant is presented with three loaves, that he may choose the best one of them for the qurban. The remaining two loaves, although not consecrated, are considered as holy bread, and are distributed among the clergy at the end of the service.

THE ANAPHORA OF OUR LORD.(1)

1. *Priest Celebrant :* From the Book of «Kedan» which our Lord and our Saviour Jesus Christ uttered to the Apostles, after his resurrection from the dead, and before his ascension to heaven. The blessing of His grace and the gift of His help be with our Archbishop Abune (_____) and with our (head of state: King, Queen, President Governor, etc.) for ever. Amen.

2. *Deacon :* Lift up your hearts unto heaven.
People : Yes, our hearts are in heaven. For Thy name's sake strengthen us, and make us worthy, Jesus Christ, our Lord and our God.

3. *Deacon :* If there is any one who is quarelling with his neighbour, let him forgive him.
Each time, as the deacon finishes, the faithful shall respond : According to Thy mercy, our God, and not according to our sins. *(to be repeated thrice).*

(1) The Lord used to appear to the disciples during the forty days after His resurrection "speaking of the things pertaining to the kingdom of God ." (Acts 1:3). In His teaching to His disciples, ' he gave them this Anaphora.
It is celebrated on the following occasions :
a. On 6th. Hedar (Hatour — November), the memorial day of the consecration of St. Mary'[3] Church at the Qosquam Monastery in Upper Egypt. It is related that the Lord, accompanied by his apostles, attended the church on that day.
b. On 20th. Sane (Ba'ouna — June), the memorial day of the consecration of St. Mary's Church at Philippi.
c. On 16th. Nahase (Misra — August), the memorial day of the ascension of St. Mary's body to heaven after her death.

4. *Deacon :* If there is doubt in the heart of anyone let him believe.
People : According to Thy mercy, our God, and not according to our sins.

5. *Deacon :* If there is any blemish in the heart of anyone let him not approach.
People : According to Thy mercy, our God, and not according to our sins.

6. *Deacon :* If there is anyone who has fallen into sin, let him not forget it because it must not be forgotten.
People : According to Thy mercy, our God, and not according to our sins.

7. *Deacon :* If there is any one who has a diseased conscience let him not approach.
People : According to Thy mercy, our God, and not according to our sins.

8. *Deacon :* If there is any who is an adulterer and is impure, let him be sent out.
People : According to Thy mercy, our God, and not according to our sins.

9. *Deacon :* If there is any who is alienated from the commandments of Jesus, he shall be forbidden (to come).

10. *Deacon :* If there is anyone who disdains the prophets let him deliver himself from the wrath of the Only-begotten and save his soul.

11. Let him not oppose the cross, but flee from the wrath of the Lord, because there are those who look upon us, namely the Father of light with his Son and his holy angels who visit the church.

12. Examine yourselves, and cleanse yourselves and do not mention your neighbours' sins. Be careful that no one should maintain any hatred against his neighbour.

13. God is looking. Lift up your hearts. Let us come near the medicine of life. Let us receive the holiness which is granted unto us by grace through the wisdom of the Lord.

14. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

15. *Priest :* He is holy among the holy ones, *(to be repeated thrice)*.
People : Always in heaven and on earth, *(to be repeated thrice)*.

16. *Priest :* Holy, holy, holy God.
The people shall repeat his words.
Holy, holy, holy Lord God of gods who was and who is always in heaven and on earth.

* * *

17. Anaphora of our Lord, God, and Saviour Jesus Christ. The blessing of His forgiveness be with our *(head of state: king, queen, president, governor, etc.)* for ever. Amen.

18. *Priest :* We give Thee thanks, holy God, the perfecter of our souls and giver of our life, O undefiled treasure, Father of Thine only-begotten Son, our Saviour, Who declares Thy will, because Thou has desired that we should be saved through Thee.

19. Our hearts give thanks to Thee, Lord.
Thou art the strength of the Father, grace to the Gentiles, knowledge to the upright,

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wisdom to the sinners, healer of the soul, exalter of the humble, our city [1].
20. Thou art the staff of the righteous, the hope of the persecuted, the refuge of the sufferers. O light of the perfect, Son of the living God, shine upon us with Thine unfailing grace granting us firmness, strength, faithfulness, wisdom, the power of faith which is immovable, and immutable hope.
21. Grant, Lord, to our humility spiritual insight so that we, Thy servants, may be truly pure.
And all the people shall glorify Thee.
People : We thank thee and glorify Thee, Lord.

22. *Deacon :* For the sake of the blessed. . . . *(The Anaphora of the Apostles* 6-9, p. 43).
23. *The assistant priest shall say the* « *Prayer of Benediction* » *(The Anaphora of the Apostles* 10-21 on pages 43-44).

24. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

25. *Priest :* Yea, Lord, we thank Thee and bless Thee, and always pray Thee, God the Father of the exalted ones[2], who reigns over the treasuries of light.
26. Visit Jerusalem from heaven, O Lord of the authorities, the archangels, the power of the lords, the glory of the thrones, dressed in lights, the highest happiness, King of kings, Father who holds all in His hand, and reigns.
27. Through Thy will Thine only-begotten Son Jesus was crucified for our salvation.
28. *Deacon :* You who are sitting, stand up.

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1 i.e. Thou art our heavenly city.

2 The Angels.

Priest : Through the Word of Thy covenant, Thou did all that Thou desired.

29. *Deacon :* Look to the east.

Priest : And Thou did send Him into the womb of a virgin. He was conceived in the womb, was made flesh, and His birth was made known by the Holy Spirit.

30. *Deacon :* Let us give heed.

Priest : being born from the Virgin, so that He might fulfill Thy will, and hallow a people to Thee.

31. *Deacon :* Answer ye.

People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

32. *At this time the assistant priest shall offer the censer to the priest who shall place his hands in the smoke, and pass them over the bread and the cup three times.*

Priest : He stretched forth His hands to suffer. He suffered to cure the sick who have trusted in Him.

33. *People :* Remember us, Lord, in Thy kingdom Remember us, Lord Master, in Thy kingdom. Remember us**,** Lord, in Thy kingdom, as Thou did remember the thief on the right hand when Thou was on the tree of the holy cross.

34. *Priest :* He who has been given to suffering by His own will, suffered in order that He might heal the sick, strengthen those who were about to fall, find those who were outcast, give life to the dead, destroy death, break the bonds of Satan,

35. fulfill His Father's will, tread down hell, open the gates of life,

36. enlighten the righteous, establish the law, remove the darkness, cause the children to grow, and make known His resurrection.

ANAPHORA OF THE LORD

In the same night in which they betrayed Him.

37. *Deacon :* Priests, raise up your hands.

38. *Priest :* He took bread in his holy, blessed and spotless hands,

At this time he shall raise the bread.

39. *People :* We believe that this is He, truly we believe.

40. *Priest :* gave thanks, blessed and broke *(+ three times. Then he shall indent the Host with his thumb)* and gave it to his disciples saying unto them ; Take, eat, this *(pointing)* bread is My body which will be broken for you for the forgiveness of sin.

41. *People :* Amen. Amen. Amen. We believe and confess, we praise Thee, O our Lord and our God ; that this is He, truly we believe.

42. *Priest :* When ye do this, do it in remembrance of Me. And likewise also the cup, putting wine into it, giving thanks, blessing, hallowing, Thou gave it them. *(+ three times)*. Truly this *(pointing)* is Thy blood which has been shed for our sins

People : Amen.

43. *Priest : He shall then move the cup with his right hand in the form of the cross.*

People : Amen. Amen. Amen. We believe and confess.

44. *Priest :* Now, Lord, remembering Thy death and resurrection, we believe in Thee.

45. *People :* We proclaim Thy death, Lord, and Thy holy resurrection. We believe in Thine ascension and Thy second advent. We glorify Thee, and confess Thee; we offer our prayer unto Thee and supplicate Thee, O our Lord and our God:

46. *Priest :* And we offer Thee this bread and this cup giving thanks unto Thee alone, O God the Saviour of the world, because Thou ordered us to stand before Thee and to serve Thee. For this reason, we, Thy servants, glorify Thee, O Lord.

People : For this reason, we, Thy servants, glorify Thee, O Lord.

47. *Priest :* Lord, we pray and beseech Thee to send the Holy Spirit and power upon this *(pointing)* bread and upon his *(pointing)* cup

48. to make them the body *(+ once)* and the blood *(+ once, then + once more over both)* of our Lord and Saviour Jesus Christ for ever.

People : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

49. *Priest :* Again we offer unto Thee this thanksgiving, eternal Trinity, Lord the Father of Jesus Christ, Whom every creature and soul fear, and the fear enters into the soul. This thanksgiving is fitting unto Thee.

50. We have not offered unto Thy holiness meat or drink. Let them not be for our judgement nor an occasion of reproach by the enemy nor for our destruction, but to the health of our flesh and strength of our spirit.

51. Yea, Lord our God, grant us, for the sake of Thy great Name, to flee from all thoughts which displease Thee.

52. Lord grant us that the counsel of death may depart from us, we who are written, through Thy Name, within the veil of Thy sanctuary[1] in the highest heaven.

53. Let death hear Thy Name and be troubled. Let the depths be cut asunder and, the enemy be trodden down.

[1] Lev. 4:7

THE ANAPHORA OF THE LORD

Let the spirit of destruction tremble, and the serpent be removed, let unbelief depart, and the criminal be destroyed, let anger be still, let envy come to nothing, and let him who continually sins be rebuked.

Let those who love money be cast out, let infirmity be removed, let the liar be cast out, and let all poisonous creatures be scattered.

54. Lord, grant inner light to the eyes of our heart, so that they may see, thank and glorify Thee, remembering Thee and serving Thee, because Thou only art their portion.

55. O Son and Word of God, served by all creatures, make perfect and strengthen the grace which Thou has revealed to them, and keep those who have the grace of health.

Make straight that faith, which those who praise Thee with the strength of the tongue, learned by the exercise of the tongue.

Save those who always fulfill Thy will. Visit the widow. Receive the orphans. Accept those who have gone to their rest in faith.

56. Grant us, Lord, a portion with all Thy saints. Grant us power to please Thee as they have pleased Thee.

57. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

58. *People :* As it was, is, and shall be unto generations of generations, unto endless ages.

At this time the priest celebrant shall dip his finger into the blood to sign the body +.

59. *Priest :* Feed Thy people in truth and holiness. Grant, Lord, unity unto us who receive of Thy mystery

that we may be truly satisfied with the Holy Spirit, grant power and strength of faith in righteousness,

60. to thank Thee always and Thy beloved Son Jesus Christ with the Holy Spirit for ever.

61. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

62. *Priest :* Blessed be the Name of the Lord, and blessed be He that comes in the Name of the Lord, and let the Name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

63. *Priest :* Send the Paraclete, the Spirit of righteousness.

People : Send upon us the grace of the Holy Spirit.

64. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

((**Prayer of Fraction**)).

Instead of **"***The Prayer of Fraction***," #A:58, 59, page 46,** *the prayer "Remember the flesh" may be said from The Anaphora of the Three Hundred and Eighteen,* **#E: 121-131,** *page 94***.**

65. *Priest :* And again we ask the almighty God, the Father of the Lord and our Saviour Jesus Christ.

66. I praise Thee, Lord my God, Who sits upon the cherubim and rests in the high ones**.** (1) Thou knows the humble because Thou art in the light.

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67. O Thou Who causes the world to rest, Thou did show the hidden mystery on the cross. Who is merciful and holy as Thee?

68. Thou did give Thy power to Thine apostles who served Thee with meekness of heart and offered to Thee a sweet savour. For the sake of our Lord, God, and Saviour Jesus Christ. The almighty God is our Lord.

69. *Deacon :* Pray ye.

People : Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven, give us this day our daily bread; forgive us our debts as we forgive our debtors, and lead us, lest we hap into temptation, but deliver us, rescuing us from all evil; for Thine is the kingdom, the power and the glory for ever and ever.

70. *Priest :* Lord our almighty God, we pray Thee and beseech Thee that Thou may not remove Thy power from us,

71. even that power which Thou did give to the apostles who served Thee with meekness of heart and who offered unto Thee a sweet savour. For the sake of our Lord and our Saviour Jesus Christ, both now and ever. Amen.

72. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world,

73. and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

74. Let us draw near the face of the Saviour of the world. In the faith which is from Him do we give thanks to Christ

(1) i.e. the angels.

75. *Asst. Deacon :* Open ye the gates, princes.
76. *Deacon :* Ye who are standing, bow your heads.

77.*Priest :* Lord our God Who sits upon the cherubim and the seraphim and looks down upon Thy people and Thine inheritance, bless Thy servants and Thy handmaids and their children.

78. Make him who receives, with a pure conscience, from Thy honourable table worthy of remission of sin, and of unity with the Holy Spirit to the salvation of body and soul, and worthy to come into the inheritance of the heavenly kingdom through Thy favour and will:

Through Thine only begotten Son, through Whom to Thee, with Him, and with the Holy Spirit be glory and dominion, both now and for ever. Amen.

79. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

80. *Priest : "Prayer of Penitence." (Anaphora of the Apostles, # 72-138 p. 47)*

81. *After receiving the Holy Communion:*

Priest: O Thou who pilots the soul, the leader of the righteous, the refuge of the saints, grant us, Lord, eyes trained so that they may always see Thee, and ears to hear only Thy word. When our souls are satisfied with Thy grace, create in us a pure heart, so that we may always appreciate Thy greatness, Thou Who art kind and the lover of man.

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82. Our God, as Thou loves our soul, grant us pure and constant thought; we Thy servants, who received Thy body and Thy blood, are humble.

For blessed and glorious is Thy kingdom, O Lord, Father, Son and Holy Spirit, both now and ever and unto the ages of ages.

People : Amen.

83. *Priest : The Laying on of the Hand.*

Bless Thy servants and thy handmaids, cover, help and dismiss them with the power of Thine angels; help them and confirm them in the fear of Thy holy Name. Adorn them with Thy greatness so that they may think and believe and desire that which is Thine.

84. Grant unity without sin, anger or ceasing, through Thine only-begotten Son, through Whom to Thee, with Him, and with the Holy Spirit be glory and dominion, both now, and ever, and unto the ages of ages.

People : Amen.

ANAPHORA OF JOHN SON OF THUNDER

1. The Anaphora of St. John, Son of Thunder(1), may the blessing of his prayer be with our *(head of state : King, Queen, President . . .)* and people, unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest :* O Lord, we lift our eyes to Thee, we elevate our hearts, and we raise our consceinces and minds to Thee. Thou art eternal, existing before the universe was created, living for ever and ever.

4. *Priest :* There is no limit to Thy power, No one can understand Thee completely, and none can comprehend the fulness of Thine essence.

1) This anaphora was written by St. John the Evangelist. It is celebrated:
(a) on the commemoration of his passing, Ter 4 (January 12 [13 in leap years])
(b) in the first week of the month of Tahisas (December 10 - 17)
(c) at the season of flowers Meskerem 26 – Hedar 5 (October 6 – November 14)
(d) during the 43 day fast of the prophets
(e) on the feasts of prophets
(f) at the consecration of a new church
(g) on the commemorations of Apostles

5. None can even comprehend Thee or see Thee. Thou knows Thyself, Thy kingdom is without end, Thy power is immutable, Thy greatness is infinite, but Thy glory is not hidden. To all Thou art unseen, yet all is seen of Thee (1).

6. Thou has no beginning, but Thou brings all things to their end. Infinite art Thou, but for all things Thou set bounds.

All things are from Thee, all things are through Thee, and all things are for Thee.

Thou art in all, in Thy greatness Thou art higher than the high ones.

7. Thou visited the humble through the advent of Thy Son. In Thy invisibility Thou art more distant than those who are farthest. Yet, through Thy mercy Thou brings near to Thyself those who are far off.

8. Thou art inside all, and Thou art beyond all. Thy greatness is hidden in Thee, Thy power is hidden in Thee. Thou, Thyself veils Thyself with Thyself, and hides Thyself in Thyself.

9. Thy Son, Whom Thou begets, told us about Thee. He Who was born of Thee preached unto us tidings of Thee. He is honourable like Thee, Who eternally begets Him.

10. Thou has told us about Him, and Thou art His witness through Thy word that He is truly Thy Son and that Thou art truly His Father.

11. They worship Thee with Thy Son, and He has glory with Him Who begets Him. There is no day between Thee and Him, and there is no hour between the Son and His Father.

(1) An example of a paradox. The Anaphoras explain Biblical concepts using this and similar devices that might seem to some to be contradictions.

12. The Father is not greater than His Son, and the Son is not less than His Father. The thought of the heart, thinking deeply, cannot outrun the courier or be more exalted than the watchful;(1)

13. cannot surmise the unfathomable* mystery, enter to see Thee; try, ask, or slightly know Thee for one hour, even for a moment. No one knows that which is between the Son and His Father.

14. But Thy living Holy Spirit knows the depth of Thy Godhead. He has declared to us Thy nature, and told us about Thy oneness. He taught Thy unity, and helped us to know Thy Trinity. He has spoken to us about Thine incorruptible equality and Thine unseparable* unity and about Thine immutable* nature.

15. The Father is the witness of the Son and the Holy Spirit. And the Son preaches about the Father and the Holy Spirit. And the Holy Spirit teaches about the Father and the Son, in order that the three may be worshipped in one Name.

16. Thou makes known Thy hidden and curious glory to those who praise Thee, and shows it to them through the mercy of Thy grace. The high ones in their degrees, the angels in their orders, the watchful with their lightning, cherubim with their might, seraphim with glory, and all with fear and trembling, worship the Lord who is near as if they were far off.

* Examples of apophatic theology, that is "what may not be imagined or stated" about Him. Attempts to relate to God by considering "What He is not." Since we are only able to comprehend His energies, not His essence, we use even contradictions to explain what is beyond comprehension.

(1)the angels.

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17. *Deacon :* Let us give heed.

18. *Priest :* Covering their faces with lightning, lest the consuming fire should consume them, they cover their feet with live coal lest the flame of power should burn them. They fly through the four corners of the world and throughout the uttermost parts before Him Who is through all the ends of the world. With great, lucent and marvellous words they call upon the One who is invisible to hallow Him. With their hosts, with their orders, with their congregation, with their ranks they glorify Thee, Father, and worship Thee; and they glorify Thine only-begotten Son, and Thy living Holy Spirit.

19. All of them, together, offer Thee thanks for Thy glory. Make us equal with them, so that we may say together with them Lord remember us through Thy mercy.

20. *Deacon :* Answer ye.

People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

21. *Priest :* Like them, we thank Thee, and believe that Thou art holy, holy, holy, perfect Lord of hosts, and that heaven and earth are full of the holiness of Thy glory.

22. Thou art unique and eternal, holy Father.
Thou art unique and eternal, holy Son.
Thou art unique and eternal, Holy Spirit : three names and one God.

23. Thou has granted all Thy saints, according to Thy goodness, to be saints.

24. Thou created all Thy creatures with Thy Word. Thou, being directed of none, did create all things.

25. Thou carries all without being weary. Thou feeds all without ceasing. Thou thinks of all without forgetting any.

26. Thou gives all without being diminished. Thou waters all without being dry. Thou remembers all without forgetfulness.

27. Thou watches all without sleeping. Thou hears all without neglecting any. Thou forgives all, taking nothing.

28. Thou art the generous one Who is not given anything by another, the creator whom none directs, the King Whom no one appoints, the Lord Whom none judges, the God to Whom none lends, Whom no one enriches, Thou art the giver out of Thy boundless store.

29. While Thou art filling every place they told us about Thee in a way we can receive.

30. Thou didst send thy Son to us. He came without being separated from Thee. He walked without being moved from Thee. He was with thee with all his body, and Thou sent Him to us without being separated from thee. He is where Thou art.

31. He was with His Father in heaven while He was with His parent on earth. He descended without subtracting from above and without adding beneath.

32. He was conceived in the womb yet the womb did not confine Him: He abode in the womb yet He was infinite; the Creator of all flesh lived in the womb.

33. He Who sits upon the cherubim abode in a daughter of flesh: the consuming fire put on flesh; the invisible Spirit has been clothed with flesh; He was born from that which was hidden unto that which

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was open ; He who forms infants in the womb became an infant; they wrapped with clothes, Him Who was clothed in light.

34. He dwelt in the house of the poor as one Who is poor: as a King, He sent messengers to bring Him presents from far.

35. He who leads the cow to know its owner slept in a stable. He grew as a child and they worshipped Him as the Lord of all. He walked as a man yet worked as God.

36. Willingly He became hungry as a son of man, and granted many hungry people to be satisfied with little bread according to His power. He thirsted as a man who dies, and changed the water into wine as being able to give life to all.

37. He slept as the children of flesh, and awoke and rebuked the winds as Creator. He became tired and rested as the humble, and walked upon the water as the highest.

38. They beat Him on the head as a servant and He set us free from the yoke of sin as Lord of all. He suffered all. He who cured the blind with his spittle and gave us the Holy Spirit received the spittle of the unclean.

39. He who forgives sin was accused as a sinner by them. The judge of judges was judged by them. He was crucified on the tree to destroy sin: He was counted with the sinners to enroll us with the righteous.

40. He died through His will, and was buried willingly; He died to destroy death, He died to give life to the dead; He was buried to raise those who were buried, to keep the living, to purify the impure, to justify

(1) The Wise Men.

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the sinners, to gather together those who were scattered, and to turn the sinners to glory and honour.

Glory, honour and thanksgiving be to Thee for ever.

41. *Deacon :* Look to the east.

42. *Priest :* By the dead whom Thou did raise, and the living whom Thou has kept, and by the unclean whom Thou has purified, and by the unrighteous whom Thou has justified, by the scattered whom Thou has gathered, by the sinners whom Thou has brought back, Thou art to be believed. Amen.

43. We worship Thee and glorify Thee, O Thou Who art the object of wisdom, the word of counsel, the treasury of help, the abode of bliss, the source of gain, the fountain of prophecy, the marvellous stream, (glorified by the Apostles), the well of honour, the adornment of the kingdom, the pure crown of the clergy, Thou art the King who has a crown of glory, Whom they worship. Thou art the origin of glory, the light of honour,

44. unwoven garment, cloth which was not spun, the way to the Father, and the gateway to Him Who begot Him, the treasure which was discovered, the pearl which was found, the pound which added to itself, the talent which multiplied, the leaven which leavens the lump, the salt which gives savour to the savourless

45. Thou art the light which destroys darkness, the candle which enlightens the whole world, the unmovable foundation, the fortress which cannot be destroyed, the ship which cannot be wrecked, the dwelling place which cannot be compromised

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into, the easy yoke, the light burden: this is Jesus Christ who is the power and wisdom of His Father.

46. He thinks of all, feeds all, gives the blind light to see, opening the windows that were closed, enables the deaf to hear, and makes the deaf ear hear, takes away the garment of leprosy from the body and covers it with a garment of flesh.

47. He straightens the withered hand, and makes the lame foot to walk.

He restores the soul into its body, and puts the spirit into its dwelling place. He drowns the herd of swine by the legion of devils, and takes away the disease from the weak body.

48. O Sun of righteousness, from Thy wings, O Sun of righteousness, arises a fountain of good.

Glory, honour and thanksgiving be to Thee for ever.

49. *Deacon :* Ye that are sitting, stand lip.

50. *Priest :* We offer unto Thee a pure and perfect oblation in our penitence of soul in order that our body may be wholly sanctified.

We do not offer unto Thee gold, silver or precious stones of transgression and sin; or corruptible clothes, or of the flock which death destroys, or a slain lamb; but Him who through His death saved His flock, and gave life unto us.

51. (But those who denied Him will not be saved. They would have been saved if they had not denied Him.) But we offer of that which is Thine to Thy humanity.

We offer to Thee, to Thy divinty. We offer to Thee Thy body and Thy blood for Thy appearance before Thy pillars.[1]

52. We offer in Thy presence for the sake of Thy holy church which was saved from death through Thee, and for her sake Thou was beaten in the court of judgement, so that Thou might set her free through Thy blood, and that she might be fenced around with Thy cross and kept by Thy crucifixion against temptation until she shall enter the marriage feast in heaven.

53. For the sake of all Thy holy prophets who cried as horns and preached Thy rising unto all the nations which were in darkness.

54. For the sake of all Thine apostles who ploughed the ground of the heathen with the plough of Thy cross, and planted the treasure of Thy word to all the ends of the world.

55. And for the sake of all the victorious, faithful and pure martyrs whom the wolves ate as sheep.

56. And for the sake of all bishops who fulfilled their ministry in purity, whose service Thou accepted in order that Thou may give them the reward of their righteousness.

57. For the sake of all priests who kept in truth that which was entrusted to them in order that they may receive their heritage with pleasure.

58. And for the sake of all deacons who have made light the wings of their spirit so that they may be like those that are in the Holy Spirit.

59. For the sake of all the anagnosts who ministered well, taught and preached thy people.

[1] Ps. 74:3; Rev. 10:1, or firm believers.

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60. For the sake of all the victorious kings who gained their rest in faith.

61. For the sake of the young men and virgins who became enemies of this corruptible world and loved the marriage feast which is in heaven.[1]

62. And for the sake of all saints, who committed themselves to Thee and completed their fight, and entered bearing good names to ask for their reward according to Thy great word.[2]

63. For the sake of all our fathers and our brothers who departed from this world that Thou may have the remembrance of them before Thee.

64. And for the sake of all those who were born through the baptism of Thy great church, in order that Thou might be their delight in their conflict, and make them worthy of their crown.

65. And for the sake of all those who were killed with the spear and were taken captives; for the poor and the miserable; and for the sake of the widow and the orphan.

66. And for the sake of me, Thy humble servant, whom, though unworthy, Thou hast called through Thy grace. Thou hast promoted and exalted me while I was not fit. Thou hast brought me near before Thee through Thy mercy to stand before Thy altar, Lord, in order that Thou may forgive my soul and all Thy people.

67. And for the sake of this our congregation, that it may be blessed through the multitude of Thy grace, so that the weak may be strengthened, the unrighteous may be justified, the repentant may be purified

[1] Rev. 19:9
[2] Mt. 25:31 - 46

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67. and the righteous may be kept, the troubled may be saved, the oppressed may rest, the disturbed may be quieted, the sad may rejoice, the hopeless may be delivered, the sick may live, the transgressors may turn, the castaway may be found, and whoever is far off may draw near, and that whoever is near may be preserved.

68. And for the sake of all those who desire to have their remembrance before Thee, because Thou knows all and approves all.

69. And for the sake of the fruit of the crop produced yearly, so that it may be blessed through Thy mercy.

70. *People:* According to Thy mercy, our God, and not according to our sins (T*hrice)*.

71. *Priest :* And that Thou may grant the crown through Thy mercy. And for the sake of all those who brought this memorial oblation that Thou may receive their vow and accept their offering.

72. For the sake of those who took Thy seal and went out of this world of suffering and arrived in the country of happiness, so that they may enter Thy feast and receive Thy crown there, and rest in their everlasting abode in the city whose builder and maker Thou art.

73. And for the sake of all who trespassed and sinned as human beings, that Thou may forgive their sins and remit their trespasses and iniquities as a compassionate, kind God, and their hope.

74. And for the sake of all those whose names we know and those whose names we do not know, because they are well known to Thee, yea Thou knows them, that their remembrance may be before Thee

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75. *Deacon* : For the sake of the blessed . . . (T*he Anaphora of the Apostles, # 6 - 9: p. 43)*

76. *Asst. priest : "The Prayer of Benediction" (The Anaphora of the Apostles,* #10-21: p. 43 - 44).

77. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

78. *Priest :* Remember those, and rest the souls of them all, and cause them to grow by the flowing water in the garden of paradise in Thy holy houses in the bosoms of Abraham. Isaac and Jacob, by Thine angels who are the leaders of light, through our Lord Jesus Christ, Thy beloved Son.

79. At this time the priest shall offer the incense.

People : Lord, remember us in Thy kingdom . . *.(thrice). (Anaphora of the Apostles, #34: p. 45)*

80. *Priest :* In the same night in which they betrayed Him:

81. *Deacon :* Priests, raise up your hands.

82.*Priest :* since He was willing to be killed and was pleased to suffer at their hands and bear the agony of the nails that He might set His church free through His blood, strengthen His people by His cross, erect His altar, root out the idols, choose out the clergy, and scatter the sorcerers.

83. He took in His holy, blessed hands the bread, which is the dowry of his bride and the divorcement of

the synagogue which He did divorce, *At this time he shall raise the bread.*

84. *People :* We believe that this is He, truly we believe.

85. *Priest :* gave thanks, blessed *(+ three times)* and broke,

Then he shall indent the Host lightly with his thumb in five places, without separation.

and gave it to his disciples saying unto them : This is My body which is meat indeed ; whoso eats of it will not die, and whosoever partakes of it will not perish. Take, eat of it, all of you. *(pointing)*

86. *People :* Amen. Amen. Amen. We believe and confess ; we glorify Thee, O our Lord and our God ; that this is He we truly believe.

87. *Priest :* And likewise also He gave thanks over the cup : *(+ three times)*

and said This cup is My blood of the new testament, take and drink ye all of it.

He shall point at the cup, then move it with his right hand in the sign of the cross.

88. *People :* Amen. Amen. Amen. We believe and confess.

89. *Priest :* To those who worship Him, it is a wonderful sign, to those who crucified Him it is a place of judgement. That which was written with His blood, stamped with His crucifixion, and honoured with His death is for eternal life for the remission of sin.

Likewise make a remembrance of Me as often as ye are gathered together.

90. *People :* We proclaim Thy death, Lord, and Thy holy resurrection.

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91. *Priest :* We, who are gathered together to make remembrance of Thy sufferings and partake in Thy resurrection from the dead, beseech Thee, Lord our God, as this bread which was scattered along the mountains and the little hills, in the forests and in the vales, being gathered together, became one perfect bread,[1] likewise gather us together, through Thy divinity, out of all evil thought of sin into Thy perfect faith.

92. As with the mixture of this wine with water, the one cannot be separated from the other, so let Thy divinity be united with our humanity, and our humanity with Thy divinity, and let Thy greatness be united with our humility and our humility with Thy greatness. Lord accept this our offering from us for a memorial of righteousness before Thee.

93. Like Abel we offer to Thee a pure oblation and like all those who are blameless, with whom Thy majesty was pleased, the memorial of whose everlasting offerings is before Thee

94. Like the prudent Noah and all the meek upon whom Thy divinity rests. Thou exalted them, through Thy kindness, to grant them a good portion and inheritance, with eternal life, in the kingdom of heaven together with all those who obeyed Thee,

95. Like our meek fathers Abraham, Isaac and Jacob who did good, left (this world) in purity and reign in righteousness,

96. Like Thy servant Moses and all the prophets who preached to us without fear and proclaimed Thee

[1] Compare Anaphora of St. Jacob of Serough, p. 155, para. 68, and Anaphora of St. Gregory II, p. 165, para. 27.

without doubting that they would receive their reward in full.

97. like Simon Peter and all Thy disciples, like Paul and all Thy holy apostles who bore Thy Gospel through that which they suffered and sustained the preaching of Thy doctrine in their death,

98. like Stephen and all Thy martyrs who shed their blood because of Thy shed blood, so that they might receive honour from Thy glory, whose names were written in the book of life[1], in the free Jerusalem, in heaven which is truly our mother. We have believed in Thy holy church.

99. Lord our God, Thy church prays to Thee and worships Thee, Thy bride[2] exalts Thee, and Thy people praise Thee.

100. Through the prayer of the perfect, through the worship of the saints, through the supplication of the watchful,[3] through the advocacy of the angels, through the praise of the archangels, through the hallowing of the seraphim, through the honouring of the cherubim, through the highness of all the high let the gate of light be opened, and let the doors of glory be unlocked, and let Thy living Holy Spirit come, descend, light upon, linger and dwell upon and bless the offering of this bread, and sanctify the cup,

101. and make this bread the communion of Thy body, O Life-giver *(+ once upon the Body)* and make this cup also the communion of Thy blood, giver of mercy *(+ once upon the Cup, then + once more upon both the Body and the Cup)*.

[1] Philemon 4 : 3; Rev. 20 : 12, 15; 21: 27.
[2] Rev. 21 : 9
[3] these are the angels.

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People : Amen. Lord, pity us; Lord spare us; Lord have mercy upon us.

102. *Deacon :* With all our heart let us beseech the Lord our God that He grant unto us the good Communion of the Holy Spirit.

103. *People :* To everyone who believes in the living Father, in the only-begotten Son Who arose from Him and in the Holy Spirit Who is unsearchable,

At this time he shall sign the Body with the Blood.

and to him who partakes of Thy body and thy blood let them be for hope, salvation, forgiveness of sin, resurrection from the dead, light in the kingdom of heaven and everlasting life. Amen.

104. *People :* As it was, is and shall be unto generations of generations, and endless ages.

105. *Priest :* Uniting them[1] together, grant to all that take of these, that they may be unto them for holiness and for filling with the Holy Spirit, so that we may thank Thee always and Thy beloved Son Jesus Christ, unto ages of ages. Amen.

106. *Priest :* Grant us . . . *(Anaphora of the Apostles, #54- 56: p. 46)*.

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107. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your Spirit.

108. *Priest : Prayer of Fraction :* And again we supplicate the almighty Lord, Father of the Lord and our Saviour Jesus Christ because He has made us worthy to fulfill this holy

[1] that is the Body and the Blood.

mystery, and we beseech the almighty Lord our God to vouchsafe to us a day of blessing.

109. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .*(see #III : 23, p. 21)*

110. *Priest :* O Lord, almighty, Father of our Lord God and Saviour Jesus Christ, we offer our prayer to Thee and supplicate Thee through all and in all, because Thou has made us worthy again to fulfil this holy mystery, and grant that this may be a blessing to us.

111. Do not suffer anyone of us to be guilty, and suffer it not to be a pleasure of the flesh, but let it be to all of us a refreshment of the soul to receive Thy holy mystery through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto endless ages. Amen.

112. *Priest :* Before the glory of Thy holiness Thy servants and handmaids have prostrated themselves in soul and body and spirit ; incline Thine ear unto their supplication, and purify them from all uncleanness of body and soul that they may receive Thy holy mystery and be united through it : Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion both now and ever and unto the ages of ages. Amen.

113. *People* : The hosts of the angels of the Saviour of the world stand before the Saviour of the world

114. and encircle the Saviour of the world, even the body and blood of the Saviour of the world

115. And let us come before the face of the Saviour of the world. In the faith, which is of Him, the martyrs shed their blood for His sake.

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116. *Asst. Deacon :* Open the gates, ye princes.

117. *Deacon :* Ye who are standing, bow your heads.

118. *Priest :* What blessing? With what speech might we glorify, what word, what praise, what thanksgiving, and what name are we to proclaim over this bread which will be broken, save Thy name, Jesus Christ, Whose name is Giver of life and Saviour?

119. This bread of life which descended from heaven is for the salvation of the world. We bless Thee who became for us the way to the place of life.

120. We offer thanksgiving to Thee Who through Thy word created all. Thou art the leader, Thou art the door of grace, Thou art the salt, Thou art the pearl of great price, Thou art the net of life; righteousness art Thou, power, wisdom, refuge, rest, help and salvation. It is Thou, being called after these names, Who became man through love of men, in order that they may be saved and renewed from the former open evil works into which they fell through sin. Glory be to Thee, unto the ages of ages.

121. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

122. *Prayer of Penitence. (Anaphora of the Apostles, # 72 - 88: pp. 47 & 48).*

123. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

124. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Lord, have compassion upon us, O Christ. *(Anaphora of the Apostles, # 92-93: p. 49)*

People : shall repeat his words.

125. *Deacon :* Ye that are penitent bow your heads.

126. *After receiving the Holy Communion the following prayer shall be said instead of "The Pilot of the Soul."*
Priest : And again we beseech the almighty God, the Father of our Lord and our Saviour Jesus Christ,

127. thanking him through all and in all. because He has made us worthy to fulfill the receiving of the holy mystery. We beseech the almighty Lord our God to grant us a day of blessing.

Deacon : Pray ye.

128. *Priest :* O almighty Lord, we beseech Thee through all and in all because Thou has hid these things[1] from those who pretended to be wise and prudent and revealed them to us the meek.

129. Yea, Father, for so it seemed good in Thy sight. Grant that our receiving of Thy holy mystery be not unto condemnation nor unto judgement but unto the remission of sin and for everlasting life and for true knowledge. Grant us this we beseech Thee.

130. And as Thou hast made us worthy to receive Thy holy mystery in this world, so also make our portion to be with Thy saints in the forthcoming resurrection from the dead, through our Lord and our Saviour Jesus Christ, through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto endless ages. Amen.

[1] Matt 11 : 25; Lk. 10 : 21.

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131. *Priest : The laying on of the Hand.*

Before the glory of thy holiness Thy servants and handmaids have prostrated themselves in soul, body and spirit. Incline Thine ear unto their supplication.

132. Bless them who mind the heavenly things with the blessing of Thine angels and powers. Bless the work of their hand, and be with them in every good work.

133. Grant that by their receiving of Thy holy mystery they may be prudent, watchful and freed from all evil, and may be nourished in their souls, bodies and spirits, through our Lord Jesus Christ, through Whom to Thee with Him, and the Holy Spirit be glory and dominion both now and ever and unto the ages of ages.
Amen.

THE ANAPHORA OF ST. MARY [1]

1. The Anaphora of our Lady, the Virgin Mary, mother of God, which Abba Heryacos[2] Bishop of the Province of Behnesa, composed through the Holy Spirit.

May her prayer, the blessing and mercy of her beloved Son be with our *(head of state: King, Queen, President. . .)* unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give thanks to our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Priest :* My heart indites a good deliberation ; my heart ponders a worthy concept ; my heart exclaims a noble oracle. [3]

4. And I speak of the Anaphora of Mary, not at length but briefly. And I speak the praise of the Virgin, not in many words, which would be forgotten, but in few. And I speak of the exaltation of the Virgin.

[1] This Anophora is celebrated on the following occasions
a. most feast days of St. Mary.
b. 28th Tahesas (January 6), the day preceding the Nativity of Christ
c. 29th Megabit (April 7), the memorial day of the Annunciation.
d. 2nd Tekemit (October 12), the memorial day of St. Heryacos, Bishop of Behnesa.

[2] An Egyptian Church cleric, who became bishop of the Province of Behnesa, in Upper Egypt.

[3] Three complementary translations of Ps. 44 (45):1, each conforming better with the Ge'ez than previous editions that repeated the KJV quote three times.

5. And today I stand, this very day, in humility and love before this mighty mystery and before this table and offering.

6. Truly this is the offering which those whose spirits are defiled cannot taste. It is not like the sacrifice of the forefathers which depended upon the blood of sheep, oxen and cows, but it is fire. [1]

7. It is fire,(2) giving life to the upright in heart who fulfill His will. It is a consuming fire to the unrighteous who deny His name.

8. Truly it is a fire[2] that even the fire clad cherubim and seraphim cannot touch.

9. O Mary, for this we love and exalt you, because you bore for us the true Food of righteousness and the true Drink of life.

10. O our fathers, consecrated by the laying on of hands, successors of the apostles, whom we have taken as intercessors towards God, also, during our days, we take as representatives between us and God these two: The Patriarch of the great City of (_____), Abba (_____), and the blessed Archbishop, Abba (_____), the primate of our country.

11. *Deacon :* For the sake of the blessed, happy, prosperous, holy and pure Virgin Mary, our Lady, Parent of God, glorified by all.

12. And for the sake of the holy, honourable, spiritual, heavenly and mighty archangels; and for the sake of John the Baptist, the preacher and fore-runner. And for the sake of the holy and glorified ministers, Matthew, Mark, Luke and John, the four Evangelists:

[1] Ex. 32:20; Lev. 6:30.
[2] Exodus 3:2.

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13. For Thy holy servants Peter and James; John and Andrew; Philip and Bartholomew; Thomas and Matthew; James the son of Alphaeus ; Thaddaeus, Simon and Matthias ; the twelve Apostles: and the Apostle James, brother of our Lord and Bishop of Jerusalem ; and the holy glorious Stephen, the archdeacon and the first martyr.

14. And for the sake of all saints and martyrs who have gone to their rest in the true faith: Paul, Timothy, Silas, and Barnabas, Titus, Philemon and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen orthodox.

15. Lord, remember each and all; also the holy Patriarch Abba (_____), and the blessed and holy Archbishop Abba (_____) to preserve their life, save them, forgive their sin, and to have compassion upon us through their prayers, unto endless ages.

16. *The assistant priest shall say (The Prayer of Benediction)). (Anaphora of the Apostles, #10 -21 pp. 43 - 44*).

17. *Asst.. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

* * *

18. *Priest :* O Intercessor,[1] intercede with your Son for the sake of each and all, to give rest to the souls of all the patriarchs, archbishops, bishops, priests and deacons who keep straight the way of the true word: kings, rulers, princes, those in authority, young men, virgins, monks, rich, poor, great, small, old women, orphans, sojourners, miserable, and all Christian people from the congregation of the church who in days gone by have gone to their rest.

19. Make earnest intercession for those who have fallen asleep in this place that He (Thy Son) may give their souls a quiet rest,

20. in every place which is called the place of the victorious martyrs, in the place of the blessed righteous, in the place of the watchful angels[1]. You[2] are the inheritance in every place, and your name is acceptable before God.

21. *Deacon :* Ye that are sitting, stand up.

22. *Priest :* Let us stand up in the fear of God to exalt and glorify her who is full of glory saying, O you who are full of grace, O you who are the channel of joy, you have a countenance more beautiful than the many-eyed cherubim and the six-winged seraphim.

23. *Deacon :* Look to the east.

24. *Priest :* Truly God the Father looked down from heaven towards the east, the west, the north and the south, and towards all the ends (of the earth). He breathed in every savour,[3] and found none like unto you. He approved your savour and loved your beauty and so sent to you His beloved Son.

25. *Deacon :* Let us give heed.

26. *Priest :* Holy is God the Father Who loved you, holy is the only-begotten Son Who abode in your womb, and holy is the Paraclete, the Spirit of righteousness, Who strengthened you.

27. *Deacon :* Answer ye.

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[1] i.e. the Virgin Mary.

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[1] Rev. 3 : 2.

[2] i.e. the Virgin Mary.

[3] Song of Songs 1 : 3; Ezek. 20 : 41

28. *People :* Holy, Holy, Holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

* * *

29. Priest : O Virgin, full of glory, with whom or with what likeness shall we liken you? You are the loom from which Emmanuel took his ineffable garment of flesh. He made the warp from the same flesh as that of Adam, and the woof is your flesh. The shuttle is the Word himself, Jesus Christ. The length of the warp is the shadow of God the Most High. the weaver is the Holy Spirit.

30. How marvellous and wonderful is this thing ! O bridge over which the ancient fathers crossed from death unto life! O ladder(1) from earth to heaven, through you the first creation was renewed.

31. You were the hope of Adam (2) when he was driven out from paradise, the meekness of Abel who was killed through unrighteousness, the kindness of Seth, the works of Enoch (3), the ark of Noah (4) through which he was saved from evil's destruction, the blessing and portion of Shem,

32. the tent of Abraham(5), Isaac's savour(6), the ladder (1) of Jacob, Joseph's comforter,

33. the tables of Moses(7), the bush at Sinai(8), the bells (9) on the garment of Aaron the priest, his rod (10) which sprouted, blossomed and bore fruit,

34. Joshua's stone(11) of testimony, the fleece of Gideon (12), Samuel's jar of ointment and horn of oil, Jesse's root (13) of which he boasted,

(1)Gen 28:12. (2) Gen 3:15. (3) Gn. 5:22-24. (4) Gn. 7. (5) Gn. 12:8. (6) Gn. 27:7. (7) Ex. 24:12. (8) Ex. 3:12; Deu. 33:16; Lk. 20:37. (9) Ex. 28:33-35; 39:25 (10) Ex. 7:12; Nm. 17:8; Hb. 9:4. (11) Josh. 24:26-27. (12)Jdg. 6:36-f. (13) Isa. 11:10

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the chariots of Amminadib, (1) David's harp, the crown of Solomon, (2) the enclosed garden, the sealed spring , (3)

35. Elijah's golden measure (4), Elisha's cruse (5), the conceiving virgin whom Isaiah prophesied (6), the first to give birth without intercourse of which Daniel (also spoke) (7).

36. Habakkuk's mountain of Pharan (8), Ezekiel's closed house in the east (9), Micah's place in Bethlehem from which the law goes forth,(10) the land of Ephratah,(11) Silondis' (12)tree of life, (13) the healer of Nahum's wounds,(14) Zechariah's rejoicing, (15) the clean hall of Malachi.(16)

37. O Virgin, you are the ideal and the prophecy of the prophets, the favour of the apostles, the mother of martyrs; the sister of angels ; the boast of the young men and virgins and the monks who are watchful day and night at your gates.

38. O Virgin, you were not conceived through unclean lust, but in lawful marriage you were born from Hannah and Joachim.

39. O Virgin, you did not grow in mirth like the Hebrew daughters who stiffened their necks, but you lived in the sanctuary in holiness and purity.

40. O Virgin, you did not eat earthly bread but heavenly bread prepared in the heaven of heavens.

41. O Virgin, you did not drink earthly drink, but heavenly drink poured from the heaven of heavens.

(1) Songs 6:12. (2) Songs 3:11. (3) Songs 4:12. (4) 2King 7:1. (5) 1King 19:6. (6) Isa.7:14. (7)Dan. 2:35-46. (8) Hab. 2:3. (9) Ez. 44:1-5. (10) Micah 4:2 (11) Micah 5:2. (12) Name of a philosopher typifying Solomon. (13) Prv. 3:18. (14) Nah. 3:19. (15) Zech. 9:9. (16) Mal. 3:1-5.

42. O Virgin, you did not know uncleanness like the women who were before you, and would come after you, but you are adorned with holiness and purity.

43. O Virgin, the depraved young men could not entice you, but the angels of heaven visited you, and, as it was said, the priests and the high priests praised you.

44. O Virgin, you were not espoused to Joseph for coming together, but in order that he might keep you in purity, and thus it was fulfilled.

45. When God the Father saw your purity He sent you his radiant angel, named Gabriel, and he told you: "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you."(1)

46. The Word came to you without being separated from the bosom of His Father; you conceived Him without* His being limited, and He stayed in your womb without making subtraction from above or addition beneath.

47. There abode in your womb the inestimable and immeasurable* fire of the godhead. It is not just to compare Him with earthly fire. Fire has limits and volume, but of the Deity, it cannot* be said that it is like this or even seems to be like this.

48. The Godhead has no* circuit like the sun and moon, nor stature like man, but He is mighty and sitting in His highest heaven which neither the thought of man nor the knowledge of angels can reach.

(*) > > > > > >
(1) Lk. 1 : 35.

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50. The Deity has no* place wherein to stretch or contract himself but He fills every place.

51. The Deity has neither* firmament above nor foundation beneath, but He is Himself the firmament and the foundation.

52. The Deity does not* stoop nor bow down the head to take up that which is on earth, but all is in His hand as He showed Peter.

53. The Deity has neither* chest nor back by which he can be seen, and through which He can be limited, but He is covered with the flame of fire and He is Himself the flame of fire. The Deity is clean, pure, and bright.

54. We believe that the Father Who sends is Father in His nature. We believe that the Son Who is sent is Son in His nature. We believe that the life-giving Holy Spirit is Holy Spirit in His nature. Three Names but one God.

55. It is not* with the Deity as it was with Abraham who was older than Isaac, or with Isaac who was older than Jacob, but the Father is not older than the Son, neither is the Son older than the Holy Spirit, and the Holy Spirit is not younger than the Son, neither is the Son younger than His Father.

56. It is not* with the Deity as it was with Abraham who gave commands to Isaac, or with Isaac who gave orders to Jacob, but the Father, being Father, does not give orders to the Son ; and the Son, being Son, is not exalted; and the Holy Spirit.

Examples of theology called "apophatic" = "what may not be believed or said." It attempts to relate to God by considering "What He is not." Since we are only able to comprehend His energies, not His essence, we use dictions, and even contradictions to explain what is beyond us.

57. But the Divine Father, Son and Holy Spirit are one God, one kingdom, one authority and one government.

58. The Father, the Son and the Holy Spirit think. (1) The Father, the Son and the Holy Spirit speak. (2) The Father, the Son and the Holy Spirit approve. (3)

59. The Father, the Son and the Holy Spirit take counsel. (4) The Father, the Son and the Holy Spirit utter the word.

The Father, the Son and the Holy Spirit complete. (5)

60. The Father, the Son and the Holy Spirit create. (6) The Father, the Son and the Holy Spirit unite. (7) The Father, the Son and the Holy, Spirit create well. (8)

61. The Father, the Son and the Holy Spirit send. (9)

The Father, the Son and the Holy Spirit give authority. (10)

The Father, the Son and the Holy Spirit hear witness. (11)

(1) Thoughts like : "Let us create man in our . . ." (2) He spoke and it was done Ps. 32 (33):9. (3) And God saw everything that he had made, and, behold, it was very good. Gen. 1:31. (4) They took counsel (Gen. 1:26 "Let Us . . .") to create the world. (5) Completed the creation of the universe, making it habitable. (6) Created the cosmos. (7) Combined the elements of the cosmos, producing earth, water, fire and wind. (8) Created Adam and appointed elements to coalesce in their function: the earth to carry, the water to irrigate, the fire to metabolize food and the air to sustain all the nerves in man's body. (9) Directing the course of the planets. (10) Authorized the formation of the body in the womb. (11) The Father from heaven witnessed saying; This is my beloved Son, and the Holy Spirit rested upon Him in the shape of a dove.

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62. The Father, the Son, and the Holy Spirit draw. (1)

The Father, the Son, and the Holy Spirit accustom. (2)

63. The Father, the Son, and the Holy Spirit advise. (3)

The Father, the Son, and the Holy Spirit purify.

The Father, the Son, and the Holy Spirit cleanse.

The Father, the Son, and the Holy Spirit hallow. (4)

64. The Father, the Son, and the Holy Spirit strengthen.

The Father, the Son, and the Holy Spirit encourage. The Father, the Son, and the Holy Spirit teach.

65. The Father, the Son, and the Holy Spirit crown. The Father, the Son and the Holy Spirit clothe. (5) The Father, the Son, and the Holy Spirit grant grace.

66. The Father, the Son, and the Holy Spirit sit. (6) The Father, the Son, and the Holy Spirit judge. (7)

The Father, the Son, and the Holy Spirit examine.

67. Thus we, without separating or dividing, believe and confess the oneness and unity so that it will not be divided or separated. Let us distinguish (8) so that it will not be confused.

68. We do not say "three" as we say Abraham, Isaac and Jacob, but one is three persons.

(1) Draw man with the cords of love. (2) Fit man to adapt as he goes. (3) Advise man through Tradition: Life in Christ, the history of salvation as it stands from the Apostolic age, that the Church codified in the Scriptures. (4) qedasi literally means "hallowing." (5) Clothe with divine power that is grace. (6) They preside in the midst of the congregation. (7) Search the hearts. (8) Distinguish between Trinity and oneness, divine energies and essence.

69. We do not say One like Adam the first creature, but three with one nature.
70. Now we hear the wicked Jews and the unrighteous Ishmaelites, who, being without understanding, say God is one person and one body ; they are of a blind heart.

71. Now we see the idolatrous heathen whose idols are many and whose devils are many.
72. But we follow the leaders to the good way as the Apostles taught us saying : it is as if

73. The Father is the sun, the Son is the sun, and the Holy Spirit is the sun : but it is one sun of righteousness over all.
74. The Father is fire, the Son is fire, and the Holy Spirit is fire ; but it is one fire of life in the highest heaven.

75. The Father is the dawn, the Son is the dawn, and the Holy Spirit is the dawn : but it is a single eastern dawn through which, by the ray of its light, the darkness was destroyed.
76. The Father is the vine, the Son is the vine and the Holy Spirit is the vine: but it is one vine of life from which all the world tasted.

77. The Father is milk, the Son is milk and the Holy Spirit is milk: but it is one milk[1] unmixed.
78. Thus we believe and thus we confess and say the creed.

79. *The people shall say the creed of the 318. (Anaphora of the Three Hundred #1 - 10: p. 86).*
80. Let us now return again to

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peak of the holy Virgin, speaking of her conception which is wonderful to all, and saying: O Virgin, when there abode in your womb the fire of the Godhead, Whose face is fire, Whose clothes are fire, Whose covering is fire, how did it not burn you?

81. In what part of your womb were the seven curtains of the flame of fire prepared and spread ? Were they in the right or the left side while you were such a small body?
82. In what part of your womb was the glittering cherubic throne, compassed by the flame of fire, prepared and planted while you were a young bride?
83. How wonderful it is! A mother and a maid ; the narrowness of the womb and the infinite; conception without intercourse, as a bee conceives, from the voice of a word; milk [(1)] with virginity.
84. When I think of this, my mind likes to swim in the depth of your Son's seas, and the billows from the hiding-place of your Beloved sweep across it.
85. Again when I think of this my mind likes to soar and ascend secretly and draw back the curtains of the hiding-places of the Living One ; it becomes afraid of the flame of fire and does not reach even one-fourth of the way to heaven.
86. When I think of this my mind likes to mount the shoulders of the winds to fly east, west, north and south to all the ends (of the world) to see the nature of the creatures, to measure the depths of the seas and to know the height of heaven, and travelling thus to every part it becomes faint and returns again to its former place.

(1) i.e. Milk to feed her baby even though she was a virgin.

87. Now let us not further enquire or even think of the greatness and profundity of Him Whose grandeur cannot worthily be praised, no, not by the tongues of the prophets nor of the apostles.

88. He is the mighty One Whom none can discern by subtle device_ but He became humble among us; He is the most high, to Whom none can attain_ but among us He took upon Him the form of a servant; He is the impalpable fire, but we saw Him and felt Him and ate and drank with Him.

Now let us praise Him saying.

89. *People :* Holy God, holy Mighty, holy Living, Immortal ....

(See "Preparatory Service" # 174 : p. 33 and "Anaphora of St. John Chrysostom" #64 - 67 : pp. 139 - 140).

* * *

90. O Virgin who gives the fruit that can be eaten, and the spring of that which can be drunk

91. O Bread got from you, that gives life and salvation to those who eat of it in faith.

92. O Bread got from you, that is as hard as the stone of Admas (1) which cannot be chewed, to those who do not eat of it in faith.

93. O Cup got from you, that helps those who drink of it in faith to indite wisdom, and that gives them life.

94. O Cup got from you, that intoxicates those who do not drink of it in faith and causes them to stumble and fall and adds sin to them instead of the remission of sin

(1) A rocky place presumed to be between the earth and the ocean.

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95. And now let us glorify Him saying Glory be to Thee, glory to Thy kingdom, glory with pure incense we offer to Thee.

96. *At this time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom. . . . *(Anaphora of the Apostles, #34: p. 43).*

* * *

97. *Priest :* Jesus Christ, Son of the living God, from Whom is found every good gift and every perfect gift, became man, fulfilled all the law of man yet without sin, and practiced the law of the Hebrews.

98. He was baptized by John, tempted in the wilderness, hungered and thirsted and did miracles.

99. In the same night in which He gave His soul to death He showed His disciples many signs concerning His sufferings, crucifixion, death, His resurrection on the third day with body and soul, with bone and blood, as it was before, when His disciples were with Him on His right and left, and when there was counted with them Judas whose creation was like the tares added to wheat, and who betrayed Him.

100. *Deacon :* Priests, raise up your hands.

101. *Priest :* At that time Jesus Christ took bread in his holy, blessed, pure and spotless hands

102. *People :* We believe that this is He, truly we believe.

103. *Priest :* He looked up to heaven towards Thee His Father, interceded with His parent, and committed his disciples to Him to keep them from all evil:

Blessed while He (it) was blessed *(+ three times)*, broke while He (it) was holy

104. *Then he shall indent the Host slightly with his thumb in five places without separation.*

105. And gave it to His disciples and said unto them : take, eat this (pointing) bread is My body which will be given to you as a propitiation for the whole world.

106. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God: that this is He we truly believe.

107. *Priest :* And likewise also the cup (+ three times) after supper : He pointed and said : Take, drink, this *(pointing)* cup is My blood which the spear will shed for your sake.

108. *He shall then move, the cup with his right hand in the sign* of *the cross*

109. *People :* Amen. Amen. Amen. We believe and confess.

110. *Priest :* And as often as you do this, do it in remembrance of My death, and proclaim the remembrance of My resurrection.

111. *People :* We proclaim Thy death, Lord, and Thy holy resurrection, we believe in Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and beg Thee, O our Lord and our God.

112. *Priest :* O Our Lord, as it happened then bless, break and give this *(pointing)* bread *(+ once)*.

People : Amen.

113. *Priest :* Our Lord as it *happened* then bless, hallow and give this *(pointing)* cup *(+ once over the cup, and + once more over both)*.

People : Amen.

114. *Priest :* And this my ministry, purify and accept it and may it please Thee.

People : Amen.

115. *Priest :* And this priest who is with me to help me in this ministry, and me, make like Joseph and Nicodemus who wrapped Thy body.

People : Amen.

116. *Priest :* And this deacon sent according to the law of ministry, suffer to reach our great rank of priesthood, and make him full of grace, righteousness and favour like Stephen who saw the Trinity and marvelled and was astonished through the descent of the Holy Spirit.

People : Amen.

117. *Priest :* And this people who have gathered together in Thy holy church with priests and deacons, great and small, make worthy to take Thy holy mystery ; have compassion and do not judge them.

People : Amen. Lord pity us, Lord Spare us, Lord have mercy upon us.

118. *Priest :* Lord, have mercy upon us, O Christ *(three times)*.

The people shall repeat his words.

119. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

120. *People :* As it was, is and shall be unto generations of generations, and endless ages.

121. *He then shall dip his finger into the Blood and+ sign the Body.*

Priest : Grant it to all of them that take of it, that it may be unto them for everlasting life.

122. Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

123. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

124. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

125. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

126. The priest The Prayer of Fraction:

God, Maker of all, the Source of all, the Completer of all, the Almighty, the Holder of all, Thou art He Whom angels, archangels, thrones, authorities, lords, powers, the sun, the moon, the stars and the whole creation worship, because they are His subjects, dominions, and are ruled by Him. Though He was rich in everything yet He became poor in everything.

127. Love drew the mighty Son down from His throne and led Him to death.

128. O Ox, Who with Thy hand made no effort against those who draw Thee, but bowed down Thy neck to those who would slay Thee.

129. O Sheep dumb before Thy shearers ; O Patience Who did not open Thy mouth at

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the time of Thy sufferings before those who pierced Thee

130. O Bread found in the treasure, which Joseph obtained in merchandise, in which also he found the pearl of great price

131. O Cup found in the house into which no man entered,

132. O this sign of the cross (1) separated from this host without being divided or alienated, but its appearance, taste and softness are the same :

133. As His divinity was not separated or divided from His humanity so also this sign of the cross[1] is not separated or divided from this host

134. Likewise also let Thy greatness be united with our humility and our humility with Thy greatness, Thou almighty Lord our God.

135. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .

(see Anaphora B, #69 : p. 62)

136. *Priest :* Let us hear then, till our last breath, this word through which we will be accused, judged and forgiven.

137. As the Son came from the heaven of heavens for judgement and mercy, this bread will be accused, judge and forgiver.

138. Let the soul fear, the nerves tremble and the door of the heart be broken by this terrible word.

139. Now this divine bread has been broken and this life-giving cup has been prepared. Let him who desires to take, come: but first examine yourselves and cleanse your bodies.

140. If there is anyone who is impure, let him not approach, and if there is any

[1] i.e. the central part of the Host (Asbadikon) bearing the sign of the cross.

one who hath fallen into sin, let him not forget it because it must not be forgotten.

141. If there is any one who disdisdains this holy communion, let him not approach, but let him be prevented. As you see, this bread is not as perishable as the earthly bread (1), but it is the fire of the godhead (2).

142. What mouth is that which takes in this bread, what teeth are those which masticate this bread, and what stomach is that which can contain this bread?

143. And now let us say According to Thy mercy, our God, and not according to our sins.

144. *People :* According to Thy mercy . . . . *(thrice)*.

145. *Afterwards the people shall say :*

The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

And let us come before the face of the Saviour of the world to praise Christ in faith that is His.

146. *Asst. Deacon :* Open ye the gates, princes.

147. *Deacon :* Ye who are standing, bow your heads.

148. We lay our souls before Thee, Lord, maker of all, the invisible God. We humble ourselves to Thee, the humbler of all. We worship Thee, Who created all to worship Thee. We serve Thee, ruler of all.

149. O Thou Who discovers that which is hidden and covers as in secret all that is open.

(1) John 6 : 27.
(2) Rm. 1 : 20

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O Thou Who is able to send forth that which is within and take within that which is without, hear now the cries of Thy people who call upon Thee in righteousness.

150. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

151. *The priest shall say "The Prayer of Penitence." (Anaphora of the Apostles: 72 - 88: pp. 47 - 48).*

152. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

153. *Priest :* The Lord be with all of you.

People : *And* with your spirit.

Then the priest shall raise the whole Host with his hand and chant :

Lord have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant).*

The people shall repeat his words.

Then the priest shall chant three times :

Lord, have compassion upon us, O Christ.

The people shall chant twice : Lord, have compassion upon us, O Christ.

154. *Deacon :* Ye that are penitent, bow your heads.

155. *Then the priest shall turn to the people and say* Lord our God .. ..*(Anaphora of the Apostles, 95 - 126: pp. 49 - 52).*

156. *After receiving (the Holy Communion) the following prayer shall be said instead of "The Pilot of the Soul :"*

Priest: O ye, Christian people, as ye have gathered together on this day, so also may He gather you on the holy Mount of Sion and in the free Jerusalem in heaven (1).

157. And as ye have heard this voice of Mary's praise, likewise may He allow you to hear the word of the infants' harps and the angels' song, which softens even the very bones because of the multitude of its melodies.

158. May He lead you where there were stretched out the tabernacles of the flaming fire wherein the High Priest is, and wherein are the icon of His face, the pure crown, and the bright dress which the hand of man did not make, but it was woven above.

159. May He lead you to where are the congregation of the holy prophets, the congregation of the preaching Apostles, the congregation of the victorious martyrs, the congregation of the blessed righteous, the congregation of the ordained priests, the congregation of the watchful angels, and the congregation of virgins and perfect monks, with all the perfect congregations of the one holy universal church, and with them where there is the Ark of the wilderness, that is our Lady Mary.

160. Let us not henceforth be decked with haughtiness or pride which clothe with death and lead down to Hades.

161. Let us henceforth have humility with purity, not only purity of the flesh because the prophets saw the Lord through purity of the spirit, seeing Him face to face.

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162. Let us henceforth have love and meekness like the apostles, because they loved their Lord Who granted them authority like His own
to bind and loose the bonds of wickedness.

163. Let us henceforth have silence and patience like Mary because our Lord praised her saying : And Mary has chosen that good part, which shall not be taken away from her.[1]

164. And now let us pray the Lord our God, giver of grace.

Deacon : Pray ye.

165. *Priest :* O Virgin, remind Him Who remembers, not forgetting any.

166. O Virgin, remind Him of His birth, delivered from you at Bethlehem, of His being wrapped in swaddling clothes and His being warmed by the breath of ass and cow on the cold days.

167. O Virgin, remind Him of his flight with you when you fled from one country to another in the days of the cursed Herod.

168. O Virgin, remind Him of the bitter tears shed from your eyes and dropped on the face of your beloved Son.

169. O Virgin, remind Him of hunger, thirst, poverty, sadness and all the trouble which you suffered together with Him.

170. Remind Him of mercy and not of destruction. Remind Him of compassion and not of anger.

171. Remind Him of the sinners and not of the righteous. Remind him of the impure and not the pure.

172. And now let us glorify the Father, the Son, and the Holy Spirit, both now and ever, and unto the ages of ages.

People : Amen.

[1] Luke 10:42.

173. *Priest : The Laying on of the Hand Prayer.*

We offer thanksgiving to God for all the graces He has granted and because He granted his Mother to be glorified through this Anaphora, and because He made us worthy to begin it through His kindness, and through His will to complete it, He to Whom be glory and Who is wise, unto endless ages. Amen.

174. (I found in it the understanding that any priest who celebrates this anaphora does not sanctify Mary but he himself will be sanctified, and all those who hear it will be sanctified, because our Lady Mary is always[1] sanctified in heaven and earth.)

175. May the accepted blessing of her prayer, the perfect gift of her help, and the compassion of her beloved Son, filling the ends (of the world), be with our rulers (. . .) unto the close of the age. Amen.

\+ + +

[1] Lk. 1 : 48

THE ANAPHORA OF THE THREE HUNDRED (1)

All: The Prayer of Faith (2)

1. We believe in one God the Father almighty, maker of heaven, earth and all things visible and invisible.
2. And we believe in one Lord Jesus Christ, the only-begotten Son of the Father Who was with Him before the creation of the world:
3. Light from light, true God from true God, begotten not made, of one essence with the Father
4. By Whom all things were made, and without Him was not anything in heaven or earth made
5. Who for us men and for our salvation came down from heaven, was made man and was incarnate from the Holy Spirit and from the holy Virgin Mary.
6. Became man, was crucified for our sakes in the days of Pontius Pilate, suffered, died, was buried and rose from the dead on the third day as was written in the holy scriptures,

(1)The 318 bishops, who attended ecumenical Council held at Nicaea in 325 A.D., settled many contemporary doctrinal controversies, some wrote about those issues. This Anaphora reflects their efforts.

It is celebrated on the following occasions:

a. 21st Maskerem (October 1), the memorial day of the Virgin Mary.
b. 8th Hedar (November 17), the Feast of the Four Beasts.
c. 9th Hedar (November 18), the opening day of the Council of Nicaea.
d. 24th Hedar (December 3), the Feast of the Twenty-four heavenly Priests.
e. Nativity of Christ, 29th Tahesas (January 7).
f 13th Ter (January 21), the Feast of Caana of Galilee.
g. the memorial day of any of the righteous.

(2) The creed given by the Council of Nicaea (325 A. D.) and the Council of Constantinople (381 A.D.)

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7. Ascended in glory into heaven, sat at the right hand of His Father, and will come again in glory to judge the living and the dead ; there is no end of His reign.

8. And we believe in the Holy Spirit (1), the life-giving God, who proceeds from the Father; we worship and glorify Him with the Father and the Son ; Who spoke by the prophets,

9. and we believe in one holy, universal, apostolic church,

10. and we believe in one baptism for the remission of sins, and wait for the resurrection from the dead and the life to come, unto endless ages. Amen.

11. The Anaphora of the Three Hundred and Eighteen Orthodox, may their prayers and their blessings be with our (*head of state : King, Queen, President, . . .)* unto ages of ages. Amen.

12. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God,
People : It is right, it is just.
Priest : Lift up your hearts.

(1) This marks the end of the what the Fathers at Nicaea settled, and the beginning of what was decided by the Second Council, at Constantinople in 381. That concluded more than fifty years of debates on how best to describe these mysteries. Such had been part of the Church's life since Apostolic times, but, not yet stated so succinctly. Some of the same leaders who negotiated pronouncements on these doctrines, also applied the same criteria in deciding the contents of what today is known as "The Bible."

People : We have lifted them up unto the Lord our God.

13. *Priest :* The Lord is mighty in the clouds, higher than heaven, glorious in all His ways, the perfect victorious God of gods.

14. There is no time in which He was not, and there is no place where He cannot be found, there is no time when He was perfectly seen in His divinity. No one can see Him, and no one knows how He lives.

15. Heaven and earth together with all their worlds, sea and rivers and all things that are in them glorify Him. All were created through His grace, and all live through His kindness. He is one Father of the One, Father of the Lord, Father of Messiah, true light with Him Who begets Him.

16. *Deacon :* Answer ye.
People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

17. *Priest :* We proclaim that the Father lives with His Son, and that the Son lives with His Father before creation, and before the heavens and earth were made

18. and before the mountains and the little hills arose, and before the height of the sky was seen, and before the power of the wind breathed,

19. and before the thunderbolt flashed, and before the quickness of lightning was seen, and before the thunder thundered, and before the clouds were spread,

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20. and before the creation of angels, and before any name was named under heaven and on earth.

21. No one, thinking deeply, can understand His nature, though He ascends to heaven and goes beyond the lords and meets with the four living creatures[1], full of eyes, whose whole bodies are light, and from whose mouths comes out the likeness of flaming fire; again, though he descends down to earth and goes beyond the sea, the wind and the fire; again, though He goes out thence to search upon the right hand and the left, setting His thought on high and spreading it abroad

22. *Deacon :* Ye that are sitting, stand up.

23. *Priest :* Even so he cannot discern among the Father, the Son and the Holy Spirit to know what is His nature.

24. The Father begets His Son, but it is impossible to say that He begat Him at such a time, or that He begat Him on such and such a day.

25. His birth from the Father is unsearchable because it passes understanding, and His nature is unknown because it is hidden. He is the right hand of His Father, His arm and His beloved Son Who is of the same essence with Him.

26. *Deacon :* Look to the east.

27. *Priest :* The Father begets His Son ; but He begets Him, not that He might be His assistant in work, to serve Him as a man is served who is in need. When He created heaven and earth no one helped Him because He is mighty.

[1] Ezek. 1 : 5 - .15

28. He did not become weary, nor does He rest as man rests, but the sword of fire coming out of His mouth, what He has spoken is immediately accomplished; instantly whatever He has thought is fulfilled: He is the thought of thoughts;[1] He is the Wise, the Creator.

29. Who, like Him, lives in the highest heaven, builds the foundation[2], bears up from beneath, sits upon the firmament on high, establishes upon the floods, builds with very small particles, wraps with invisible things, limits with sand, strengthens with wind, hangs the water up, and calls it sky,

30. congealed liquid in the womb, turning it into flesh, binds it with muscles, strengthening it with sinews, numbers the very hairs, tries the heart and knows the reins?

31. The Father begets His Son without days or hours; and as He begets Him, His Father is not separated from Him. Before He created the angels for His worship His glory was infinite; the glory of the Father, of the Son, and of the Holy Spirit was perfect.

32. *Deacon :* Let us give heed.

33. *Priest :* And when He created our father, Adam He did not go about to gather earth, water, wind, and fire, nor did He leave His throne or in any way move from it

34. Yes, while He was yet there, He took the four elements: two palpable, and two impalpable; three visible and one invisible

[1] i.e. he knows the thoughts of all, but his thought can be known by none.

[2] i.e. the foundation of the earth.

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35. and made him from these, made him fair with His holy hands, kissed him and loved him; and breathed in his nostrils the breath of life. Before He built the skies and the highest heavens He was not lowly, but was strong in His throne and great in His kingdom.

* * *

36. He thundered to those that were above, caused those beneath to tremble as He trod the clouds, burned without fire and cooled without water.

37. And when He created the sun and the moon, it was not to make light for Himself as for one in darkness, but it was as though He gave them a little from His own light, as it were, no more than a grain of wheat. Thus they gave light to man.

38. Having created and prepared all, visible and invisible, He did not boast saying, I have worked and I have finished and I have to rest from all the toil in which I have laboured, but He knew before it came to pass, He completed before ever He made possible righteous and unrighteous, good and evil.

39. Before He created man, He prepared Paradise to put therein him whom He loved, and the fire of hell to put therein him who hated.

40. Blessed is he whom He had chosen, and blessed is he in whom He was pleased. Let us therefore receive this word with great diligence that we may not enter into the great sea wherein fire and water are mingled and from which we cannot escape by swimming.

41. But let us receive what the apostles taught us about the Father, the Son and the Holy Spirit saying, The Father declares of His Son, that He is Jesus Christ His only One:

And the Son tells that God the Father begets Him

And the Holy Spirit proclaims that He proceeds from the Father and took of the things of the Son. (1)

42. It is one honour and one authority and one power which cannot be divided. There is neither reckoning nor separation of His position. There is neither subtraction nor addition in His divinity.

43. As our Lord answered His disciples about Their nature saying, We have neither first nor last, We have neither right nor left, We have neither firmament nor foundation, We are the firmament, and We are the foundation.

44. None can see Us and none can know how We live. We know all and we understand all, We make remote that which is near and bring near that which is afar off. We ignore the noise of the tongue as one who does not hear (2). We know the whisper of the heart within.

45. My Father, I, and the Holy Spirit are the gate, the door, and the dwelling-place.

46. My Father, I, and the Holy Spirit are might, grace, and favour.

47. My Father, I, and the Holy Spirit are sun, light and heat.

48. My Father, I, and the Holy Spirit are fire, flame and the burning coal.

49. Such is Our existence, such is Our perfection, and Our days are not finite but they endure for ever. Again there is neither counting nor end (of them).

(1) John 16:15.
(2) Isaiah 1:15.

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50. Deacon : Let your thoughts be above. Let your hearts be in heaven. Know where you stand.

51. *Priest :* He is slow to anger, His compassion is great, and He is righteous. It is not as if there was a time when He is patient and another when He is impatient. He waits for the sinner until he comes back and returns to Him.

52. When He was angry He destroyed the wicked with the flood and saved eight souls who kept His word, and He established with their father an everlasting covenant of righteousness. He is God of gods, consuming fire, and life-giving fire.

53. What is His name, and what is His Son's name? (1) Where is His dwelling-place and where is His country?

54. His throne is compassed by fire and His abode is enveloped by water, and round the roof of His house hang drops of water which do not fall.

Flashes of light go out from His throne, within it is like blazing fire, in it there is great light like the winter rainbow, round it there is lightning.

55. At the sides of that throne there are four animals as if they carry on their heads the large throne which is as white as snow.

56. Round about that throne there are twenty four priests (2) in front of them they see the likeness of the lamb, the vesture dipped in blood (3), and the sealed book. (4)

57. Every time they go round that throne they prostrate themselves

(1) Prov. 30:4.
(2) Rev. 4:4.
(3) Rev. 19 : 13
(4) Rev. 5 : 1 & 2

thrice before the likeness of the Lamb, the vesture dipped in blood, and the sealed book. The smoke of glory fills the pavilion. From beneath that throne springs the sea of two courses, the sea of light and the sea of wind.

58. The God of gods does not live there, the Lord of lords is not limited therein, but He both lives without and is found within.

59. They do not go to find him, and He is not absent when they seek Him. He is not felt when they take hold of Him because He is far above thought.

60. He keeps the rich, lives with the poor, loves the humble, and neglects the haughty. He will justify when He likes, save when He is pleased, He disregards as if He does not hear, keeps silent as if He does not see, waits as if He does not know, delays as if He does not wish to grant.

61. He is the God of gods, the Lord of lords, the Lord of the strong, before Whom the angels and archangels prostrate themselves.

62. They do not prostrate themselves before Him because they see Him, but they prostrate themselves before His throne and praise His greatness. They fly towards the four ends of the world to do all His will. Seraphim and cherubim shout and say, yet without pride, Holy God, holy mighty, holy living, immortal, Who yet died for the love of man.

63. From the one treasury (1) formed from the breath of His mouth proceed and grow the souls who multiply in the world.

(1) i.e. Adam or one baptism.

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64. In one treasury there will be gathered wheat without tares. There will be put and kept the souls of the righteous until all are rewarded according to their deeds.

65. There are pleasure and happiness. There is Adam, the father of all. There are Abel, Seth, and Enoch the patriarchs together with all their seed.

66. There are Abraham, Isaac and Jacob, the friends of the Lord. There are Moses and Aaron the priests. There are David, Hezekiah and Josiah and all the kings of a right faith.

67. There are the prophets with their prophecies, there are the disciples of the One, in whose hands are the keys, sitting at the door to take in whom they will.

68. There are the patriarchs, archbishops, bishops, priests and deacons who gave full account of their stewardship which was entrusted unto them by their Lord.

69. There are martyrs whose crowns shine seven times brighter than the sun. There are the righteous in their patience.

70. There are men and women, the hosts of the Father, the Son and the Holy Spirit whose number cannot be known. They live there in pleasure and happiness till they receive twofold more than before (1).

71. There live in honour the righteous, the meek and the elect. O Lord we offer our prayer unto Thee Who answers, Who is the hearer and the helper.

(1) i.e. more than they get in paradise, the waiting place of the righteous.

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72. We beg Thee, Lord, on behalf of those who have fallen asleep and departed from this corruptible world, and on behalf of those of whom the authority of death took hold, and of those who are covered within the grave.

73. We pray Thee, Lord, and beseech Thee to call them to an honourable resurrection when Thou will raise the body, uniting it with the spirit, and when Thou gives that good gift which eye has not seen, nor ear heard. Neither has it entered into the heart of man, (1) which Thou prepared through Thy Son Jesus Christ, unto endless ages.

74. *Deacon :* For the sake of the blessed *(Anaphora of the Apostles #6-9: p. 43).*

75. *Asst. Priest : Prayer of Benediction (Anaphora of the Apostles #10-21: pp. 43, 44).*

76. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

77. *Priest :* God the Father sent His only-begotten Son to abide in the body of a daughter who did not know a husband; and the creator of infants was kept in the womb without being limited. He was made man while He was God, and was born while He was the fire of the Godhead, and grew without adornments or honour. And grew like the children of the poor, chastened greatly and obeying His relatives.

78. He bowed His head to be baptized by a servant, though He was pure from sin. He did miracles, changing water into wine and

1) phrases similar to Job 28:7; Isa. 64:4 & 1Cor. 2:9

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satisfying many thousands in the wilderness.

79. *At this time he shall cense.*

People : Remember us, Lord, in Thy kingdom. *(Thrice) (Anaphora of the Apostles #34: p. 45).*

80. *Priest :* Oh ! The eyes of that generation were blinded so that they might not see Him, and their ears were made deaf so that they might not listen to Him, and their hearts were closed so that they might not know Him, they determined Him who forgives sin to be a mere man, and judged the judge of judges.

81. He chose twelve apostles from among them, walked with them and showed them the mysterious order of the Holy Communion.

82. *Deacon :* Priests, raise up your hands.

83. *Priest :* He took bread before them, *At this time he shall raise the bread.*

84. *People :* We believe that this is He; truly we believe.

85. *Priest :* blessed, *(+ three times, then he shall indent the Host lightly with his thumb in five places without separation),* and said, Take, eat, this *(pointing)* bread is My body which will be given on your behalf for the remission of sin.

86. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

87. *Priest :* And likewise also the cup, He blessed *(+ three times)* and hallowed and said, Take, drink, this *(pointing)* cup is My blood

which will be shed on your behalf for the remission of sin.

He shall then move the cup with his right hand in the sign of the cross.

People : Amen. Amen. Amen.

88. *Priest :* At that time Jesus said, My soul is exceeding sorrowful, even unto death, the death which will make the sad rejoice.

89. In that night they took hold of Him, and when it was day the masters of the Jews and the chief priests sat with Pilate, the ruler, in the court for His judgement.

90. They shackled Him with His hands behind Him like a thief, and He followed them in love like a meek sheep. They sat at the court to judge Him. They made Him to stand before them, Him before whom the hosts of angels stand in fear and trembling.

91. An evil servant strengthened his hand to strike the innocent One they impudently bowed before Him to Whom the archangels bow in great trembling.

92. They crowned the Head of life with a crown of thorns, stripping Him, they clothed Him, Who is dressed in light as a garment, with a scarlet robe (1).

93. They took him to the place of crucifixion called Calvary, burdening Him with His cross, so that Jesus was wearied in the carrying of His cross and sweated because it was heavy.

94. They numbered him among the thieves, raised Him upon the cross, and crucified Him without mercy, according to their law.

(1)See the Anaphora of St. John Chrysostom 47-50.

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95. Oh! The hands which formed Adam were nailed on the cross. Oh! The feet which walked in paradise were nailed on the cross.

96. Oh ! The mouth which breathed the breath of life into the face of Adam drank vinegar and myrrh mixed with gall.

97. Jesus groaned in His suffering, cried to His Father, bowed His head and gave up the ghost.

98. They pierced Him in His side with a black spear, which they had prepared for Him,

took Him down from the tree and buried Him in the grave. They did not put Him in their own grave, but outside in a stranger's grave of three cubits, and closed it with a stone.

99 While He was there He cried toward Adam His servant, and all his children.

* * *

100. *Priest:* The Lord be with all of you.

People : And with your spirit

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God. Our Father, ho art in heaven. *(Thrice)* Thou art our Lord and our God.

101.*Priest :* When he said this to Adam, His servant, Adam rejoiced, went out with all his children and entered into the holy city, as it was said. (1)

(1) Matthew 27:52

102. And also, to reveal the glory of His resurrection, He revealed a little of His divinity (1) and caused those who were watching His grave fall down.

103. And He rose on the third day, and on the day, which He had made known, entered where His disciples were and showed them His pierced side and His nail-marked hands. He stayed with them teaching them concerning the kingdom of heaven.

104. On the fortieth day He ascended unto heaven to His Father who sent Him. Again He will come. He will not come in lowliness, but in the glory of the Father, Who begets Him, in fearful authority with His holy angels in the clouds of heaven.

105. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe in Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and beg Thee, O our Lord and our God.

106. *Priest :* Let Thy mercy, Lord, be upon us according as we hope in Thee (2).

107. *People :* According to Thy mercy, our God, and not according to our sins. *(thrice)*

108. *Priest :* Let our gathering be like the gathering of Thy disciples. Thou art theirs and Thou art ours, Thou was then as Thou art now.

109. Thine is heaven and Thine is earth; Thine are the righteous and Thine are the unrighteous, because Thou regards not thousands of sins. Thou establishes even little things to be a plant of righteousness, and Thou uses any means to save.

(1) referring to the light which shone from the grave at the time of His resurrection.

(2) Ps. 32 (33) : 22.

110. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

111. *People :* As it was, is, and shall be unto generations of generations, unto unending ages.

112. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all them that take of it, that it may be unto them for purity and for selectivity unto them who receive of it, so that by its appearance the thorn of sin may be burnt, iniquity may be rooted out, wickedness may be destroyed and the soul may get total respite from her iniquity.

113. Let the gate of light be opened, and let the doors of glory be unlocked (1), and let the living Holy Spirit be sent, descend and come from the place where He is hidden; and shine on this *(pointing)* bread that it may be the body of Christ our God,

(+ once over the bread)

114. And that the nature of this *(pointing)* cup may be changed to become the blood of Christ our God. *(+ over the cup once, and once more over both)*

115. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

116. *Priest :* Have pity and mercy upon the one, holy, and universal (2) Church together with all the whole congregation, and especially have

(1) See The Anaphora of St. Jacob of Serough, # 53: p. 154. (2) Once some might have transliterated the Greek word here that would look like “catholic” in its English version. The sense in this context indicates all those who are united in accepting the faith that was once delivered to all the saints as an ideal, not a commodity. Early writers, like Tertulian, used it as a hallmark indicative of unanimity in worshiping in “spirit and truth.” But that was before “denominations” occurred to anyone.

pity and mercy upon those who chose me, the poor one, to minister this mystery, unto endless ages. Amen.

117. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

118. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

119. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

120. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

121. *Priest : Prayer of Fraction:*

Again we beseech the Almighty and Redeemer from sin: remember that the body which Thou took from the holy Virgin is our body, and not something which Thou brought down from heaven.

122. Remember that the body which Thou took from the holy Virgin is the body which stood before Pilate.

123. Remember that the body which Thou took from the holy Virgin is the body which bore the tight bonds.

124. Remember that the body which Thou took from the holy Virgin is the body which suffered and died.

125. Remember that the body which Thou took from the holy Virgin is the body which rose from the dead on the third day.

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126. Remember that the body, which Thou took from the holy Virgin is the body which ascended into heaven in glory and sat at the right hand of the Father. Again the Lord our God will come in this body in the power of His divinity.

127. *Deacon :* Pray ye.
People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

128. *Priest :* There is the fragrance of a sweet savour. Let our thoughts ascend to the place of this Bread that you may know the fragrance of its savour.

129. Give heed to your souls and purify your bodies and let none of us be sick through the multitude of iniquities and sins.

130. Behold, today there is with us on this table Emmanuel, the Lamb of God; and behold, there is the Father, the Light, together with His Son and the Holy Spirit.

131. Behold, there are the angels of light visiting the church. Give heed to your souls and purify your bodies and let not anyone of us be sick. There is a man of iniquity and there is a man of sin. Let us awaken our conscience that we may be worthy to take of this mystery, unto ages of ages.

* * *

132. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

(And there are others who say instead of the previous sentence:)

The righteous fought for his sake.

133. *Asst. Deacon :* Open ye the gates, princes.

134. *Deacon :* Ye who are standing, bow your heads.

135. *Priest :* We thank Thee, Lord, Who through Thy beloved Son Jesus Christ, has drawn us nearer before the greatness of Thine exaltation. Glory, honour and thanksgiving be to Thee, unto ages of ages. Amen.

136. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

137. *Priest : Prayer of Penitence. (Anaphora of the Apostles, 72 - 88: pp. 47, 48)*

138. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

139. *Priest :* The Lord be with all of you.

People : And with your spirit.

140. *Then the priest shall lift up the whole Host with his hand and say :* Lord have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant).*

The people shall repeat his words.

The priest shall chant them three times.

The people shall chant them twice.

141. *Deacon :* Ye that are penitent, bow your heads.

142. *Then the priest shall turn to the people and say :* Lord our God, look upon Thy people that are penitent . . . *(Anaphora of the Apostles, #95-138: pp. 49 - 53).*

ANAPHORA OF THE THREE HUNDRED

143. *After receiving the Holy Communion,*

Priest : The Prayer "Pilot of the Soul."

In the beginning was the Word, and the Word was the Word of God. And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father. That Word came unto His own, and His own received Him not. (1)

144. But we, the three hundred and eighteen orthodox, received Him, we are the law-givers of the holy church whose bridegroom is the Lord our God.

Deacon : Pray ye.

145. *Priest :* Thou art He Whom the cherubim of many eyes and the seraphim of six wings encircle.

146. O Thou Who formed Adam in Thine image and likeness, (2) O Thou Who heaps fire upon water, O Thou Who is not darkened by darkness and art not hidden by the night : it is Thou who brought us near before this mystery. Glory, honour and thanksgiving be to Thee unto endless ages.

People : Amen.

147. *Priest : "The Laying on of the Hand"*

O Lord, our Lord, God, and Saviour Jesus Christ, bless us and sanctify us, and make us worthy to go to our homes in tranquility and happiness without sin and without spot.

148. Let Thy body and Thy blood which we have received from Thine honourable table give us life.

149. Send Thy Holy Spirit, Lord, upon us to guide us in the way of righteousness and life. (3)

(1) John 1:1-15 (2) Gen. 1:26,27. (3) John 16:13

150. The Son of the living God prepared His body and blood in the world that we might eat of it and live with Him. [1]

151. Draw us near to Thee, through Thy mercy, towards Thy living and holy altar [2] that we may be called the servants of God and the abode of the Highest.

Let us all draw near Him that we, through faith, may stand before His face in supplication, prostration, prayer and purity.

152. May His holy body and His precious blood which we have received at the hands of the priests who offer prayer and supplication at every time and in every hour be to us for life, hope, salvation, remission of sin [3] and resurrection from the dead, unto the ages of ages. Amen.

1 John 6:53-59
2 Ex. 28:43; Is. 56:7; 1Cor. 9:13
3 Heb. 10:16-19

THE ANAPHORA OF ST. ATHANASIUS (1)

1. The Anaphora of St. Athanasius**,** Patriarch of the City of Alexandria; may his prayer and blessing be with our *(head of state: King, Queen, President, . . .)* unto endless ages.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Deacon :* You who have gathered this day in this church, listen to the Anaphora of the holy Sabbath of the Christians.

4. *Priest :* I will cause heaven and earth to bear witness against you so that you may stand in fear and trembling, none making any disturbance.

ANAPHORA OF ST. ATHANASIUS

5. Let no one remain here who is angry with his brother, like the vengeful Cain.

6. Let no one remain here who is quarreling with his brother like Dathan and Abiram who quarrelled with Moses. [1]

7. Let no one remain here who is deceitful towards another, like the serpent which deceived Eve.

8. O priests, you are the bright eyes of God; look to one another, investigate your people prudently in order that no adulterer, murderer, idolater, thief or liar should stand and join you in prayer, even those who are as the five dogs that are judged without.

9. Rebuke the sinner as him who is your brother, and scold him openly if he has committed a sin unto death.

10. Advise the wicked to leave that way and submit himself unto God so that He may forgive him.

1) This Anaphora is celebrated on the following occasions:

a. On 7th Ginbot (May 15), the memorial day of the death of St. Athanasius.
b. On every Sunday if there is not a specific feast indicating the use of another anaphora.

(2) Athanasius, the 20th Bishop of Alexandria, was born between 296 and 298. As a lad, he attracted the attention of Alexander, Bishop of Alexandria, who took him into his household and ordained him as a deacon. In his early life, before 318. When he was about twenty years old, he wrote two very important books, viz. *"Contra Gentes"* (Against the Heathens) and *"De Incarnortione Verbi Dei."* (The Incarnation of God's Word). It is an amazing production for one of such a young age.
In 325 he accompanied his bishop to the Council of Nicea and there he played a great part against Arius. As a deacon, he 'was not a member of the Council, but his influence was such that the Arians soon came to recognize him as their most formidable antagonist.

In 326 he succeeded Alexander as Bishop of Alexandria. His aim in life was the highest welfare of the church, he spent most of his life in fighting against the Arians and defending the Christian faith with writings and speeches, both in Egypt and to the universal church. For this reason he was called "The Apostolic." This stand for the truth cost him much tears and blood, because the Arians used their great influence in political changes that caused him to be exiled more than once.

It was he who consecrated Frumentius and sent him to Ethiopia in 328 as its first Archbishop during the reign of Abraha and Atsbaha, the first Christian kings of Ethiopia

He wrote many books: some twenty remain; festal letters: forty-five survived, and personal letters: nineteen are extant.. He died on 7th Ginbot (May 15) 364: others say that he died on 2nd May 375.

[1] Num 16:12, 24-27; Deut. 11:6; Psalm 105:17

11. O deacons, lights and messengers of the church, drive away from it the wolf, so that it may not be among the sheep; the kite, that it may not be among the doves, and take away the tares so that they may not be (found) among the wheat.

12. You investigate that which is without and not that which is within; but that which is within God knows and examines with His light.

13. *Deacon :* Ye that are sitting, stand up.

14. *Priest :* Let the inner ears of the heart be opened and not those planted outside; let the inner eyes of the heart be uncovered and not those that are bright outside.

15. Let not our mind be like the wave of the sea which now ascends and then descends, but let it be like the pillar of fire (1) which was from earth to heaven.

16. Let our hearts be united in His fear like the golden curtain (2) which is tightly woven.

17. Let us raise our hands unto Him and stretch them to the right and to the left (3) as a sword of fire to frighten Satan as it was said.

18. And let our feet stand firm in the house of God like candlesticks which do not move day or night, and let us always live in such a way because God is watching us.

19. *Deacon :* Look to the east.

(1) pillar of fire which led Israel in the wilderness Ex. 13:21. (2) curtain of the temple: Ex 26:; 1Ch. 17:1. Mk. 15:38. (3) in the shape of the cross which frightens Satan. Exodus 17:11-13.

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20. *Priest :* Man that is in honour and understands not is like the beasts that perish (1).

21. Man, being a king, knew not, and so, at his own will, debased himself and became a servant; and those who are not lords ruled over him.

22. Man, being rich, knew not and so impoverished himself as it pleased him and let his stomach be hungry and his soul thirsty.

23. O Lord, how much Thou has done for man! Thou stretched heaven as a tent for his astonishment, and widened the earth for the tread of his feet.

24. Thou keeps water in the womb of clouds to feed him, Thou did light the sun that he might be illumined by day, Thou prepared the moon lest the darkness of night should cover him, Thou caused the light of the stars to shine upon him that he might know the work of Thy fingers, Thou gave him the days of the week, the years, the seasons and the days of the month so that he might serve Thee.

25. Oh, Thou did show the hard-hearted man death and life, but he desired death and disdained life, not the death of the body prepared for the righteous and the unrighteous, like sleep for a little while until the time, but eternal and everlasting death, the days of which are innumerable and endless.

26. Man, who had been clothed with a garment of light, let his body be found naked and was covered with garments of skins.(2)

(1) Ps. 48 (49):20 (2) Gen. 3:21

27. Man, being a ruler [1] under the Lord, stole and ate of the tree which was not prepared for him.[2]

28. O Adam, what wrong did we do you that you brought the sentence of death upon us ? O Adam, what wrong did we do you that you did not let us rejoice in paradise, the abode of the Lord?

29. O Eve, what wrong did we do you that now our body is darkened through the multitude of sins instead of being worthy to live in the likeness of the heavenly ones?

30. O Eve, what wrong did we do you that now all your daughters weep when they give birth in pain and suffering and issue blood as you made that tree in the garden to bleed?

31. O Adam and Eve, it is impossible for us to blame you as it is impossible for man to blame the tongue while speaking with it. Likewise you are one with us and we are of one kind with you.

32. O Adam and Eve, you became penitent through the reproof of the merciful Lord.

O Adam and Eve, you were truly saved and you entered into your previous inheritance through the blood of your Redeemer without hindrance.[3] All the heretics who do not believe in your Redeemer are not your children though they seem to be like you.

33. But we who believed in your only Son are the true image and likeness, got from your loins

[1] Gen. 1:28; 2:15
[2] Gen. 2:16,17; Gen. 3:3, 6.
[3] According to Orthodox tradition, Adam and Eve were first among those liberated through the mystery of Christ's victory over sin and death: see Mat. 27: 52,53.

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34. Behold sin has consumed us, your children, like fire, and lust has burnt us, not the lust of the soul but the lust of the flesh through which the soul is destroyed.

35. Henceforth let us say, Hail! garden of happiness into which it is impossible for us to enter save by the breastplate. [1]

36. Hail! O eastern garden of our father Adam in which it is impossible for us to rejoice unless we make weak our bodies here. [2]

37. Hail! Ground of Eden in which it is impossible for us to walk unless we prevent our feet from vain walking.

38. Let us also say, O seraph, guard of the garden with the sword of fire, allow us to enter and see the abode of the Lord though we may not stay in it.

39. O seraph, allow us to enter and see the abode of life though we may not hide there.

40. O seraph, allow us to enter into the garden and smell its perfume that its savour may be poured into our hearts.

41. O seraph, admit us into the previous inheritance of our father,[3] that we may be pleased with its trees, though we may not pluck with our hands from its fruit as before.

42. O seraph, allow us to enter and see the streams of light irrigating the garden, Gihon, Pison, Hiddekel and Euphrates. [4]

43. There is that which proceeds from the east and flows to the west to irrigate that which is there.

44. There is that which proceeds from the west and flows to the east to irrigate that which is there.

[1] i.e. "of righteousness" Eph. 6.14.
[2] Philippians 3:21
[3] Seraph > Hebrew = flaming sword Gen. 3:24
[4] Gen. 2:11, 12, 14

45. There is that which springs from the south and is poured to the north to irrigate that which is there.

46. There is that which springs from the north and is poured to the south to irrigate that which is there.

As it was said, [1] Wonderful is the movement of the sea, likewise wonderful is the movement of the rivers without noise. What shall we say: we are played like the harp which has no soul.

47. But we, who are anointed with the grace of God, true Christians, the people of Christ and Messiah, let us watch, hasten, be jealous and draw near to pass from honour to honour.

First of all let us subject our bodies, and let us always separate our minds from dissipation that the Lord our God may willingly accept our prayer.

48. *Deacon :* Let us give heed.

49. *Priest :* We have not here a proud, swelling, and crooked city which is not straight, but we have that which is above where the prophets and apostles have come before us.

50. We have not here a house built on sand against which the winds blow and the floods beat, but the free Jerusalem which is above and into which the patriarchs, bishops, priests and deacons have entered before us.

51. And they, being clothed in flesh like us, resembled the angels in their lives, purified their souls, made white their garments, did not defile the abode of their body, and their names were written in the book of life through the blood of the Lamb.[2]

52. We, who were born in flesh like them, have three births : one is the

[1] Ps. 92 (93):3.

[2] 1Pt. 1:19; Rev. 12:11

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holy baptism which makes us like Christ, one is the body and blood of Christ which forgive iniquity and sin, and one is the tears of penitence which flow from within like Jordan and bring us in purity before God. So let us all, being purified (1), wash our bodies with water (2).

53. And let us be like the angels who praise God with the word of holiness, according to their ranks, their congregation, their tribes, their hosts, their names and their number. There are those who cover, those who encircle, those who make a joyful noise, those who sing, those who give thanks and those who glorify. Those of six wings say, "Holy, holy, holy, perfect Lord of hosts." Let us say also with them, Holy, holy, holy, God.

54. *Deacon :* Answer ye.

People : Holy holy holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

55. *Priest :* Come, let us exalt; come, let us praise; come, let us honour; come, let us celebrate the chief of the holy days which is the holy Sabbath of the Christians. Let us say, This is the day which the Lord has made; we will rejoice and be glad in it (3) ; and let us sing with Asaph, the prophet, saying Rejoice in God who helped us (4).

56. Truly let us rejoice in God Who has granted us freedom from slavery, light from darkness; make a joyful noise unto the God of Jacob (5).

57. Truly let us make a joyful noise unto the God of the holy prophets and unto the Lord of the pure apostles. Take a psalm and bring hither the timbrel. (6)

(1) With water of baptism. (2) With water of penitential tears. (3) Ps. 117 (118):24. (4)&(5) Ps. 80 (81):1. (6) Ps. 80 (81):2.

58. Truly let us take the Gospel in which there are humility and love, and let us leave the Law in which there are the judgement of death and the penalty of a life for a life As the psaltery is pleasant with the harp (1) so the commandment of the Gospel is good with its fulfillment.

59. The harp is the faith with which the martyrs are clothed. Blow up the trumpet in the new moon (2)

60. Truly let us say : Halleluia in the prophet David's Psalm, at the appointed time, on our solemn feast day. (2) Truly it is that time appointed, in which God began to do His work.

61. Oh, this day is the first (3) but not the last. Oh, this day is that ultimate (4) that lasts for ever.

62. Oh, this day was declared to Abraham (5) and caused him to desire, prophesy and rejoice.

63. Oh, this day was declared to Moses on the Mount of Sinai but was hidden from the Israelites.

64. Oh, this day was known by the prophets and was hidden from the people of the Jews, but to us it has been absolutely revealed; it alternates like the sun, it rules every week and reigns every week and is numbered every week.

65. Oh, this day is what the Father hallowed, the Son blessed and the Holy Spirit exalted. Let us rejoice and be glad in it and sanctify it that we may be sanctified through it.

(1) Ps. 80 (81):2. (2) Ps. 80 (81):3. (3) The first of the seven days of creation. (4) The tradition is that Christ's second advent will be on Sunday. (5) John 8:56. (3), (4), (5) In its relation to the Seventh, it is also reckoned as the apocalyptic "Eighth Day." See the inscriptions of Septuagint Psalms 6, 11, 23; Ezek. 43:27.

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66. O other days of the week, which are introduced through it to the seasons and to the days of the month, come ye, let us praise the holy Sabbath of the Christians which is the chief of the holy days.

67. Oh, this day is that in which the old ceased and the new was confirmed; Oh, this day is that in which the prisoners were released and the slaves were set free. (1)

68. Oh, this day is that on which the ruined was rebuilt and Satan was destroyed.

69. Again, when this day rules there will be a new work and a new thing; and at that time there will not be the light of the sun or the moon or the stars or candle or any light, winter or summer.

70. The earth will rest for seven days while there will not be in it any moving thing of all the living creatures. There will be sent a sounding word; through the same word the existing heaven will be destroyed and the earth will pass away.

71. At that time the graves will be opened and the dead that waxed old from the beginning of the world will rise in the twinkling of an eye. The Father will grant to His Son the kingdom and the judgement, then there will be revealed the power of a new lightning and a fearful sound of thunder which ear has not heard and eye has not seen from the beginning.

72. There will stand before Him the fearful angels with the wings of fire who have no names, and whom they do not call such and such a one, and who lived within the veil of the Father, and they are the messengers of His face. Their wings will strike one against another,' they will sound,

(1) On the Lord's resurrection day. See also notes 3, 4, 5 in the previous column.

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thunder and draw out their swords and let them glitter to show their strength.

73. At that time the sea of fire will be opened to its very depth and the pit of frost which is under it will be opened also; the river of fire will flood that every one may see that which waits for him.

74. At that time the books will be opened, the works will be revealed, the tongue will keep silent, the talkative mouth will be dumb, and all the creatures will stand in fear and tremble and there will be a great silence; and upon the whole earth there will not be a space as wide as a foot's span, and they will be thronged like the seeds in a pomegranate.

75. At that time there will neither be short nor tall, neither black nor red, but one body and one appearance.

76. At that time there will not be a ransom of the soul, neither will man be judged for his wife, nor the father for his son, nor the mother for her daughter, but everyone will take the recompense of his work.

77. He will not be afraid of the rich because of his wealth but as it was accounted to him; he will not pity the poor because of his poverty unless he is pleased with him.

78. At that time the righteous will rejoice because they mourned in their life, the sinners will weep because they loved laughter and mirth and because the day of recompense and condemnation will fall upon them.

79. At that time the rich will become poor because they fulfilled their pleasure unrighteously, and the poor will become rich because they accepted their poverty with thankfulness.

80. At that time the hungry will be satisfied because they suffered in their lives.

81. At that time the speakers will keep silent because they spoke vain and worthless (words). But the patient will speak because they did not let their tongue run to backbiting and did not sadden their neighbour at all.

82. At that time the strong will become weak because they destroyed their bodies in fornication, and the weak will become strong because they weakened their strength in prostration and watchfulness day and night.

83. At that time the hands of the powerful will become withered because they stretched their hands to steal and caused the widow and the orphan to weep.

84. At that time the rejected will fly like eagles, their wings will burgeon and their strength will be renewed.

85. At that time the haughty and the proud will be uncovered and their nakedness will be revealed.

86. At that time the naked will be clothed because the showers of rain and the dew wet them and they suffered from cold and frost, and the heat of the sun burnt them.

87. At that time there will be neither spear nor shield, neither bow nor arrow, because everything on earth will pass away.

88. At that time the King will judge a right judgement, which has no respect of persons.

89. At that time the sinners will be separated from the righteous, and the unclean from the clean.

90. How great will be the shout of that time, how great will be the cry of that time, and how much will be the tears of that time when the Creator will weep for His creatures formed with His hand, when He will see them going in the way of destruction.

91. At that time the sinners will weep for themselves, the righteous will weep for their relatives and the angels of heaven will be sad for the creation of man.

92. *The assistant priest shall* now go *round the altar carrying the censer.*

93. *Priest :* At that time when all is fulfilled there will be pitched a tent of light for His elect and His righteous and there will be stretched a curtain of fire of seven divisions for them.

94. There will enter the High Priest (1) Jesus Christ into the mystery and He will have the priests stand at His right hand and the deacons at His left hand to show them the order of the mystery.

95. What will the mystery of that time look like, what will be its name and what will be said of it? Today, it is impossible for them to speak about it, and to conceive: it is not in the heart of mortal man.

96. O ordained priests, (1) honour is yours as you minister with the Lord of heaven and earth.

(1) At least, paragraphs 45-104 present a lesson that includes imagery like the Revelation (Apocalypse of St. John the Evangelist). It is the Apostolic understanding of the church which sees Jesus Christ as that High Priest, fulfilling all Old Testament types, and as the Creator making all things New. He expects His people to perpetuate on earth what He commanded in remembrance of Him (Lk. 22:19): to offer the same sacrifice that He eternally offers on our behalf in the Kingdom. He respects our free will. We may choose to participate, or we may, just observe, or absent ourselves. See Gen. 14:18; 31:54; Lev. 21:10; Ps. 109:4; Heb. 2:17; 3:1; 4:14-6:20; 8:1; 9:11; 1Pt 2:5.

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97. O chosen deacons who resemble a pure spring of gold, joy is yours when you behold the wonderful mystery.

98. O holy fathers who resemble the pure golden pillars standing on the sapphire stones, you will qualify to be called blessed.

99. O all believers, resembling the bright stars, greatness will be yours as you enter enter into that wedding, the marriage of Christ, greatness will be yours when you see your God girded and walking with you and giving you His gifts.

100. At that time pray and intercede on our behalf, that He may have compassion and mercy upon us: not according to our merit but according to your merit, not according to our evil deeds but according to the mercy of our God.

101. *People :* According to Thy mercy, our God, and not according to our sins. *(Thrice)*

102. *Priest :* We pray Thee, Lord, and beseech Thee on behalf of our fathers and brothers who have fallen asleep and departed from this corruptible world, grant them to rest well because there is no one pure before Thee from filthiness, since man is the mire of sin.

103. If Thou, Lord, should mark iniquities, O Lord, who shall stand before Thee. (1)

104. Today on this day the Sabbath of light, in which Thy body and blood are prepared, we remember those whose names we know through the word of this deacon, and remember Thou through Thy mercy those whose names we do not know. Write their names in the book of life in free Jerusalem. (2)

(1) Ps. 129 (130):3. (2) Phil. 4:3; Rev. 20:12-21:3; Rev. 22:19. The qedasi is our participation in a foretaste of the eternal kingdom of God. Christ's eternal intercession on our behalf breaks through into time, every time we celebrate it in remembrance of Him.

105. *Deacon :* For the sake of the blessed .... *(Anaphora of the Apostles* #6-9: p. 43).

106. *Asst. Priest : Prayer of Benediction. (Anaphora of the Apostles # 10-21: p. 43, 44)*

107. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

108. *Priest :* Before this, Thine Anaphora, there are glory, thanksgiving, greatness and exaltation. Jesus Christ the Son of the living God, Thy greatness is inestimable, Thy kingdom is endless. Thy government is unlimited, and Thy rule is boundless.

109. It is not known whence Thy divinity proceeds, and where Thine existence lites; it is not understood whence Thy divinity floods, and where Thy nature is described.

110. The mind of man cannot reach Thy beginning, and the speed of angels cannot find Thine end. Thou art invisible to the eyes of all, and Thou art heard by the ears of all.

111. Thou art far and high from the eyes of all, and Thou art near all those who fear Thee, Thou rests with them and fulfills their will.

112. O Thou Who desires not the death of the sinner but his return. [1]

113. O Thou Who lets the infant proceed from the loins of man and sends it to the womb of woman and wraps it with a very thin covering, and congeals it through Thy wisdom while it is liquid, and breathes upon it the Spirit of life, and on the fortieth day Thou predisposes it either for riches or poverty, justification or destruction:

[1] Prayer of Mennaseh : James 5:20

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114. Thence, also, Thou delivers it, opens its throat to cry, and moves its hands and feet to discover the breast of its mother:

115. O Thou Who lets it grow, mature and reach old age: it either for riches or poverty, justification or destruction.

116. O Thou Who lets the wind sound without being seen, and makes the mist move without sound:

117. O Thou Who hat the treasury of glory which all glories cannot fill:

118. Who, like Thee, has covered His throne with fire, has drawn the picture of water in his garments who, like Thee, has weighed the mountains with balances and measured the sea water in the hollow of His hand? (1)

119. Who, like Thee, lays the beams of His chambers in the water (2) makes His surrounding walls of fire? Neither the upper firmament of water descends to the surrounding walls of fire through Thy wisdom, nor the lower surrounding walls ascend to the firmament of water of Thine existence.

120. This is a wonderful, admirable and marvellous thing. Of which shall I think and about which shall I marvel? Of Thine existence with Thy Father in silence and holiness? Or of Thine infancy in the bosom of Thy mother like other babies?

121. Of what shall I think and about which shall I marvel? Of the glory sent to Thee by the seraphim like the waves of the sea? Or of Thy standing in humility in Jordan?

122. O Lord, while Thou art above, Thou only art also beneath, and while Thou art beneath, Thou art above in Trinity.

123. We spoke, as much as we could, even unto heaven,

(1) Is. 40:12. (2) Ps. 104:3.

but we could not pass beyond that, because there is the sea of fire which would not let our mind go any further. Thou Thyself knows Thy nature, and Thou Thyself understands Thy divinity.

* * *

At this time he shall cense. (Anaphora of the Apostles #35: p. 45).

124. *People :* Remember us, Lord, in Thy kingdom.... *(Anaphora of the Apostles #34, p. 45).*

125.*Priest :* This *(pointing)* bread, even Thy body, we offer unto Thee. And this *(pointing)* cup, even Thy blood, we offer unto Thee. Because of our sin and iniquity and because of the folly of Thy people, Thou did not hide the mystery of Thy divinity's greatness from Thy disciples.

126. *Deacon :* Priests, raise up your hands.

127. *Priest :* Thou took bread before them. *(At this time he shall raise the bread).*

128. *People :* We believe that this is He, truly we believe.

129. *Priest :* Thou gave thanks, blessed, *(+ three times)* and broke.

130. *Then he shall indent the Host lightly with his thumb in five places without separation.*

And Thou did give it to them saying, "Take, eat, this *(pointing)* bread is My body" which does not differ from it.

131. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

132. *Priest :* And likewise also the cup : mixing water with wine therein, Thou gave thanks, blessed, and hallowed *(+ three times)* and Thou gave it them saying, "Take, drink, this *(pointing)* cup is My blood,"

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which does not differ from it.

He shall move the cup with his right hand in the sign of the cross.

People : Amen. Amen. Amen.

133. *Priest :* As often as ye eat this bread, and drink this cup proclaim My death and My and believe in My ascension into heaven, hoping for My second advent in glory.

People : We proclaim Thy death, Lord, and Thy holy resurrection.

134. *Priest :* As Thou did not hide from Thy disciples the mystery of Thy divinity's greatness, they also did not hide anything from us, and they ordained us patriarchs, bishops, priests and deacons to serve Thy church.

135. Cut off from the earth the remembrance (1) of all who reject our law, and do not write their names in the book of life.

136. Hang chains of fire round the necks of all those who do not agree with the congregation of the apostles in the holy church, that they may be drawn by them into great sorrow.

137. Draw out Thy sword and stop the way against all of them that hate Thy holy name, and let the earth which they tread be a slough and swallow them up that they may go down alive into hell (2).

138. And keep us through Thy mercy, we that are persecuted for Thy name, and have been plundered by the heretics, that we may strengthen the hearts of Thy believers.

139. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

(1) Ps. 33 (34):16. (2) Ps. 54 (55):15.

140. *Priest :* Because the cunning opposition who pity not Thy flock have multiplied.

141. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

142. *People:* As it was, is and shall be unto generations of generations, unto the ages of ages.

143. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all of them, hallowing one through another. [1] *(+ once over the bread, once over the cup, and once more over both.)*

144. O Son, cry as a sufferer and say, *Eli, Eli, lama sabachthani* ; and while it is in their mouth say, Abba, My Father, have compassion and mercy on those who eat My body and drink My blood.

145. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.
The people shall repeat his words.

146. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.
The people shall repeat his words.

[1] i.e. grant them Thy body joined with Thy blood, and Thy blood joined with Thy body; hallowing Thy body with Thy blood, and Thy blood with Thy body.

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147. *Priest :* Send the grace of the Holy Spirit upon us.
The people shall repeat his words.

148. *Deacon :* Arise for prayer.
People : Lord have mercy upon us**.**
Priest : Peace be unto all of you.
People : And with your spirit.

149. *Priest : Prayer of Fraction.*
Again we supplicate the God of mercy and minister to Him Who is Himself the minister; we sacrifice to Him Who is Himself the sacrifice, and offer to Him Who is Himself the offering.

150. Let that Lamb come from the highest that we may see Him with our eyes, immolate Him with our hands, and rejoice in Him.

151. May His body be joined with this bread and may His blood be poured into this cup.

152. Let none of us think when he eats of this bread that he eats mere flesh without blood and Spirit. Let none of us think when he drinks of this cup that he drinks mere blood without body and Spirit ; but one is the Body, Blood and Spirit,

153. as the divinity of the Lord our God became one with His humanity. [1]

154. *Deacon :* Pray ye.
People : Our Father who art in heaven. . . *(see Anaphora #2 : 69 on p. 62)*

[1] Compare with Anaphora of St. Epiphanius #100, p. 134; Anaphora of St. Dioscorus # 53, p.162, these thee are similar to the formula usually attributed to St. Cyril. Also compare with that of St. Athanasius at #109, #123, pp. 104,105.

155. *Priest :* We pray Thee, O Father. and beseech Thy kindness to send Thy beloved Son Whose nature cannot be traced, being the fire of the godhead.

156. Therefore let us see Him who resembles fire in the spiritual rite of His death, of His death which speaks. May Jesus Christ be joined with this sacrifice, unto ages of ages.

157. *People* : The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

158. *Asst. Deacon :* Open ye the gates, princes.

159. *Deacon :* Ye who are standing, bow your heads.

160. *Priest :* O this day, the holy Sabbath of Christians, you are glorious like the Father, ruling like the Son, and living like the Holy Spirit. O this day, the holy Sabbath of the Christians, offer prayer and supplication towards the Lord our God on behalf of us, unto the ages of ages.

161. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

162. *Priest : Prayer of Penitence. (Anaphora of the Apostles* #72-88: pp. 47, 48).

* * *

163. *Deacon:* Give heed.

ANAPHORA OF ST. ATHANASIUS

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

164. *Priest :* The Lord be with all of you.

People : And with your spirit.

165. *The priest shall then lift up the whole Host with his hand and say:*

Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen time: in a low chant).*

The people shall repeat his words.

Then the priest shall chant them three times, and the people twice.

166. *Deacon :* Ye that are penitent**,** bow your heads.

167. *Then the priest shall turn to the people and say:*

Priest : Lord our God, look upon those who are penitent.

168. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

As David said in the Psalms Lord, who shall abide in Thy tabernacle? who shall dwell on the hill of Thy sanctuary?

169. Then the Holy Spirit answered and said : He that walks uprightly, and works righteousness, and speaks the truth in his heart. He that does not gossip with his tongue nor does evil to his neighbour, nor takes up a reproach against his neighbour. In whose eyes a vile person is disregarded ; but he honours them that fear the Lord. He that promises his neighbour and does not lie. He that puts not out his money to usury, nor takes a bribe against the innocent. He that does these things shall never be moved (1)."

(1) Ps. 14 (15).

170. Again he said Who shall ascend into the mount of the Lord? Or who shall stand in the place of His sanctuary?[1]

171. Then the Holy Spirit answered and said "He that has a pure heart and clean hands ; who has not lifted up his soul unto vanity, nor sworn to his neighbour deceitfully. He shall receive the blessing from the Lord,"[2] and he shall enter the city whose builder and maker is the Lord our God.

Deacon : Pray ye.

172. *Priest :* Come, let us exalt; come, let us praise; come, let us honour; come, let us celebrate the chief of the holy days which is the holy Sabbath of the Christians.

173. As we rejoiced yesterday at its entrance so also let us bid it fare well rejoicing still as it departs, observing it for our body's rest.

174. And our rest is not to sleep like a suffering one in his disease, but to watch day and night that we may cherish this day.

175. Again let us say, Pray for us and intercede towards the Lord our God for us who have become like animals and even have done evil more than them.

[1] Psalm 5:5; 14 (15):1
[2] Ps. 23 (24):3-5.

ANAPHORA OF ST. ATHANASIUS

176. O holy one, come unto us every week that we may rejoice in Thee, unto the endless ages.

People : Amen.

177. *"The Laying on of the Hand"*

Priest : He called them, "my priests," and loved them more than all. That which was not done to the angels has been done to the priests.[1]

178. O Lord our God and our Father who art in heaven, grant that the holy body of Thy Son and the precious blood of Thy Messiah, which we have received at the hands of the priests, may be for life, salvation, remission of sin and everlasting life, unto the ages of ages. Amen.

[1] Acts 1:8

THE ANAPHORA OF ST. BASIL (1)

1. The Anaphora of St. Basil (2), may his prayer and blessing be with our *(Head of state : King, queen, president . . .)* unto endless ages. Amen.

2. *Priest :* Lord have compassion upon us, O Christ.
Lord have compassion upon us, O Christ.
Lord have compassion upon us, O Christ.

The people shall repeat his words.

3. *Deacon :* Jesus Christ, Son of God, hear us and pity us.

Rise and stand in awe. Look to the east. Stand well. Stand watchfully. Stand in the fear of God. Draw near in humility. Stand in awe. Look to the east. Answer ye.

4. *People :* Mercy, peace, and sacrifice of praise. *(to be repeated thrice)*

(1) This Anaphora is celebrated on the following occasions:

a. 6th Ter (January 14), the memorial day of the death of St. Basil.
b. On the memorial days of bishops, priests, and kings.
c. Sometimes every day.

(2) St. Basil, known as Basil the Great, Bishop of Caesarea, came of a famous family which gave a number of distinguished supporters to the church. His sister, Maccrina, was celebrated for her saintly life; his second brother was the famous Gregory of Nyssa; his youngest was Peter, Bishop of Sebaste; and his eldest brother was the famous Christian jurist Naucratius. Basil was born about 330 at Caesarea in Cappadocia. Eager to learn, he went to Constantinople and spent four or five years there and at Athens. It was at Athens that he seriously began to think of religion, and resolved to seek out the most famous hermit saints in Syria arid Arabia.

5. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord out God.

6. *Priest :* Give ye thanks unto our God.
People :
Truly it is right, righteousness is His.
Truly it is right, righteousness is due Him.
Truly it is right, righteousness due unto Him.

7. *Priest :* O living Master, Lord our God, Who in truth was before the world was created, who reigns for ever and art in the highest and beholds the humble

8. The Creator of heaven, earth, sea, and all things that are in them, Father of our Lord, God, and Saviour Jesus Christ, by Whom Thou made all, visible and invisible, Who sits upon the holy throne of His glory,

After that we find him at the head of a convent near Arnesi in Pontus. In 365 was ordained priest. In 370 Eusebius, Bishop of Caesarea, died, and Basil was chosen to succeed him. It was there that his powers were activated. He powerfully applied his talents against the Arians who were numerous in that part of the country and were favoured by the Arian Emperor Valens. He died on 5th of Ter (January 13) 379.

It is said, according to the Ethiopian Church's tradition, that he collected the Anaphoras of: The Apostles, The Three Hundred, and Athanasius.

to whom the powers (1) prostrate themselves in purity:

9. *Deacon :* Ye that are sitting, arise.
10. *Priest :* And before Whom do stand the angels, the archangels, the angels, the thrones, the authorities, the dominions and all the powers.
11. *Deacon :* Look to the east.

12 *Priest :* It is Thou Whom the cherubim, full of eyes, and the seraphim with six wings, encircle.

13. *Deacon :* Let us give heed.

14. *Priest :* They praise Thee without ceasing saying :
15. *Deacon :* Answer ye.
16. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

17. *Priest :* Holy, holy, holy art Thou, Lord our God and our Creator, Who put us in the garden of delight.
18. And when we committed iniquity and transgressed through the guile of the serpent. We fell far from eternal life and were cast out of the garden of delight.
19. Thou did not leave us for ever but visited us by Thy holy prophets. And in the end of days Thou appeared unto us who were sitting in darkness and in the shadow of death.

And Thou caused to shine upon us the light of Thine only-begotten Son, our Lord and God Jesus Christ, Who was made man from the Holy Spirit and from the Holy Virgin Mary.

People : Amen. We believe.

(1) i.e. Angels.

THE ANAPHORA OF ST. BASIL

20. *Priest :* He took flesh and was made man and taught us the path of salvation and granted us the birth from on high, of water and of the Holy Spirit.

People : Amen. We believe.

21. *Priest :* And He made us unto Himself a pure people, and purified us by the Holy Spirit, because He loved His own who are in this world, and gave Himself up by His will to deliver us from the death which reigned over us.
22. By reason of it we were bound and sold through our sins. He descended into hell from the cross.

People : Amen. We believe.

23. *Priest :* And He rose from the dead on the third day, and ascended in glory unto heaven, and sat down at Thy right hand, O Father. He has appointed a day of retribution wherein He will appear to judge the world in righteousness and give everyone according to his works.

24. *People :* According to Thy mercy, Lord, and not according to our sins. *(to be chanted thrice)*
25. *The assistant priest shall go round the ark and bring the censer to the priest who shall cense.*
26. *People :* Remember us, Lord, in Thy kingdom. *(Anaphora of the* Apostles #34: p. 45).

27. *Priest :* He left unto us this great mystery of godliness being willing to give His soul up unto death for the life of all the world.

28. *Deacon :* Priests, raise up your hands.

29. *Priest :* He took bread into His holy, pure, spotless, blessed and life-giving hands.

At this time he shall raise the bread.

30. *People :* Amen. We believe. Again we believe that this is He; truly we believe.

31. *Priest :* He looked up to heaven, O God, towards Thee, His Father, and the Lord of all Who is above all.

32. He gave thanks, blessed *(+ three times. Then he shall indent the Host slightly with his thumb in five places without separation)* and broke, and gave it to his holy disciples and to his pure apostles saying unto them, "Take, eat ye all of it, this *(pointing)* bread is my body which will be broken on behalf of you for the remission of sin, and thus do in remembrance of Me.

33. *People :* Amen. We believe. Amen. Amen. Amen. Again, we believe and confess, we glorify thee, O our Lord and our God. That this is He, we truly believe.

34. *Priest :* And likewise also the cup after mixing in it water and wine, He gave thanks, blessed, *(+ three times)* hallowed, tasted, and gave it to His holy disciples and pure apostles and said unto them, "Take, drink ye all of it, this *(pointing)* cup is my blood which will be shed on your behalf for the remission of sin."

He shall then move the cup with his right hand in the sign of the cross.

35.People: Amen. We believe again. Amen. Amen. Amen. We believe.

36. *Priest :* Thus, as often as ye eat of this bread and drink of this cup do it in remembrance of Me, proclaim My death and believe in My resurrection until I come.

THE ANAPHORA OF ST. BASIL

37. *People :* We proclaim Thy death, Lord, and thy holy resurrection.

* * *

38. *Priest :* We make memorial also of His holy sufferings and His resurrection from the dead and His ascension unto heaven and His sitting on Thy right hand, O Father, and His second manifestation_ when He shall come bringing great fear_ which is full of glory. We offer unto Thee this offering which becomes Thee in all things, and for all things.

39. *Deacon :* Worship the Lord with fear.

40. *Priest : (in a low voice)* We beseech Thee, O Lord our God, we, Thy sinful and unworthy servants, and worship Thee by the pleasure of Thy Father, that Thou may send Thy Holy Spirit upon this offering, which is offered before Thee, to purify it and to sanctify us with Thy holy things.

41. May He make this *(pointing)* bread the body of our Lord and Saviour Jesus Christ, *(+ three times)* in order that it may be given for the remission of sin and eternal life unto them who take thereof.

People : Amen. We believe.

42. *Priest :* And also make this *(pointing)* cup the precious blood of our Lord and our Saviour Jesus Christ *(+ three times)* that it may be given for the remission of sin and eternal life unto them who take thereof *(+ over both).*

43. *People :* Amen, we believe again amen, Lord have pity upon us, Lord spare us, Lord have mercy upon us.

44. *Priest :* Make us worthy to take of Thy holy things in purity of our soul and our body and our spirit, that we may be one body and one spirit and find a portion and inheritance with all Thy saints whom Thou did choose.

45. Remember, Lord, the peace of the one holy apostolic church.

46. *Deacon :* For the peace of the one holy apostolic church which is right with God.

47. *Priest :* That which Thou has purchased with the glorious blood of Thy Christ. Keep in peace, with all the orthodox bishops, priests and deacons who are in her.

48. First remember, Lord, the honourable father, the Patriarch Abba (_____), and our blessed Arch-bishop Abba (_____) and those who, with them, rightly divide the word of truth.

Deacon : Pray for the Patriarch Abba (_____) and our blessed Archbishop Abba (_____) and all the orthodox bishops.

49. *Priest :* Keep them for Thy holy church to feed Thy flock in righteousness and peace. Remember, Lord, the orthodox priests and deacons.

50. *Deacon :* Pray for the orthodox priests, deacons, assistant deacons, and all those who are in this service, and all those who are in virginity and purity, and remember, Lord, all thy faithful people, and have mercy upon us all.

51. *People :* Have mercy upon us, O God, Father almighty.

52. Priest : Remember, Lord, the salvation of this holy place which is Thine.

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53. *Deacon :* Pray for the salvation of this place and the salvation of the world.

54. *Priest :* and this city and all the cities, villages, islands, places and monasteries which are in true faith and all those who dwell in them.

55. *People :* Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us.

56. *Priest :* and this city and all the churches of our orthodox fathers and those who dwell in them in the faith of God.

57. Give graciously, Lord, rain and suitable weather and the fruit of the earth and bless the herbs.

58. *Deacon :* Pray for the rain, the wind of the sky, the fruit of the earth, seed, plants, the fruit of the trees and for the vineyards, and for every fruitful tree in all the world, that Christ our God will bring them into perfection in safety and peace and forgive us our sins.

59. *People :* Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us.

60. *Priest :* Bring them up according to their measure that they may grow and prosper through Thy grace. Make Thou the face of the earth, to rejoice, water her furrows, let her grain be abundantly multiplied and make ready her planting and harvest,

61. and govern our life as is best for us, bless the crown of the year with Thy goodness, for the sake of the poor of Thy people, for the sake of the widows and the orphans, and for the sake of the strangers and the wanderers, and for the sake of us all who hope in Thee and who call Thy holy and glorious name, because the

eyes of all hope in Thee, that Thou will give them their meat in its good season. Deal with us according to Thy mercy.

62. O Thou who gives meat unto all flesh, fill our hearts with joy and gladness, give us our sufficiency in all things at all times that we may abound in every good work.

63. *People :* Lord have mercy upon us Lord have mercy upon Lord have mercy upon us.

* * *

64. *Priest :* Rememher, Lord, the ruler of this land, Thy servant (_____).

65. *Deacon :* Pray that God may grant us compassion and mercy before the court of the great rulers that He soften their hearts towards us unto good, and grant salvation and victory unto our ruler and forgive us our sins.

66. Keep him for us in righteousness and peace, give him many years, strengthen his kingdom, keep his army, give him power, strength and victory over those who would sow dissension on his frontiers.

67. And speak in his heart for the sake of Thy churches, and grant that we may live in rest and quietness and be found worthy to keep thy comrnandments in all godliness which is Thine.

68. Remember, Lord, them who have brought Thee this offering and them on whose behalf they have offered it.

69. *Deacon :* Pray for this our sacrifice and the oblation of our holy communion.

70.

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70. *Priest :* and those who offered from that which they have. Grant them all the heavenly reward because this is the commandment of Thine only-begotten Son that we should remember Thy saints who pleased Thee from the beginning

71. Our fathers the patriarchs, archbishops, bishops, the prophets, the apostles, the martyrs, the faithful, those who preached the gospel in the church and all the souls of the righteous perfect in faith.

72. And especially, the always grace-filled, holy, pure, mother of God, Virgin Mary.

73. *People :* Mary, perpetually virgin. *(thrice)*

74. And the holy and prophet and martyr, and forerunner of the way, John the Baptist, St. Stephen archdeacon and first martyr, the Apostle and Evangelist and speaker of divinity Mark, head of the bishops and Patriarch.

St. Severus, St. Dioscorus, St. Cyril, St. Basil, St. Gregory, St. Athanasius.

75. And our great righteous Abba Antony, the righteous Abba Paule, the three Macarii, the righteous Abba Yohannes, Abba Isdros, the righteous Abba Beshoi, our holy fathers Maximos and Domatios, the forty-nine martyrs.

76. And our father Abba Moses, our father Abba Pachomius, our father Abba Pakomis, our father Abba Samuel, our father Abba Daniel, Abba Shenouda, Abba Bab-nouda, and all the congregation of thy saints, through whose prayers and supplications have mercy upon us all and save us for the sake of Thy holy name which has been called upon us.

77. Remember ye the names of the fathers the Patriarchs who have fallen asleep, that the Lord may grant rest to their souls and forgive us our sins.

78. *At this time the deacons shall be divided, The ministering deacon shall say:*

Through the prayers and supplications of the great, holy, glorified, pure and honourable our Lady Virgin Mary, the Mother of God.

79. And the holy, prophet, preacher and preparer of the way John the Baptist and martyr, St. Stephen archdeacon and first martyr, the holy glorified apostles, the prophets, the martyrs who conquered well, and all the congregation of saints.

80. And the honourable father Abba (_____) the master and head of the bishops of the great City of (_____), and our hononrable father Abba (_____) and all our orthodox bishops.

81. For the sake of those who fell asleep and rested, and for the rest of our holy fathers

(1) Mark, Apostle and Evangelist and head of the bishops,
(2) Annianus,
(3) Milius,
(4) Cerdo,
(5) Primus,
(6) Justus,
(7) Eumenius,
(8) Marcion,
(9) Ce1dion,
(10) Agrippinus,
(11) Julian,
(12) Demetrius I,
(13) Heraclas,
(14) Dionysius,
(l5) Maximus,
(16) Theonas,
(17) Peter I the last martyr,

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82. *The assistant deacon on the right hand shall say the second part:*

(18) Achillas,
(19) Alexander I,
(20) Athanasius I,
(21) Peter II,
(22) Timothy I,
(23) Theophilos,
(24) Cyril I,
(25) Dioscorus I,
(26) Timothy II,
(27) Peter III,
(28) Athanasius II,
(29) John (Yohannes) I,
(30) John (Yohannes) II,
(31) Dioscorus II,
(32) Timothy III,
(33) Theodosius I,
(34) Peter IV,
(35) Damian,
(36) Anastasius,
(37) Andronicus,
(38) Benjamin I,
(39) Agatho,
(40) John (Yohannes) III,

83. *The assistant deacon on the left hand shall say the third part:*

(41) Isaac,
(42) Simon I,
(43) Alexander II,
(44) Cosmas I,
(45) Theodore,
(46) Khael I,
(47) Mennas I,
(48) John (Yohannes) IV,
(49) Mark II,

(50) Jacob,
(51) Simon II,
(52) Joseph (Yosab) I,
(53) Khael II,
(54) Cosmas II,
(55) Shenouda I,
(56) Michael I,
(57) Gabriel I,
(58) Cosmas III,
(59) Macarius I,
(60) Theophanius,
(61) Mennas II,
(62) Abram,
(63) Philotheos,
(64) Zacharias,
(65) Shenouda II,

84. *All the deacons shall recite the fourth part*

(66) Christodulos (servant of Christ),
(67) Cyril II,
(68) Michael II,
(69) Macarius II,
(70) Gabriel II,
(71) Michael III,
(72) John (Yohannes) V;
(73) Mark III,
(74) John (Yohannes) VI,
(75) Cyril III,
(76) Athanasius III,
(77) Gabriel III,
(78) John (Yohannes) VII,
(79) Theodosius II,
(80) John (Yohannes)
(81) John (Yohannes)
(82) Benjamin II,
(83) Peter V,
(84) Mark IV,
(85) John (Yohannes) X
(86) Gabriel IV,
(87) Matthew I,

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(88) Gabriel V,
(89) John (Yohannes) XI,
(90) Matthew II,
(91) Gabriel VI,
(92) Michael IV,
(93) John (Yohannes) XII,
(94) John (Yohnnnes) XIII,
(95) Gabriel VII,
(96) John (Yohannes) XIV,
(97) Gabriel VIII,
(98) Mark V,
(99) John (Yohannes) XV,
(100) Matthew III,
(101) Mark VI,
(102) Matthew IV,
(103) John (Yohannes) XVI,
(104) Peter VI,
(105) John (Yohannes) XVII,
(106) Mark VII,
(107) John (Yohannes) XVIII,
(108) Mark VIII,
(109) Peter VII,
(110) Cyril IV,
(111) Demetrius II,
(112) Cyril V,
(113) John (Yohannes) XIX, and
(114) Macarius III,

the hundred and fourteen, and him who wears the cross Severus, Patriarch of Antioch.

85. *Priest shall say secretly :* Remember also, Lord, all those who have fallen asleep and rested in the right faith, the clergy in the office of priesthood, and all the congregation of the laity.

86. And again grant rest to the souls of them all in the bosom of Abraham, Isaac and Jacob, and place

them in the green place where there is water of refreshment, in the garden of delight, the place whence soreness of heart and sorrow and sighing have fled away, in the light of Thy saints.

87. *Deacon :* For the sake of the blessed . . . *(Anaphora of the Apostles #6 - 9: p. 43).*

88. *The assistant priest shall say the Prayer of* Benedict*ion of Gregory. (Anaphora of St. Gregory #56 - 59: pp. 123 - 124).*

Asst. Deacon : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

89. *Priest :* Abba Antony, Abba Macarius, Abba Paule', Abba Macari,
Abba Yohannes, Abba Beshoi, Abba Isdros,

90. and our Roman fathers Maximos and Domatios, Abba Moses, Abba Daniel, Abba Barsoma, Abba Abounafar, Abba Pachomius, Abba Shenouda, Abba Babnouda,

91. and all those who taught rightly and established the true word, the orthodox bishops, priests, deacons, clergy, laity, all these.

92. Deacon : Pray for our fathers and our brothers who have fallen asleep and rested in the faith of Christ since the creation of the world.

93. *Priest :* Our holy fathers the patriarchs, our fathers the bishops, our fathers the bishops of villages, our fathers the priests, our brothers the deacons, our fathers the monks, and our brothers the laity,

94. and for all the Christian people who have rested, that Christ our Lord may grant rest to the souls of them all in the bosom of our righteous fathers Abraham, Isaac and

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Jacob, in the garden of delight. May He also grant mercy unto us and forgive us our sins.

95. *Deacon :* Pray ye for the sorrowful.

96. *People :* O Lord have compassion upon them, O Lord have mercy upon them, O Lord rest them. Amen.

97. *Priest :* O Lord, rest the souls of these who are in this place. And us also, who are pilgrims in this place, do Thou keep in Thy faith, here and in every place; and grant us always Thy peace and save us unto the end of our days, and lead us unto Thy everlasting kingdom.

98. *People :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

99. *People :* As it was, is and shall be unto generations of generations, unto endless ages.

100. *Priest :* That as in this place, so also at all times Thy great and holy name may be glorified, extolled and blessed, which is in all things glorious and blessed together with Thy beloved Son Jesus Christ and the Holy Spirit, unto the ages of ages.

101. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

102. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

103. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

Deacon : Arise for prayer.
People : Lord, have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

104. *Priest : Prayer of Fraction.*
Again we give thanks unto God almighty the Father of our Lord, God, and Saviour Jesus Christ, because He has made us worthy even now to stand in this holy and pure place and lift up our hands and minister unto His holy Name.

105. Let us also entreat the almighty Lord our God that He make us worthy even of the communion and participation of His divine and undying mysteries, the holy body and the precious blood of His Christ,

106. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

107. *Priest :* Master, Lord, Lord our God, for ever great, Thou art He Whose honourable glory is wonderful, Who keeps His covenant and mercy with those who love Him from their whole hearts,

108. Who granted us salvation from our sins through His only-begotten Son, Jesus Christ, our Lord, the life of all, the helper of those who flee to Him, and the hope of those who cry unto Him,

109. before Whom stand a thousand of thousands and ten thousand of ten thousands of holy angels and archangels, seraphim and cherubim and all the countless congregation of heavenly powers.

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110. O God, who has sanctified this offering, which has been prepared before Thee, through the descent of the Holy Spirit upon it, cleanse us, O Master, from all our sins, hidden and open.

111. And let every thought which displeases Thy goodness, O God, lover of man, be far from us. Cleanse our souls, bodies, spirits and hearts, that we may, with pure heart and enlightened soul and rejoicing lips, dare to call upon Thee without fear, O holy Father, saying : Our Father who art in heaven . . .

112. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world. Let us draw nigh the face of the Saviour of the world. In that faith which is of Him let us submit ourselves to Christ.

113. *Asst. Deacon :* Open ye the gates, princes.

114. *Deacon :* Ye who are standing, bow your heads.

115. Behold, with us today, at this table is Emmanuel, the Lamb of God that takes away the sin of the world, giver of His word through the thrones (1),

116. all the hosts of angels who stand before Him cry and bless Him, and archangels bow and worship Him Who has a great Name which is invisible.

117. The four praising and singing beasts who carry His throne cry and bless Him, and the

(1) Ps. 121:5; Mt. 19:28; Lk. 22:30; Rev. 20:4 = all those who judge in the sense of delivering God's revelations to men.

twenty-four priests, carrying in their hands golden censers (1) full of incense which is the prayer of the pure, offer it upward as an acceptable sacrifice before the living One for ever.

118. The hundred and forty four thousand pure virgins who washed their robes in the blood of the Lamb praise and bless the Lord of hosts saying (2)

Amen. Halleluia. Holy Father, Lord of hosts, Amen.

Halleluia. Holy, only-begotten Son, Jesus Christ, our Lord, Amen.

Halleluia. Holy, Holy Spirit, the comforter Paraclete, Amen.

Halleluia. Holy and chosen Virgin Mary, mother of God, Amen.

Halleluia. This pure sacrifice is also chosen. Amen. Halleluia.

119. For this reason our Saviour exclaimed that My flesh is indeed the meat of righteousness and My blood is indeed the drink of life; he that eats My flesh and drinks My blood dwells in Me, and I also dwell in him, (3)

120. that we may, with pure heart and rejoicing lips, graciously dare to say, O holy God the Father, Our Father who art in heaven . . .

(see Anaphora #2:69 : p. 62)

121. *Deacon* : Worship the Lord with fear.

122. *People :* Before Thee, Lord, we worship and Thee do we glorify.

123. *Priest : Prayer of Penitence. (Anaphora of the Apostles #72 - 88: p. 46 - 48).*

124. *Deacon :* Give heed.

(1) Rev. 5:8-10 (2) Rev. 7:13-15; 14:1-4
(3) John 6:53-59

THE ANAPHORA OF ST. BASIL

125. *Priest :* Holy things for the holy.

126. *People :* One is the holy Father, one is the holy Son, one is the Holy Spirit.

127. *Priest :* The Lord be with all of you.

People : And with your spirit.

128. *The priest shall then lift up the whole Host with his hand and say:*

Lord, have compassion upon us, O Christ. *(three times* in a *loud chant and fifteen times in a low chant.)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

129. *Deacon :* Ye that are penitent, bow your heads.

130. *Then the priest shall turn to the people and say :*

Lord our God .... *(Anaphora of the Apostles 95-96 again 96-138: pp. 45 - 53)*

131. *After receiving the Holy Communion:*

Pilot of the Soul

Then was our mouth filled with laughter and our tongue with singing (1), we who have received this indestructible mystery.

132. O Lord, that which eye hath not seen nor ear heard neither has it entered into the heart of man, thou hast prepared, O God, for them that love Thy holy Name, (2)

133. and revealed unto us very babes who are in thy holy church

(1) Ps. 125 (l26) : 2 (1) 1Cor. 2:19

even so Father for so it seemed good in Thy sight because Thou art compassionate, O Lord our God.

134. *Deacon :* Pray ye.

135. *Priest :* And to Thee we send, unto the highest heaven, glory and honour, Father, Son and Holy Spirit, both now and ever and unto the ages of ages. (1)
People : Amen.

136. *Priest : "The Laying on of the Hand"*
Dwell, Lord, in these Thy servants who serve Thee and call upon Thy holy Name, and who have bowed their heads before Thee, even walk with them, and help them in every good work, and purify their hearts from every evil earthly deed,

137. and grant them to live and think of the eternal life and understand that which pleases Thee, through Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ unto Whom we all cry and say, Have mercy upon us, Lord our Saviour, unto endless ages. Amen.

(1) *See* the Anaphora of St. Cyril 110 - 113: p.150)

THE ANAPHORA OF ST. GREGORY (1)

1. *Deacon :* Pray for our fathers the archbishops and bishops, our fathers the priests, our brothers the deacons. Pray, O ye children of this church, for the faithful men and women. Again pray for the virgins and the husbandless, for the aged and infants, for children and adults. Stand up well, stand up, that the peace of God may be with you.

2. Anaphora of Gregory, Bishop of Nyssa (2) and brother of Basil : may his prayer and blessing be with our *(Head of state : King, Queen, President . . .)* unto the ages of ages. Amen.

3. *Priest :* The Lord be with all of you.
People: And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions:

a. On five days in Lent, from the Wednesday before Palm Sunday until Palm Sunday.
b. On 21st Ter (January 29), the memorial day of the death of St. Gregory.

(2) He was a younger brother of St. Basil the Great, Bishop of Caesarea, and was born at NeoCaesarea about 331 A.D. At an early age he entered the church, and held for some time the office of anagnost or reader. In 371, he was ordained by his brother Basil to the Bishopric of Nyssa, a small town in Cappadocia. At the great ecumenical council held at Constantinople, in 381, he was a conspicuous champion of the orthodox faith. The exact date of his death is unknown; some authorities refer it to 396, others to 400. His festival is observed on 21st Ter (January 29).

4. *Priest :* We give thanks unto our Benefactor, the merciful God, Father of our Lord, God, and Saviour Jesus Christ.

5. We give thanks unto Thee, holy God, compassionate God and merciful God, slow to anger, plenteous in mercy, righteous. Thou art our God, without beginning, and our Saviour without end.

6. His right hand is fire and the authority of His word is indestructible, the length of His years is uncountable, and there are no bounds to the range of His government.

7. He has no respect of persons, neither does He turn aside His face from giving an answer; He does not reverence the rich because of his riches, He does not send the poor away because of his poverty.

8. Because Thou sees the hidden from the beginning, looks upon everything until the last breath.

9. *Deacon :* Let us look at the beauty of our God's glory.

10. *Priest :* This is He who made heaven, and this is He who built the earth. His divinity is unfathomable, has neither height nor depth, neither length nor width, neither right nor left, no centre, but it fills all the ends of the world.

11. He is hidden from the minds of all the angels, none can know his nature and none can count that which he formed with his hand.

12. *Deacon :* Ye that are sitting, stand up.

13. *Priest :* He came from above the heavens, His firmament, was incarnated, taking our nature, and was made man, taking the body of His first creature, he descended without being emptied of the joy of His divinity, and has quickened us through His death.

14. *Deacon :* Look to the east.

15. *Priest :* We lift up the eyes of our heart to thee, and bow our stubborn hearts to Thee. Submission be to Thee, glory to Thy kingdom ; and we offer unto Thee pure incense together with Thine archangels.

At this time he *shall raise incense.*

16. *People :* Remember us, Lord, in Thy kingdom .... *(Anaphora of the Apostles #34: p.45)*

17. *Priest :* We stretch out our hands to Thee and overshadow this *(pointing)* sacrifice.

18. He suffered by His will, was pleased to be crucified, died through the counsel of His Father, rose on the third day, ascended in glory into heaven, His beauty covered heaven, and His glory filled the earth.

19. *Deacon :* Answer ye.

20. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

21. *Priest : (in a low* voice) O my Lord, Master, Who has fellowship with the first and the last, (1) Thou art the living bread which came down from heaven. Send the Holy Spirit and power on this bread and on this cup which sanctify our souls, bodies and spirits, that we may be purified, through Him, from all our sins, and that we may draw near to take Thy holy mystery, for Thine is the kingdom, and the

THE ANAPHORA OF ST. GREGORY

power, and the glory, and worship, unto endless ages.

22. *Priest : (in a loud chant)* O eternal God, Thou art the beginning and the ending, the beginning without a morrow, and the ending without a previous day, full of years without a today.

23. He binds up the waters in clouds [1], and lets rain go down from their womb; He takes it up into heaven and lets rain descend for the nutrition of all creatures, He does according to His design and fulfills according to His will. There are among Us[2] three persons who hold all the world with one counsel, with one authority and with one unity.

25. Together with Thy Father Thou made heaven. There is none compassionate like Thee and there is none whose word is with such authority who is patient like Thee.

26. *People :* According to Thy mercy, our God, and not according to our sins. *(to be chanted thrice)*

27. *Priest :* He is more terrible than the terrible, [3] higher than the high,[3] and stronger than the peaks of the mountains.

28. Glorious is He Who sits in the highest heaven, profound is He Who sits beneath the depths, His chariot is snow and the bounds of its circle are fenced with fire

29. Its centre is full of smoke. None enters and none goes out except those creatures of terrible appearance and with six wings, whose bodies are full of eyes.

30. *Deacon :* Priests, raise up your hands.

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[1] Job 26.8.
[2] Gen. 1:26; 3:23.

[3] i.e. the angels.

31. *Priest :* He took bread on his nailed hands which formed our father Adam. He is pure without sin, and absolutely pure without deceit. *(At this time he shall raise the bread)*

32. *People :* We believe that this is He, truly we believe.

33. *Priest :* He gave thanks, blessed *(+ three times)* and broke.

Then he shall indent the Host lightly with his thumb in five places without separation.

And gave it to His disciples and said to them, Take, eat, this *(pointing)* bread is My body, which is indeed the food of righteousness, and which is given for the salvation of all the world. He who will eat it shall live for ever.

34. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He, we truly believe.

35. *Priest:* He also looked upon this *(pointing)* cup, the water of life with wine, gave thanks, blessed *(+ three times)*, sanctified, gave it to His apostles and said unto them, Take, drink; this cup is My blood which is the drink of life indeed. He who drinks of it will have eternal life. Take, drink of it, all of you, that it may be to you for life and salvation

He shall then move the cup with his right hand in the sign of the cross.

36. *People :* Amen. Amen. Amen.

Priest : (Take, drink,) ye who have gathered in this house of prayer where all the faithful men and women pray.

THE ANAPHORA OF ST. GREGORY

37. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe Thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

38. *Priest :* In the beginning was the Word, and that Word was the Word of God, and that Word was made flesh and dwelt among us, and His flesh hid Him from us.

39. He put on mortal flesh and made it immortal, and through this flesh, God who can never be scourged, was scourged.

40. Ye who are willing to partake of the suffering of your neighbours and to take upon yourselves the sufferings of your beloved ones, come to see this scourge. It is astonishing to him who looks at it with his eyes, and amazing to him who listens to it with his ears. Come ye to see the smiting on the cheeks by a servant and the beating on the head with sticks in the court of the chief priests.

41. Come ye to see the crown of thorns with which they crowned the giver of life to all.

42. Come to kneel to Him only all ye the hosts of angels who fly above the air and who are sent towards the sun, the moon and the stars and who ascend towards the seas and lakes. (1)

43. The sea trembled and the waters of the stream fled when they saw God beaten on his cheeks; the sun was darkened, the moon became blood and the stars became void of their great light.

44. Death was afraid, the Devil fell, and Hades went together with its own to receive the terrible God.

(1) i.e. the waters above the firmament.

45. Come ye to see the wonderful thing which was done in the house of prayer when the high priest entered within the veil of which all said that it was the dwelling place of the Deity and the concealing of all thoughts. The Lord of lords and spirits entered therein riding upon the lowly colt of an ass.

46. He revealed His divinity to all the infants who said, Blessed is he who cometh in the name of the Lord, and blessed art thou, Lord, God of gods, and King of Israel.

47. He showed His disciples the manner of going around with the Hosanna; and the Blessed said unto them, Say, crying with a loud voice, Hosanna in the highest.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

The people shall repeat his words while going round.

48. *Priest :* From His hosanna He showed miracles and wonders which have never been done before and will never happen again.

Hosanna in the highest, hosanna in. the highest, hosanna in the highest.

The people shall repeat his words.

49. *Priest :* From His hosanna He showed grace and power, came down from His great throne without being moved from the foundation of His house.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

The people shall repeat his words.

50. *Priest :* From His hosanna He granted the sinners a spring of tears so that He may justify the wicked and purify the filthy and bring back those who sinned through ignorance.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

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51. From His hosanna He granted the blind light which cannot be extinguished again and which the world cannot find.

52. He knows before one thinks, examines before one thinks, and nothing is hidden from Him.

53. *Deacon :* For the sake of the happy and blessed and honourable Patriarch Abba (_____) and the blessed Archbishop Abba (_____), Abba Titus, Abba Philemon, Abba Andronicus, Abba Basilicos. For the sake of thy servants our fathers the orthodox archbishops, our fathers the bishops, our fathers the priests, our brothers the deacons.

54. Have compassion upon these Thy people, rest the souls of them all, and have mercy upon them. Yea, Lord our God, forgive them their sins, do not look upon their sinful deeds, those who will draw near to receive Thy holy body. And those who will not draw near, order them to draw near with the commandment of Thy word ; and all of them will be clean.

55. To these and to all, grant rest to their souls and have mercy upon them in the bosom of Abraham, Isaac and Jacob; and those who have absented themselves from this church, our mother, pity them all and have mercy upon them, unto the ages of ages.

56. *The assistant priest shall say the following instead of the Prayer of Benediction*

O holy Trinity, Who holds the whole world, who has done great and wonderful deeds through the power of Thy word,

57. bless the east and the west, the north and the south, the north east and the south east, (the north west and the south west), bless the heaven, the earth, the sea, the rivers, the source of water, and all the springs of water.

58. Bless the winds of the sky and the rains. Bless the sun, moon and stars. Bless the mountains and hills, the trees, herbs and the fruit of the earth.

59. Bless those that are under heaven and those that are under earth.

O Christ our God, fill their hearts with the fear of Thy name and make their lives to prosper for ever.

(+ over the people three times).

60. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

61. *Priest :* To these and to all Thy servants and Thy handmaids grant rest ; to the souls of their fathers also and our fathers the holy bishops ; our father Paul, and our father Peter, our father Abba James the Bishop, and our father the honourable bishop Abba Matthew.

John, Simon and James the son of Alphaeus and James the Apostle, brother of our Lord and Bishop of Jerusalem.

62. For the sake of thy servants Mark, Luke, Titus, Philemon, Clement, Basil, Athanasius, Epiphanius, and Abba Heryacos the bishop, and our honourable father the Patriarch Abba Yohannes, and our father archbishop Abba Shenouda, beautify their lives and make the savour of their incense unfailing and pity us through their prayers, unto the ages of ages.

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63. First rest the souls of our fathers the archbishops and our fathers the bishops who gained their rest in this church, the priests, deacons, anagnosts and singers together with the door keepers, because Thou, Lord, knows that which is hidden raise them in Thy holy resurrection.

64. And cause us, who have gathered to take Thy holy body and drink Thy precious blood, to stand at Thy right hand with those who have fulfilled Thy will.

65. Cause our children and our young men to grow and lengthen their days till old age, do not suffer our rich ones to be poor, enrich our poor, heal our sick, do not suffer our whole ones to be sick, have mercy upon the dead, and pity the living.

66. *People :* Lord pity us, Lord spare us, Lord have mercy upon us.

67. *Priest :* Bless me *(+ over the Host once)* and hallow my soul *(+ over the cup once)*, and purify my body *(+ once more over both)* so that I may receive Thy life-giving body and drink Thy blood, the mysterious divine blood.

68. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

69. *People :* As it was, is and shall be unto generations of generations, unto the ages of ages.

70. *At third time he shall dip his finger into the blood and sign the body.*

Priest : Grant it together unto them that take of it that it may be unto them for life and salvation for ever.

People : Amen.

71. *Priest :* Grant us to be united through thy Holy Spirit and heal us by this oblation that we may live in Thee forever.

The people shall repeat his words.

72. *Priest :* Blessed be the Name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

73. Priest : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

74. Deacon : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

75. *Priest : Prayer of Fraction.*

O Lord, Who spoke with our father Abraham, while he has sitting under the tree, saying, O Abraham, O Abraham, O Abraham, I am your God and your fathers' God, I am not a strange God.

76. Keep My commandment and My word which I have spoken to you and I will grant the earth to your children and multiply your seed like the stars of heaven and the sand of the sea.

77. Stand up, O Abraham, and take a platter of bread and a vial of wine, make a pair of scissors, take with thee two of your household and mount the mountain and call the priest who is called Melchisedec, call him three times saying, O man of God, O man of God, O man of God. At that time there will come a fearful man; when you see him do not be afraid. [1]

[1] #77- 83 relate Abraham's encounter with God and His priest recognizable in the Ethiopic version of the Book of Jubilees, chapter 11, verses 34 - 39.

THE ANAPHORA OF ST. GREGORY

78. Abraham stood up as God told him and took with him a platter of bread, a vial of wine and two of his household. He made a pair of scissors, mounted the mountain and cried out saying, O man of God, O man of God, O man of God, come out. Then a very fearful man came out, and when Abraham saw him he fell on his face and became like a dead man.

79. And Melchisedec stretched forth his hands and raised him saying, "Stand up, O Abraham, and do not be afraid, because God Who sent you unto me, told me that you would come unto me."

80. And Abraham stood up, and both spoke together about the greatness of the Lord our God.

81. *Deacon :* Pray ye.

People : Our Father Who art in heaven . . . *(see Anaphora #2, #69 : p. 62)*

82. *Priest :* Abraham stood up and took a pair of scissors and cut the nails of his hands and feet and the hair of his head.

Melchisedec stood up and took the platter of bread and the vial of wine and raised his eyes towards heaven, gave thanks, blessed and broke and granted blessing to Abraham and his household. [1]

83. O Lord our God, Who accepted the offering of this righteous one, accept this our sacrifice and purify us completely: soul, body, spirit and mind, so that, with pure heart and fear of soul, we may speak continually without fear and say, O holy God:

Our Father who art in heaven . . .

(see Anaphora #2:69 : p. 62)

84. We beseech Thee, O holy kind Father, lover of good, lead us lest we wander into temptation. Let sin not have dominion over us, rather deliver us from every evil deed and from thought of it, even its opposition, its deceit and trouble.

[1] compare with Gen. 14 : 18 & Heb. 7 : 1

85. Destroy our tempter, send him away from us, and rebuke the trouble which he planted into us, uproot from us the motives which thrust us into sin, and deliver us with Thy holy power through Jesus Christ our Lord.

86. *People :* The angelic hosts of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world even the body and blood of the Saviour of the world. Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

87. *Asst. Deacon :* Open ye the gates, princes.

88. *Deacon :* Ye who are standing, bow your heads.

89. *Priest :* The gift (1) of the grace of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ has been completed. We have believed in His life-giving sufferings, proclaimed His death, and believed in his resurrection in a perfect mystery.

90. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship and Thee do we glorify.

91. *Priest : "Prayer of Penitence" (Anaphora of the Apostles: #* 72-88, pp. 47, 48)

92. *Deacon :* Give heed.

93. *Priest :* Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

(1) i.e. the Holy Communion.

THE ANAPHORA OF ST. GREGORY

94. *Priest :* The Lord be with all of you.

People : And with your spirit.

95. *The priest shall then lifts up the whole Host with his hand and says :* Lord have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant).*

The people shall repeat his words.

Then the priest shall chant them three times and the people twice.

96. *Deacon :* Ye that are penitent, bow your heads.

97. *Then he shall turn to the people and say:*

Lord our God .... *(Anaphora of the Apostles* 95 -126: pp. 49 - 52).

98. *After receiving the holy Communion:*

Priest : "Pilot of the Soul"

Again we supplicate God the almighty, Father of our Lord and Saviour Jesus Christ

99. O Thou Who loved the humility of man more than the greatness of angels, O Thou Who loved the poverty of Adam more than the treasuries of the tribe of Abraham.

100. O Thou Who loved the beauty of David more than the beauty of Eliab (2) the son of the Jebusite : O Thou Who loves man, while Thou art God, Thou art the Lord our God :

101. *Deacon :* Pray ye.

102. *Priest :* O purifier, purify our souls and bodies, (1) O merciful God, Father of our Lord and Saviour Jesus Christ.

103. Thou mixed water with wine, wind with fire, water with

(1) Titus 2:12-14 (2) 1Samuel 16:6-9

earth, likewise unite our weakness with the power of Thy divinity.

Unite also our sufferings with the sufferings of Thy cross. (1)

104. Unto Thee we offer our prayers, Thee we supplicate and Thee we entreat, unto the ages of ages.

People : Amen.

105. *Priest : "The Laying on of the Hand"*

Lord our God, bless Thy servants and Thy handmaids who have taken the trouble to come to Thy sanctuary where the greatness of Thy glory dwells. Bless men and women, old and babies.

106. Unite us with the power of Thy holy angels, cover us with the curtain of Thy light, hide us (2) with the tree of Thy cross and keep us apart from every evil deed.

107. Make us to dwell in the congregation of the saints (3) who offer up prayer at every time and every hour. And to us who have eaten Thy body and drunk Thy blood, let them be for the remission of sin and for eternal life, through Thine only-begotten Son through Whom to Thee, with Him and with the Holy Spirit, be glory and dominion, both now and ever and unto the ages of ages. Amen.

(1) Phil 3:10; Heb. 2:10; 1Peter 4:13
(2) 1Cor 2:5-9; Col 3:3
(3) Psalm 88:5

ANAPHORA OF ST. EPIPHANIUS (1)

1. The Anaphora of St. Epiphanius, (2) Bishop of the Island of Cyprus. May his prayer and blessing be with our (*Head of state:* King, Queen, President . . .), unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Priest :* God is great in His greatness, holy in His holiness, blessed in His beatitude and glorified in His glory.

He is the first_ yet of Him it is not asked, "When was His beginning ?" With Him it is ever "now." Yet of Him it is not asked, "How long will He endure?" ; And He is the last. Yet of Him it is not asked, "When will His end be?"

(1) This Anaphora is celebrated on the following occasions:
a On 17th Ginbot (May 25), the memorial day of the death of St. Epiphanius.
b. On the fast day or days of Epiphany.
c. On Great Thursday (that is, the Thursday before Fasika).
d. During the rainy season.

(2) He was born in 315 at Bezanduca, a small village in Palestine, of Jewish parents. After having been converted to become a Christian, he came to Egypt and spent a long time in its monasteries. On his return to Palestine, he was ordained priest by the Bishop of Eleutherapolis and became the president of a monastery which he founded near his native place. In 357 he was consecrated Bishop of Cyprus - an office which he held till his death on 17th Ginbot (May 25) 402 A.D.

ANAPHORA OF ST. EPIPHANIUS

4. There is no beginning of His being, there is no end of His existence, His days are numberless and His years are countless.

His youth does not wax old, the strength of His power does not diminish, His countenance is incorruptible and the light of His face cannot be dimmed.

5. The sea of His wisdom is unlimited, His merciful commands are countless, the range of His kingdom is immeasurable and His spacious government is boundless.

6. So invisible is He, that man cannot find Him by concepts, so lofty is He that man cannot understand Him with His heart, so high is He that the eagles cannot reach Him, and so deep is He that the fish cannot swim unto Him.

7. He is higher than the heads of the mountains and deeper than the depth of the sea. He is so strong that the Kings cannot rise against Him, and He is so victorious that the rulers cannot stand against Him.

8. He is so wise that He can destroy the counsel of the wise, His omniscience is such that He can make the thought of the counselors to be of no effect, (1) He is so mighty that He can loose the bridle of the strong, and He is so courageous that He can pulverize the teeth of sinners and put down the arms of the haughty.

9. He is so honourable that He can put to shame the face of the hypocrites, and He is so mighty that He can cast away the light of the filthy.

(1) Ps 32 (33) : 10.

10. He is the only one without equal, and He has absolute authority, without the help of kinsmen. The heavens will be destroyed, and the land will vanish, and all will wax old like a garment, but He is the same for ever. (1)

11. Wonderful is the movement of the sea, but more wonderful is God in His highest heaven. None resembles Him and none competes with Him from among all the creatures and all the children of gods. He Himself alone is God, He Himself alone is Lord, He Himself alone is creator and He Himself alone is maker.

12. He does not seek a helper for the plan He conceived, and He does not want an adviser for the work He desired. He knows all things before they happen as if they had happened before and that which has not happened as if it had happened.

13. He inspects the mind without asking and examines the hearts without seeking, and sees in darkness without light.

14. He knows the righteous before they do righteousness, He judges the sinners before they commit sin, He understands the prudent before they go out from their fathers' loins and understands the sinners from their mothers' wombs.

15. Nothing is hidden, nothing is concealed nothing is invisible to Him, all is open unto Him, all is spread before His eyes, all is written in His book, and all is present to His mind.

16. He does the great, countless, honourable and marvellous deeds which are inscrutable. His works are more wonderful than we can comprehend.

(1) Ps. 101 (l02) : 26, 27.

ANAPHORA OF ST. EPIPHANIUS

His power is more marvelous than anything we have heard and His glory is more astonishing than any had told us.

17. He made light out of darkness, He knows how to divide clouds, He divides water at His pleasure and He hides the elect with clouds.

18. He built the earth and prepared its boundaries, and established its ends in the way He saw, and strengthened its corners.

19. He fenced the sea with doors when it went out of its mother's womb (1), He made the clouds to be its clothes, and wrapped it with mist, He limited it and put into it doors and locks and said to it, "Reach here and do not go beyond your limit, but your storm will move within you.

20. The light of dawn was arranged over it, and the morning star knew His commandment. He took mud from the earth and created the living being and made him speak on the earth.

21. He reached the ends of the sea and walked in the paths of the deep.

22. Out of terror, the gates of death will be opened to Him, and the gatekeepers of hell will be afraid as soon as they see Him. He knows the spaciousness under heaven and that which happens above heaven.

23. Through His commandment frost comes out of its treasure and the wind blows under heaven. He leads the rain along the way of the wilderness to fall on the country where there is no man and wherein mortal man does not live.

(1) When it was created.

24. He established the course of water and opens the winter every year and brings the summer back in its due time. He calls the clouds with His word and water answers Him trembling.

25. He sends the thunderbolt and it goes and answers Him saying "What shall I do?" He counts the clouds through His wisdom and suspends the heaven over the earth.

26. He alone puts on the power of the highest heaven and is adorned with glory and honour.

27. Him hallow the fiery cherubim and the seraphim dressed in light with ceaseless words and a mouth which does not keep silent and a tongue which does not tire; and all say together with one voice answering Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

28. *Deacon :* Answer ye.

29. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

30. *Priest :* Holy, holy, holy art Thou God, Lord of the holy ones, the holiness of Thy glory fills heaven and earth.

31. All is from Him, all is for His sake, and all is His. Heaven is His, and the heaven of heavens is His. The breadth of the highest heaven is the throne of His glory, and the wide earth is His footstool.

32. The sun is His, the moon is His, and the stars are the work of His hands. Clouds are His messengers, winds are His chariots and fire is the wall of His house.

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33. Water is the roof of His house, the gables of it are snow, light is His tabernacle, the lightning of glory is the veil of His hiding-place, and His going is in the air.

34. The voice of His speech is in the thunderbolt, the sound of thunder is in the chariots, the sea is His band-maid, the water-flood of the rivers is His servant, and cold and frost do His pleasure.

35. He causes the clouds to ascend from the ends of the earth, He makes lightning for the rain (1), He pours rain like drops from a strainer, He scatters the hoarfrost like ashes, he casts forth His ice like morsels (2), and He causes the grass to grow for the cattle (3).

36. He does according to His thought, completes what He began, orders according to His will. He makes sad and gives pleasure, impoverishes and enriches, dishonours and honours, kills and quickens, makes sick and heals, judges and justifies.

37. He spares him whom He wills to spare, He distresses him whom He wills to distress, He will have mercy on whom He will have mercy, (4) will have compassion on whom He will have compassion.

38. *People :* According to Thy mercy, our God, and not according to our sins.

39. *Priest :* He is kind without evil, meek without revenge, patient without wrath, righteous without sin, pure without filthiness, and upright without perversion.

40. He is the giver without hindrance, gracious without stint, the forgiver of sin without revenge or envy.

(1) Ps. 134 (135) :7. (2) Ps. 147:16, 17. (3) Ps. 103 (104):14. (4) Rom. 9 : 18

41. He is near unto those who call upon Him (1), benefactor unto those who fear him, He is the open door unto those who knock for Him, the prepared way without a stumbling-block and the pure path without thorns.

42. He alone is God, the God of gods and Lord of lords.

43. After this, when He saw that the blood of the holy prophets, from the blood of the righteous Abel unto the blood of Zacharias Son of Barachias, was not sufficient for the salvation of the world, (2) He sent unto us His Son, a Saviour and Redeemer, to save us, redeem us, and take before Him the remembrance of the living and the dead.

44. *Deacon :* For the sake of the blessed . . *(Anaphora of the Apostles # 6 - 9: p. 43)*

45. *The assistant priest shall say the Prayer of Benediction. (Anaphora of the Apostles* 10-21: pp.43,44)

46. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

47. *Priest :* While He was yet there He came and He was sent without it being noised abroad.

48. *Deacon :* Ye that are sitting, stand up.

49. Priest : He came down without being moved from His throne and without being removed from His place.

50. *Deacon :* Look to the east.

51. *Priest :* He was conceived in the womb while He was filling everywhere, was born without opening the seal of virginity.

52. *Deacon :* Let us give heed.

(1) Ps. 144 (145):18. (2) Mt. 23:33-40

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53. *Priest :* He grew, like an infant, and grew little by little (1) until he matured like a man.

54. At the age of thirty He was baptized in Jordan to purify us (2) from sin by the washing of regeneration. (3)

55. He was tempted by the Devil, he hungered and thirsted, walked and appeared preaching the gospel of the kingdom of heaven.

56. *At his time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom .... *(Anaphora of the Apostles 34: p. 45)*

57. *Priest :* Then He stretched forth His hands on the tree of the cross for suffering to cure the wounds of the sick by the sprinkling of His blood. (4)

58. *Priest :* In that night, Thursday evening, which is the beginning of Friday, when He sat at the house of Lazarus, his friend

59. *Deacon :* Priests, raise up your hands.

60. *Priest :* He took into His hands the unleavened bread of wheat from that which they brought unto Him for supper**,**

At this time he shall raise the bread.

61. *People :* We believe that this is He; truly we believe.

62. *Priest :* gave thanks, blessed *(+ three times)* and broke,

Then he shall indent the Host lightly with his thumb in five places without separation.

and gave it to His disciples and said unto them, "Take, eat, this *(pointing)* bread is the communion of My body which will be broken for you."

(1) Luke 2:52 (2) Mt. 3:15 (3)Titus 3:3-10
(4) Heb. 12:24; 1Peter 1:2

63. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

64. *Priest :* Again He mixed the cup of wine with water, gave thanks, blessed *(+ three times)*, hallowed and gave it to His apostles and said unto them, "Take, drink, this *(pointing)* cup is the communion of My blood which will be shed for you."

He shall then move the cup with his right hand in the sign of the cross.

65. *People :* Amen. Amen. Amen.

66. *Priest :* Let this service be unto you for the remembrance of My death and My resurrection.

67. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe in Thy ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

68. *Priest :* And we, our Lord and our God, pray and beseech Thee and ask of Thy goodness, O Lover of man, that Thou may send the Holy Spirit and power upon this *(pointing)* bread and upon this *(pointing)* cup to make this bread *(+ once)* thy holy body, and this cup *(+ once)* the blood from Thy side which speaks *(+ once more over both of them).*

People : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

69. *Deacon :* With all our heart, let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

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70. *People : As* it was, is, and shall be, unto generations of generations, and endless ages.

71. At *this time* he *shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto them that take of it, that it may be unto them for blessing, for remission of sin, for joy and rejoicing, for renewal of soul, body and spirit, and for strengthening of faith till the last breath.

People : Amen.

72. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

73. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

74. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

75. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

76. *Priest : Prayer of Fraction.*

Where is the country of Wisdom (1), where is its abode, where is its province, and where can the trace of its way be found?

77. Who crossed the sea and bought it for red gold; Who ascended above the cloud and brought it down? Mortal man does not know its way, it is not for mortal man.

(1) Anaphora of St. Dioscorus #48, p.161.

78. It is forgotten by all men, and it is hidden from all the birds of heaven (1). Those who possess it gain friendship with God, and those who hate it love death. It is more beautiful than the sun and all the concourse of stars. It is compared with the Light (2) because it was in the beginning.

79. Though it is in the old, it renews all: and in every generation, it enters into the souls of the righteous.

80. It is better than rubies; and all honour is not to be compared to it. It has counsel and power, strength and knowledge, by it kings reign, and the powerful decree justice.

81. By it the great are honoured, and by it the rulers take hold of the earth. It loves them that love it. It keeps them that keep it, and those that seek it find favour.

82. It walks in the way of righteousness and moves about in the path of righteousness to grant them that know it riches and to fill their treasuries with rejoicing (3).

83. He who knows all knows it, and He who understands all beautifies its way. He gave it to his servant Jacob and to his holy Israel. Afterwards, it appeared on the earth and walked like man.

84. Behold she has built a house for herself, and established seven pillars, she has killed her beasts, poured her wine in the bowl, and furnished her table.(4)

85. She has sent forth her servants ceaselessly proclaiming and saying : Whoever is simple let him turn in towards me:

(1) i.e. the angels. (2) i.e. God the Father. (3) Prov. 8 : 11-20. (4) Prov. 9 : 1-2

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as for him that wants understanding, she says to him, Come, eat of my bread, and drink of my wine, forsake the foolish and live (1).

86. But wisdom is our Saviour Who redeemed us with the sacrifice of His body, and bought us with the sprinkling of His blood, and chose us for His kingdom for ever.(2)

87. *Deacon :* Pray ye.

People : Our Father who art in heaven . . . (see Anaphora #2 : #69 : p. 62)

88. *Priest :* O God of lights, God of authorities, God of the archangels, Thou did loosen the soul bound with death and did lighten him who was nailed in darkness with the nails of the cross of Thine Only-begotten.

89. O Lord, Thou art He Who loosened our sufferings and all our burdens, and loosen the bonds of our sin, and took our trouble and quicken us, and became to us the way towards the place of life, Thou did turn us from destruction unto salvation

90. O Lord, our almighty God, Father of our Lord and Saviour Jesus Christ, Whose curtain is light, Whose face is fire, and the throne of Whose glory is ineffable, and the abode of joy which cannot be spoken of, which He has prepared for the holy ones. His garments are the treasures of light.

91. Thou keeps the holy angels, all of whom tremble and glorify Thee when Thou looks at them the mountains melt, and when Thy name is spoken of, springs come forth from the depth.

92. Thou art He who covered heaven gathering (all) in Thy hand the earth and the depths together tremble before Thee.

(1) Prov. 9 : 3-6. (2) 1Cor. 1 : 18 - 31

93. All the hosts of the enemy were discomfited before Thee, the Devil fell, the beast was trodden down and the snake was destroyed.

94. All the gentiles who believed in Thee were enlightened and strengthened by Thee. O Lord, through Thee life was seen, hope was strengthened, the gospel, through which destruction was destroyed, has been preached, and salvation was confirmed.

95. O Lord our almighty God, make us worthy to partake of this *(pointing)* bread, the body of Thy life-giving Son, and of this *(pointing)* cup, the speaking blood of Thy Messiah, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever, and unto the ages of ages. Amen.

96. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

97. *Asst. Deacon :* Open ye the gates, princes.

98. *Deacon :* Ye who are standing, bow your heads.

99. *Priest :* Let the Lamb come that we may see Him with our eyes, immolate Him with our hands and rejoice in Him. May His body be joined with this bread, and may His blood be poured into this cup.

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100. Let none of us think when he eats of this *(pointing)* bread that he eats mere flesh without blood and Spirit, and let none of us think when he drinks of this *(pointing)* cup that he drinks mere blood without body and Spirit, but one is the Body, Blood and Spirit as His divinity became one with His humanity, unto the ages of ages.

101. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, do we worship, and Thee do we glorify.

102. *Priest : Prayer of Penitence.*

103. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

104. *Priest :* The Lord be with all of you.

People : And with your spirit.

105. *The priest shall then lift up the whole host with his hand and say :*

Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant.)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

106. *Deacon :* Ye that are penitent, bow your heads.

Then he shall turn to the people and say:

107. *Priest :* Lord our God, look upon Thy people that are penitent .... *(Anaphora of the Apostles 95 - 138: pp. 49 - 53).*

(1) Anaphora of St. Athanasius .150-153, and Anaphora of St. Dioscorus 52, 53.

After receiving the Holy Communion.

108. *Priest : "Pilot of the Soul"*
Again we supplicate the Almighty God, Father of our Lord and Saviour Jesus Christ, because He did neither disdain nor refuse our supplication, nor did He remove His mercy from us, because the Lord our God is merciful.
Deacon : Pray ye.

109. *Priest :*
Yea Lord, Thou art the God of all.
Yea Lord, Thou art the King of all.
Yea Lord, Thou art Almighty.
Yea Lord, Thou art the Governor of all.
Yea Lord, Thou art the Saviour of all.
Yea Lord, Thou art the Judge of all.
Yea Lord, Thou art the Life-giver of all.
Yea Lord, Thou art the Keeper of all.
Yea Lord, Thou art the Nourisher of all.

110. As Thou did join the body of Thy Son with our body, and Thou did mix the blood of Thy Messiah with our blood, so put Thy fear in our hearts and the beauty of Thy worship in our minds.

111. We, who are carnal, mind the things of the flesh and do the works of the flesh and walk in the way of the flesh. But Thou taught us the work of the Spirit and makes us to understand the law of the Spirit and leads us in the way of the Spirit.

112. Because if Thou pity us, we sinners, then Thou will be called compassionate. Thou pities the righteous because of their works and recompenses them according to their righteousness.

ANAPHORA OF ST. EPIPHANIUS

113. Remember not against us former iniquities let Thy tender mercies, O God, speedily prevent us. (1)

114. Towards Thee we cry, towards Thee we weep, Thee we entreat, unto the endless ages.
People : Amen (2)

115. *Priest : The Laying on of the Hand.*
He is higher than all that is high. No mind and no heart can interpret the riches of Thy gift, O Master, because Thou has hid these things from the wise and prudent and has revealed them unto babes.

116. These things which prophets and kings have desired to see but have not seen, Thou has granted us sinners: that we may serve and be sanctified by them, when Thou established for us the order of Thine only-begotten Son. The hidden mystery cannot be compared to the blood of the old law nor the righteousness of the flesh, but it is the heavenly Lamb and the sacrifice speaking without flesh.

117. Sanctify the lips of us who offer this sacrifice, and purify our hearts from being mixed with vanity, and send upon us the grace of the Holy Spirit that we may greet one another with a holy kiss and receive of Thy holy undying gift through Jesus Christ.

118. Through Whom to Thee with Him and with the Holy Spirit, the life-giver, Who is equal with Thee, be glory and dominion, both now and ever and unto the ages of ages. Amen.

(1) Ps. 78 (79):7. (2) #109-114, here, same as for Anaphora of St. Dioscorus # 61-67, p. 163.

The ANAPHORA of St. JOHN CHRYSOSTOM[1]

1. The Anaphora of John Chrysostom [2], may his prayer and blessing be with our *(head of state: King, Queen, President . . .)* unto endless ages.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3.*Deacon : Let* your thought be above, and your heart in heaven, recognize where you stand ; hear the word of righteousness and listen to the good news.

4. *Priest :* Behold we proclaim the existence of the Father Who was before the world was created and will live for ever.

None was before Him, none will be after Him, none is like Him, and none knows what is His being.

(1) This Anaphora is celebrated on the following occasions
a. 27th of every month, the Feast of the Saviour of the world.
b. On 10th Magabit (March 19), the memorial day of discovering the cross of the Lord by St. Helen, mother of Constantine.
a. On Great Saturday, preceding Easter.
d. On every Wednesday and Friday.
e. On 12th Ginbot (May 20), the memorial day of the death of St. John Chrysostom.

(2) He was born. in 347 at Antioch. As a young man, he was sent to Athens to study Greek philosophy. Then he chose the monastic life and lived for some time in one of the monasteries and was afterwards ordained as a priest at Antioch. In 387 he was consecrated as Bishop of Constantinople. He was a good author and, wrote many books. As a preacher he was very powerful and had the courage to rebuke the sinners, poor or rich, humble or noble. He rebuked even the Queen who, for this reason, exiled him. He died on 12 Ginbot (May 20) 407 A. D.

5. He who was before all, before the heavens were stretched out, before the face of the earth appeared, before the mountains arose, before the airs expanded He was in his place.

6. Before the depths were established and the floods began to flow as rivers, He was in His place.

7. Before the winds blew, before the thunderbolts flashed, before the lightenings were drawn out, before the thunders thundered, and before the clouds started to spread, He was in His place.

8. Before the lights appeared, before the darkness was to cover, before the light of the day gave light, and before night was fixed, He was in His place.

9. Before the sun fixed the length of the day and before the moon fixed the length of the night, He was in His place.

10. Before the stars glittered, before the spirits moved, and before the angels were created, He was in His place.

11. Before the speaking soul, before the mortal flesh, and before all the creatures, those that live in hiding and those that live in the open; those that are above and those that are beneath, He was in His place.

12. Before time and hours, before nights and days, before months and years before days of the week and the seasons, He was in His place.

13. His glory is from Himself, His praise is from Himself, and the riches of His grace are full and perfect.

14. Then let us speak of the greatness of His mercies which have appeared unto us and which cannot be counted or measured.

15. When we transgressed His commandment through the advice of the cursed serpent we were driven from the garden of delight unto destruction, from life unto death, from freedom unto slavery, and we submitted ourselves to the yoke of sin. (1)

16. But He did not forsake or neglect us, who were His workmanship, and did not take vengeance upon us because of our sins so that we should utterly perish as we committed sin against Him, but He loved us, visited us, spared us, had mercy upon us and saved us from the hand of him who enslaved us.

17. He sent unto us his saving and redeeming Son, the messenger of His counsel, His right hand, His arm, His power, and the wisdom of His Father. Through Him He did all that He desired in this world.

18. Whom He did predestinate, them He called; whom He called, them He loved ; whom He loved, them He honoured ; whom He honoured, them He justified; whom He justified, them He glorified to be an adornment for His Son. (2)

19. And through Him He gathered us to the great faith, we who were scattered, and made us to Himself a gathered people, and drew us nearer unto Himself to glorify Him.

20. He wrote our names in the book of life so that the remembrance of everyone, the dead and the living, might be before Him.

21. *Deacon* For the sake of the blessed . . . *(Anaphora of the Apos*tles 6-9, p. 43)

1) Isa. 9 :4; 10:27; Gal. 5:1 (2) Rom. 8:29-30

ANAPHORA OF
ST. JOHN CHRYSOSTOM

22. *The Assistant priest shall say the "Prayer of Benediction" (Anaphora of the Apostles* 10-21, pp. 43, 44).

23. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

24. *Priest :* Again we proclaim the existence of the only-begotten, what He is, what was his descent, and what was His birth.

25. He came without going out of His Father, He descended without removing from His position, He came without being separated from the Trinity, He came down without breaking His unity, an d He dwelt in a daughter of flesh without leaving His throne.

26. *Deacon :* Ye that are sitting, stand up.

27. *Priest :* He was conceived in the womb without letting there be any place that was not full of Him, He was bound in the womb without making subtraction above, and was born without making addition beneath.

28. *Deacon :* Look to the east.

29. *Priest :* He became man, absolutely without sin, and appeared like a servant, working like God, as the preachers of His gospel witnessed.

30. *Deacon :* Let us give heed.

31. *Priest :* He was glorified by His Father, He was given thanks by the angels, He was praised by men and sanctified by Himself.

32. The holiness of His glory filled heaven and earth. Henceforth, at all times, we give our hearts no rest but speak of the holiness of His glory and cry saying : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

33. *Deacon :* Answer ye.

34. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

35. *Priest :* Truly holy, holy, holy art Thou, Jesus Christ, Who is sanctified by the mouths of all,

36. and Who, through Thy goodness, has granted to all Thy holy ones to be holy. His holy things cannot be destroyed or perish, those things which eye has not seen, nor ear heard, neither have entered into the heart of man, which God has prepared for His holy disciples and pure apostles who loved Him; and He has shown them the order of the holy communion.

37. *Deacon :* Priests, raise up your hands.

38. *Priest :* He took bread in His holy, blessed and spotless hands.

At this time he shall raise the bread.

39. *People :* We believe that this is He, truly we believe.

40. *Priest :* He looked up to heaven towards Thee, His Father, God and Lord of all, Who is above all, gave thanks, blessed *(+ three times)* and broke, and gave it to His disciples and said to them, "This *(pointing)* is My body," which is indeed the food of righteousness ; whoever eats of it has eternal life. Take, eat of it.

41. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God, that this is He we truly believe.

THE ANAPHORA OF
ST. JOHN CHRYSOSTOM

Priest : And likewise also the cup mixing water with wine, He gave thanks, blessed *(+ three times)*, sanctified, gave it to His disciples and said to them This *(pointing)* is My blood which is indeed the drink of life, whoever drinks of it has eternal life; take, drink ye all of it.

He shall move the cup with his right hand in the sign of the cross.

42. *People :* Amen. Amen. Amen.

43. *Priest :* It is a sign to you and to those who will come after you, so do likewise in remembrance of Me until I come.

Whenever ye gather in My name, proclaim My death, My resurrection and Mine ascension into the heavens.

44. *People :* We proclaim Thy death, Lord, and Thy holy resurrection ; we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer and supplicate Thee, O our Lord and our God.

45. *Priest :* And we, who have gathered together, proclaim the sufferings of him who does not suffer and proclaim the death of Him who does not die. In the same night when He sat with His disciples He gave His soul over to death with the will of His Father and in His own good pleasure.

46. They took hold of Him who takes hold of all, bound the ruler of all and shackled the Son of the living God ; they drew Him in wrath and He followed them in love, they took Him and He followed them like a meek sheep which is dumb before its shearers.

47. They caused to stand in the court Him, before Whom stand archangels in fear and trembling. He who forgives sins, was accused as a sinner by them, the Judge of judges was judged by them.

48. Him, Who crowns seraphim with a coronet, they crowned with a crown of thorns. Him, Who clothes cherubim with garments of might, they clothed with a scarlet robe to mock Him.

49. A wicked servant strengthened his hand to strike the face of Him from Whose face the cherubim are hidden being covered with wings of fire.

50. They knelt before him, mocking Him Whom the hosts of angels worship in great fear.[1]

51. Oh what humility is this! Oh what patience is this! Oh what a silence is this!

52. Oh what a kindness is this! Oh what a love of man is this!

53. Love drew down the Son of God from His throne and brought Him unto death. Him, Who had no wickedness, they crucified as wicked. Him, Who is the maker of life, they numbered with the wicked.

54. Oh the hands which formed Adam were nailed with the nails of the cross.

Oh the feet which walked in the garden were nailed with the nails of the cross.

55. Oh the mouth which breathed the spirit of life into the nostrils of Adam drank vinegar mixed with gall.

[1] See E:90-92, p. 92

ANAPHORA OF
ST. JOHN CHRYSOSTOM

56. What mouth, what lips, what tongue can express the sufferings of the Son?

57. The heart is broken, the mind is perplexed, the soul trembles and the flesh is weary when the sufferings of the Beloved are mentioned.

58. The Immortal died: died to destroy death, died to quicken the dead.

59. *Deacon :* Ye who love Him, weep and mourn over him.

60. *Priest :* Woe! Woe! Woe![1] Emmanuel our God.

The people shall repeat his words.

61. *Priest :* Woe! Woe! Woe! Jesus our Saviour.

The people shall repeat his words.

62. *Priest :* Woe! Woe! Woe! Christ our King.

The people shall repeat his words.

63. *Priest :* Woe! Woe! Woe! the righteous men took Him down from the tree, brought a mixture of myrrh and aloes and pure fine linen cloths to wrap His body.

64. *People :* Holy God [2] holy Mighty, holy Living, Immortal, Who was born from the holy Virgin Mary, have mercy upon us, Lord. Holy God, holy Mighty, holy Living, Immortal, Who was baptized in Jordan and crucified on the tree of the cross, have mercy upon us, Lord.

65. *At this time he shall offer incense with the cross-spoon.*

People : Remember us, Lord. *(Anaphora. of the Apostles #34: p.45)*

[1] See footnote 1 on page 47

[2] See Preparatory Ser-vice #174: p. 33.

66. *Priest :* On the third day he restored His soul into His body.

67. *People :* Holy God, holy Mighty, holy Living, Immortal, Who rose from the dead on the third day, ascended into heaven in glory, sat at the right hand of His Father and again will come in glory to judge the living and the dead, have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and ever, and unto the ages of ages. Amen and amen, so be it, so be it.

68. *Priest :* He rose from the dead, absolutely without corruption and set us free from the yoke of sin. In this body, with the power of His divinity, He ascended into heaven to His accustomed position.

69. *Deacon :* Bow your heads before God.

70. *Priest : (in a low voice)* We pray Thee and beseech Thee, as Thou sent Thy Holy Spirit upon Thy holy disciples and pure apostles, so also send upon us this Thy Holy Spirit Who sanctifies our souls, bodies and spirits that we may be purified through Him from all our sins and may draw near to receive Thy divine mystery, for Thine is the kingdom and the power and the glory, for ever.

71. *Priest : (in a loud voice)* Lord, remember the covenant (1)of Thy word which Thou established with our fathers and with Thy holy apostles to send upon us this Thy Holy Spirit Whom the world cannot receive. Thou taught us that we may call upon Thee saying, Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come.

(1) Gn. 6:19-9:17; 17:2-19; 21:27-32 26:28; Ex. 2:24;6:4-5; 19:5; Lv. 26:42; Nm. 25:12,13; Dt. 4:13-6:f; Ps. 49:5, 16; 104:8,9,10; Lk. 1:72; Acts 3:5; 7:8; Rm. 11:27, 25-32; Gal. 3:15-17; Hb. 8:6-13:20

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ST. JOHN CHRYSOSTOM
CHRYSOSTOM

72. May this Holy Spirit, who is neither searchable nor inferior, come from above the highest heaven to bless this *(pointing)* bread and to hallow the cup, to make this bread the communion of Thy life-giving body *(+ once over the bread)* and also to make this cup the communion of Thy merciful blood. *(+ once over the cup and once more over both the bread and the cup.)*

73. *People :* Amen. Lord pity us, Lord spare us. Lord have mercy upon us.

74. *Deacon :* With all the heart let us beseech the Lord our God that He grant us the good communion of the Holy Spirit.

75. *People :* As it was, is and shall be unto generations of generations, and endless ages.

76.At this time he shall (dip his finger into the Blood and sign the Body.

Priest : May he be joined with this bread and this cup that they may be for sanctification, purification from filthiness, resurrection from the dead, inheritance of the kingdom of heaven and everlasting life.

People : Amen.

77.*Priest :* Grant us to be united through thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

78.*Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

79. *Priest :* Send the grace of the Holy Spirit upon us.
The people shall repeat his words.

80. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

81. *Priest : Prayer of Fraction.*
Again we supplicate the almighty God, Father of our Lord and Saviour. Jesus Christ.

82. Oh this mystery cannot be solved or interpreted! What is His name, and what is His Father's name, where is His country, and who knows His dwelling-place?

83. The thought of the heart, thinking deeply, cannot find the answer to the question nor speak of his first and last being.

84. He proclaimed to us Himself and His Father in the way we could bear, (He proclaimed to us) that our Saviour truly came to the world clothed in the body which He took from us.

85. This is what we sacrifice for our salvation as He was sacrificed on Calvary for the life of all the world. This bread is not useless as you see it earthly, dry, baked, able to be felt and touched, but it is the fire of the godhead, which burns the thorn of sin. It is so consuming that it consumes the wicked, it is so burning that it burns the sinners.

86. O my brothers, believers, know and examine yourselves, see if any one of us has a blemish in his body and sin in his soul, that he may depart and may not draw near.

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87. If any one of us has revenge in his heart, let him depart and notstand. But blessed is he who has purified his soul and body; let him come and receive and pray because of his sin, because the Lord our God is merciful.

88. *Deacon :* Pray ye.
People : Our Father Who art in heaven . . . *(see Anaphora #2, #69 : p. 62)*

(Also) According to Thy mercy, our God, and not according to our sins. *(thrice)*

89. *Priest :* The mercy of the Lord is from everlasting to everlasting (1). This is the mercy of God Who sent His only-begotten Son Who takes away the sin of the world. This is the mercy of God Who gave the priests tongues of fire to loosen the bonds of sin.

90. Now, Lord our God, our heavenly Father, loose us from the bonds of death.

91. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.
Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

92. *Asst. Deacon :* Open ye the gates, princes.

93. *Deacon :* Ye who are standing, bow your heads.

(1) Ps. 102 (103):17.

94. *Priest :* Truly forgive that He may forgive unto you. Truly remit that He may remit unto you. Truly pray that you may not enter into temptation. Temptation is to take His body in subtlety and to receive His blood without fear while the blame of sin is upon you.

95. Now, with pure heart and holy soul and body refined, let us draw near for our salvation. Come, let us worship and serve Him.

96. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

97. *Priest : Prayer of Penitence. (Anaph. of the Apostles* 72-88: p. 47-48).

98. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

99. *Priest :* The Lord be with all of you.

People : And with your spirit.

100. *The priest shall then lift up the whole Host with his hands and say:* Lord, have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

101. *Deacon :* Ye that are penitent, bow your heads.

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ST. JOHN CHRYSOSTOM

102. *Priest : shall turn to the people and say :* Lord our God .... *(Anaphora of the Apostles 95 - 96: p. 49; and then 97-138: pp. 49 - 53)*

103. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Before the glory of Thy holiness Thy servants and handmaids have prostrated themselves in soul, body and spirit. Incline Thine ear unto their supplication.

104. Bless them who mind the heavenly things with the blessing of Thine angels and powers. Bless the work of their hands, and be with them in every good work.

105. Grant that by their having received of Thy holy mystery they may be prudent, watchful and freed from all evil, and may feed their souls, bodies and spirits, through our Lord Jesus Christ

106. Through Whom to Thee with Him and with the Holy Spirit be glory, dominion, both now and ever, and unto the ages of ages.

People : Amen.

107. *Priest : The Laying on of the Hand.*

Good things have been done to you, good things have been done to you, good things have been done to you. O sheep of Christ's pasture, you have eaten and have been satisfied, you have drunk and have quenched your thirst. Return to your houses in peace; may the Lord be with all of you.

THE ANAPHORA OF ST. CYRIL(1)

1. The Anaphora of St. Cyril (2) may his prayer and blessing be with our *(head of state: King, Queen, President . . .)*, unto endless ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions

a. Ascension day.
b. memorial days of deaths.
c. feast days of Abraham, Job and Elijah.
d. On 3rd Hamle (July 10). the memorial day of the death of St. Cyril.

(2) Cyril, the 24th patriarch of Alexandria, was the nephew of Theophilos, the previous Patriarch. He was born in 376. His uncle sent him to the Theological College of Alexandria, then to the monastery of St. Macarius. In 402 he was consecrated as Patriarch of Alexandria after the death of his uncle. It was he who presided at the third ecumenical council, held at Ephesus in 431 where he effectively contended against the heresy of Nestorius. Following the deprivation and exile of his formidable opponent, Nestorius, he returned to Alexandria in triumph, hailed as the great champion of the faith, and thence continued the theological strife for years. As a dogmatic theologian, his works speak to those seeking precise and firm definitions of orthodox belief along with tenacity of conviction. In addition to his Twelve Anathemas, he wrote five other books against Nestorius, a tract on 'Worshipping in Spirit and in Truth,' several commentaries, festal orations, and a reply to the Emperor Julian's attack on the church. He died on 3rd Hamle (July 10) 435 A.D. Others say that he died in 444.

3. *Priest :* The Lord, God of gods, Lord of lords, the invisible God, Whose existence is unsearchable, is higher than all, yea, His nature is unfathomable.

4. He is the consuming fire, the life-giving fire, the God of gods and the Lord of lords, Whose throne is above the heavens and Whose footstool is the earth, He is high and far away, and dwells in light.

5. High and invisible is He Who dwells in heaven. He is clothed in garments of fire and adorned with flames of fire, His throne is on the heads of fire (1), His going to and fro is through impalpable air, His high firmament is in heaven, clouds are His chariot, His way is in the stormy sea and on the heads of fire (1) who minister Him.

6. *Deacon :* Ye that are sitting, stand up.

7. *Priest :* With their two wings of fire they cover their face that the consuming fire may not consume them, with their two luminous wings they cover their feet that his terrible light may not burn them, and with their two spiritual wings they fly unto the ends of the world.

8. Seraphim together with their leaders, cherubim according to their sanctification, the angels in their ranks, the watchful according to their armies, the heads of the watchful according to their tribes, the angels

(1) The angels.

of fire according to their light, and the spiritual according to their position, give thanks and hallow with terrible voice, cry aloud, and on high, and while sanctifying they say : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

9. *Deacon :* Answer ye.

10. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

11. *Priest :* And we say together with them, Thou art holy, and wonderful is the holiness of Thy glory, Father of our Lord and Saviour Jesus Christ.

Truly He alone is Thy Son, and Thou alone truly art His Father.

12. His birth from Thee is Unsearchable. As Thine existence has no beginning, so Thy Son has neither beginning nor end, and as Thy days have no beginning His days also have no beginning.

13. None sits at Thy right hand except Thy Son born from Thee, and none sits on Thy throne but Thine image Who is like Thee and is Thy likeness.

14. He is Thy Son and the messenger of Thy counsel, Thy beloved Who is of Thee, Thine image, Thine appearance, Thy mind, Thy power, Thy wisdom, Thy counsel, Thy right-hand, and Thine arm; He is true God from Thine essence, the truly only-begotten Son.

15. He was born from Thine essence, the Word perfect in all, Who is Thine image born from Thee and equal to Thee; He is like Thee high and wonderful.

16. Angels and archangels worship Him; through Thy love for man Thou sent Him to us because Thou has loved us.

THE ANAPHORA OF ST. CYRIL

17. Humbling Himself He redeemed us. He who was born from Thee and is like Thee was born from us in our likeness which is in Thine image.

18. He, who is perfect like Thee and is Thine image, walked among us in our image.

19. He told us about Thy being, and was made flesh like us. He who overawes the seraphim from the highest heaven suffered at His own will.

20. We saw Him and despised Him Who is great before Thee. He is the glorious Lord among us, yet He is hidden from the watchful. Truly He appeared, and was born openly of our nature.

21. He resembles Thee in image and appearance, was made man, came in the likeness of our flesh, lived among us in our image, and He is glorious like Thee.

22. He flew and descended unto us, and suffered insult as we do. He flew and ascended unto Thee and He is honourable as Thou art.

23. He, to Whom the watchful give thanks in heaven, was crowned with a crown of thorns and was crucified on the tree of the cross with thieves. He, before Whom the high ones bow their heads in awe, bowed his head before the crucifiers to suffer.

24. A weak tree carried Him who carries heaven and earth. A narrow grave contained Him, before whom heaven and earth tremble, when He was buried in it.

25. Him who gathered the ends of earth in His palm and held the seas of the world in the hollow of His hand__ they wrapped with linen cloths and buried in a grave of three cubits. He stretched forth His honourable head and the grave was fIlled with Him.

26. He rose from the dead on the third day and entered where His disciples were, while the door was closed, and then departed from His disciples.

27. While He was there, His glory covered the heavens. He ascended into heaven, sat at the right hand of His Father, heaven became His throne and the earth His footstool.

28. He will come again to judge the living and the dead, He will thunder above and His voice will shake the foundations of the earth, and the dead will come out unto Him from their graves, to Whom be glory and honour, together with His Father and the Holy Spirit, unto the ages of ages.

29. *Deacon :* Look to the east.

30. *Priest :* Yea, Lord, it is Thou Who raises all by Thy word, who raised the dead through Thy death. There are among the unbelievers those who believed in Thy cross, there are among the sinners those who returned through Thy death, there are among the unclean those who were sanctified through Thy suffering, there are among the dead those whom Thou raised through Thy resurrection, and among those who were gathered together to judge Thee there were those who believed in Thee.

31. Thou did open the iron gate and will raise those whose bodies waxed old in the grave, and will awaken those who fell asleep in their life time, and will raise those lying in the earth, and will set free the slaves of sin, and will justify through Thy mercy those who were defiled

32. *People :* According to Thy mercy, our God, and not according to our sins. *(to be chanted thrice)*

(1) Hab. 3:3.

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33. *Priest :* Through Thy mercy Thou reconciles the heretics, strengthens with Thy word those who return to Thee, causes the heretics to return that they may walk in Thy way, gatherers the scattered to enter into Thy paradise.

34. Those among Thy people who committed sin Thou causes to return unto Thy faith.

35. O Lord, Thou strengthens the weak in spirit that all who live on earth may know that Thou art God and know Thy Son Jesus Christ Whom Thou sent, Thy beloved Son Whom Thou loves and who was born from Thee. Glory be to Thee with Him and with the invisible Holy Spirit, unto the ages of ages.

36. *Deacon :* Let us give heed.

37. *Priest :* We offer before Thee this pure and holy offering for the sake of Abel Seth, Enoch, and Melchisedec, for the sake of Abraham, Isaac and Jacob, for the sake of Moses, Aaron and all the prophets.

38. For the sake of Simon Peter, John the Baptist and all the apostles.

39. For the sake of David, Hezekiah, Josiah, King Constantine and all the kings who have gone to their rest in the true faith.

40. For the sake of all the bishops, priests, deacons, assistant deacons, anagnosts, young men and virgins.

41. For the sake of all souls in which the Holy Spirit dwelt and to which the perfect Spirit of life was given.

For the sake of all creatures formed after the likeness of our Lord Jesus Christ Whom Thou loves.

ed after the likeness of our Lord Jesus Christ Thy dear Son Whom Thou Loves.

42. For the sake of all holy men for whom this offering has been prepared and whom they (1) have led unto Thy holy church and have drawn near before Thy great and holy altar.

43. For the sake of all travelers, and wanderers on the face of the whole earth in true faith, and for the sake of those who have departed from this world (2).

44. For the sake of every mouth and tongue which believed in the name of our Lord Jesus Christ Thy dear Son Whom Thou loves.

Glory be to Thee with Him and with the invisible Holy Spirit, unto the ages of ages.

45. *Deacon :* For the sake of the blessed . . . (*Anaphora of the Apostles*: #6-9, p. 43).

46. *At this time he shall mention the names of those who have recently fallen asleep.*

47. *The assistant priest shall say "The Prayer of Benediction." (Anaphora of the Apostles:* #10-21, pp. 43-44).

48. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

49. Priest : For the sake of those and all our Lord and God Jesus Christ, Thy church worships Thee and Thy bride exalts Thee with the goodness of the high ones, with the sanctification of the seraphim, with the praise of the cherubim, with the thanksgiving of the angels, with the

(1)The priests, teachers, etc.
(2) either in pilgrimage or through death.

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prayer of the watchful and with the perfection of the saints :

50. With the purity of Adam, with the sacrifice of Noah, with the hospitality of Abraham, with the kindness of Isaac and with the vision of Jacob :

51. With the imprisonment of Joseph, with the patience of Job, with the meekness of Moses and with the praise of Elijah :

52. With the love of the apostles, with the prayer of the saints, with the labour of the anchorites, with the righteousness of the sinless, and with the humility of the pure :

53. With the courage of the pure, with the bereavement of the bereaved, and with the righteousness of the perfect saints :

54. With the remoteness of the ends of the earth; with the depth of the sea's whirlpools, with the flash of lightning, and with the flight of the clouds :

55. With the thanksgiving of the angels, with the glory of the saints, with the purity of the watchful, with the agreement of the high ones, and with the light of the spiritual ones :

56. With the right hand of the priests, with the death of the martyrs, with the blood of the believers, and with the greatness of the luminous angels :

57. With the striking of Thy Son, with the suffering of Thine only One, and with Thine authority which holds all :

58. And with the prayer which ascends to the Father of our Lord and Saviour Jesus Christ.

(1) i.e. either the authority given to them, or the right hand with which they prepare the Holy Communion.

59. *At this time he shall offer incense.*
People : Remember us, Lord, in Thy kingdom.

60. *Priest :* In the same night in which they betrayed Him:

61 *Deacon :* Priests, raise up your hands.

62. *Priest :* He took bread in His holy, blessed and spotless hands, looked up unto heaven, towards Thee, His Father.

63. *People :* We believe that this is He, truly we believe.

64. *Priest :* Gave thanks, blessed, broke *(+ three times, then he shall indent the Host lightly with his thumb in five places without separation)*. And said unto them, Take, eat, this *(pointing)* bread is My body which will be broken for you as a propitiation for all the world for the remission of sin.

65. *People :* Amen. Amen. Amen.
We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

66. *Priest :* Again after they had supped, He took a cup, gave thanks, blessed, hallowed *(+ three times)* and said unto His disciples, Take, drink, this *(pointing)* cup is My blood of the new testament which will be shed for you and given as a propitiation for all the world for the remission of sin.

He shall move the cup with his right hand in the sign of the cross.

67. *People :* Amen. Amen. Amen.

68. *Priest :* Yea, Lord our God,

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hearken to the prayer of Thy servants and accept those who worship Thee before Thy face.

69. *People :* We proclaim Thy death, Lord, and Thy holy resurrection; we believe thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

70. *Priest :* Let the flaming sword of fire, called "Shining"[1] be drawn, and let the heaven of heavens be opened, through Thy righteousness, and with Thy will, let Thy living Holy Spirit descend, come and rest upon this bread and cup, bless and sanctify them to be the communion of the body and blood of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ *(+ once over the bread and once over the cup and once more over both of them)* for the forgiveness of the iniquity to those who draw near to it and remission of sin to those who partake of it.

71. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

72. *Deacon :* With all the heart let us beseech the Lord our God that he grant unto us the good communion of the Holy Spirit.

73. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

74. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : And to all those who in true faith partake of it and receive it may it be for mercy, compassion, healing, help, life of soul and body, forgiveness of iniquity, remission of

[1] ሚሎስ Gen. 3:24; Eph. 6:17; Heb. 4:12

sin, resurrection from the dead, and new life, unto the ages of ages.

People : Amen.

75. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee forever.

The people shall repeat his words.

76. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

77. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

78. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

79. *Priest : Prayer of Fraction.*

Again we beseech the almighty God, Father of our Lord and Saviour Jesus Christ, O Lord, we have lifted up our eyes unto Thee desiring the descent of the Holy Spirit, we kneel to Thee with the knees of our heart, and we bow unto Thee the heads of our minds and spirits.

80. O Lord, sanctify us with Thy sanctification, and purify us through Thy mercy, and make us worthy to partake of Thy holy mystery.

81. Let not this coal of fire, which we have laid before Thee upon Thy holy altar, be our accuser, and let not this bread of worship which we break be for vengeance because we did not purify our soul and our body.

82. It is fearful to open the lips to eat burning fire and swallow glowing coal, if the belly is not purified from deceit.

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83. It is fearful to see the slaughter of the pure bridegroom in his pavilion.

84. It is fearful to see the killing of the Son of the living God before His heavenly Father.

85. It is fearful to draw near the flame of the Deity and to touch the lightning of glory.

86. *Deacon :* Pray ye.

People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

87. *Priest :* Let us, therefore, purify ourselves to take it and sanctify our souls to receive it and say :

Glory be to the Father who has been pleased that the pure fatted calf may be killed.

Glory be to the Son who is the pure fatted Calf.

Glory be to the Holy Spirit Who has made this bread the flesh of the pure fatted Calf.

Three names and one God,

Three likenesses [1] and one appearance,

Three persons and one essence.

88. Worthy is He to be glorified by the mouths of the watchful angels, worthy is He to be sanctified by the mouths of the prophets and apostles from now till the end of the world and till the second advent.

89. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith that is of Him, let us let us submit ourselves to Christ.

[1] The literal translation is “faces.”

90. *Asst. Deacon :* Open ye the gates, princes.

91. *Deacon :* Ye who are standing, bow your heads.

92.) *Priest :* The Father was with His Son and the Holy Spirit before there were hours and days, before there were months and years.

93. The One was not before the Other, and the Second was not before the Third. How swift is the speed of lightning (1) and how swift is the movement of eagles'(2) wings.

94. They are united without separation, connected without being mixed, They live in Trinity, They are joined in oneness, equal in persons and similar in light and appearance.

95. The Father did not beget His Son to help Him in His work before the world was created, and the existence of the Holy Spirit is not to contribute wisdom and work.

96. Let us speak of His birth from God the Father only. In that instance He had no mother because the existence of the creatures had not yet appeared. Again, let us speak of and proclaim the birth of Him Who is alone the Son of God, and, Who alone was born without an earthly Father from the Virgin, the daughter of David.

97. His humanity was not inferior because He had no Father to be born of his seed, but was perfectly incarnate from a virgin only.

98. As Eve's female nature was not inferior through having had no mother when she was formed from the bone of Adam's side,

(1) i.e. the Trinity. (2) i.e. the angels.

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and as the building of the body of the first Adam did not lose anything when a bone of his side was taken away, so also the seal of Mary's virginity was not destroyed when she gave birth to the Father of Adam in the flesh;

99. And as Adam did not feel pain when a bone was taken from his side, also the Galilean Mother of God did not feel travail.

100. Thus we believe and thus we affirm that this bread which we break is the body of Christ which He took from the daughter of the Hebrews.

101. We also believe that this cup is the blood of the Deity shed from the side of God's Lamb. We also believe that this sign of the cross is the image of Christ's crucifixion when He was stretched out at the time of His suffering.

102. We bow before the altar of Him who is clothed with a vesture dipped in blood and before that vesture dipped in blood, unto the ages of ages.

103. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

104. *Priest : Prayer of Penitence (Anaphora of the Apostles, #72 - 88: pp. 47 - 48).*

105. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

106. *Priest :* The Lord be with all of you

(1) Rev. 19 : 13.

People : And with your spirit.

107. *The priest shall then lift up the whole Host with his hands and say:* Lord, have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

108. *Deacon :* Ye that are penitent, bow your heads.

109. *Priest : shall turn to the people and say :* Lord our God .... *(Anaphora of the Apostles 95 - 96: p. 49; and then 97-138: pp. 49 - 53)*

110. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Then was our mouth milled with laughter and our tongue with singing, we who have received this indistructible mystery.

111. O Lord, that which eye has not seen, nor ear heard, neither has it entered into the heart of man, Thou has prepared, O God, for them that love Thy holy Name; and has revealed unto us tiny infants in Thy holy church : even so, Father, for so it seemed good in Thy sight, because Thou art compassionate, O Lord our God[1].

113. *Priest :* To Thee we send, unto the highest heaven, glory and honour, Father, Son and the Holy Spirit, both now and ever and unto endless ages.

People : Amen.

114. *Priest : The Laying on of the Hand.*

O Lord, make us, we whom Thou has called and sanctified, worthy of Thy call, keep us through Thy love, and strengthen us in hallowing Thee.

115.Keep us far from every evil and save us with Thy right hand in Thine eternal kingdom, through Christ Thy Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

[1] See Anaphora of St. Basil, #131-135, p. 118, 119

THE ANAPHORA OF ST. JACOB OF SEROUGH

(1)

1 The Anaphora of Jacob (2), Bishop of Serough ; may his prayer and blessing be with our *(head of state: King , Queen, President . . .)* unto the ages of ages. Amen.

2. *Priest :* The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions:

a. feast days of the angels.
b. the five or six days of the short month, Pagomin (September 5 - 10/11): days of special anticipation of the Lord's second advent.
c. fifth Sunday in Lent.
d. 27th. Sene (July 4) the memorial day of his death.

(2) He is one of the best Syriac authors, one of his biographers called him "The flute of the Spirit and the Harp of the Believing Church." He was born in 451 at Kurtam, a village on the Euphrates to the west of Harran, and was probably educated at Edessa. At an early age he attracted the attention of his countrymen by his piety arid his literary gifts. Once ordained to the priesthood, he became periodeutes or episcopal visitor of Haura, in Serough, not far from his birth place. In 519, at the age of 68, he was made bishop of Batnan, another town in the district of Serough, but lived only till November 521. He wrote 760 metrical homilies, besides expositions, letters, and various hymns.

3. *Priest :* Stand up in the fear of God, open the windows of your ears that you may attend, and awaken your hearts. Our being here in this place is not in vain. God sees and examines every one of us.

4. Let us draw near and offer our prayer to God remembering the ancient fathers who gained their rest in the right faith; and we begin from the present honourable father, the Patriarch Abba (_____) and his fellow, Archbishop Abba (_____).

5. *Deacon :* For the sake of the blessed . . . *(Anaphora Of The Apostles, # 6 - 9: p. 43)*

6. *The assistant priest shall say "The Prayer of Benediction." (Anaphora of the Apostles, #* 10 - 21: pp.43, 44)

7. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

8. *Priest :* Rest the souls of these and all those whose names have or have not been called, and those on behalf of whom this good memorial has been made before Thee, and have mercy upon them

9. Thou Who sent Thy Son from heaven into the womb of the Virgin to fulfill Thy will:

10. *Deacon :* Ye that are sitting, stand up.

11. *Priest :* To Him, to Thy Son, Thou did grant authority to judge heaven and earth, even so, He had the authority before the world was created.

12. *Deacon :* Look to the east.

13. *Priest :* How profound is the greatness of Thine only One, and of His honour, humility, patience with might.

14. *Deacon :* Let us give heed.

15. *Priest :* To Him, to Thy Beloved bow the angels, archangels, ten thousand times ten thousand, and every name[1] under heaven and on earth.

16. The hosts of Michael in their tribes, and the hosts of Gabriel in their congregation, the cherubim in their might, and the seraphim in their sanctification, and all the hosts of angels in their ranks glorify God Who is glorified with the glory of the saints.

17. *Deacon :* Answer ye.

18. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

19. *Priest :* Let us also say together with them, Holy, holy, holy, Lord, Thou art truly our Lord, God, and Saviour Jesus Christ, holy in Thy holiness, great in Thy greatness, praised in Thy thanksgiving and glorified with the glory of Thy holy angels.

20. O Lord, He Who begot Thee resembles Thee in image and appearance, Thou was sent by Thy Father, and Thou art a spring, from the spring, sprung from heaven.

21.Thou art the long cord that will not be severed from the Father. Thou art the creator of heaven and earth. Thou came down from heaven by Thy will. The womb of the Virgin contained Thee. A little daughter, who was the daughter of the poor, carried Thee. The Galilean embraced Thee. Thou did sanctify her soul, purify her body, and strengthen her so she was not afraid of Thee.

[1] Eph. 1 : 21; Phil 2 : 9

THE ANAPHORA OF
ST. JACOB OF SEROUGH

22. Thou was born at Bethlehem and Thou appeared like a man. Thou was baptized by John, walked on the sea, rebuked the winds and quickened souls.

23. Thou joined Thy disciples in the celebration of Hosanna, satisfied many people with five loaves and two fishes through the power of Thy divinity.

24. O Lord Who cannot be affronted, Thou was affronted by Judas, Thou was reviled by Ananias, disdained by Caiaphas, examined by Pilate and was numbered with the sinners.

25. At that time, on Friday, the evil Jews crucified Thee on the tree of the cross in the likeness of this sign of the cross which we make raising our hands over this table.

26. O Lord, Thou was struck with the hands of a servant, beaten with sticks, pierced with a spear, and they caused Thee to drink bitter gall with vinegar. While Thou was God, able to prevent them, Thou did not prevent them, Thou became patient even to death; all this Thou accepted for the love of man.

27. Thou rose from the dead and raised the dead, Thou did lead captivity captive to be presented to Thy Father. Being clothed in flesh Thou ascended to heaven, Thy accustomed position, through the power of divinity.

28. O Lord, pity Thy people and remember Thy covenant for the sake of Thy beloved Abraham, Thy servant Isaac and Thy holy Israel whom Thou called in Thy name.[1]

29. O Lord, for the sake of the holy prophets, for the sake of the apostles, preachers, for the sake of

[1] Heb. = “He will rule (as) God” name given Jacob

the ordained priests, for the sake of the victorious martyrs, for the sake of the blessed righteous, and for the sake of the patient virgins and monks.

30. O Lord, for the sake of these four Evangelists, the likeness of those throne bearers abiding in heaven :[1]

31. Matthew in the likeness of a man, who preached Thy birth in flesh from the seed of David starting from the patriarch of the ancient fathers :

32. Mark in the likeness of a roaring lion, who propagated Thy preaching to the Egyptians in the Orthodox faith.

33. Luke in the likeness of an ox, who preached Thy humility, Thy lying among asses and oxen, Thy being wrapped in swaddling cloths and Thy dwelling in a stable with the Virgin, Thy mother.

34. John in the likeness of an eagle flying high and crying aloud, who interprets the nature of the Deity, and who is the sea of wisdom and the depth of prophecy.

35. It is Thou who chose Him from among His fellows and decorated Him with holiness and girded Him with Thy girdle of virginity to be blameless like the angels.

36. O Lord, what mouth, what lips, what tongue can praise Thine exaltation?

At this time he shall raise incense.

37. *People :* Remember us, Lord, in Thy kingdom .... *(Anaphora of* the Apostles, #34: p.45)

[1] Ezek. 10

THE ANAPHORA OF
ST. JACOB OF SEROUGH

38. *Priest :* Glory be to Thee, thanksgiving to Thy kingdom, power to Thy Father, honour and glory with dominion to the Holy Spirit Who is equal with and not inferior to Thee, and to Him who begot Thee, unto endless ages.

39. *Deacon :* Priests, raise up your hands.

40. *Priest :* Thou did take bread in Thy holy hands to give to Thy pure disciples.

At this time he shall raise the Bread.

41. *People :* We believe that this is he, truly we believe.

42. *Priest :* O Thou Who did bless at that time, now bless this *(pointing)* bread with blessing. *(+ three times)*

43. O Thou Who did break at that time with thanksgiving, now break this *(pointing)* bread.

Then he shall indent the Host lightly with his thumb in five places without separation.

44. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

45. *Priest :* Thou also mixed the cup of wine with water to give to Thy pure disciples.

46. O Thou Who sanctified at that time, now sanctify this *(Pointing)* cup. *(+ three times)*

47. O Thou Who did grant at that time, now grant this cup. *(He shall then move the cup with his right hand in the sign of the cross.)*

48. *People :* Amen. Amen. Amen.

49. *Priest :* O Thou Who did unite at that time, now unite this bread with this *(pointing)* cup to be Thy body and Thy blood. (At *this time he shall dip his finger* into *the blood and sign the Body)*.

50. *People :* We proclaim Thy death, Lord, and Thy holy resurrection : we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

51. *Deacon :* Let your heart be in heaven.

52. *People :* According to Thy mercy, our God, and not according to our sins. *(to* be *chanted thrice)*

53. *Priest :* Let the gate of light be opened and the doors of glory be unlocked (1) and the curtain before the face of the Father be withdrawn, and let the Lamb of God descend and sit on this *(pointing)* holy table prepared before me, Thy servant. Let "Melos," the fearful sword of fire be sent and appear over this *(pointing)* bread and cup : *(+ once over the bread, once over the cup, and once more over both)* to fulfill this offering.

54. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

55. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

56. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

57. *Priest :* Grant it together unto all them that take of it, that it may be unto them for life and for remission of sin.

(1) See Anaphora of The Three Hundred, #113.

THE ANAPHORA OF
ST. JACOB OF SEROUGH

58. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.
The people shall repeat his words.

59. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.
The people shall repeat his words.

60. *Priest :* Send the grace of the Holy Spirit upon us.
The people shall repeat his words.

61. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.
People : And with your spirit.

62. *Priest : Prayer of Fraction.*
Again we supplicate thee, O Lover of man, and we serve Thee in all things and for all things, and let not Thy body and blood accuse anyone of us because of the impurity of our soul and body.

63. As Thy body was stretched on the cross up and down, right and left, like the corners of the earth, for the life of all the world, so also we hold and see this sign of the cross on this bread ; and let it not be for accusation and destruction to anyone who partakes of it.

64. O Lord, how clearly Thou knows the foolishness of man, none has been found who has not transgressed Thy commandment from the first Adam till the present days, because Thou, Lord our God, art far from anger, plenteous in mercy, and righteous.

65. *Deacon :* Pray ye.
People : Our Father who art in heaven. . .
(see Anaphora #2, #69 : p. 62)

66. *Priest :* Truly, I offer prayer according to the first order given by God that Moses and Aaron, the priests, might pray on behalf of Thy people and inheritance.

67. Like them I pray unto Thee on behalf of Thy people and inheritance who have come into Thy church, priests and deacons, and on behalf of Thy people and inheritance who are outside. If there is here anyone of the priests or the people whose mind is far from Thee, let Thy will overwhelm him.

68. As Thou has gathered this bread which had been scattered on the mountains and the little hills, in the forests and the valleys, and being gathered together, it became one bread for oblation. (1)

69. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and the angels encircle the Saviour of the world, Whose curtain is fire for the sake of His holy body and His precious blood.

Let us draw near before His face to enter into the house of the holiness of the Saviour of the world and to live believing in Him and trusting in Him.

70. *Asst. Deacon :* Open ye the gates, princes.

71. *Deacon :* Ye who are standing, bow your heads.

72. *Priest :* Truly we bow and serve Thee Who sits in the highest heaven which neither the mind of man nor the knowledge of angels can reach.

1) See Anaphora of John Son of Thunder, #91, and Anaphora of St. Gregory II, #27: p. 165.

THE ANAPHORA OF
ST. JACOB OF SEROUGH

73. We supplicate the kindness of Thy goodness on behalf of Thy people and Thine inheritance who have today come unto Thy sanctuary, the priests and deacons who have bowed their heads before Thine majesty, to receive Thy body and Thy blood by the hand of me, Thy servant, whom Thou has called through Thy grace, though unfit, unworthy and pitiable.

74. This is the covenant of Thy word which Thou uttered to the priests saying, “You are the salt of the earth;” Thou said to the priests, “”You are the light of the world; Thou said to the priests, “You are the eyes of the house of God.”

Thou said to the priests, “You are the candles of the church;” Thou said to the priests, “You are the likeness of the angels.” Come, O High Priest Jesus Christ, to bless Thy people and Thine inheritance, unto the ages of ages.

75. *Deacon :* Worship the Lord with fear.

76. *People :* Before Thee, Lord, we worship, and Thee do we glorify.

77. *Priest : “Prayer of Penitence” (Anaphora of the Apostles, # 72 - 88: pp. 47 - 48)*

78. *Deacon :* Give heed.
Priest : Holy things for the holy.
People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

79. *Priest :* The Lord be with all of you.
People : And with your spirit.

80. *The priest shall then lift up the whole Host with his had and say :* Lord, have compassion ujpon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

THE ANAPHORA OF
ST. JACOB OF SEROUGH

The people shall repeat his words.
Then he shall repeat them three times and the people twice.

81. *Deacon :* Ye that are penitent, bow your heads.

82. *Then he shall turn to the people and say*

Priest : Lord our God . . . (Anaphora *of the Apostles, # 95-138: pp. 47 - 53)*

83. After *receiving the Holy Communion.*

Priest : "Pilot of the soul" :

O Creator of lights, Who did cast away the darkness and degrade the idols and destroyed death through Thy death

84. We supplicate the kindness of Thy goodness on behalf of Thy people and Thine inheritance who have come unto Thy sanctuary to receive Thy body and Thy blood from thy honourable table which is the hope of sinners.

85. Keep them, by day, from trespassing and from error of sight and of the bodily members, and keep them by night that the vain thoughts thereof, which destroy the soul may not come unto them.

86. When they sleep let the wings of the angels cover them in order that oversleeping, which is the likeness of death, may not overwhelm them. O Lord, awaken them through Thy love to glorify Thine honourable and strong name, almighty Lord our God.

Deacon : Pray ye.

87. *Priest :* O Lord, this corruptible and transient world of hoping is not for us, Thy Christian people; but we hope and wait for that which is to come.

88. Because Thou said, "Heaven and earth shall pass away, but my words shall not pass away (1)."

89. Thou also said, The horn will be blown three times to awaken the dead;

90. At the first blowing of the horn there will be gathered the dust of bodies scattered through all the ends of the world, above and beneath, in the sea and on the land, that which is in the stomachs of the beasts and that which waxed old and perished after death, and the pieces of the body, fallen on earth, will be gathered in their previous position. (2)

91. At the second blowing of the horn the bones will be joined with the flesh and blood and they will be perfect dead bodies without movement until the appointed time.

92. At the third blowing of the horn the dead will rise in the twinkling of an eye, (3) the righteous and the sinners, carrying their works which followed them from the earth and which they did in all the days of their life, good or bad. Thou wilt make the righteous to stand at Thy right hand, and the sinners at Thy left hand.

93. Thou wilt answer Thine elect with the words of blessing saying, "Come to me, ye blessed of my Father, inherit the kingdom of heaven prepared for you from the foundation of the world :

For I was an hungry, and ye gave me food:
I was thirsty, and you gave me drink:
I was a stranger, and you took me in:
I was naked, and you clothed me:
I was sick, and you visited me:
I was in prison, and you came unto me and spoke on my behalf.

(1) Matt. 24:35 (2) Ezek.. 37:7 + (3) 1Cor. 15:52

94. Afterwards Thou will turn to Thy left hand and rebuke the sinners with the word of accusation saying, “Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels

For I was an hungry, and you gave me no food
I was thirsty, and you gave me no drink
I was a stranger, and you did not take me in
I was naked, and you did not clothe me
I was sick, and you did not visit me
I was in prison, and you spoke not on my behalf.

95. At that time every mouth and tongue which spoke misbelief and deceit will be stopped. At that time there will be sorrow but vain sorrow.

96. At that time there will be a cry, but a vain cry : at that time there will be wailing, but vain wailing; at that time there will be lamentation, but vain lamentation ; at that time tears will be shed like the water of winter, which has no end and does not stop. There will be sent to them swift lightning and a fearful sound of thunder and a powerful flash which cuts, separates and divides_ this is the portion of sinners.

97. At that time, the earth will restore that which was entrusted to it and the mother will not hear the cry of her daughter. At that time there will be revealed the work of the soul, which she did during all the days of her life.

THE ANAPHORA OF
ST. JACOB OF SEROUGH

98. We have trusted on Thy body which we have eaten and Thy blood which we have drunk that Thou at that time may have compassion and mercy upon us, because Thou said, “Whoever eats My flesh, and drinks My blood, has eternal life.”

99. We have also trusted on Thy Mother our Lady Mary, the shield of our race in giving birth to Thee, because Thou told her, that whoever remembers you and calls upon your name will have eternal life.

100. We have also trusted on the archangels, the persecution of the prophets, the preaching of the apostles, the right hand of the priests, the blood of the martyrs, the patience of the young men, virgins and monks, and on the faith of the faithful men and women.

101. At that time have compassion, pity and mercy upon us. Glory be to the Father who sent, thanksgiving be to the Son who was sent, and honour and glory be to the life-giving Holy Spirit, both now and ever and unto the ages of ages.

People : Amen.

102. *Priest : The Laying on of the Hand.*

God has authority in power and name, and there is no name like His under the four foundations,(1) and over the seven heavens. It is He Who created all, visible, and invisible, known and unknown, palpable and impalpable, hidden and open, above and beneath.

(1) Earth, water, fire and wind.

103. He created all, even Adam the handiwork of God, without being wearied.

104. And now, O Lord, our God and Saviour Jesus Christ, we pray Thee and beseech Thee on behalf of those who have bowed their heads before Thee to dismiss them :

105. Make their infants to grow, let their adults come to their full stature, support their aged ones, strengthen their feeble ones, keep their women, and let their children be entrusted to Thee.

106. Satisfy their hungry ones, give drink to their thirsty ones, clothe their naked ones, give rest to their troubled ones, comfort their sad ones, and gladden their sorrowful ones.

107. Give life to their sick, heal their diseased, give light to the eyes of their blind, make the ears of their deaf hear, loosen their prisoners and give freedom to their captives.

108. Purify their bodies, sanctify their souls, and when they go back to their homes, O Lord, guide that they may reach them, feed them and lift them up for ever. [1]

[1] Ps. 27 (28):9

THE ANAPHORA OF ST. DIOSCORUS (1)

1. The Anaphora of St. Dioscorus, may his prayer and blessing be with our (head of state: King, Queen, President . . .), unto the ages of ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts

People : We have lifted them up unto the Lord our God.

3. *Priest :* From before the world and ever after, God is in His Trinity, God is in his divinity, and God is in His kingdom.

(1)This Anaphora is celebrated on the following occasions:

a. Christ's Nativity.
b. Epiphany.
c. Christ's Resurrection (Fasika).
d. Ascension day.
e. Pentecost day.
f. Seventh day of every month, the Feast of Trinity.
g. 7th Meskerem. (September 17). the memorial day of the death of St. Dioscorus.

(2) Dioscorus, the 25th Patriarch of Alexandria, was one of the great leaders of the church who fought the good fight at the Council of Chalcedon. Having attended that Council he challenged the formula which claimed that "Christ had two natures after the Incarnation." In his defence he said "I have passages from the Fathers Athanasius, Gregory, and Cyril, to the effect that after the Incarnation there were not two natures, but one incarnate nature of the Word. As a result, the Emperor Marcian banished him to Gangra where he lived quietly without ever to returning to his own country, and where he died on 7th Meskeram (September 17) 451 A.D.

4. Before the dawn and the morning, before day and night, and before the creation of the angels, God was in His kingdom.

5. Before the heavens were stretched out, before the face of the earth appeared, and before the green plants were produced, God was in His kingdom.

6. Before the sun, the moon, the stars, and before the motion of lights, God was in His kingdom.

7. Before the moving beasts, the flying birds, and before the beasts of the sea, God was in His kingdom.

8. Before He created Adam after His image and likeness and before Adam transgressed His commandment, God was in His kingdom.

9. Glory be to the Father, the Son, and the Holy Spirit, both now and ever and unto the ages of ages.

10. *Deacon :* For the sake of the blessed . . . . *(Anaphora of the Apostles, # 6 - 9: p. 43)*

11. *Asst. Priest : Prayer of Benediction. (Anaphora of the Apostles,* #10 - 21: p. 43 - 44).

12. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

13. *Priest :* Let heaven hear, the earth listen; and the foundations of the earth be afraid.

14. *Deacon :* Ye that are sitting, stand up.

15. *Priest :* The Lord came down through the will of His Father, sojourned in Mary and was born while she was a pure virgin.

16. *Deacon :* Look to the east.

17. *Priest :* He was laid in the manger of the cattle, received the presents of His kingdom, and wept as infants do, asking for food from the breasts of His mother.

18. He walked openly and appeared like a man, grew little by little and was baptized in Jordan at the age of thirty.

19. *Deacon :* Let us give heed.

20. *Priest :* He stayed in the wilderness as a fasting man, was tempted by the Devil and He degraded the rulers of darkness through the power of His divinity.

21. *Deacon :* Answer me.

22. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

23. *Priest :* Holy, holy, holy God in his Trinity ; being a king, He showed His humility like a servant. (at *this time he shall offer incense)*

24. *People :* Remember us, Lord, in Thy kingdom . . . *(Anaphora of the Apostles 34: p. 45)*

25. *Priest :* He who created man stretched forth His hands for suffering to set free Adam from the yoke of sin.

26. *Deacon :* Priests, raise up your hands.

27. *Priest :* In the same night in which they betrayed Him, He took bread in His holy, blessed and spotless hands.

At this time he shall raise the Host.

28. *People :* We believe that this is He, truly we believe.

THE ANAPHORA OF ST. DIOSCORUS

29. *Priest :* He looked Up to heaven towards Thee, His Father, gave thanks, blessed and broke *(+ three times)*.

At this time he shall indent the Host lightly with his thumb in five places without separation.

and He gave to His holy disciples and His pure apostles and said unto them Take, eat, this *(pointing)* bread is My body which will be broken for you for the remission of sin.

30. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

31. *Priest :* Again. He mixed water with wine, gave thanks, blessed, hallowed *(+ three times)* and gave it to His holy disciples and his pure apostles and said unto them Take, drink, this *(pointing)* cup is My blood which will be shed for you as a propitiation for many.

He shall then move the cup with his right hand in the sign of the cross.

32. *People :* Amen. Amen. Amen.

* * *

33. *Priest :* The Jews took hold of Him and made Him stand in the court, Him before Whom the hosts of angels stand in fear and trembling.

34. They crucified Him on the tree, nailed Him with nails, beat Him on the head with sticks, pierced His side with a spear, to Him Who gave drink to the Israelites from a rock, they gave to drink gall mixed with myrrh in His thirst.

35. The immortal died, died to destroy death, died to quicken the dead as He had promised them with the word of covenant.

36. *People :* We proclaim Thy death, Lord, and Thy holy resurrection; we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

37. *Priest :* They took Him down from the tree, wrapped Him in linen cloths, and buried Him in a new grave.

38. He rose from the dead on the third day, and entered where His disciples were gathered and appeared to them in the upper room of Zion, and when He ascended unto heaven on the fortieth day He ordered them saying, "Wait for the promise of the Father." (1)

39. On the fiftieth day, He sent to them the Holy Spirit in the likeness of fire (2), and they spoke in the languages of all countries ; so also, as Thou did with them, send the Holy Spirit over this *(pointing)* bread and this *(pointing)* cup to make them the body and blood of our Lord and Saviour Jesus Christ, unto the ages of ages. *(+ once over the Bread, once over the Cup, and once more over Both)* as Thou said, "He that eats My flesh, and drinks My blood, dwells in Me, and I in him." (2)

40. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us**.**

41. *Deacon :* With all the heart let us beseech the Lord our God to grant unto us the good communion of the Holy Spirit.

42. *People : As* it was, is, and shall be unto generations of generations and endless ages

43. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all Thy people that it may be unto them for life and for purification from sin, unto endless ages.

44. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

45. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

46. *Priest :* Send the grace of the holy Spirit upon us**.**

The people shall repeat his words.

47. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
*Priest : P*eace be unto all of you.
People : And with your spirit.

48. *Priest : The Prayer of Fraction.*
Where is the country of wisdom, where is its abode . . . *(Anaphora of St. Epiphanius, #76-95: pp. 132 - 134)*

49. *People :* According to Thy mercy, our God, and not according to our sins. *(to be repeated thrice)*

The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

50. *Asst. Deacon :* 'Open ye the gates, princes.

51. *Deacon :* Ye who are standing, bow your heads.

52. *Priest :* Let the Lamb come so that we may see Him with our eyes, immolate Him with our hands and rejoice in Him. May His body be joined with this bread, and may His blood be poured into this cup.

53. Let none of us think when he eats of this *(pointing)* bread that he eats mere flesh without blood and Spirit. Let none of us think when he drinks of this *(pointing)* cup that he drinks mere blood without body and Spirit, but one is the body, blood and Spirit as His divinity became one with His humanity unto the ages of ages. (1)

54. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, do we worship and Thee do we glorify.

55. *Priest : "Prayer of Penitence" (Anaphora of the Apostles, # 72 - 88: pp.)*

56. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

57. Priest : The Lord be with all of you.

People : And with your spirit.

58. At this time the priest shall lift up the whole Host with his hand and say : Lord, have compassion upon us, O Christ. *(three time in a loud chant and fifteen times in a low chant)*

(I) Anaphora of St. Athanasius, #150-153 and Anaphora of St. Epiphanius 99, 100.

THE ANAPHORA OF ST. DIOSCORUS

The people shall repeat his words.
Then the priest shall repeat them three times and the people twice.

59. Deacon : Ye that are penitent, bow your heads.

60. *Priest : shall turn to the people and say:* Lord our God .... *(Anaphora of the Apostles* #95-103, again 104 - 138)

61. *After receiving the Holy Communion.*

Priest : Pilot of the Soul : Again we supplicate the almighty God, Father of our Lord and Saviour Jesus Christ, because He neither disdained nor refused our supplication, nor did He remove His mercy from us, because the Lord our God is merciful.

Deacon : Pray ye.

62. *Priest :*
Yea Lord, Thou art the God of all.
Yea Lord, Thou art the King of all.
Yea Lord, Thou art the Almighty.
Yea Lord, Thou art the Governor of all.
Yea Lord, Thou art the Saviour of all.
Yea Lord, Thou art the Judge of all.
Yea Lord, Thou art the Life-giver of all.
Yea Lord, Thou art the Keeper of all.
Yea Lord, Thou art the Nourisher of all.

63. As Thou did join the body of Thy Son with our body, and Thou did mix the blood of Thy Messiah with our blood, so put Thy fear in our heart and the beauty of Thy worship in our mind.

64. We, who are carnal, mind the things of the flesh and do the works of the flesh and walk in the way of the flesh. But do Thou teach us the work of the Spirit, make us understand the law of the Spirit, and lead us to the way of the Spirit. (1)

65. Because if Thou pity us, we sinners, then Thou will be called compassionate. Thou pities the righteous because of their works and does recompense them according to their righteousness.

66. Remember not against us former iniquities : let Thy tender mercies, O God, speedily precede us. (2)

67. Towards Thee we cry, towards Thee we weep, Thee we entreat, unto endless ages.

People : Amen (3)**.**

68. *Priest : The Laying on of the Hand.*

O eternal God, light of life un-quenchable, look upon Thy servants and handmaids and plant in their hearts the fear of Thy name, in order that they may bear fruit in blessing; and count them with those to whom have been given Thy body and blood.

69. And let Thy hand rest upon them who have bowed their heads before Thee, Thy people, men and women, aged and children, virgins and monks, widows and orphans.

70. And join us also with them, protect, help, confirm, and strengthen us with the strength of Thine archangels; from all evil works keep us apart and in all good works unite us.

(1) Romans * : 5 (2) Ps. 78 (79) : 8.
(3) Anaphora of St. Epiphanius, # 108 – 114

71. Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen (1).

(1) Anaphora of the Apostles, # 150 - 153.

THE ANAPHORA OF ST. GREGORY II(1)

1. The Anaphora of St. Gregory II (2) ; may his prayer and blessing be with our (*head of state: King, Queen, President . . .)*, unto the ages of ages.

2. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest :* We thank Thee, Lord, we glorify Thee and praise Thee.
Thy name is blessed, and we bless Thee.
Thy name is praised, and we praise Thee.

(1) This is celebrated during the period from Christmas to the Fast of Nineveh, and at Hosenna (Palm Sunday).

(2) He was born in 233 at Neo-Caesarea in Pontus, the same city of which he was later bishop. While he was quite young he began the study of law. Arriving at Caesareea, in Palestine, on the way to Berytus, where he and his brother Athenodorus were to attend a school of law, they met Origen, and were so impressed that they remained in Caesarea five years and studied logic, physics, mathematics, ethics, Greek philosophy and theology with him. Then, the brothers returned to Pontus, and afterwards were made bishops, Gregory of Neo-Caesarea, his native place; Athenodorus of some unknown city. Gregory is called 'Thaumaturgus' (wonder-worker) because of the many miracles God did at his hands. He died on 21st Hedar (November 30) 270 A. D.

4. Thou art more terrible than the terrible, Thy greatness is unspeakable, Thou art glorious and we glorify Thee.

5. Thou art above the saints, Thy glory is wonderful, thousand thousands of angels hallow Thee, the watchful who do not sleep glorify Thee.

6. The eight terrible ones (1) who desire to draw near unto Thee flee away because of the flame of fire for they may not draw near unto Thee. They fear and are afraid because of the coal of fire which goes out from Thy mouth. All of them together sanctify and praise Thee with one voice.

7. And we also, thy humble servants, do also like them, stretching forth our hands, raising them up in the sign of the cross, and glorify Thee and praise Thee. But those, the seraphim and cherubim, have wings, each has six wings.

8. *Deacon :* Ye that are sitting, stand up.

9. *Priest :* All of them together hallow Thee and praise Thee with one voice, one with the other, this with that, the other with the other, and say Holy, holy, holy, perfect Lord of hosts.

10. *Deacon :* Answer ye.

11. *People :* Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

12. *Priest :* He is covered with the curtain of clouds. The Saviour was born from a holy virgin. The Lord appeared and the true Sun of righteousness arose.

(1) Eight unidentified angels appeared to St. Gregory .

13. We believe in the Father Who sent, and in the Son Who was sent, and we believe in the Holy Spirit, the life-giver.

14. And we say that He Who destroyed death and broke the iron chains rose from the dead and raised the dead and, descending into Hades, He loosened the prisoners and preached liberty to them.

15. *Deacon :* Look to the east.

16. *Priest :* We thank Thee and glorify Thee, Thou who removes darkness and gives light and art the true Saviour, because through Thy Son's love and Thy love He gave His body in that night.

17. *Deacon :* Let us give heed.

18. *Priest :* Though He was God, all this came upon Him; when they seized Him, He Himself bore the spitting of the unclean and bore all the woes of the prison house.

19. All these things He carried though He was Lord and God, He carried all on our behalf: on behalf of the poor and needy, on behalf of the prophets and apostles, on behalf of the martyrs and faithful,

20. On behalf of the bishops and priests, on behalf of the deacons and anagnosts, on behalf of the widows and orphans, on behalf of the virgins, monks and young men,

21. On behalf of the sinners and the scattered; so that He may gather the scattered, justify the sinners, bring back the wicked and declare His resurrection.

22. O Lord, we speak of those whose names we know, but Thou knows those whose names we do not

THE ANAPHORA OF ST. GREGORY II

know and Thou understands them, and everything is naked before Thee.

23. *Deacon :* For the sake of the blessed . . . . *(Anaphora of the Apostles, # 6-9: p. 43)*

24. *Asst. Priest : Prayer of Benediction. (Anaphora of the Apostles, # 10-21: pp. 43, 44.)*

25. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

26. *Priest :* (We speak) of these and all through our Lord and our Saviour Jesus Christ, Thy beloved Son Whom Thou has loved and Whom Thou did send before.

27. As Thou has gathered this bread which had been scattered on the mountains and the little hills, and being gathered together it became one whole bread, so also gather us, through Thy divinity, from all evil thoughts into perfect faith (1).

28. And as Thou did unite water with wine, and wine was united with water, and after having been united and mixed it is impossible for the one to be separated from the other, so also gather us, through Thy divinity, from all evil thoughts into perfect faith.

29. *At this time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom . . . *(Anaphora of the Apostles, # 34: p. 45)*

30. *Priest :* And unite, O Lord, our humanity with Thy divinity,

(1) Anaphora of St. John, son of Thunder, # 91, and Anaphora of St. Jacob of Serough, *#68.*

Thy greatness with our humility, and our humility with Thy greatness

31. *Deacon :* Priests, raise up your hands.

32. *Priest* : That we may offer unto Thee this *(pointing)* offering which Thou did grant unto Thy disciples.

33. *People :* We believe that this is He, truly we believe.

34. *Priest :* Saying, Take, eat, this *(pointing)* bread is My body which will be broken for you *and* given for the remission of sin and for eternal life. Amen. *(+ three times).*

35. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

36. *Priest :* Likewise Thou spoke to them over the cup saying, Take, drink, this *(pointing)* cup is My blood which will be shed for you and given for the remission of sin and for eternal life. Amen. *(+ three times)*

Then he shall move the cup with his right hand in the sign of the cross.

37. *People :* Amen. Amen. Amen.

38. *Priest :* And Thou said unto them, Whenever you eat of this bread and drink of this cup do this in remembrance of Me : *(+ once over the Bread, once over the Cup, and once more over Both)* proclaim My death believing in My resurrection.

39. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

40. *Priest :* And keep My remembrance.

41. *People :* We proclaim Thy death, Lord, and Thy holy resurrection;

THE ANAPHORA OF ST. GREGORY II

we believe thy ascension and Thy second advent. We glorify thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

42. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

43. *People :* As it was, is and shall be unto generations of generations, unto endless ages.

44. *Priest :* We offer it unto Thee in glory and praise, in thanksgiving and greatness, that it may be to all who take of it for rejoicing and happiness, for healing and help, for the renewal of the body and cure of the spirit and soul; and all of them together give thanks unto Thee with one voice, unto the ages of ages.

45. *Priest :* Grant us to be united through thy Holy Spirit, and heal us by this oblation that we may live in thee for ever.

The people shall repeat his words.

46. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

47. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

* * *

48. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

49. Priest : Prayer of Fraction.

We give thanks unto Thee, O Lord Jesus Christ, the Lord of powers, the Lord of authorities, and the Lord of mercies

50. Because Thou has made us worthy of this Thy holy and pure mystery that we may glorify and praise Thee Who dwells with the saints, and Whose glory is wonderful for ever, Lord almighty, Lord our God.

51. *Deacon :* Pray ye.
People : Our Father who art in heaven . . .

(see Anaphora #2, #69 : p. 62)

52. *Priest :* O almighty God, we offer our prayer unto Thee and supplicate Thee, because Thou has made us worthy of this pure and holy mystery.

53. Through Thy divinity Thou dwells in this bread which we receive, so let it be to those who receive of it for rejoicing and gladness, for healing and help and everlasting life, for the renewal of the body and cure of the spirit and soul. Add them to Thine inheritance in Thy heavenly kingdom.

54. Through Thine only - begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

55. *People :* According to Thy mercy, our God, and not according to our sins. (to be *repeated thrice)*

(Again) The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him we believe in the birth of Christ.

56. *Asst. Deacon :* Open ye the gates, princes.

57. *Deacon :* Ye who are standing, bow

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58. *Priest :* O Creator of great lights, it is Jesus Christ alone Who divided the light from darkness. Keep Thy people who have bowed their head unto Thee and who wait for blessing and good hope from Thee, so that Thou may keep and bless them and cause their children to grow ; and as often as they receive the holy communion, grant it to be to them for blessing, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

59. *Deacon :* Worship the Lord with fear.
People : Before Thee, Lord, we worship, and Thee do we glorify.

60. *Priest : Prayer of Penitence. (Anaphora of the Apostles 72-88: pp. 47, 48)*

61. *Deacon :* Give heed.
Priest : Holy things for the holy.
People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

62. *Priest :* The Lord be with all of you.
People : And with your spirit.

63. *At this time the priest shall lift up the whole Host with his hand and say:*
Lord, have compassion upon us,
O Christ. *(three times in a loud chant and fifteen times in a low chant)*
The people shall repeat his words.
Then he shall repeat them three times and the people twice.

64. *Deacon :* Ye that *are* penitent, bow your heads.

65. *Then he shall turn to the people and say:*
Priest : Lord our God .... *(Anaphora of the Apostles, # 95 - 103: pp. 49, 50, and again # 104 - 138: pp. 50 - 53.)*

THE ANAPHORA OF ST. GREGORY II

66. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Again we supplicate the almighty Lord our God, Father of our Lord and Saviour Jesus Christ. Thou art eternal God and Thy name is great and holy.

67. Thou art glorified by the high ones, and the humble praise Thee. We thank and glorify Thee because Thou has made us worthy of this holy communion which we have received.

68. Fulfill it to us through Thy faith, to be for life and salvation, so that we may thank and glorify Thee at every time and at every hour, O almighty Lord our God.

69. *Deacon :* Pray ye.

70. *Priest :* O almighty God, we pray Thee and beseech Thee to sanctify us by the Holy Spirit. O Lord, make this to be to us for blessing that we may thank and glorify Thee at every time and at every hour.

71. Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages.

People: Amen.

* * *

72. *Priest : The Laying on of the Hand.*

Our Lord, God, and Saviour Jesus Christ, bless us and sanctify us ; make us worthy to return to our homes joyfully without sin or blemish.

73. Let Thy body and Thy blood which we have received from Thine honourable table be for our life.

74. O Lord, send Thy Holy Spirit unto us that He may guide us in purity and faith.

The Son of God prepared His body and blood in the world that we may receive them and live with Him.

75. He has brought us near to Him, towards His holy altar through His mercy that we may be called servants of God and the dwelling-place of the most high.

Let us all draw near Him before His face in supplication, worship, purity, and faith.

76. May His holy body and His precious blood which we have received at the hands of the priests who offer prayer, be to us for life, remission of sin, resurrection from the dead and the inheritance of the kingdom of heaven, unto the ages of ages. Amen.

THE END.

PRAYER OF THE COVENANT

COMMON INTRODUCTION [1]

The priest shall face the east and chant in a loud voice « Holy ». And the people shall chant after him as indicated below:

Priest : Ho - ly :
People : G - o - d,
All : holy Mighty, holy
Living, Immortal, Who was born of the holy Virgin Mary ; have mercy upon us, Lord.

Holy God, holy Mighty, holy
Living, Immortal, who was baptized in Jordan and crucified on the tree of the cross ; have mercy upon us, Lord.

Holy God, holy Mighty, holy Living, Immortal, Who did rise from the dead on the third day, ascend into heaven in glory, sit at the right hand of the Father and will come again in glory to judge the quick and the dead; have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and unto the ages of ages. Amen. And Amen. So be it; so be it.

[1] The above prayer is the introduction for «The Prayer of the Covenant» which is said at three different times daily. In each instance, it concludes with a "Version" specific to the time, as follows:

PRAYER OF THE COVENANT

Version 1

MIDNIGHT PRAYER OF
THE COVENANT.

Instruction: The priest shall turn his face towards the people and chant the following in a loud voice, and the people shall say according to the order.

Priest : Glory be to God.
People : It is right, it is just.

Priest : O Lord, maker of all, invisible God, we stretch out our soul to Thee and we offer morning prayer unto Thee. O Lord, the powerful wisdom of all, God merciful maker of the soul, we glorify Thee, begotten from the Father beyond the creation of the world; Thou, Who art the only Word and rests in Thy saints, art praised by the archangels with ceaseless glories.
Thou was not made by hands but art creator of the hidden things, Thou art the invisible, pure, and holy, and the announcer Who told us the wisdom of Thy hidden glory. Thou made us to hope for the unquenchable light; and we, Thy servants, offer unto Thee glory, thanksgiving and holiness ; and the people glorify Thee.

People : O Lord, we glorify Thee.

* * *

Priest : O God of light, Thou art the source of life, the head of knowledge, the giver of grace from the perfect grace, the maker of the soul, giver of good, giver of the Holy Spirit, the treasure of wisdom, the helper, the teacher of saints, the foundation of the world, who accepts the prayer of the holy ones.
We glorify thee, O only-begotten Son, the first-born Word of the Father, Thou has granted Thy universal grace to us who call upon Thee.

PRAYER OF THE COVENANT

O pure and blameless Father, with Thee are the treasures which moth and rust do not corrupt, and of which Thou gives to them who trust upon Thee in all their thoughts.

Thou made the angels desire to visit the light which was before the world, and Thou art our unchangeable guardian. Through Thy Father's pleasure Thou has enlightened us, we who had valued darkness, we whom Thou has brought from darkness into light, granted us life after death, and freedom from slavery. By Thy cross Thou has brought us nearer to Thy Father in heaven. By the Gospel Thou has led us, and by the prophets Thou has comforted us, we whom Thou has brought near, O God. O God, give us light. We praise Thee, O our God, that with ceaseless thanksgiving we may say that we are Thy servants; and the people praise Thee.

People : O Lord, we praise Thee.

Priest : O Jesus, the Son of God, Who is above all, we offer three fold thanksgiving unto Thee with Thy Father, in Thine eternal kingdom, and all the creatures glorify Thee in trembling and fear of soul.

People : Every soul fears Thee.

And all the souls of the righteous trust in Thee, Thou Who quieted the stormy floods of the evil spirits for our sake, and Who became for us life from destruction, and a refuge where there is the hope of eternal salvation. Thou saves those who are troubled on the sea, through Thy grace Thou heals those who are in the wilderness, Thou accompanies those whose imprisonment is very hard ; so free us from the bond of death.

PRAYER OF THE COVENANT

Thou comforts the miserable and the weeping, Thou saves the weak with Thy cross, it is Thou Who takes away and removes all the wrath from us who have trusted in Thee. O Lord, Whom the prophets and the apostles thanked secretly, we thank Thee. We glorify Thee, so that, believing in Thee and fulfilling Thy will, we may rest in the abode of life. Grant us to walk according to Thine order. O Lord, through Thy mercy visit all, small and great, rulers and people, shepherd and flock, for Thine is the kingdom, O blessed Lord our God. Glory be to the Father, Son, and Holy Spirit, as before the creation of the cosmos, so both now and ever, and from generation to endless generations, and ages without end.

People : Amen. *Go to "Then" in 2nd column of page 172*

VERSION 2

MORNING PRAYER OF THE COVENANT

Instruction : The priest shall turn his face towards the faithful, chanting the following in a loud voice, and the faithful shall respond as indicated below:

Priest : The grace of God be with you.
People : And with your spirit.
Priest : Let us glorify our God.
People : It is right, it is just.
Priest : Concentrate the thoughts of your heart.

People : We lift them unto the Lord, our Father Who art in heaven, our Father who art in heaven, our Father who art in heaven, lead us lest we hap into temptation.

Priest : O God the Father, giver of light, the power of all, visitor of all souls, light which was before, creator of the world, the leader of life and giver of immortal happiness, Thou has taken us out of the snares of darkness, and granted us the inestimable light. Thou has loosed us, we who believe in Thee, and covered us with faith.

Thou art not far from Thy servants, but rather, Thou art always with them. Thou does not neglect the soul which begs Thee with fear and trembling. Thou knows all before the thought, and examines all before the thought. Through Thy will Thou supplies our needs before we ask; Thou hears us who call upon Thee without doubting. Thou art the inestimable light, and the King of the heavenly hosts, hearer of the glorious song of the archangels upon whom Thou rests.

O Lord, we pray Thee to hear us. Grant us the unceasing word in trust. We glorify Thee, we thank Thee, and we bless Thee; O Lord, we, Thy servants, glorify Thee because we depend upon Thee.

People : O Lord, we glorify Thee.

Priest : O Lord, Jesus Christ, holy, Thou has heard us. Thou became a word to the dumb, a staff to the broken ones, light to the blind, a way to the lame, and the purifier of the lepers. O Lord, Thou did heal the sick and cure the deaf. Thou rebuked death and destroyed the darkness. Thou created the light of the sun which does not set, the unquenchable light, the Sun which always shines over the holy ones, Thou established all through Thy fixed will for the decoration of the world.

Thou appeared clearly to all to save man,
Thou art the restorer of the soul, and Thou was

PRAYER OF THE COVENANT

beforehand in determining all things rightly. O Thou, Creator of angels, Father of all, the adornment of the world and the maker of earth, Wisdom and Knowledge were sent to the world by the everlasting Father. This existence is unchangeable and immeasurable and invisible spirit. Thou art the glorious announcer and Thy name is wonderful. For this reason we, Thy servants, praise Thee, O Lord.

People : O Lord, we praise Thee.

Priest : We offer this three-fold holy glory unto Thee, Who has given us Thine unchangeable faith, enabling us to break the bonds of death. Thou created the upright minds of those who believe in Thee, that they may be called gods among men. Thou has granted us to tread down all the powers of the enemy through the Spirit, so that we may loosen that which could not be loosened. Thou has made effectual for us love towards Thy Father and made reconciliation between us and Him.

O Lord, hear those who beg Thee. O Lord, let not us, who petition Thee fall into sin, but vindicate us against our enemies, our accusers.

Grant us continuous prayer that we may be kept from being swallowed up by the enemy.

O eternal King, hear: comfort the widows, accept the orphans, purify the unclean through Thy mercy, grant wisdom to the foolish, restore the lost, save the prisoners, and be a refuge to all of us, for Thine is the blessed kingdom, O Lord our God.

People : Amen. *Go to "Then" in 2nd column of page 172*

* * *

VERSION 3

EVENING PRAYER OF THE COVENANT

Instruction : The priest shall turn his face towards the people and chant the following in a loud voice, and the people shall respond as indicated :

Priest : The grace of God be with you
People : And with your spirit.
Priest : Give thanks unto our God.
People : It is right, it is just.

Priest : O immortal Father, Saviour of our soul, the foundation of wisdom, keeper of our hearts, Thou has granted light to our inward eyes and covered us with Thy knowledge against the darkness of our mind. By the cross of Thine Only-begotten, Thou did save the first man, who was given to destruction, and did renew him by the immortal things. Iniquities vanished at Thy command, and Thou made redemption through the death of Thy Son, even as He searched for the lost one. For this reason we, Thy servants, glorify Thee, O Lord.

People : We glorify Thee, O Lord.

Priest : We praise Thee, O Lord, with glorious song, Thou, Whom the archangels glorify, always, unceasingly and without rest. Whom also, the lords praise singing with the praise of glory and thanksgiving. O Lord, Thou has sent Thy counsel, Word, Wisdom, and Thy visitation, Who was with Thee before the cosmos began, without being created, that is the Word Who was not created, Thy beloved Son, Who appeared in flesh for mankind's salvation.

PRAYER OF THE COVENANT

Priest : From our heart we offer to Thee three fold praise, O Lord, giver of life. Thou visited the soul of the humble and despised not the troubled soul. Thou accepted the persecuted and helped them, Thou saved those in difficulty. Thou thought of the hungry and avenged the victims of sin. Thou art the friend of the faithful, speaker to the righteous, dwelling-place for the pure ; Thou hears those who call upon Thee in righteousness, protects the widow, saves the orphan, grants right leadership to the Church which Thou has made a dwelling-place of the glorious faith, the council of the Spirit, the giver of grace and power. While we praise Thee without rest, we confess in our hearts Thy kingdom which was declared unto us by Thee and Thy beloved Son, our Lord Jesus, through Whom be glory and dominion to Thee, unto the ages of ages.

People : Amen.

Then: *The Lord's Prayer, Hail Mary, (see p. 173) Lord have mercy. . . 12x, For Mary's sake, have mercy on us 12x, finishing with the Prayer of Absolution by the priest.*

Conclusion to every version, chanted together by all: O holy Trinity, living God, have mercy upon us.

If this Prayer of the Covenant is chanted as part of the qidase, with most Anaphora's return to page 34. Exceptions, as noted on p.33, are that of St. Mary: go to #90, on p.80; and St. John Chrysostom: go to #68 on p.140

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FREQUENTLY USED PRAYERS

"Abune zebesemayat" / "Our Father" / "The Lord's Prayer" (1)

Our Father Who art in heaven, hallowed be Thy name.
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we forgive our debtors.
Even lead us, lest we enter into temptation, but deliver us from the evil one.
For Thine is the kingdom and the power and the glory, of the Father, Son, and Holy Spirit, now and ever and unto the ages of ages. Amen.

HAIL MARY (2)

O our Lady, Mariam, in the greeting of the holy Angel Gabriel, "Peace be to you." As Virgin, both in conscience as well as flesh, you are blessed among women, and blessed is the fruit of your womb. O full of grace, pray to your beloved Son, that He may forgive us our sins.

(1) (Mt. 6:9-14)
(2) (Lk. 1:28, 42)

The Prayer of Faith (1)

1. We believe in one God the Father almighty, maker of heaven, earth and all things visible and invisible.
2. And we believe in one Lord Jesus Christ, the only-begotten Son of the Father Who was with Him before the creation of the world:
3. Light from light, true God from true God, begotten not made, of one essence with the Father
4. By Whom all things were made, and without Him was not anything in heaven or earth made.
5. Who for us men and for our salvation came down from heaven, was made man and was incarnate from the Holy Spirit and from the holy Virgin Mary.
6. Became man, was crucified for our sakes in the days of Pontius Pilate, suffered, died, was buried and rose from the dead on the third day as was written in the holy scriptures,
7. Ascended in glory into heaven, sat at the right hand of His Father, and will come again in glory to judge the living and the dead ; there is no end of His reign.
8. And we believe in the Holy Spirit (2), the life-giving God, who proceeds from the Father; we worship and glorify Him with the Father and the Son ; Who spoke by the prophets,
9. and we believe in one holy, universal, apostolic church,
10. and we believe in one baptism for the remission of sins, and wait for the resurrection from the dead and the life to come, unto endless ages. Amen.

(1) Used in all anaphoras other than that of the Apostles. The first part was adopted at Nicaea, 325
(2) This marks the end of the Nicaean Creed. The remainder was adopted by the Second Council at Constantinople in 381. See page 86 for more details

(72.) *Priest : "Prayer of Penitence."*
O Lord God, the Father almighty, Thou it is Who heals the wounds of our soul, body, and spirit,

(73.) because Thou has said, by the mouth of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it; and unto you do I give the keys of the Kingdom of heaven; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

(74.) Let all Thy servants and Thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.
(75.) Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

(76.) And also loose me, thy humble and sinful servant

(77.) Both absolve them and set them free: out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me Thy sinful and unrighteous servant.

(78.) O propitious, merciful, man loving Lord our God, Who takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins; for Thou art good and the lover of man.

(79) O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

(80) and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, deed, or thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

(81) O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

* * *

PSALM 24 *(use with II : 11, page 13)*
(A Psalm by David)

(1) Unto Thee, O Lord, have I lifted up my soul.
(2) O my God, in Thee I trust; let me not be put to shame, nor let mine enemies laugh at me.

(3) For none who wait for Thee should be ultimately shamed; let those who aimlessly do wrong be ashamed.
(4) Thy ways, O Lord, make known to me, and teach me Thy paths.

(5) Guide me in Thy truth and teach me;
for Thou, O God, art my Saviour,
and on Thee do I wait all day.
(6) Remember Thy compassions and Thy mercies, O Lord, for they are from all eternity.

(7) Remember not the sins and ignorance of my youth; rather, for Thy goodness' sake, remember me in Thy mercy, O Lord.

8 Good and upright is the Lord;
He ordained law for those who sin on the way.
9 He will guide the meek in judgment,
He will teach the meek His ways.
10 All the ways of the Lord are mercy and truth
to those who seek His covenant and His laws.
11 For Thy Name's sake, O Lord,
pardon my sin, for it is great.
12 Who is the man who fears the Lord?
He will guide him in the way he should choose.
13 His soul shall abide in fulfillment,
and his children will inherit the earth.
14 The Lord is the strength of those who fear Him;
and His covenant is to make them know it.
15 Mine eyes are continually on the Lord,
for He will draw my feet out of the net.
16 Turn Thy face to me and have mercy on me,
for I am only begotten and poor.
17 The sorrows of my heart are multiplied;
O bring me out of my troubles.
18 Behold mine abasement and my weariness,
and forgive me all my sins.
19 See how mine enemies have increased,
and the cruel hatred with which they hate me.
20 O keep my soul and deliver me;
let me not be ashamed, for I have hoped in Thee.
21 The guileless and upright have joined me,
because I wait for Thee, O Lord.
22 Redeem Israel, O God,
out of all his afflictions.

PSALM 60 *(use with II : 11)*
(For the End. With Hymns By David)
1 Hear my supplication, O God;
attend to mine entreaty.
2 From the ends of the earth I cried to Thee when my heart is despondent,
Thou wilt lift me high on a rock;
as Thou hast guided me.
3 For Thou art become my hope,
a tower of strength
against the face of the enemy.
4 I will dwell in Thy habitation unto the age.
I will find shelter in the shadow of Thy wings. *(Pause)*
5 For Thou, O God, hast heard my prayers;
Thou hast given an inheritance
to those who fear Thy Name.
6 Thou wilt add days to the days of the King,
and prolong his days unto generations and generations.
7 He will continue unto the ages in the presence of God.
Who will seek out His mercy and truth?
8 That is why I will chant to Thy Name unto the ages of ages,
that I may perform my vows from day to day.

PSALM 101 *(use with II : 11)*
(A Prayer for a poor man when he is despondent and pours out his petitions before the Lord)
1 O Lord, hear my prayer,
and let my cry come to Thee.
2 Turn not Thy face from me
in the day when I am in trouble;
incline Thine ear to me.
Answer me speedily in the day when I call.
3 For my days vanish like smoke,
and my bones burn like brushwood.
4 My heart is sick and dry as grass,
so that I forget to eat my bread.
5 Because of my loud groaning
my bones stick to my flesh
6 I have become like a pelican of the desert;
I am like a screech-owl in a ruined building.
7 I keep vigil, and am become
like a solitary bird on the housetop.
8 All day long mine enemies taunt me,
and those who praise me swear against me.

9 For I have eaten ashes like bread
and mingled my drink with weeping,
10 because of the appearance of Thy wrath and Thy fury;
for Thou hast lifted me up and cast me down.
11 My days decline like a shadow,
and I am withered like grass.
12 But Thou, O Lord, dost endure for ever
and Thy remembrance throughout all generations.
13 Thou wilt rise and have mercy on Zion;
for it is time to have mercy on her,
because the time has come.
14 For Thy servants delight in her stones
and have pity on her dust.
15 The nations will fear Thy Name, O Lord,
and all the kings of the earth Thy glory.
16 For the Lord will build up Zion
and will appear in His glory.
17 He will regard the prayer of the humble,
and will not ignore their need.
18 Let this be written for another generation,
so a people to be created may praise the Lord.
19 He stooped from His holy height; the Lord looked from heaven at the earth
20 to hear the groaning of the prisoners
and release the children of those put to death,
21 to declare the Name of the Lord in Zion
and His praise in Jerusalem,
22 to gather together the peoples
and their kings to serve the Lord.
23 The very strength in the way itself determines
how few are the days of my mission.
24 Do not take me away in the midst of my days.
Thy years are throughout all generations.
25 In the beginning, O Lord, Thou didst found the earth,
and the heavens are the work of Thy hands.
26 They will perish, but Thou remains;
they will all wear out like a garment,
and Thou wilt change them like clothing
and they will be changed.
27 But Thou art ever the same,
and Thy years never end.
28 The children of Thy servants will dwell securely,
and their descendants will be guided for ever.

PSALM 102 *(use with II : 11)*
(By David)

1 Bless the Lord, O my soul, and all that
is within me bless His holy Name.
2 Bless the Lord, O my soul,
and overlook not all His due praises:
3 Who overlooks all your iniquities,
Who heals all your infirmities,
4 Who redeems your life from perdition,
Who crowns you with mercy and compassion,
5 Who satisfies your desire with fulfillment;
your youth as that of an eagle shall be renewed.
6 The Lord offers acts of mercy and judgment
to all who are wronged.
7 He made known His ways to Moses,
To the sons of Israel His own will.
8 The Lord is compassionate and merciful,
long-suffering and of rich mercy.
9 He will not till the end cherish anger,
nor unto the ages will He threaten.
10 He has not dealt with us according to our sins,
nor repaid us according to our iniquities.
11 For as from the height of heaven above the earth,
has the Lord directed mercy to those who fear Him.
12 As far as the East is from the West,
so far has He separated our iniquities from us.
13 As a father has compassion on his children,
thus the Lord has compassion on those who fear Him.
14 For He knows our substance,
He remembers that we are dust.
15 The days of man are as the grass;
as a flower of the field he shall blossom.
16 Once the spirit in him has passed, he will not exist;
even his place no longer will be recognized.
17 But the mercy of the Lord is from eternity,
and remains unto eternity for those who fear Him.
18 Also His righteousness is upon sons of sons,
for those who value His covenant,
both remember His commandments and do them.
19 The Lord has prepared His throne in heaven,
and His kingdom embraces all.
20 Bless the Lord, all His angels,

mighty in strength , who do His word
and listen to the voice of His commands.
21 Bless the Lord, all His Hosts,
His ministers who do His will.
22 Bless the Lord, all His works,
in every place of His dominion.
Bless the Lord, O my soul.

PSALM 129 *(use with II : 11)*

(An Ode of Ascent)

1 Out of the depths I cried to Thee, O Lord.
2 O Lord, hear my voice;
let Thine ears be attentive
to the voice of my prayer.
3 If Thou, O Lord, should study our sins,
O Lord, who would be left standing:
4 But with Thee is forgiveness.
5 For Thy Name's sake I wait for Thee, O Lord;
my soul waits for Thy word.
6 My soul hopes for the Lord
from the morning watch till the night;
from the morning watch
let Israel hope for the Lord.
7 for with the Lord there is mercy,
and with Him there is full redemption.
8 And He will redeem Israel
from all his iniquities.

PSALM 130 *use with II : 11*
(An Ode of Ascent)

1 O Lord, my heart is not haughty,
nor my gaze focused loftily;
I have not dealt with great things,
Nor with marvels beyond me.
2 If I am not humbled,
but exalt myself,
like a weaned child against its mother,
Thou will censure my soul.
3 Let Israel trust in the Lord,
henceforth and unto the age.

(NOTES):

Paragraphs shared by Anaphoras

(see page 2 for a key to letter designations of anaphoras)

“Holy God, holy mighty, . . .”
Liturgy of Preparation # 174

Anaph #’s	pp.
D	89
K	64 - 67

“For the sake of the blessed . . .”

Anaph #’s	pp.
A	6 - 9
B	22
C	75
J	44
K	21
L	45
N	10
O	23

“PRAYER OF BENEDICTION”

Anaph #’s	pp.
A	10 - 21
B	23
C	76
D	16
J	45
K	22
L	47
N	11
O	24

“Remember us, Lord . . .”

Anaph #’s	pp.
A	34
D	96
H	16
J	56
K	65
M	37
N	24
0	29

“Grant us . . .”

A	54-56
C	106

“Our Father . . .”
Lit. Prep. II : # 62, p. 17; III : #23, p. 21

Anaph #’s	pp.
A	60
B	69+
C	109
D	135

“Our Father . . .”

Anaph #’s	pp.
E	127
F	154
G	106
H	81
K	87
K	88
M	65
O	51

“PRAYER OF FRACTION”

Anaph #’s	pp.
J	76-95
N	48

“PRAYER OF PENITENCE”

Anaph #’s	pp.
A	72-138
B	80
E	137
F	162
G	123

“PRAYER OF PENITENCE”

Anaph #’s	pp.
A	72-88
C	122
D	151
H	91
J	102
K	97
L	104
M	77
N	55
O	60

“Lord have compassion . . .”

A	92-93
C	124

“Lord our God . . .”

Anaph #’s	pp.
A	95-96
A	96-138
G	130
J	107
N	60
O	65

“Lord our God . . .”

Anaph #’s	pp.
A	95- 126
H	97

“Lord our God . . .”

Anaph #’s	pp.
A	105-138
L	109

ANAPHORA OF THE APOSTLES

Segment used in other anaphoras: see p. 179

6. *Deacon :* For the sake of the blessed and holy Patriarch Abba (_____) and the blessed Archbishop Abba (_____) while they yet give Thee thanks in their prayer and their supplications : Stephen the first martyr, Zacharias the priest and John the Baptist.

7. And for the sake of all the saints and martyrs who have gone to their rest in faith Matthew and Mark, Luke, and John, the four Evangelists; Mary the mother of God, Simon Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael, James the son of Alphaeus and Matthias, the twelve Apostles; and James the Apostle, brother of the Lord, Bishop of Jerusalem : Paul, Timothy, Silas, and Barnabas; Titus, Philemon, and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen Orthodox; may the prayers of them all come unto us and visit us together with them.

8. And remember Thou the peace of the universal apostolic church which was made by Christ through His precious blood.

9. Remember, Thou, all the patriarchs, archbishops, bishops, priests, and deacons who keep straight the way of the true word.

10. *Asst. Priest : shall say*

"The Prayer of Benediction" of St. Basil

O holy Trinity, Father, Son, and Holy Spirit, bless Thy people, beloved Christians, with heavenly and earthly blessings.

11. And send upon us the grace of the Holy Spirit, and keep the doors of Thy holy church open unto us in mercy and in faith; and perfect unto us the faith of Thy holy Trinity unto our last breath.

12. O my Lord Jesus Christ, visit the sick of Thy people; heal them; and guide our fathers and our brethren who have journeyed, becoming strangers : bring them back to their dwelling places in peace and in health.

13. Bless the airs of heaven *(+ toward heaven)*, and the rains and the fruits of the earth of this year, in accordance with Thy grace, and make joy and gladness prevail perpetually on the face of the earth *(+ toward the earth)*.

14. And confirm for us Thy peace. Turn the hearts of mighty kings to deal kindly with us always.

15. Grant peace to the scholars of the church, who are continually gathered in Thy holy church; to all, to each by their several names, in the presence of powerful kings, O our God, increase Thy peace.

16. Rest the souls of our ancestors, both our brothers and sisters who have fallen asleep and gained their rest in the right faith.

17. And bless those who give gifts of incense *(+ over the people)*, bread and wine, ointment and oil, hangings and reading books, and vessels for the sanctuary, that Christ our God may give them their reward in the heavenly Jerusalem.

18. And all of them that are assembled with us to entreat for mercy, Christ our God have mercy upon them: and all them that give alms before Thine awful and terrifying throne, receive.

19. And comfort every straitened soul, them who are in chains and them who are in exile or captivity.

20. And them that are held in bitter servitude, our God, deliver them in Thy mercy. And all of them that have entrusted it to us to remember them in our supplications to Thee, O our Master Jesus Christ, remember them in Thy heavenly kingdom, and remember me, thy sinful servant.

21. O Lord save Thy people and bless Thine inheritance *(+ over the people)*, feed them and lift them up for ever.

REPEATED PARAGRAPHS p.2

Anaphora of the Apostles p.45

34. *People :* Remember us all in Thy kingdom ; remember us, Lord, Master, in Thy kingdom ; remember us, Lord, in Thy kingdom, as Thou remembered the thief on the right hand when Thou was on the tree of the holy cross.

Anaphora of the Lord, p. 62

69. *Deacon :* Pray ye.

People : Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven, give us this day our daily bread ; forgive us our debts as we forgive our debtors, and lead O Lord, lest we hap into temptation, but deliver us rescuing us from all evil ; for Thine is the kingdom, the power and the glory for ever and ever.

Anaphora of the Apostles, p. 47

72. *Priest :* ((**Prayer of Penitence**)).

O Lord God, the Father almighty, it is Thou that heals the wounds of our soul and our body and our spirit,

73. because Thou has said, with the mouth of Thine only-begotten Son, our Lord and our God and our Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it, and unto you I give the keys of the Kingdom of heaven ; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

74. Let all thy servants and thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.

75. Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

76. And also loose me, thy humble and sinful servant

77. And absolve them and set them free out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me thy sinful and unrighteous servant.

78. O propitious, merciful and lover of man, Lord our God, that takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins ; for Thou art good and the lover of man.

79. O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

80. and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, or in our deed, or in our thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

81. O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

82. Then he shall turn his face towards the people, bless them three times, make mention of them that are with him and say also:

Remember, Lord, the honourable father, our Patriarch Abba _____ and the blessed Archbishop Abba _____.

Our God, keep them for us for many years and length of days in righteousness and peace.

83. Remember, Lord, our ruler *(emporer, king, queen, president, governor)* and loose *(him, her, them)* from all the chains of sin which (__) has committed wittingly or unwittingly, subdue (__) adversaries and (__) enemies under (__) feet speedily.

84. Remember, Lord, the patriarchs, archbishops, bishops, priests and deacons, anagnosts and singers, virgins and monks, widows and orphans, men and women, aged and children; and all Christian people that are standing in this holy church; strengthen them in the faith of Christ.

85. *Priest shall mention those that have lately passed away.*
Remember, Lord, all our fathers, brothers and sisters that are asleep and resting in the orthodox faith, and lay their souls in the bosom of Abraham, Isaac and Jacob.

86. And as for us, deliver us from every transgression and curse, and from all wickedness and from all rebellion and from all false swearing and from all anathemas and from all perjury and from mingling with heretics and gentiles in error and defilement.
87. Grant us, Lord, wisdom, power, reason, understanding and knowledge, that we may depart and flee for evermore from all works of Satan the tempter.
88. Grant us, Lord, to do Thy will and Thy good pleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen.

89. *Deacon :* Give heed.

90. *Priest :* Holy things are for the holy.
People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

91. *Priest :* The Lord be with all of you.
People : And with your spirit.

92. *The priest shall then lift up the whole Host with his hands and say:*
Lord, have compassion upon us.
O Christ ; Lord, have compassion upon us, O Christ, Lord, have compassion upon us, O Christ. (*three times in a loud chant, and fifteen times in a low chant)*. Lord, have compassion upon us, O Christ.
The people shall repeat his words.

93. *Then the priest shall say three times:*
Lord, have compassion upon us, O Christ.
The people shall say twice : Lord, have compassion upon us, O Christ.

94. *Deacon :* Ye that are penitent bow your heads.

95. *Priest : turning toward the people:*
Lord our God, look upon Thy people that are penitent, and according to Thy great mercy, have mercy upon them, and according to the multitude of Thy compassion blot out their iniquity, cover them and keep them from all evil.
96. And redeem their souls in peace, forgive their former works, join them with Thy holy church, through the grace and compassion of Thine only-begotten Son our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

97. *Deacon :* Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you.

People : And with your spirit.

98. *Priest :* This *(pointing)* is the true holy body of our Lord, God, and Saviour Jesus Christ, that is given for life, salvation, remission of sin unto them that receive of it in faith.

People : Amen.

99. *Priest :* This *(pointing)* is the true precious blood of our Lord, God, and Saviour Jesus Christ, which is given for life, salvation, and remission of sins into those who drink of it in faith.

People : Amen.

100. *Priest :* For this *(pointing)* is the body and blood of Emmanuel our very God.

People : Amen.

101. *Priest :* I believe, I believe, I believe and I confess, unto my last breath, that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, which He took from the Lady of us all, the holy Mary of twofold virginity, and made it one with His godhead without mixture or confusion, without division or alteration; and He verily confessed with a good testimony in the days of Pontius Pilate, and this body He gave up for our sakes and for the life of us all.

People : Amen.

102. *Priest :* I believe, I believe. I believe and I confess that His godhead was not separated from His manhood, not for an hour nor for the twinkling of an eye, but He gave it up for our sakes for life, salvation, and remission of sin unto them that partake of it in faith.

People : Amen.

103. *Priest :* I believe, I believe, I believe and I confess that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, and that to Him are rightly due honour and glory and adoration with His kind heavenly Father and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

104. *Then the priest shall take in his hand the "asbadikon" which bears the sign of the cross, dip it into the chalice, into the blood, and with it make the sign of the cross on the Body : First on the large outer parts, second on the inner parts, and third on the small parts. Then, with the Body, he shall make the sign of the cross over the Blood and say:*

Blessed be God, almighty Father, our God.

And blessed be the only-begotten Son, our Lord and Saviour Jesus Christ.

And blessed be the Holy Spirit the Paraclete, the comforter and cleanser of us all.

Then the assistant deacon shall offer water to the priests and deacons to wash their hand, signifying that they should be holy in their souls.

105. *Meanwhile, the priest celebrant shall say this prayer :*

Lord my God, behold the sacrifice of Thy Son's body, which pleases Thee. Through it blot out all my sins because Thine only-begotten Son died for me.

106. And behold the pure blood of Thy Messiah, which was shed for me upon Calvary, cries aloud in my stead. Grant that the testimony of this blood may be unto the forgiveness of me Thy servant.

107. And accept my prayers for its sake, because thy beloved accepted the spear and the nails for my sake, and suffered to please Thee. But after I was saved, Satan returned to my heart and pierced me through with his darts. Grant me, Lord, Thy mercy, because he is a powerful accuser.

108. And by the provision of sin he slew me. Avenge me of the audacious one who is not satisfied with my being led astray from my life.

109. Thou, Lord, my King, God, Saviour bind up the wounds of soul and body of me Thy servant.

110. *Before receiving the Holy Communion,* all *communicants shall say:*

O my Lord Jesus Christ, it in no wise befits Thee to enter under the roof of my polluted house, for I have provoked Thee to wrath, for I have done evil in Thy sight, and through the transgression of Thy commandment have polluted my soul and body which Thou created after Thine image and likeness, and in me dwells no good thing.

111. But for the sake of Thy plan and Thine incarnation for my salvation, for the sake of Thy precious cross and Thy life-giving death, for the sake of Thy resurrection on the third day, I pray and beseech Thee, O my Lord, that Thou would purge me from all guilt and curse, and from all sin and defilement.

112. And when I have received Thy holy mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me; and through it grant me remission of my sin and life for my soul, O life of the world, through the petitions of our Lady, the holy Mary of twofold virginity, Thy mother, and of John the Baptist, and through the prayers of all the holy angels, and all the martyrs and righteous who have fought for the good unto the age without end. Amen.

113. *While receiving the Holy Communion, the priest shall say quietly :*

O my Lord, Jesus Christ, let not this Thy mystery be as an iniquity unto me; rather, let it be for the purifying of my soul and body.

114. *Then he* shall *first receive the Host, afterward, he shall give it to the assistant priest who gives him the Blood. The prime celebrant shall give the other priests of the Body; his assistant shall give them of the Blood.*

115. *While offering the Body, the priest shall say the following at the Anaphora of the Lord:*

The body of our Lord Jesus Christ for the sanctification of body, soul, and spirit**.**
through the petitions of our Lady, the holy Mary of twofold virginity, Thy mother, and of John the Baptist, and through the prayers of all the holy angels, and all the martyrs and righteous who have fought for the good unto the age without end. Amen.

116. *First of all the patriarch shall receive; then the archbishop; then the bishops. After them the priests and deacons. After that, everyone according to his degree. (1) Then the men, then the women. But the babies (and any others recently baptized) shall receive before the other faithful.*

117. *As one receives the Host, he shall say the following, while the Host is still in his mouth :*

Holy, holy, holy, Trinity ineffable, grant me to receive this Body and Blood for life and not for condemnation. Grant me to bring forth fruit that will be well-pleasing unto Thee, to the end that I may appear in Thy glory, and live for Thee, doing Thy will.

118. In faith I call upon Thee, Father, and call upon Thy Kingdom. Hallowed, Lord, be Thy Name upon us, for mighty art Thou, praised and glorious, and to Thee be glory, unto endless ages.

119. Then he shall consume what he has received. While chewing he shall put his hand on his mouth. He shall chew in fear and trembling without making any sound till he finishes. Then he shall say:

Fill my mouth with praise, my heart with joy and my soul with gladness, fill me who have received of this divine mystery, O Thou who became man for the salvation of man.

120. *As the assistant offers each the blood he shall say:*

This is the cup of life that came down from heaven ; this is the precious Blood of Christ.

Then he who receives shall say : Amen. And Amen.

121. **The Prayer of Basil.** When *the blood is in his mouth he shall say in his heart :*

O my Lord and my God Jesus Christ, behold I have received Thy holy Body and Thy precious Blood. May they be for the remission of my sins and the blotting out of my trespasses.

122. O only-begotten Son and lover of man, fill my mouth with Thy praise that I may praise Thy glory, for Thou art He Who once became man and declared Himself through His incarnation in order to save me for ever. Thou has redeemed me for ever for the sake of Thy holy Name.

123. Glory be to Thee, O my Lord and my God Jesus Christ, Who has granted me (Thy Body and Thy Blood) at the hand of Thy servant.... I glorify thee and pray thee that I may be in the midst of Thy flock, and that accepting me, Thou will number me with Thy sheep.

124. And now remember not my trespasses. I give thanks for Thy grace which has been granted unto me, and for Thy help which has been with me.

125. *Deacon : As he receives the cup:*

I will take the cup of life, and call upon the name of the Lord.

Then he shall say : Pray ye for us and for all Christians who ask us to mention them. Praise ye and sing in the peace and love of Jesus Christ.

126. *(See page 177) And then the clergy shall chant Ps.* 150. *They shall chant one by* one or *two by two according to their number, without ceasing.*

127. *The priest shall say as he goes out :*

Those whom Thou has called, Lord. and hallowed, make happy with Thy call, confirm with Thy power, keep with Thy love, join in Thine everlasting kingdom through Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

128. *When the priest goes out he shall bless over the Paten once. Then he shall offer the Body to the people, and the deacon shall offer the Blood. As he offers to each, he says as at paragraph #115. And the people shall respond :* "Amen" *-once after the Body and twice after the Blood.*

129. *And after the people have received*

Priest : O eternal God, light of life, Thou has given, Lord, unto us Thy servants strength and protection, during the present days and nights keeping all in peace. Bless them on this present day, and on those to come hereafter, through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

Ifá in Yorùbá Thought System

Omotade Adegbindin

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To the memory of
Professor Kolawole Aderemi Adio Olu-Owolabi
my teacher, my priest, a man with a will of iron

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Series Editor's Foreword

The *Carolina Academic Press African World Series*, inaugurated in 2010, offers significant new works in the field of African and Black World studies. The series provides scholarly and educational texts that can serve both as reference works and as readers in college classes.

Studies in the series are anchored in the existing humanistic and the social scientific traditions. Their goal, however, is the identification and elaboration of the strategic place of Africa and its Diaspora in a shifting global world. More specifically, the studies will address gaps and larger needs in the developing scholarship on Africa and the Black World.

The series intends to fill gaps in areas such as African politics, history, law, religion, culture, sociology, literature, philosophy, visual arts, art history, geography, language, health, and social welfare. Given the complex nature of Africa and its Diaspora, and the constantly shifting perspectives prompted by globalization, the series also meets a vital need for scholarship connecting knowledge with events and practices. Reflecting the fact that life in Africa continues to change, especially in the political arena, the series explores issues emanating from racial and ethnic identities, particularly those connected with the ongoing mobilization of ethnic minorities for inclusion and representation.

Toyin Falola
University of Texas at Austin

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Introduction

The purpose of this work is to show that *Ifá*, an oral text of the Yorùbá, is philosophical. I will establish this by examining its philosophical significance in the Yorùbá thought system. However, since different scholars on Yorùbá studies have used the term "Yorùbá" in different ways, it is illuminating that we first and foremost state what we mean by the term in this study.

In his well-read book, *Yorùbá Culture: A Geographical Analysis*, Afolabi Ojo uses the term "Yorùbá Proper" to designate only the Oyos.[1] By implication, Ojo's assertion conveys the erroneous idea that "the Ifes, Owus, Egbas, Ijebus, Ondos, Ekitis … are mere sub-tribes."[2] Acknowledging "the cultural impact of religious headquarters,"[3] Remi Obateru challenges the exclusion by Ojo of the Ife community, in particular, from his conception of "Yorùbá Proper." He shows the error in Ojo's thesis of "Yorùbá Proper" by pointing out that:

> All Yorùbá communities … regard Ife as their mother city—a city from where they fanned out in all directions to their present territories, taking 'Ife Culture' with them. Yorùbá history and archaeological investigation confirm this. If Ife is the point of dispersion, it is difficult to justify the description of a migrant sub-group (the Oyos) as the only Yorùbá Proper.[4]

Obateru further explains that the designation of "Yorùbá Proper" to only the Oyos arose from the politico-military preeminence that the Oyo kingdom once enjoyed, which no doubt "profoundly enhanced the status of Oyo Kingdom and the Alafin (King of Oyo) at the expense of the other Yorùbá kingdoms and their Obas (Kings)."[5] Thus, Obateru believes that Ojo's thesis of "Yorùbá Proper" should also seriously consider the indispensability of those communities he calls "sub-tribes" within a more accurate conception of "Yorùbá Proper." The Oyos often claim the semantic connotations of the term "Yorùbá" originated from their region and, as such, have used this as a basis to regard themselves as "Yorùbá proper."[6] However, some scholars have described ef-

forts to monopolize the term as "an arrogant behaviour without any historical justification,"[7] and that the term "Yorùbá" "belongs to all the Yorùbá-speaking tribes with their different dialects."[8] It bears noting, therefore, that our use of the term "Yorùbá" in this study is coterminous with J. A. Atanda's view that:

> The bulk of the Yorùbá people are found in the south-western part of modern Nigeria, where they form one of the leading ethnic groups. Specifically, they effectively occupy the whole of Ogun, Ondo, Oyo and Lagos States and substantial part of Kwara State in the country. A substantial number of the Yorùbá people also inhabit the south-western part of the Republic of Benin (i.e. former Dahomey) which is contiguous with the area the people occupy in Nigeria. All these areas enumerated in Nigeria and in the Benin Republic formed what was known as the Yorùbá country before the European partition of Africa and the accompanying European rule. This Yorùbá country lies roughly between latitudes 6° and 9° North and longitudes 2°30' and 6°30' East. Its area is about 181,300 square kilometers. Beyond this area, pockets of Yorùbá population are found in other parts of Nigeria and in some other West African countries. Similar pockets of their population, largely off-shoots from their West African base, are also found across the Atlantic, as far afield as the Caribbean and South America, particularly in Cuba and in Brazil.[9]

The need to examine the philosophical significance of *Ifá* in the Yorùbá thought system is motivated by a number of reasons. One of these reasons is highlighted by Barry Hallen who believes that, for a long time, academic philosophers have overtly expressed their indignation against "the suggestion that an anonymous corpus of writings that included myths, legends, poetry, song, and proverbs was truly worthy of the title 'philosophy.'"[10] Another reason that informed this study is that *Ifá* occupies an important position in Yorùbá oral tradition, in part because "the general sanctions behind Yorùbá religion operate to maintain faith in the *Ifá* system."[11] The tone of these two reasons, one might suspect, is perhaps the basis for the suggestion by some scholars (philosophers included) that *Ifá* is nothing more than a religious and mythic discourse that is not worthy of the title "philosophy." More importantly, this study is motivated by existing studies on *Ifá* which show a dearth of a comprehensive analysis of the philosophical relevance of the *Ifá* literary corpus.

Most renowned scholars of *Ifá*, such as E.M. Lijadu, William Bascom, J. D. Clarke, Raymond Prince, and Wande Abimbola, have no doubt done an impressive job documenting and characterizing *Ifá* oral literature.[12] However, their studies have presented ethnological discussions and structural analysis

of *Ifá* that convey the impression that *Ifá* is a characteristic social institution with only religious, ethnographical, and sociological significance. In other words, their studies are silent on the philosophical import of the *Ifá* corpus. The failure of these scholars to explore the philosophical dimensions of *Ifá* can be imputed to their "professional" interpretation of *Ifá* from the point of view of social anthropology. Thus, one is not surprised to find out that William Bascom's most voluminous work on *Ifá* is nothing other than "an emphasis … on the Yorùbá … on the method of divination, the manner in which it 'works' and the *Ifá* verses that are of such fundamental importance to the entire system of divination."[13] It should be added that Bascom's finest papers on *Ifá* are, like the work of J.D. Clarke, a distillation of his most voluminous works. They all are a reflection of the socio-anthropological interpretation of *Ifá*.[14]

E. M. Lijadu, one of the earliest Christian catechists, is also one of the most cited individuals who have published on *Ifá*. Inspired by the canon of his faith, Lijadu sees *Ifá* as a religion whose mode of worship should be of great interest to Christians and be compared with the Christian religion with a view to winning converts into the Christian faith.[15] Raymond Prince, also one of the earliest scholars of *Ifá*, regards *Ifá* as a religious text, though his emphasis is on "the management of psychiatric disorder by Yorùbá traditional healers."[16] Bolaji Idowu, a notable scholar in the field of religious studies, also discusses *Ifá* from the standpoint of Yorùbá religion.[17] His work is a demonstration of the monotheistic nature of the Yorùbá religion, despite the fact that this conception is attenuated by the several gods or deities that the Yorùbá worship. In clear terms, Idowu's work, like the studies carried out by Lijadu and Prince, is uncritical and only accentuates "the widespread, but mistaken belief that Africans are religious in all things."[18]

For his part, Wande Abimbola, conveniently the foremost African scholar of *Ifá*, acknowledges that *Ifá* is a repository of Yorùbá philosophy, but there is no evidence of the critical spirit of philosophy in any of his published studies.[19] This means that his studies on *Ifá* lack, among others, what Olusegun Oladipo calls "conceptual sophistication" which could have given his studies some philosophical texture.[20] It must be stressed, however, that Abimbola seems to recognize the ages-long affiliation of wisdom to the enterprise of philosphy.[21]

I admit here that a number of scholars in the field of philosophy have, bringing with them a vocabulary and theoretical apparatus of the enterprise, attempted to show that *Ifá* should be regarded as a philosophical text. For instance, Sophie Oluwole, to demonstrate that some African literary pieces qualify as specimens of "strict" philosophy, delves into two *Ifá* verses, namely, *Ọ̀yẹ̀kú Méjì* and *Ọ̀wọ́nrín Méjì*.[22] She argues that the possibility of extracting a "thesis" and an "argument" from each of these verses points to the fact that

Ifá is philosophical in the real sense of the word. Her work is also commendable because she seems to have succeeded in discerning between mere ethnological and structural analysis and what passes muster as critical analysis of the *Ifá* literary corpus.[23] However, when one considers several volumes of remonstrative reportage on the non-philosophical nature of such mythic and religious discourses as *Ifá*, Oluwole's reliance on two verses (of the 256 *Odùs*, with their numerous verses that the system permits) to prove her point offers a fragmentary and tentative treatment of *Ifá*. Her work seems to allege an uncritical appraisal of Yorùbá thought system. Thus, to account for a clear-cut improvement upon Oluwole's work, I delve into virtually all the sixteen principal *odù* of *Ifá* and a considerable number of sub-*odus* to establish the philosophical significance of *Ifá*.

Another work that underscores the justification for this study is Olufemi Taiwo's article "*Ifá*: An Account of a Divination System and Some Concluding Epistemological Questions."[24] On the surface, one might be lured to commend the article as a decisive reflection on the epistemological questions in *Ifá* system. A closer look at Taiwo's work will reveal, however, that he has not been able to analyse the epistemological perspective of *Ifá* beyond what Bascom, from the point of view of social anthropology, did in "The Sanctions of *Ifá* Divination" over six decades ago.[25] Even if Taiwo's work is regarded as a work in epistemology that provides "some way of grasping the philosophy of *Ifá* and the philosophical puzzles that it elicits," we can argue that it is inexhaustive.[26] Of course, epistemological questions in *Ifá* are not restricted to only the process of divination as Taiwo's work seems to suggest.

This work is divided into nine chapters. In Chapter One, I look at the meaning and essence of philosophy with a view to showing the historical development of the enterprise and how the term "philosophy" has undergone several mutations in its historical periods. In this chapter, I show that even the pre-Ionian poets, Homer and Hesiod, had an imperceptible understanding of philosophy and also mention that Plato and Aristotle use the primitive definition of "sophia" as either cleverness or skill in handicraft or art or as general knowledge of or expert acquaintance with a thing. The attempt in this chapter is mainly to show how the term philosophy was conceived during its inauguration in the intellectual tradition of the ancient era and how it has progressively gone through a lot of mutations in its historical periods.

In Chapter Two, I examine Eurocentrism and its conceptual extremes of philosophy and argue that philosophy is the prerogative of every individual, every culture.[27] I question the logic of "the conventional insinuation that Africans must subject themselves to the tutelage of the Westerner because their own tradition is inferior and anti-developmental."[28]

Chapter Three avails us the opportunity to settle the controversy surrounding the meaning of *Ifá*: whether *Ifá* and Ọ̀rúnmìlà can be used interchangeably to refer to the Yorùbá deity of wisdom or not. Though a number of scholars, like Bascom and Abimbola, endorse the view that *Ifá* and Ọ̀rúnmìlà are interchangeable, their studies fail to produce textual evidence from the corpus in support of their claim. Finally, I endeavour to explicate how philosophical thinking, with the rise of modern science, began to lose its claim on wisdom as its defining characteristic and how *Ifá* emphasizes the ideal of wisdom and its ages-long affiliation to philosophy.

In Chapter Four, I examine the idea of Yorùbá ontology and show that cosmology and the concept of man are the basic components of the phenomenon. Under Yorùbá cosmology, I look at philosophical issues surrounding the concepts of Supreme Being (Olódùmarè) and spirits or divinities. I jettison the idea that the Yorùbá religion is polytheistic, despite the fact that this position seems to be attenuated by the several gods that the Yorùbá worship. I substantiate this position by rejecting the mechanistic view of the world that, from the standpoint of *Ifá*, runs contrary to the Yorùbá teleological view that Olódùmarè (God) is the creator of the universe. I also show how the Yorùbá conception of the universe—as that which is governed by two opposing forces, good and evil—evokes the classical Aristotelian teleological view of the world. I look at the Yorùbá concept of man, which engenders a discussion of the Yorùbá idea of human destiny. I show the different ways through which human destiny can be altered and how certain *Ifá* verses cast doubt on the fatalistic interpretation of *Orí* (destiny), arguing that such an interpretation does not accord with the deterministic attitude of the Yorùbá towards life.

In Chapter Five, I look at the nature and scope of epistemology, showing that knowledge is a universal phenomenon. I look at issues surrounding the admission of the existence of African epistemology and argue, against the provincial outlook of the advocates of a unique "mode of knowing," that there are universally valid criteria of knowledge that allow people in different societies and cultures to share their views and experiences. I also delve into *Ifá* system and consider the possibility of epistemological relativism in Yorùbá epistemic system that shows that the paradigm of knowledge among the Yorùbá "stands in direct opposition to Western belief in the unity of nature and the attendant search for absolute certainty."[29]

In Chapter Six, I attempt a definition of ethics and examine the plausibility of Nietzsche's claim that man is moral because of his weakness to challenge the dictates of his society. I examine the position of *Ifá* on whether religion is the basis of morality or not. I also look at what constitutes the good life from the standpoint of *Ifá*.

In Chapter Seven, I question the authoritarian nature of African gerontocratic society, which some thinkers have claimed is responsible for lack of sustained curiosity and interest in change in Africa. I show in *Ifá* system how the Yorùbá idea of gerontocracy allows the individual to express himself in society, contrary to the assumption that only the aged occupy critical spheres in society.

In Chapter Eight, I examine how *Ifá* deals with the problem of written-oral dichotomy that, among others, is responsible for the intransigent relationship that exists between the votaries of the two dominant schools in African philosophy, namely, the traditionalists and the universalists. I show that this intransigent relationship persists between the traditionalists and the insistent champions of literacy (the universalists) because the two groups have failed to recognize the need to furnish a paradigm of interaction or dialogue between the "oral" projects of the traditionalists and the "written" projects of the universalists. I show how *Ifá* rejects the oral/written dichotomy and explicates that this dichotomy is occasioned by provincial and parochial conceptions of philosophy on the part of the traditionalists and the universalists respectively.

Finally, in Chapter Nine, I argue that socio-political development has continued to elude Africa due to the persistence of the radical disjuncture in value orientation between the citizens and the leaders. I show how *Ifá* proposes a way of harmonizing the citizens and the state in order to engender meaningful developmental projects in Africa.

Notes

1. Afolabi Ojo, *Yoruba Culture: A Geographical Analysis* (London: University of London Press, 1966), 18.
2. Remi K. Obateru, "Yoruba Proper: A Critique," *Nigeria Magazine*, 107-109 (1971): 77.
3. Ibid.
4. Ibid.
5. Ibid., 78.
6. Timothy A. Awoniyi, "The Word Yoruba," *Nigeria Magazine* 134-135 (1981): 106.
7. Ibid.
8. O. Akija, "The Yoruba-Speaking Tribes." In Yoruba News, Issue 15 (1932), quoted in T. A. Awoniyi, "The Word Yoruba," *Nigeria Magazine* 134-135 (1981): 106.
9. J. A. Atanda, "The Yoruba People: their Origin, Culture and Civilization," in O. O. Olatunji, ed., *The Yoruba: History*, *Culture, and Language* (Ibadan: Ibadan University Press, 1996), 4.
10. Barry Hallen, *A Short History of African Philosophy*. (Bloomington: Indiana University Press, 2000), 11.

11. William Bascom, "The Sanctions of Ifa Divination," *The Journal of Royal Anthropological Institute of Great Britain and Ireland* 71, No. 1&2 (1941): 45.

12. See E. M. Lijadu, *Ifá: Ìmọ́lẹ̀ Rẹ̀ Tí Se Ìsìn Ní Ilẹ̀ Yorùbá* (Exeter: James Townsend and Sons, 1923); William Bascom, *Ifa Divination: Communication Between Gods and Men in West Africa* (Bloomington: Indiana University Press, 1969); J. D. Clarke, "Ifa Divination," *Journal of the Royal Anthropological Institute* 69, No. 2 (1939); Raymond Prince, *Ifa: Yoruba Divination and Sacrifice* (Ibadan: Ibadan University Press, 1964); Wande Abimbola, *Ifa: An Exposition of Ifa Literary Corpus* (Ibadan: Oxford University Press, 1976).

13. Ibid., 1.

14. See Bascom,"The Sanctions of Ifa Divination," 43-54; William Bascom, "The Relationship of Yoruba Folklore to Divining," *The Journal of American Folklore* 56, No. 220 (1943): 127-131; William Bascom, "Two Forms of Afro-Cuban Divination," *Tax: Acculturation in the Americas* 2 (1952): 169-179; J. D. Clarke, "Ifa Divination," *Journal of the Royal Anthropological Institute* 69, No. 2 (1939): 235-256.

15. E. M. Lijadu, *Ifá: Ìmọ́lẹ̀ Rẹ̀ Tí Se Ìsìn Ní Ilẹ̀ Yorùbá* (Exeter: James Townsend and Sons, 1923), v.

16. Raymond Prince, *Ifa: Yoruba Divination and Sacrifice* (Ibadan: Ibadan University Press, 1964), 1.

17. See Bolaji Idowu, *Olodumare: God in Yoruba Belief* (London: Longmans, 1962).

18. Olusegun Oladipo, "An African Conception of Reality: A Philosophical Analysis," Ph.D. Thesis, University of Ibadan, 1988, 16.

19. See Wande Abimbola, *Sixteen Great Poems of Ifá* (Niamey: UNESCO, 1975), 29-39.

20. Oladipo, "An African Conception of Reality," 4.

21. See Wande Abimbola, *Ifa: An Exposition of Ifa Literary Corpus* (Ibadan: Oxford University Press, 1976), vi.

22. Sophie B. Oluwole, "African Philosophy as Illustrated in Ifa Corpus," *Ìmọ́dòye: Journal of African Philosophy* 2, No. 2 (1996), 1.

23. Ibid., 5-11.

24. See Olufemi Taiwo, "*Ifa*: An Account of a Divination System and Some Concluding Epistemological Questions," in Kwasi Wiredu, ed., *A Companion to African Philosophy* (Oxford: Blackwell Publishing Ltd, 2004), 304-312.

25. See Bascom, "The Sanctions of Ifa Divination," 44-53.

26. Taiwo, "*Ifa*: An Account of a Divination System," 304.

27. V. G. Childe, *Society and Knowledge* (London: Allen and Unwin, 1956), 107.

28. Sophie B. Oluwole, *Philosophy and Oral Tradition* (Lagos: African Research and Konsultancy (ARK), 1999), 113.

29. Ibid., 105.

Ifa: The Yoruba god of Wisdom
A long tradition of hierarchical priesthood and a web of folklore

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Kemi Atanda ILORI

In spite of the numerous articles and books devoted to it in recent years, Ifa remains an intractable subject for many, a bewildering cellar of ancient wisdom. And this is not only due to the complex web of fetish associated with it but also – and this is more important – to the paraphernalia and elaborate divination procedures incidental to Ifa.

As much the name of the patron deity as of the divination system itself, Ifa is similar in function and linked organically to other divination systems extant among the Igbo, the Nupe, the Jukun and Gwari peoples of Nigeria.

But this similarity cannot be pressed too far. For unlike these other systems the Ifa oracle has a long tradition of hierarchical priesthood, plus an inexhaustible fountain of lores, myths, taboos, etcetera which when appropriately recalled and chanted by the priest have celebrated redemptive powers.

Among the Yoruba, Ifa is revered not only for these redemptive powers but also for the cultural link it provides between man and the other gods. Esu – the erratic god – especially occupies place of prominence in Ifa divination rites. Through these rites the Yoruba mind communes both with its environment in terms of such phenomena as rain, drought, wind, fire, earth and such other elements; and, beyond them, with much more abstracted and practically invisible forces of nature.

Abundantly evident in the rituals of Ifa is man's wish to efface harsh reality, or merely to temper it and make it subservient to a rational and human order. The blind incomprehensible attributes of nature combine to form in man a sense of awe, of daring, of defeat and conquest. Tied in this way to the basic fears and dreams of man, to his means of survival and livelihood, it is not surprising that the origins of Ifa date back to the earliest times, to the origin of mankind itself.

According to one popular belief, Ifa or Orunmila as he is also called, was one of those gods who journeyed from heaven to earth to found the ancient Yoruba city, Ife-Ife. In Ife, he fathered eight children, practiced successfully his profession as seer and solver of all problems. He founded a cult of diviners, gathered a band of disciples and was wont to wander from city to city in the course of his profession. But Ifa was prone as much to humility as to pride and the impertinence of his youngest son, Olowe, caused him such annoyance that the god of wisdom decided to part ways with earthlings and journeyed back to heaven by the much climbed 'palm tree'.

Now it is easily guessed what would happen with the god of Wisdom and – by implication – of order absent from Earth. Chaos and upheaval swamped the land, unheard of events, extraordinary and terrifying in every detail started to occur. Hurriedly,

the children of Orunmila were dispatched as ambassadors to their fathers to persuade the god to return to Earth. For undisclosed reasons however, Orunmila refused to accede to his children's wishes, sending each back, instead with sixteen palm nuts for use as guidance and succor in the daily affairs of life. Henceforth, these palm nuts or *ikin* in Yoruba, would become important totems of the god and his priests use them regularly when consulting Ifa.

At other times, especially when divining for clients, the priests may use *opele*, a divining string of nuts made from the *opele* tree (*Schrebera golungensis*). Divination begins with the client whispering his prayer into *opele*, or into a coin which he throws on the divining board. The priest casts his chain, observing meticulously the inner and outer surfaces of the nuts and the combinations of patterns they produce are vital codes of divination which only the priest can read.

If the picture is not clear enough the priest may seek further aid in the efficacious sacred cowrie and the sacred piece of bone. These are used in the manner of a touchstone mainly for casting lots. The priest is not limited to a single throw of the chain. In practice, he casts his chain several times recording the formation of the nuts in the yellowish powder, *iyerosun*, contained in the ornamented divining tray. To stimulate his memory and create a conductive environment, the priest uses a short ivory staff, *iroke*, to tap the tray rhythmically while he chants the relevant *odu* from the almost endless and untiring corpus of Ifa poems.

There are 256 volumes to this corpus, sixteen of them, lengthy in proportion and featuring the major subjects that may preoccupy the client, are commonly accepted as the principal ones. The remaining 249 volumes are of shorter poems that read normally as prefaces, addenda, or illustrations to the sixteen major categories. Each category or *odu* has its own signature tune, a combination of strokes made in the *iyerosun* accompanied by its own specific poem(s).

The 256 volumes are rich poetic stories grounded in the oral and folkloric culture of the Yoruba. Fleshy myths, tales, folklore and partly historical precedents are what we have in the volumes. Lyrical and sensitive, the treatments of these precedents is given in various pitches – from serious to the comical, the satirical to the basically realistic, and the exalted to the melodramatic. The only constant is Ifa's well famed abilities to solve all problems.

There are ceaseless declamations to these abilities, to the essentialness on the part of the client to comply with the instructions of Ifa, no matter how unfathomable, absurd, expensive or even trivial. And most of these instructions are, at least on the surface, of this nature. Sacrifices requiring parts of fish or bird or animal, topped with kola nuts, soaked in oil, wrapped in a piece of white cloth and left at the crossroads are common enough with Ifa.

At other times the sacrifice may be in the form of such edibles as fruits, tubers, palm-kernels, beans, bean cakes and groundnuts. In such instances the client may partake of

these materials and even share with his household or with any group of persons instructed by Ifa. Most of these sacrifices are to placate the other gods, the client's personal spirit *Ori*, or the witches. The Yoruba believe in the efficacy of these sacrifices and Ifa's prescriptions are taken quite seriously, perhaps because many of these prescriptions are drawn directly from the Odu Ifa that concerns the client.

The Odu, however, in spite of its variety, its often expansive and almost limitless details, is not something structurally indeterminable. In fact, it has now become clear that the priest when chanting the Odu is not engaged in some unconscious process but in a highly controlled and artistically structured activity. Wande Abimbola, a noted Ifa lorist and researcher, has identified eight typical features of the basic Ifa poem. Though he does not discuss their role, these features are not more functional than stop-gaps or stanza margins intended to give the priest a moment to catch his breath or more, shuffle the details of his chosen poem – especially when he has to recite, sing an declaim, in turns, parts of these details. The competence of the priest is, among other ways, reflected in how carefully and correctly he can pick his way through the meaning, message and rites structurally integrated into each Odu.

The first feature of *ese Ifa* (Ifa poem) states the name(s) of the Ifa priest involved in a past divination while the second gives the name(s) of his client. The third discusses the reason(s) for the divination, the fourth giving the instructions of the priest. The fifth part tells whether or not the client obeyed these instructions. The sixth shows the result of the client's compliance or non-compliance, the seventh tells his reactions to his good fortune or misfortune. The eight is a conclusive moral drawn from the whole story.

After the seventh part the Ifa priest may repeat parts I – VII all over again, for emphasis mainly. Let's for instance, take one short poem from *Odu Eji Ogbe*, the first volume in Ifa corpus, to illustrate these features. One will discover in this selection from Wande Abimbola's work, *Ifa Divination Poetry*, that as is typical with *Ifa keekeke* – short Ifa poems – not only these features but even meaning itself is tightly compressed.

Mo sipa,
Mo yanngede,
A dia fun Orunmila,
Won ni baba o nii lee reruu re dale.
Won ni ki Orunmila o robu,
O si ru u.
Apa awon otaa re ko si lee ka a mo.
O ni mo sipa,
Mo yanngede;
A dia fun Orunmila,
Won ni baba o nii lee reruu re dale.
Emi nikan ni n o reruu mi dale,
Mo sipa,
Mo yanngede.

I lift up my arms
In joyful satisfaction.
Ifa divination was performed for Orunmila,
The father was told that he would not carry his responsibilities to the end of his life.
Orunmila was told to perform sacrifice,
And he performed the sacrifice.
As a result he became impregnable.
He said, "I lift up my arms
In joyful satisfaction.
Ifa divination was performed for Orunmila
The father was told that he would not carry his responsibilities to the end of his life.
I will carry my own responsibilities to the end of my life.
I lift up my arms
In joyful satisfaction."

At a glance we notice that lines 3, 4, 5, 6, 7, 8 and 9 are instances of features, II, III, IV, V, VI, and VII respectively. Omitted are features I and VIII. In may Ifa poems, feature I is usually a nickname or the abbreviation of a long compound name of the Ifa priest(s) cited in the precedent. Of feature VIII, I find from the several poems of the corpus I read that moral messages are couched often obscurely though artistically in allusions, parodies, hyperboles, similes, metaphors and even onomatopoeia, such literary devices so ubiquitous in Ifa divination poetry. Not very often do you find the example cited below, also from one of Abimbola's works that is a blatant and unabashed tendency towards petty moralizations.

The lines below are pleas that the wicked should desist from wickedness.

Igbo biribiri;
Okunkun birimu birimu;
Eni o ba mose okunkun,
K'o mom o d'osupa loro,
Ohun seni a a rinru;
Okunkun ko ye omo eeyan;
A dia fun Ogbe-soore-gbika
Ti won o maa san ibi fun dipo oore.
Won ni ebo ni ki o se.
Won ni ki o lo be iti ogede,
Ki o se oro iku le e lori;
Ki o we e ni aso bi oku,
Ki o gbele ibi ti eeyan le sin oku si
Ni aala oko,
Ki o we da sori iti ogede naa
Ninu iho ti o ti gbe.
Ki o sin in bi eni sin oku.
O si se bee.
Igba ti inu ree dun tan

Orin awo ni n ko.
O ni, ‘Ro rere o.
Ika, ro rere.
Ohun to ogede se f’agbe l’o po,
Ro rere,
Ika, ro rere’.

In short, what appears important in most of Ifa poetry is not simply a line or two of moral platitudes but a total and effective description of those events that naturally bear them out. The sheer literariness of this description, its multifacetedness, its possibilities, contradictions and essential connection to the prevailing ethos of the society, especially, those sanctioned by the political culture, are aspects which space would not permit us to recall here.

But suffice to say that more than any other divination system along the West African coast, Ifa teems with every subject under the sun and presents its contents in highly graphic though not necessarily realistic details. The delivery is at once succinct and elaborate, concise and effusive, reflective both of the literary vastness of the Ifa corpus as much as of the training of its priests.

The pupil Ifa priest, is a youngster 10 to 15 years old who spend the next ten to twelve years as a devoted hardworking apprentice under some renowned master of the art. Even after these years, he has to practice under some supervision until he has been successfully inducted into the mysteries of the cult.

Upon his graduation, and depending on his own prowess and inclinations, the fledgling priest may choose or combine any of the five distinct cadres of Ifa priesthood: the diviner-healers, the diviners, the healers, the amateurs who divine solely for themselves and their households and, finally, the semi-qualified – those who are still on their post-graduation attachment.

The qualified priest is a totally divine person versed in the taboos, rites, recitals, and ceremonies of the cult. He guards jealously the paraphernalia of his profession, venerates his own mission and entirely respects the secrets of his client. He is usually full of assurance, of a settled disposition and dispassionate in his approach to men and matters. Wealth is not the center of his life but the happiness, health and progress he can bring to his community.

Politically, he is as much a tool in the hands of the rulers as in those of the commoners. But when he chooses to practice his art with a free conscience, self-restraint and in line with the dictates of his profession, he is the most respected, the most important person in the community and, not rarely, a scourge to injustice, inhumanity and impiety. Though today, his position and his cult are aspects of the fading traditional institutions of the Yoruba, it is still refreshing to watch him take his place during traditional festivals and such other ceremonies.

No doubt, modern systems of commerce and governance, new modes of living, the sophisticated urban centers, competing religions, all have conspired to seriously check the development and influence of the Ifa cult, one of the oldest and surviving souvenirs of Africa in such distant lands as Cuba, Haiti, Brazil and parts of America.

Yet, beyond the tarred roads, the zinc roofs, modern technology, antipathetic ideologies, *opele* occasionally finds its own place, and from the patterns indented in *iyerosun*, Ifa speaks across the great divide guiding his own to their final and happy destinies.

Kemi Atanda Ilori

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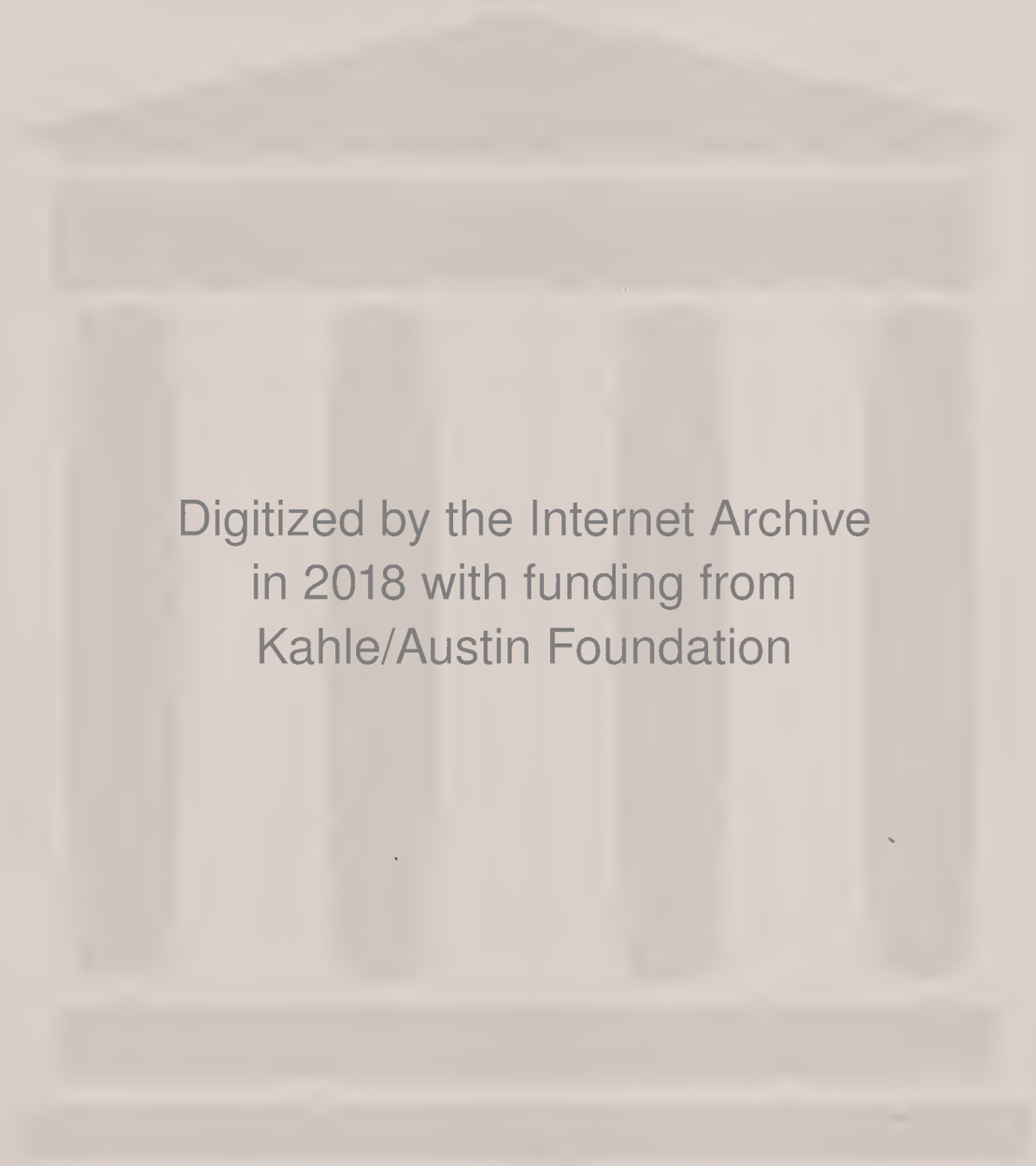

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by

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CHARACTER CAST

Unkulunkulu	The Great Spirit.
Ninavanhu-Ma	The Great Mother, Goddess of Creation.
Tree of Life	Personified male counterpart of the Goddess of Creation.
Kei-Lei-Si (Nelesi)	Mother of Za-Ha-Rrellel.
Za-Ha-Rrellel (Sareleli)	Wicked Emperor of the Empire of the First People—Father of all *Tokoloshes.*
The *Kaa-U-La* birds	Legendary talking birds.
Amarava (Mamiravi)	Last survivor of the First People, the Amarire, Mother of the Second People.
Odu	Last survivor of the Bjaa-Uni—artificially produced flesh-and-blood slaves—Father of the Second People, the Ba-Ntu.
Gorogo	Chief of the Frog People—Father of all Bushmen and Pygmies.
Marimba	Mother of all Tribal Singers, Goddess of Music, Goddess of Happiness.
Zumangwe	The Hunter, Marimba's first husband.
Watamaraka	The Goddess of Evil, Mother of all Demons.
The Monster	Dragon commissioned to exercise control over Wata-Maraka.
Kahawa	Son of Marimba and Zumangwe.
Mpushu	Ka-Hawa's closest friend.
Somojo, *Kiambo*	Witchdoctor and his friend in the First Village of the Wakambi Tribe.
Namuwiza	The Priestess, a Witch in the same village.
Nangai	—of the Mountains, Outcast God of the Masai, subsequently Chief of the Wakambi.
Mulungu	The Father of Light.
Koma-Tembo	The Masai captive, third husband of Marimba.
Dzumangwe	The God of Hunting.
Lozana, *Lukiko*	Ka-Hawa's two wives.
Rarati	Nubian girl who introduced cattle to the Bantu.
Malinge	Youth executed for wantonly killing an animal.

Katimbe, *Ngungu*, *Lembe* . . . . . His father, grandfather and great-grandfather.

The High Accuser . . . . Legal Prosecutor.

The Mercy of Heaven . . Legal Defendant.

Mandingwe . . . . . A cook.

Kamago . . . . . A woodcarver.

Nonikwe . . . . . A blind, hunchbank 'clairvoyant'.

Mutengu . . . . . Her uncle, Headman of a village.

Lusu . . . . . Her real father.

Luchiza . . . . . Mutengu's son.

Mbomongo . . . . . A one-eyed scoundrel, a fellow conspirator.

Kalembe . . . . . The Wizard-Lord of the Wakambi.

Lumbedu . . . . . The Witchdoctor — usurped Chieftainship.

Ojoyo, *Vunakwe*, *Taundi*, *Lulinda* . . . . . High wives of Lumbedu.

Mulumbi, *Gumbu* . . . . . Sons of Lumbedu and Ojoyo.

Temana . . . . . Gumbu's Ba-Tswana wife.

Songozo . . . . . Headman of a neighbouring village.

Mbimba . . . . . Boy from Songozo's village.

Chikongo . . . . . Lover of Lulinda, yougest wife of Lumbedu.

Timburu . . . . . His grandfather.

Mburu . . . . . His father.

Manjanja . . . . . His mother.

Chwenyana . . . . Another of his father's wives.

Chungwe . . . . . High Chief of the tribe.

The Strange Ones . . . . Ma-Iti—Phoenicians, probably from the town of Gatti.

Their 'King'

His Son

The Red-haired Giant

The Odd Man . . . Arab slave to the Strange Ones.

Another Odd Man

The Tribal Avengers . . . The men who enforce tribal law.

Mulaba . . . . . Chief of the Ba-Tswana.

A Headman of a neighbouring village.

Zozo . . . . . Hunchback brother of Vunakwe, wife of Lumbedu.

Kadimo . . . . . Son of Dimo.

Dimo . . . . . His father, King of the Cannibals.

Sodimo . . . . . His grandfather.

Karesu . . . . . Emperor of the Phoenician's Empire in Africa.

Kadesi . . . . . Successor to Karesu, but murdered by him.

Makira-Kadesi . . . . . Half-caste Empress, successor to her murdered husband.

The Boy Emperor . . . . Last Ruler in the Phoenician's Empire.

A Nobleman in the Phoenician's Empire.

Lumukanda, *Lubo*, *Obu*, *Luluma* . . . . Slaves in his household.

The Mother of *Lumukanda*.

Her Mistress.

Two Concubines.

Three Priestesses.

Slaves.

Makira-Luluma . . . . Makira-Kadesi's spirit in the body of Luluma.

Watamaraka-Kadesi . . . The Spirit of Evil in the body of the Empress Kadesi.

The Wild Huntress . . . Albino daughter of Marika-Kadesi.

Battle Leaders.

Two Concubines.

Munumutaba I—V . . . Successive Emperors of the Empire of Munumu-Taba.

Malandela . . . . . High Chief—Mighty Lion of the Nguni.

Muxakaza, *Zuzeni*, *Celiwe*, *Katazile*, *Nolizwa*, *Lulamani*, *Notemba* . . . High Wives of Malandela, and the rest of his 850 seraglio.

Vivimpi, *Bekizwe*, *Zwangezwi* . . . . . His last three sons.

Nomikonto . . . . His Sister.

Vamba Nyaloti . . . . . Witchdoctor to Malandela.

Nyaloti . . . . . His father.

Mulinda . . . . . His sister.

Luojoyo . . . . . His mother.

His Three Wives

Mukingo . . . . . His cousin, sire to his three wives.

Luva . . . . . His witchdoctor colleague, a spy.

Dombozo, *Mutumbi* . . . . . His two homosexual followers.

Lumukanda . . . . . The 'Lost Immortal'—a Cannibal.

Luanaledi, *Mvurayakucha*, *Mbaliyamswira* . . . His three daughters, the 'Spirit Virgins'.

Mukombe . . . . . Last survivor of a murdered family—adopted by Lumukanda.

Madondo . . . . . Relative who plotted the murder of Mukombe family.

Muti . . . . . His father.

Nomeva, *Mamana*, *Muwaniwani*, *Lozana* . . . . Madondo's wives, turned into zombies by Lumukanda.

Three Sons of *Nomeva*.

Tribal Avengers, especially the Leader and ten principals.

Bafana, *Madoda-Doda* . . . . . Two personal boy servants to Malandela.

Dambisa-Luwewe . . . . A spy from a neighbouring tribe, the Ba-Luba.

Ngovolo, *Malangabi*, *Mapepela*, *Ziko*, *Majozi*, *Solozi*, *Jeleza* . . . . . Some of Malandela's Rainbow *Indunas* (Councillors in peace and Generals in war).

Mitiyonka . . . . . Malandela's father.

Munengu . . . . . Dambisa-Luwewe's father.

Muvedu . . . . . Luva's real name.

Luao . . . . . A spy passing under the name of *Dahodi*.

Mbobo, *Lusu*, *Mabewe* . . . . . Later friends of Vamba Nyaloti.

The *Lufiti-Ogo* . . . . . The Star Mother—the Perfect Goddess—created by the Children of the Star, a race of human beings which had evolved to perfection and became extinct as a result.

The Spirit of Nature.

The son of the Spirit of Nature.

Namulembu . . . . . A Vamangwe woman in Malandela's seraglio

Lulama-Maneruana . . . Lulamani's new name.

Burumutara . . . . . A legendary half-bull, half-crocodile monster in the Underworld.

Bekizwe . . . . . Malandela's brother, High Chief of the Mambo.

Tandani . . . . . His deceased First Wife.

Zulu, *Qwabe* . . . . . Their two sons, adopted by Malandela.

Kanyisile . . . . . Bekizwe's Second Wife.

Pindisa . . . . . Her daughter.

Tembani . . . . . Pindisa's foster mother.

Nunu . . . . . Bekizwe's new First Wife.

Shondo . . . . . High Witchdoctor of the Mambo.

Nsongololo, *Ntombela*, *Mavimbela*, *Mavusu*, *Dudula*, *Shungu* . . . . . Some of the Mambo *Indunas*.

Mpungozo . . . . . Master of Ceremonies at the Peace Ceremony.
Luti . . . . . Son of *Vezi*, Mambo volunteer buried alive.
Mdelwa . . . . . Nguni volunteer buried alive.
Nozipo . . . . . Girl friend of Mdelwa.
Nonsizi . . . . . Mdelwa's mother.
Nonudu . . . . . Mambo woman playing opposite Celiwe of the Nguni at the Peace Ceremony.
Mboza . . . . . Principal Cook.
Govu . . . . . Another cook.
Celiwe . . . . . Chieftainess of the Nguni.
Mabovu . . . . . One of her consorts.
Xhosa . . . . . Founder of a new tribe, the Ama-Xhosa.
Noliyanda . . . . . Daughter of Xhosa, immortalised by Lumukanda and proclaimed Queen of the Mambo.
Vumani . . . . . Young boy accosted by Noliyanda.
Ngozo . . . . . Old man left behind in Vamba's kraal.
Valindlu . . . . . Messenger of Fate.
Tandi . . . . . His young bride.
Gojela . . . . . The coward.
Mlomo . . . . . His father.
Malevu . . . . . Gojela's Battle Leader.
Kokovula . . . . . The Great Witchdoctor.
Mandatane, *Silwane* . . . . . Two assistant witchdoctors.
Hlabati, *Madolo* . . . . . Two other witchdoctors.
Munumutaba V . . . . Last male ruler of the Kingdom of Munumu-Taba.
Munengo, *Shabasha*, *Shumba* . . . . . Three of the Munumu-Taba's twelve sons.
Mpolo . . . . . One of the Munumu-Taba's Councillors.
Muwende-Lutanana . . . The Munumu-Taba's orphaned granddaughter.
Muxakaza . . . . . One time First Wife of Malandela, successor to the throne of the Kingdom of Munumu-Taba.
Lumbewe . . . . . A Prophet in the camp of Munumu-Taba.
Tondo . . . . . The grave digger.
Demane, *Demazana* . . . . . Two of the triplets that Muwende-Lutanana presented to Lumukanda.
Vura-Muinda . . . . . The Black Goddess, Patron Saint of all the tribes.
Sozozo . . . . . Self appointed leader of a break-away group of Mambo tribesmen.
Mpongo . . . . . One of his newly appointed councillors.
Luzwi-Muundi . . . . . A 'Saviour of the Bantu Race' still to be born in the distant future.

Zodwa (Ntombi-Zodwa)
Ntutana
Duduzile
Nonsizi
Tandiwe
Five daughters of a Headman.

Gawula
Mvezi
Fanyana
Boy friends of three of the above girls.

Tambo . . . . . Gawula's witchdoctor grandfather.
Liva . . . . . A Drummer of Honour.
Mbewu . . . . . The Mighty Hunter.
Tetiwe . . . . . His First Wife.
Kikiza . . . . . A rival in marriage.
Ndawo . . . . . A cattle thief.
Dedani
Baningi . . . . . A brother and sister, strange victims of the Famine.
Ma-Ouzarauena . . . . One female body inhabited by the three separate souls of Noliyanda, Vuramuinda and Nina-vanhu-Ma.
Lishati-Shumba . . . . . New name for the rejuvenated Lumukanda.
Gandaya . . . . . A legendary elephant, guardian of the sacred Kariba Gorge.
Luamerava . . . . . The Illusion of Kariba.
Lokota . . . . . An agitator.

Vundla
Dondolo . . . . . Two assistant witchdoctors.

Mabashana
Nontombi . . . . . Two handmaidens of Nomikonto.
Jovu
Audi . . . . . Two eunuch attendants to Muxakaza in the temple of Zima-Mbje.
Lukuma . . . . . A half-caste slave.
Wadaswa . . . . . A Hottentot handmaiden.
Bengu . . . . . An old man.
Dolo . . . . . His son.
A Portuguese 'Kapitanoh' and his crew.

PROLOGUE

THESE are the stories that old men and old women tell to boys and girls seated with open mouths around the spark-wreathed fire in the centre of the villages in the dark forests and on the aloe-scented plains of Africa.

Under the gaze of the laughing stars the Old One sits, his *kaross* wrapped around his age-blasted shoulders, staring with rheumy eyes at the semi-circle of eager expectant faces before him—faces of those who have taken but a few steps along the dark and uncertain footpath called Life—faces of the ones as yet oblivious to the pain of life's bitter scourges—faces as yet unmarked by furrows of bitterness, ill-health and anger—the fresh, pure, open faces of . . . children.

The fire dances in the middle of the round clay fireplace like a virgin revelling in the simple joy of being alive. It devours the dry twigs and logs that a little girl is constantly feeding it, leaving nothing but glowing ashes. It mocks the silent sky with a redly luminous column of smoke against its starry face and by sending up short-lived stars of its own.

Suddenly the Old One feels a great burden on his shoulders—a heavy responsibility towards the young ones sitting so expectantly around him. Suddenly there is a visible sag to his thin, aged shoulders. He sighs—a harsh, rasping sound—and clears his throat, spitting and blowing his nose into the fire, as his father and his father's father did before him. And he begins the story—the old, old story which he knows he must repeat exactly as he heard it so long ago, without changing, adding or subtracting a single word: "*Indaba*, My Children, ..."

It is through these stories that we are able to reconstruct the past of the Bantu of Africa. It is through these stories that intertribal friendship or hatred was kept alive and burning; that the young were told who their ancestors were, who their enemies were and who their friends were. In short, it is these stories that have shaped Africa as we know it—years and years ago . . . . . .

True, the Black man of Africa had no mighty scrolls on which to write the history of his land. True, the Black tribes of Africa had no pyramids on which to carve the history of each and every crowned thief and tyrant who ruled them—on which to carve the history of every battle lost and won. *But this they did, and still do!*

There are men and women, preferably with black birth-marks on either palm of the hands, with good memories and a great capacity to remember words and to repeat them exactly as they had heard them spoken. These people were told the history of the Tribes, under oath never to alter, add or to subtract any word. Anyone who so much as thought of changing any of the stories of his tribe that he had been told fell immediately under a High Curse which covered him, his children and his children's children. These tribal story-tellers were called Guardians of the *Umlando* or Tribal History.

And I, Vusamazulu the Outcast, am proud to be one of these, and here I shall tell these stories to you in the very words of the Guardians who told them to me.

"*Indaba*—My Children . . ."

INTRODUCTION

MANY strange things have happened in Africa; things that have puzzled, disgusted and shocked the world, especially in recent years; things for which the world has had little or no explanation and things that can best be explained by first laying bare—to the rest of humanity—the strange working of the mind of the African.

Many will find it hard to believe much of what I have revealed in this book, but I am not in the least concerned, because whether I am believed or not, everything I write here is *true*.

Much of what I shall reveal here will shock and anger many people —most of all my fellow Bantu, who resent having their doings and secrets exposed to foreigners. By writing many of these things, I am becoming, in terms of our tribal laws, a traitor to my own race. And this is going to make me hold back much of what I should also reveal. Terrible as the stigma of *traitor* is, I shall risk bearing it in the belief that what I am doing here will help my people in the end. Only time will tell whether I am right or wrong. There has been much suffering and bloodshed in Africa in recent years—bloodshed that has led to hatred and still more suffering. And the most pathetic thing about it is that much of this could have been prevented had the White rulers of Africa had a better knowledge and a better understanding of the way a Black man's mind works than they do, even now.

Kenya's Mau Mau uprising, Angola's rebellion, the massacres in the Congo, riots and killings in South Africa—all soon to be written in blood permanently on the highway of human history, all soon to be written in bleached bones on the desert of time—all were started by one thing—the total lack of understanding between Black and White; the utter failure of one race of human beings to understand what goes on in the minds of the other race.

The saddest thing is that the misunderstanding is mostly on one side—the more powerful side of the two—the White man's side. If any Black man with a little knowledge of English, French or Portuguese wants to study the White man—as I have done—all he has to do is to go into the nearest town and become a regular customer of one of the second-hand bookshops there. He must buy and read no less than twenty different kinds of books and magazines a month for a period of no less than 10 years. He must read classics

philosophical works and even cheap murder mysteries and science fiction. He must read Homer, Virgil, Aristotle, and the rest. He must turn the pages of Walter Scott, Voltaire or Peter Cheyney. He must read the newspapers with great care.

Gradually, as the years pass, he will gain more or less a clear understanding of the White man, his way of life, his hopes and ambitions. But few White people have ever bothered to study the African people carefully—and by this I do not mean driving round the African villages taking photographs of dancing tribesmen and women and asking a few questions, and then going back and writing a book—a useless book full of errors, wrong impressions and just plain nonsense. Many of the books written by Europeans about Africans should be relegated to the dustbin.

There are doctors, missionaries and scientists who have spent years and years among Africans—many of them can even speak the local language better than the indigenous people—but what they know about them as human beings amounts to nothing. Many have studied the African only to compare him with the White man—intellectually for instance. Many more have studied the African in order to find justification for the policies of the ruling group they work for and support.

I once heard a well-known and respected White intellectual state that when Zulus perform a war dance before going into battle they are dancing themselves into a frenzy of rage and showing what they are going to do to their enemies on the battlefield. This statement, logical though it may sound, is as far from the truth as the Day Star is from the worm crawling on a rotten pumpkin.

Another fallacy dear to many people, both overseas and in South Africa, is that Africans practise polygamy as a sign of wealth and prestige. And if that is so then I, Vusamazulu Mutwa, am the favourite 'wife' of the first High Chief of Ashanti! Ask any anthropologist in South Africa who was the greatest Zulu King and he will reply instantly: "Tshaka, of course". That is not so; Tshaka (or Shaka) was not the great Chief White historians make him out to be.

Thus you see what I am trying to achieve with this book: simply to lay the foundation for better understanding between two different types of human beings, by destroying wrong notions and false 'facts', and exposing much of what *must* be known at the risk of censure by both Black and White people.

There is a saying dear to lawyers that Justice cannot be founded on lies and I think the same is true with human association and mutual trust and understanding. A marriage of persons who fear and distrust each other cannot long survive, nor can one where the partners hold false ideas about each other.

The same is true between races in any country. There can be no real understanding between them so long as neither has a clear picture of the other: what it really thinks, believes in, hopes for, and why. You cannot found friendship on faulty guesswork because guessing breeds suspicion, hate and

bloodshed. And there is much that is guesswork between Black and White. Many of the so-called problems facing Africa today can be traced back to foolish acts on the part of one or other of the two races in the past: acts that were the result of lack of understanding. Only by being presented with a full, clear and unvarnished picture of the African—seen from his worst as well as his best side—can the White man hope to avoid repeating the incredible mistakes he made in the past, blunders that have cost Africa a lot of suffering and close to three million human lives in the short space of 10 years.

Why, so great is the lack of understanding between White and Black that there are Africans—hundreds of them—who still believe, in this jet and sputnik age, that White people never mate as common human beings do; that White women do not bear their children in the painful way Black *mamanas* bear their piccanins . . . *but that they lay shining glass eggs that hatch out little Bwanas a day after being laid*! Surprising? May be, but it is true!

Thousands of Black people in Rhodesia and Portuguese East Africa attribute godlike and terrible powers to Whites. They believe that White people are the sons of some great living flower that grows somewhere under the "restless, cold, passionless seas" and that blond Europeans are half-human and half-plant (because, they argue, who ever saw yellow hair on a human head, yellow hair like that which one sees on the "head" of a mealie cob?).

So great is the lack of understanding between Black and White in Africa that there are White men who refuse to accept the fact that a Black man is a human being like the Indian, the Coloured, the Chinese and the European himself. They would rather die than accept the fact that there are Black artists, sculptors, builders, teachers and the like. These people believe nothing else about Africans but that they are lazy, stupid, stubborn creatures, something between an ape and a human being. In my travels through South Africa and beyond. I have met hundreds of such White men and women.

Hence this book . . .

"You cannot fight an evil disease with sweet medicine," is the saying popular amongst us witchdoctors. And one cannot hope to cure a putrid malady like inter-racial hatred and misunderstanding by mincing words. So I warn readers that they are in for a nasty shock. This is not a book for people who prefer hypocrisy to fact. In this book the love life of many African tribes will be openly and frankly discussed, as will their religious beliefs, their crafts, and so forth. In later chapters you will read about the African peoples of the present time, their strange and varied reactions to civilization and also what they think about events in Africa today.

You will read about many things that have been deliberately withheld from the world—things that are common knowledge to all African people within the shores of this continent.

In offering this information to the world, I do not claim it to be the last word—the book to end all books. I intend this book to be the forerunner of

many more to come, and one to pave the way for other African writers, some of whom may have amassed much more knowledge of our fatherlands in the course of their lives than I have done. As I also said at the outset, the second most important purpose of this book is to shatter many fallacies that have become accepted as facts through the years for the simple reason that nobody has ever questioned their accuracy or dared give the other side of the story, as, for instance, the facts in the case of the killing of the White Voortrekker, Piet Retief, by the Zulu King, Dingana (which I shall disclose in a subsequent chapter).

In order to best understand this book, the reader should be given a glimpse into the life of the author.

I am a Native of South Africa, a Zulu from the province of Natal. My father is a former Catholic catechist from the turbulent district of Embo in the south of Natal.

My mother Nomabunu is the daughter of Ziko Shezi, an *Induna* and veteran of the battle of Ulundi, which ended the Zulu War. He was also a confirmed High Witchdoctor and a custodian of the relics of our tribe and Guardian of our Tribe's History.

Because my mother, a 'heathen', refused to be converted to Christianity, my parents parted just after I was born. I grew up under the protection of my grandfather, and was initiated as his attendant who carried his medicine bags for him, thus sharing some of his forbidden secrets.

In 1928 my father came and asked permission of my grandfather to take me away and because of my being an illegitimate child and therefore a disgrace to Ziko's family, my grandfather (Ziko himself) agreed, despite my mother's protests.

My father and stepmother, their three children and myself, came to the Transvaal in the middle of the same year. We lived on a farm beyond Potchefstroom, my father being a labourer there, and it was here in 1932 that my stepbrother Emmanuel died after being whipped by the farmer, my father's employer, under circumstances which are best left undisclosed.

For the next 20 years we lived on different farms and then lastly at the mine where my father still works today as a carpenter. This mine is in the southern suburbs of Johannesburg.

In 1954 I found myself employment in one of Johannesburg's leading curio shops, a shop specializing in African art. Except for six months when I was working in a pottery firm, I have been employed there ever since.

Being an amateur artist of sorts, I have travelled quite widely in the country of my birth, first with Catholic priests in 1946 and 1948 and then with my present employer in 1958.

On returning from Rhodesia that year I visited my mother and grandfather in Zululand after more than 30 years and, at their command, I renounced Christianity and underwent the 'Ceremony of Purification' in order to begin

training as a witchdoctor and also in preparation for assuming the post of Custodian of our sacred Tribal Relics, in the event of my grandfather's death.

I have now completed my training as a medicine man, and have gained a lot of knowledge that I shall lay out in this book.

In March 1960, a young Basuto woman whom I loved, and hoped to wed in place of my present faithless spouse, was among those who died when police fired on the crowd at Sharpeville, near Vereeniging.

On the night before she was to be buried her parents, her brother and two sisters, and three of their children, cut off tufts of their hair and threw them into her still open coffin, swearing to avenge her if it took them a million years, even if they should die in doing so. I took what is called a 'Chief's Great Blood Oath', cutting a vein in my hand (the left one) and letting ten drops of blood flow into one of the gaping bullet wounds that defiled her dark brown slender body, swearing to tell the world the *truth* about the Bantu people and so save many of my countrymen the agony of the bereavement we felt. I swore to do this, come imprisonment, torture or death, and even if the very fires of Hell or the cold of Eternal Darkness stood in my way.

This book is only the beginning of the fulfilment of my oath, an oath whose keeping has become the only purpose of my intolerable life, and which will still be binding on my children and their children's children. So, even if this manuscript is destroyed, I shall write other works like it until one of them does get published—be it after my death.

SPAWN OF THE DRAGON

SIMBA the lion was old. Simba the lion was weak—mad with hunger and frustration. There is nothing more terrible for a beast once strong than to find itself slowly succumbing to the ravages of old age. And, in the hostile forest, age is the greatest and most final calamity that can befall a living creature, be it lion or antelope.

Antelopes that feel the onset of old age in the weakness it brings to their swift limbs, know that the stream of their lives has at last run dry. They know that for them the hour of Kalunga, the God of Death, has come and, when the herd madly flees from the smell of lions, they will be forced to lag behind—an easy prey even to the most inexperienced young lion.

The lion who feels the icy claws of old age slowly paralyzing his mighty leaping muscles, and who feels the dizziness of old woman Time clouding his mind and dimming his eyes, comes inevitably to realise that he had already hunted his last impala, and that for him the sun of life is setting in a blaze of gold, scarlet and purple.

So, Simba the lion was lying under the young *musharagi* tree not far from a sluggish river bordered by rustling reeds, and in whose cool bosom a herd of water beasts bathed lazily, their enormous bodies protruding like so many smooth glistening rocks in the rippling waters.

One of the water beasts raised its ugly head and yawned hugely, exposing blunt tusks insultingly in the direction of the slowly weakening lion with the golden light of the setting sun full on his face. The lazy breeze of sunset was softly playing with his ancient mane, and the tall grass through which his head was barely visible.

Among the reeds bordering the river something moved and a sacred flamingo rose into the forest-scented air, slowly beating its graceful pinkish-white wings as it crossed the river to join three of its females on the other side. But Simba the lion had no eyes for all this; the forest had lost its magic. The silvery river with its water beasts, its nesting flamingoes and playful otters had lost its enchantment. The only voice for which he had ears was the voice of hunger growing savagely in his famished, shrunken belly. The only music for which he had ears was the song of starvation roaring like a wild tempest through the caverns and tunnels of his dulled mind.

Aieeee! Simba the lion would have given his eyes, yea, his very life for just a mouthful of meat from the side of a wildebeest three days dead! Surely anything, no matter how putrid and vile, any worm-crawling carrion, was better than a slow death of starvation. In vain the old lion wished that just one thin, spavined antelope should pass within reach of his age-numbed claws. He had not eaten for three whole days.

It was cruelly strange to see that the older one grew the faster the impalas and zebras seemed to be. Why were these wretched creatures so

incredible? Did they not know that they were created by the Great Ones for the sole benefit of lions? A vision of a herd of zebras floated briefly across the troubled skies of his disordered mind. A million curses on the striped over-fat wretched brutes! Why did the Great Spirit have to give them such swift feet?

The old lion's thoughts were cleaved abruptly by an interruption. They faded out like morning mist before the rising sun and old Simba lifted his battered head with a start! Something was coming . . . and it was coming his way!

With a cautiousness born of years of bitter experience Simba lowered his scarred head until he was looking through the long elephant grass, rather than over it. He breathed a deep breath of living air. *Eyah!* there was no doubt about it—the strange scent was there and it was getting stronger. Whatever was coming was taking its time. But of one thing the old lion was now sure—it was some kind of food that was coming his way! Fresh and vibrant strength poured like liquid fire along his spine. His excited tail slowly stiffened and a low growl of satisfaction involuntarily pushed itself forth from the depths of his ancient chest, to be promptly stilled by the voice of experience. Nothing must give the approaching prey a hint of his presence. Silence now . . . absolute silence . . .

It seemed as if the very stream of Time had come to a standstill as the lion waited; the forest, the river and everything about his environment suddenly assumed an odd unreality. Then they casually emerged into view . . . strolling slowly through the long grass . . . Human Beings!

There were two of the creatures—male and female. And old Simba narrowed his yellow eyes as he contemplated their approach. They were walking for all the world as if they owned the forest—as if all the trees and the mighty ageless river belonged to them or their fathers. They were walking as if they were the chief and chieftainess of Creation. Simba the lion watched them coldly and in his animal mind took in each detail of their features and attire, as they drew nearer and nearer . . . and their scent grew stronger in his anxious nostrils!

The female was the Spirit of Beauty personified. She was Perfection in a most perfect form. She was not only beautiful, but she radiated beauty as a hot stone radiates heat. The waiting Simba could sense the great beauty of the human female and he could sense also the great goodness in her soul. He beheld the sensitive beauty of her face, the oval face with its round prominent forehead, its clear eyes that scanned the world with an expression of deep wonder. He noticed the small flat nose and the tiny nostrils, well placed above a smiling mouth. A mischievous goddess had placed that mouth there as a trap with which to catch the lips of men.

She was the essence of purest perfection. Some Goddess of Skill must have spent days of precious time moulding each bulge and curve of that heavenly physique. This woman was living beauty carved in dark brown *musharagi*—a statue of perfection carved in living ebony.

Her attire was simple indeed: she wore a short skirt of tanned cheetah skin heavily trimmed with cowrie shells around the hems. Bracelets of copper and ivory flourished on her arms and around her neck blazed a necklace of bright copper oblongs engraved with signs of secret wisdom. Her hair was combed up into two lobes, a hairstyle known as the 'ears of the caracal'—the oldest hairstyle in the Land of the Tribes. Sacred cowrie shells decorated her

soft hair and a beautifully carved comb of ivory showed in the back of her head.

The old lion did not know it, of course, but he was looking at the most famous and most beautiful woman that ever lived—*Marimba*, the daughter of *Odu* and the incomparable *Amarava*, Mother of Nations. He was looking at the woman who gave the tribes some of the oldest and most beautiful songs on earth and who invented countless musical instruments, each destined to carry her name in some form or other—*Marimba*, the Mother of Music.

The man was tall and slender, but strongly built. His face was not handsome, but it was determined and manly, like the rest of his body. And whereas the woman beside him was beauty incarnate, he was the personification of strength and invincible loyalty. He wore a crude loinskin around his manly hips and a band of python skin around his head. A necklace of the teeth of hyænas was around his muscle-corded neck, while a solitary bracelet of copper shone on his right forearm. In his left hand he held a crude shield of buffalo skin while in his right he carried a weighty harpoon of wood, tipped with a flake from the shin-bone of a giraffe. He carried this strange weapon because at this time the tribes had not yet learned the secret of extracting the hard iron from the ironstone. That knowledge was brought to this continent by the Strange Ones very many generations after the events here mentioned occurred. Only copper was known to our ancestors at this stage and this metal was too soft for use in weapons. It was good only for ornaments.

The old lion waited quietly while the two human beings drew closer. The forest and the river seemed to vanish and in the lion's eyes only the two humans had any substance—only them he now saw, to the exclusion of all else.

He saw how the man's eyes never left the bewitching face of the woman by his side—how he looked for all the world like an impala helplessly caught in the hypnotic spell of a glittering python. He could see how the man smiled at her gently, reassuringly, and spoke softly to her as if trying to banish the great sadness that clouded her gentle eyes— a sadness that the old lion could sense was clouding the soul of the beautiful human female, like a foul storm-cloud clinging and obstructing from view the snowy top of a beautiful peak.

Then it dawned on the old lion that the human female was trying to urge her man to go back with her to where both came from and not to penetrate the forest any deeper. The unusually beautiful woman had a premonition of danger. But just then something happened which left both humans paralysed with fear and which gave old Simba the golden opportunity he had been waiting for! A bird of thunder—an eagle—had been circling high in the heavens for some time and now this rider of the storm suddenly dived from the red, blue and gold expanse of the sunset sky. He dived with wings partly spread and cruel talons fully at the ready to grab what his keen eyes had spotted. He passed directly over the heads of the startled humans, fanning them with the wind of his fearful passage. He dived into the tall grass to their left and shot up again into the glowing heavens—a young steenbuck struggling in terror in the grip of those pitiless claws.

While the shocked humans stood rooted to the ground, numbed by this awful and rare omen of violent death, old Simba gathered every ounce of his fast-ebbing strength, and launched himself in an all but feeble charge!

Marimba felt the heavy blow that struck her on the side of her head, sending her reeling to the ground, straight into the dark valleys of unconscious-

ness. She did not see her fearless husband hurl himself upon the lion that had brought her down. She did not see how his bone harpoon glanced aside harmlessly from the shaggy flank of the hunger-demented beast. Neither did she see how he, with a strength above the strength of an ordinary man, threw himself barehanded upon the snarling lion and dragged it off her. She did not see her husband locked in mortal battle with the lion whose claws all but tore his strong body to shreds. And she did not see the shaggy maned savage beast drag the limp form of her lord and husband away through the tall grass.

Simba the lion had found a meal at last.

And the Princess *Marimba*, Chieftainess of the Wakambi Tribe, had lost yet another husband, the second husband she had lost since the cruel Goddess of Evil, the night-walking *Watamaraka*, had laid a curse upon her. The Mother of Demons had one day approached her and commanded the shocked daughter of *Odu* and *Amarava* to become one of her handmaidens in the Land of Darkness, and this *Marimba* had flatly refused to do. *Watamaraka* then placed a curse upon *Marimba* saying that any man she would love and marry would die violently, and in her presence, within three moons of their marriage. Exactly three moons after the curse was pronounced, *Marimba's* husband, the hunter *Zumangwe* whom she had married sixteen years earlier and who was the father of her young son, had been trampled to death by a rogue elephant.

Marimba and the boy *Kahawa* had managed to escape by climbing a tall tree and had watched in horror as the head of their home met his untimely death almost immediately below them. Two years later *Marimba* had married again, and in order to prevent the curse of *Watamaraka* from being fulfilled, the Princess *Marimba* had kept her new husband a virtual prisoner for two whole moons, confined to the village of the Wakambi and never allowed him to go out with the other men on a hunt.

But the man had tired of being protected like an overgrown child by a woman. He wanted to face the perils of the forest and risk his life as all brave men should. *Marimba* had pleaded again and again, resorting to all her womanly subterfuges to keep her lord and husband at home. Finally *Marimba* had to give in to her valiant consort; she allowed him to go into the forest, but provided she could accompany him, hoping he would then exercise greater care.

They had spent the whole day in the forest and as the time passed she felt the voice of presentiment growing in her heart. She began to beg her husband to return home with her. But he, the stubborn, stupid and stone-headed fool, had laughed at her fears and had assured her that nothing would happen. It had been in the course of their tenth argument that afternoon that Simba the lion pounced upon them.

Now, the sun slowly set beyond the mountains to the west, and as the skies swept their blazing farewell to the departing Lord of Day, the Princess *Marimba* lay unconscious in all her beauty in the long grass while the water beasts began to leave the gurgling mud to commence their greedy nightly grazing. The sacred flamingoes gracefully retired to their mud and reed nests. And in the silent distance there came the faint sound of a hunter's horn. It sounded once, twice, thrice, and then it was silent again.

A search party of Wakambi warriors was on its way to find out what had happened to their beloved princess and her consort—why they had not returned to the crude settlement of caves and huts which the Wakambi, the

Tribe of Wanderers, knew as their home. In the long elephant grass the breezes of sunset fanned the soul of the beautiful *Marimba* back from the land of Nothingness and she stirred. She sat up with a blinding headache that dimmed her vision.

The first thing she saw was blood—slowly drying blood all over the patch of trampled down grass, the unmistakable signs of a violent struggle. "My husband!" was the first thought that came to her mind. Struggling against the mists of shock and apprehension *Marimba* tried to stand up. But she fell back and could only lie flat on her back, quite helpless.

Then out of the empty air above her a bright bronze-coloured apparition took shape. *Watamaraka*, the Mother of all Demons, presented herself in visible form, with a cruel smile on her dark lips.

"You will look around for your husband in vain, Oh *Marimba*: he is in a land far from here, beyond the seventh gateway of creation—the Land of Forever-Night."

"My husband . . . dead! How can he be dead? I tried to tell him!"

"You poor babbling fool," murmured *Watamaraka.* "I told you that every man you marry would die violently within three moons of your marriage, did I not?"

Fires of hate and fierce anger flamed in the gentle breast of the beautiful *Marimba* and words of wanton harshness spilled like a fierce torrent from her lovely mouth: "You pitiless blackhearted sexless monster! You foul witch from the lowest pits of hell! So you would place a curse on my head, would you? But I can yet defeat your vile schemes. I have already made up my mind that I shall never love another man again."

"You stupid human beings! You are all the same, whether mortal or immortal," purred *Watamaraka* nastily. "You make a lot of wonderful resolutions, you swear a lot of oaths to do this and not to do that. You bind yourselves with promises without first studying your secret natures—without knowing yourselves first. You never size up your ability to keep your oaths. And you say you will never marry again, my little ugly cockroach!"

"*Ayieeee!*" flared *Marimba,* "I shall never marry again, I swear by my mother's sacred breasts." Her voice rose to a mad shriek.

"Look down there," smiled *Watamaraka*, pointing down to *Marimba's* jutting breasts, "What is the purpose of those, do you think?"

"What have my breasts to do with my oath?"

The harsh voice of the evil goddess turned soft and gentle as she said to the angry and frightened widow: "*Marimba*, you are a very beautiful and desirable woman. And you, the youngest of the few immortals left upon this earth, have one very delightful weakness which you inherited from your mother, *Amarava*, long before she came under my spell. You know well enough what I am referring to. That weakness will force you to marry again in exactly twelve moons from now. And once again you will suffer the pain of my curse; within three moons of your marriage your husband will die violently and evilly in your presence, and I shall stand nearby and laugh! Until then, farewell, *namirika*!"

"*Namirika!*"*—the unfriendly epithet was more than adequate to describe

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**An old Wakambi word which has no exact equivalent in English. In that language it would have a very vulgar meaning, but not in its Bantu sense. Literally, it combines the two words 'tich' and 'hips'. It is used to describe a woman who has an insatiable thirst for a man.*

the great weakness that the Wakambi princess had. But she was shocked at hearing this accusation hurled at her for the first time in her life—and by her arch enemy of all creatures. The Queen of Falsehoods had spoken the truth for once and this truth had brought *Marimba* face to face with the realities of her character. She now saw herself exactly for what she was, not the wise and tender-hearted ruler of the first tribe ever organised in the land—the first tribe ruled not by force but by wisdom and love. She saw herself not as the loving mother of a boy wiser than his fifteen tender years and braver than a thousand lions, but as a very ordinary, frail woman tormented by the unceasing demands of her own exotic body. The silent forest suddenly seemed to possess voices. The distant tree trunks seemed to have grown faces and eyes that leered at her and mouths that laughed hideously. "Oh no!" gasped *Marimba.* And just as she lapsed once again into the valleys of unconsciousness she heard the harsh brazen laughter of the Mother of Demons rippling through the forest as the triumphant goddess took her departure to the Land of Forever-Night.

Oko! For the beautiful one this was not only the day of soul-searing sadness and cruel bereavement; it was the day of self-revelation too. And this day which comes to all of us sooner or later in the course of our lives on this earth is the most painful in a human being's existence. Many of us go through the swamplands and deserts of life swathed in a glossy *kaross* of self-delusion. We deceive ourselves into believing that we are wise, strong and invincible, and that in all the world there is no one like oneself. We believe this until the day when we have to stand and look down upon the false images of ourselves lying shattered at our feet. And on that day we discover that we are the exact opposite of what we thought we were.

Thus it was with the Princess *Marimba* on the day her lord and husband died—that day when Time itself was still in its infancy, so many hundreds of generations ago.

She had been firm in her belief that she was wise and strong enough to withstand the savage onslaughts of cruel fate. But she never realised that every human being born of a woman carries in him, or her, the seeds of his or her undoing. Even as she lapsed into unconsciousness *Marimba* knew with a sick feeling in the valleys of her mind that she would marry again and that she would suffer bereavement once again.

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Kahawa, the son of *Marimba,* was very angry; his young eyes were red from weeping and he could not sleep. He was angry with his dead stepfather for having exposed his dear mother to the dangers of the forest in spite of her warnings and protests. He was also angry with his stepfather for having been foolish enough to let a lion, and an old lame one at that, eat him. The tall, stone-headed, stupid son of a club-footed hyæna should have known better than to let himself get killed and so make the incomparable *Marimba* and the whole of the Wakambi tribe unhappy. Serve the stupid wretch right! Did he not know that his wife was an immortal and that her words and her warnings had to be obeyed and heeded? "Good riddance!" thought the boy coldly. "Now my mother can concentrate on ruling the tribe instead of spending the greater part of the day in that silly fool's arms!"

It was well known that *Kahawa* had intensely disliked his stepfather while he lived, and he disliked him even more now that he was dead. He could not understand his mother's grief. Why, that idle good-for-nothing was much better off dead, so why waste tears over him?

Kahawa let out a snort of anger and turned over on his left side on his bed of skins and dry grass in the cave. He stared angrily at the pale silver moon through the mouth of the cave. He heard the distant low wailing of the women of the settlement who were gathered in the Great Hut to mourn with their Chieftainess the death of her husband. He also heard the low groans of the two thousand warriors who were gathered, fully armed with clubs and bone-tipped harpoons, outside the Great Hut to pay tribute to the dead Royal Consort.

All these sounds disgusted *Kahawa*, and he was still snorting his anger at the moon like a young buffalo bull when the open entrance of the cave was briefly darkened by a fat silhouette. His best friend, *Mpushu* the Cunning, entered and sat down near the entrance, regarding the son of his beloved Chieftainess with the usual expression of admiration on his fat, sweaty and fish-like face.

"I see you, Oh *Mpushu,*" said *Kahawa.*

Mpushu's ivory-white teeth gleamed in the moonlight against the ebony of his oily face. "And I see you too, Oh Eagle of *Marimba.*"

"You are well known for an early sleeper, Oh *Mpushu,* so pray tell me, what brings you out at this time of the night?"

Mpushu's face seemed to grow oilier. His big round eyes seemed about to fly out of their sockets and he swallowed noisily once or twice. And then he just sat staring at *Kahawa*—his big mouth opening and shutting. He was obviously lost in the forests of fear.

"Has the Hyæna of Darkness eaten your tongue, Oh *Mpushu?*" asked *Kahawa.* "Why is it that you do not talk, Oh my friend?"

"This unworthy one is afraid to arouse the anger of the Royal One," said *Mpushu* softly. "This lowly *Mpushu* is afraid to be burned by the sun that is the wrath of *Kahawa.*"

"*Mpushu,*" *Kahawa* said gently, "to me you are like a brother and I have always found reason to be thankful for your advice. Speak your mind and tell me what troubles you so."

"Eagle of *Marimba,*" said *Mpushu* after a short silence, "*Mpushu* never worries about himself but for the prince who honours him with his friendship. And while this unworthy lay on his side in his hut early this night he heard men whispering outside."

"The ears of *Mpushu* are sharper than the bone needles the women use for sewing skin blankets together and his brain is more cunning than that of the jackal in the forest. Tell me, Oh *Mpushu,* what were the men whispering about?"

"The miserable sons of tree-dwelling monkeys were speaking ill of my prince *Kahawa,*" growled *Mpushu.* "It was that night-walking charlatan *Somojo* and that fat fool *Kiambo.* They were saying it was a thing of deep disgrace that the Eagle of *Marimba* was not showing his sorrow for his dead stepfather by standing outside the Great Hut in armed vigil as the rest of the Wakambi men are doing. *Kiambo* even went as far as to say that *Kahawa* seems pleased

that his royal stepfather has gone to the land of Forever-Night."

"The miserable fat hyæna is quite right!" cried *Kahawa* savagely. "I am glad that my stepfather is dead, and tomorrow I intend to go into the council hut and tell these back-biting jackals so to their faces! I loathed the man while he lived and I hate him still though he is dead."

Mpushu wiped his sweaty face with the back of his hand and the expression on his cunning face became even more fish-like as he said: "Eagle of *Marimba,* there are times when a man must swallow his pride and push his personal likes and dislikes into the depths of the darkest forests of his mind and do things which he would never have dreamt of doing. And for you, my prince, such a time has come."

"If you think that I must pretend—and like a hypocrite mourn a man I hated, Oh *Mpushu*, then you can go back to sleep, because that I shall never do. I have never pretended in all my life and I shall not start now."

"Eagle of *Marimba,*" insisted *Mpushu* calmly, "when you are a chief, or the son of one, there are things you have to do simply for appearance's sake, simply for the benefit of the stupid fools you rule, even if such things go against your feelings and your pride and conscience. A chieftain must hold the love and respect and the esteem of his subjects, always, otherwise he is lost. A chief or a prince must avoid being the laughing stock of his people, or evoke their scorn, because once that happens he is a chief no more. And your obvious pleasure at the death of your stepfather is fast making you the laughing stock of the Wakambi, Oh Royal *Kahawa.*"

"What are they laughing at me for?" demanded *Kahawa* hotly.

"As they went away I heard *Kiambo* and *Somojo* agreeing that you are a petty-minded fool who carries hatred to ridiculous levels, to beyond the grave . . ."

"What!" cried *Kahawa* furiously, leaping to his feet and reaching for his spear. "The foul beasts dare insult me, the son of *Marimba*! Their muddy sour apology for blood shall redden my spear!"

"Killing those two will only make matters worse, Oh my prince," said *Mpushu* calmly. "Violence and force are sure signs of failure on the part of the ruler, Eagle of *Marimba.* Killing his own people can only increase a ruler's unpopularity."

"Well?" cried *Kahawa* fiercely, "what do you then suggest I should do? Do you want me to go out there and kiss the buttocks of the men who have insulted me?"

"No, my Lord, I would never dream of suggesting that you do something so easy. But I *do* suggest that early tomorrow morning you and I go out into the forest, hunt the lion that ate your stepfather, kill it and bring its head here for the rest of the people to see. That would greatly impress our tribe and make you very popular."

"And it would also please my poor mother!" cried *Kahawa,* becoming quite excited about this brilliant suggestion. "Oh *Mpushu,* you are the very fountain of wisdom!"

"I believe so . . . yes," said *Mpushu* modestly.

Kahawa was so excited by the prospect of the coming lion hunt that he could not sleep that night. It was months since he had killed a lion and if there was one kind of beast that the son of *Marimba* wanted to wipe out of existence it was lion. *Kahawa* hated this kind of animal only a shade less than he hated his stepfather, and deep in his rebellious and turbulent soul this youth nursed a profound contempt for the custom of his tribe of first asking the gods for permission to kill lions.

When dawn stained the eastern skies a pink-red, *Kahawa* deliberately omitted to perform the lion-hunter's ceremony and to request Heaven's permission. He was content with washing his face, gargling with water mixed with powdered *mbaba* root, and combing his hair with a four-toothed ivory comb. Seizing his bone-tipped spears and elephant-skin shield, he rushed out to wait for his friend *Mpushu* at the gate of the vast Wakambi settlement.

At the gate the young prince waited with fuming impatience and he watched as the slowly rising sun sent its first rays to bathe the huts of the settlement where his mother ruled the first organised tribe in the land. It was a tribe of nomads and pioneers, the first Bantu to penetrate the land which in later years was to be known as Tanga-Nyika. Still later, the northern division would be known as Lu-Kenya. This great settlement was built near the top of a steep hill, and it circled this hill as a 'headband of honour' around a bald chief's head. A heavy palisade of thick logs with a solitary gate went round the outside of the settlement like some formidable diadem. Behind this stockade were five thousand huts. These huts were crude and rather ugly compared with those built many generations later. The upper reaches of the hill was honey-combed with caves and natural shelters, where lived those of the Wakambi who disliked the too modern idea of huts.

The Wakambi had fortified their settlement, not against attack by men because, as far as they knew, they were the only representatives of the human race in the fantastic and frightening land, but against the terrible beasts which no story-teller must ever describe—beasts known simply as the *Dija-Nwana*, or 'Night Howlers'. These terrible demons loved to raid human villages during their mating season in the first moon of summer, and they would carry away men, women and children and devour these in their dark dens on the shores of the mighty lake of the Falling Star—known today as Nyanza.

Those were terrible days—those days when the Dawn of Time was still red in the horizon of Eternity. Those were the days when Outcast Gods, Dimo Giants, Viper Maidens, Life Eaters and Fire Leopards and many other monsters, vicious and horrible beyond description, still roamed a frightened earth.

But let us not delude ourselves into thinking that these horrible creatures no longer exist; they do. They take human shapes and cause evil in the lands of men. They disguise themselves as human beings and cause mighty wars in the lands of the tribes before vanishing once more into the 'Land-that-is-and-is-not'. They leave thousands of foolish human beings to kill each other. They can take over the bodies of people whom we know and commit vile crimes as them. These Evil Ones are with us yet.

Kahawa waited with growing impatience for the coming of his friend, his feet itching to take off into the mysterious forest. He longed to see the red blood of a hateful lion splatter the earth.

At last *Mpushu* appeared, unarmed and very scared-looking indeed. His thick-lipped fish-like mouth opened and closed like that of one just speared by a fisherman. *Kahawa* was amazed. He was disgusted and annoyed when his fat friend suddenly gasped: "My lord, we must not go and hunt this lion today."

For a few moments *Kahawa* was too angry to speak. His one great wish was to send *Mpushu* flying to the ground with a blow from his fist. But with great effort he controlled himself, fighting down the savage rage—the fumes of which clouded his brain and dimmed his vision with a red haze. When he found his voice at last he said, coldly and in measured tones: "I have always suspected you are a coward, Oh *Mpushu,* and now I am sure!"

Mpushu's eyes bulged and his ebony black face grew blacker. He swallowed noisily once and then said hoarsely: "You know that I am no coward, Oh *Kahawa* . . . you know it!"

"If you are not a coward then go and get your weapons and let us proceed," said *Kahawa,* still in the same cold voice.

A few moments later the two friends made their silent way down the hillside towards the brooding forest. *Kahawa* was thirsting for the blood of the old lion. His brain was already alive with pictures of himself standing triumphant over the old beast slowly dying at his feet.

But *Mpushu* was quaking with fear—fear from no earthly cause.

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It was well past midday when the two friends, who had not spoken a single word to each other since leaving the settlement, came at last upon the trail of the lame old lion *Kahawa* had sworn to kill. They followed the trail from where the lion had eaten *Kahawa's* stepfather to where he had lain for the night. They followed the trail thence to where he had brought down a young impala which he had only partly eaten. They followed the trail from the carcass to where the old beast himself lay peacefully under an overhanging rock not far from the northern shore of the great 'Lake of the star that fell'.

It was *Mpushu* who first saw the lion lying there, the many battle scars on his tawny hide plainly visible. His eyes were still shining with that fire of greatness and unconquerable courage that one finds in all these noble beasts. Lonely, mateless and weak with age, this lion was still as regal as he had been in his younger days. A chief dethroned in some savage woodland battle, yea, but a chieftain nevertheless.

"Your lion, my lord," whispered *Mpushu.*

A gleam of demon-like delight burst upon the cold eyes of *Kahawa.* He raised his long spear with the needle-sharp point of bone and covered himself with his knee-length shield of elephant hide. Slowly he approached the lion with *Mpushu* close behind him.

He was about ten paces away from it when the beast turned his head and swept both his would-be attackers with his burning golden stare. He watched them as they came through the long grass, quietly, almost contemptuously, and he did not even move a muscle. His teeth bared and his eyes narrowed as

Kahawa ventured another step or two. But for the rest he just lay there, calmly watching the hunters.

Suddenly *Kahawa* felt his fierce courage deserting him. Suddenly he was not a warrior thirsting for blood but a puzzled young boy facing a situation he could not understand. Lowering his spear he turned and looked at his friend—just in time to see *Mpushu* also lowering his spear, which he had held poised a thumb's length above *Kahawa's* kidneys.

"You treacherous jackal! You were trying to stab me from behind! Are you mad?"

"No, my prince. I had made it my unpleasant duty to kill you in order to stop you from killing this lion."

"What are you talking about, *Mpushu*?" asked Kahawa in blank amazement. "You . . . my friend . . . would have killed me . . . and you yourself suggested it."

"I would not have allowed you to take another step closer to the lion, my lord. You see, that lion is set there as a trap by the gods. If you kill that beast the Wakambi will be exposed to total annihilation."

Kahawa's face was a mask of sheer astonishment and open-mouthed surprise. He stared at his friend for a few moments as if doubting his sanity. Then he said: "You are talking gibberish like a drunken monkey, Oh *Mpushu*; I beg you to make yourself clear."

"After I left you last night, Oh Eagle of *Marimba*," said *Mpushu* in his customary respectful tone of voice, "I went straight into the soft valleys of slumber. Then I had a dream such as I have never had before in all my life. I dreamt that you and I went into the forest to hunt this lion you see lying there. The dream was so clear that even now I am still amazed at its clarity and accuracy. In my dream we came upon the lion exactly as you see him here, and that clump of herbs between his paws was there, in clear detail. I saw you stab the lion, and just as you withdrew your spear the lion changed into the princess *Marimba*, your mother, and she screamed at you while lying there, blood pouring from her mouth.

"I woke up with a start, but a few moments later I must have drifted off to sleep again. I dreamt the same dream over again—exactly the same, in every detail. Early this morning I went to see that toothless crone *Namuwiza*, the priestess, who told me that she too had a dream similar to mine, only longer and more detailed. She said I must prevent you at all costs from killing the lion, because if you did the whole Wakambi settlement would be wiped out this very night by a race of men who never smile, a race of men from the north. Both you and I would be slain and your immortal mother would be carried away."

For a long time after *Mpushu* had finished talking, Kahawa still stared at him like a man in a deep trance. Then, dropping his weapons, the son of *Marimba* approached the old lion and stood looking down at him. The old lion stared indifferently up at the human youth. There were tears in *Kahawa's* eyes as he turned to his friend and said, almost harshly: "Come, let us go."

Simba the lion watched the two humans turn and go, watched them until the forest swallowed them and they vanished forever from his sight. Disinterestedly, he wondered just what they had come to do to him and why

they left without doing it.

Simba the lion was overcome by a great weakness; he wanted to stay just where he was, come what may. He was aware of a deep sense of contentment and peace, and a pleasant weakness was slowly creeping through the valleys of his brain like heavy, soothing mist. He slowly lowered his shaggy head between his great front paws as the gathering mists in his mind made his head feel very heavy.

Softly he closed his eyes. He never opened them again.

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Mpushu and his subdued, strangely silent friend *Kahawa* were still some distance from the hilltop settlement that was their home when the son of *Marimba* said to the older youth quietly: "*Mpushu,* do not look behind you now. Neither must you show any signs of fear or excitement—but we are being followed by a strange man and he is not far behind."

"Is . . . is he one of the Evil Ones . . . a Life Eater maybe?" stammered *Mpushu,* his teeth chattering with fear.

"I know not, *Mpushu,* but this much I am sure of—he is following us to find out where we stay, and at all costs we must not let him discover the settlement!"

"What . . . what are we going to do?"

"We must ambush him, kill or capture him," said *Kahawa* coldly. "I saw his face through the corner of my eye as he looked over a bush some time back, Oh *Mpushu,* and I know he is not one of our people. His hair, for one thing, is of a strange hair-style, with a bundle above his forehead."

"Where can he have come from?"

"I do not know, but I think we have been wrong in thinking that we, the Wakambi, are the only human beings in this land. There is another race of men we have not realised existed, and that man following us is a member of this race."

"And this means that . . ." gasped *Mpushu.*

"This means that our first duty now is to reach the settlement and alert the people. But first we must dispose of that man behind us. Now this is what we must do . . ."

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The stranger was tall and lean, and there was an inbred viciousness about him that made *Marimba* sick with fear. Although he was now unarmed and bound securely hand and foot with strong thongs of kudu skin, he still looked dangerous and the Wakambi warriors standing around him seemed to worry him not in the least. In fact, he looked up at them as if they were just so much useless vermin.

Mpushu and *Kahawa* had carried the tall stranger between them for a long distance after knocking him unconscious with a stone when he blundered upon their ambush. They had brought him to the base of the hill of the settlement and shouted to the guards to help them with their captive. They had tied him securely and brought him to *Marimba*, who was trying her best to interrogate him, without any response.

"We mean you no harm," she was saying; "we only want to know who you are . . . and from where you come."

"Humph," grunted the stranger.

"I know you are not a Life Eater or a Night Howler," pleaded *Marimba*. "You are a new race of man we never knew existed. Tell me, to what race do you belong and where are the rest of your people?"

"Huh," growled the stranger.

"This creature will not answer your questions, Oh *Marimba*," cackled the toothless witch *Namuwiza*. "But I know why he was following the two young men. He is a scout for a large force of other creatures like him which is even now a quarter of a day's journey from here . . . and coming fast."

"How do you know this, Oh honourable wise woman *Namuwiza*?" asked the princess, turning her beautiful, troubled face to look at the scrawny hag.

The old woman cackled a weird witch-laugh: "Little *Namuwiza* dreamt it all last night, all by her sweet self . . ."

"To me, all warriors!" cried *Kahawa* fiercely. "All available spearmen to me! They must not catch us unprepared . . . whoever they are. All warriors to my side—recall all hunting parties from the forest. Bring out every spear, every axe in the village . . ."

The people hurried into action, inspired by their fierce leader *Kahawa*. Great bundles of bone-tipped spears and harpoons were brought out while blasts from horn bugles recalled the hunting parties from the forest. Men ran hither and thither spreading the word throughout the great settlement.

Oblivious to the burst of activity around her, the princess *Marimba* was kneeling down beside the trussed-up stranger, studying him with great interest and curiosity, not unmixed with fear and admiration. The stranger was a man such as she had never seen before—handsome and yet very evil looking: one who could, she imagined, kill thousands of fellow men without the slightest pang of pity or remorse. She saw his long narrow face with its high forehead and square jaw. She saw his thin-lipped cruel mouth with its hard wrinkles at the corners. She saw his strange-looking long nose and deepset hard eyes, from whose depths gleamed the fire of resentment. She saw the strange hair-style—the thick bundle of plaited hair gathered above the forehead and tied firmly with a fine skin cord that went around the head to another bigger bundle jutting out like a woman's breast at the back of his head. She saw how his ears were pierced above and below, with heavy copper ear-rings that weighed them down. She saw ten necklaces made from the bones of human fingers and claws of lions and leopards adorning his neck. Lastly she saw his long spear lying some distance away where *Mpushu* had thrown it, with the other strange weapons the stranger carried.

This spear was not bone-tipped like those of the Wakambi. It was tipped with a heavy shard of *ligwadla* rock, and the princess noted with great relief that the spear, though formidable looking and heavy, was inferior to the bone-tipped Wakambi lances, because the latter could be sharpened, while when the more fragile stone point became broken the whole head had to be replaced.

But the other weapon filled *Marimba* with fear. It seemed that the stranger relied mostly on this weapon. It was a great bow with a well greased string and a heavy quiver full of stone-tipped arrows.

The bow was unknown to the Wakambi and many warriors were standing around and looking down at it in obvious puzzlement and dismay. It was clearly a deadly weapon and the Wakambi had no answer to it.

It was *Mpushu* who found the secret of opening the stranger's tight-lipped mouth after all else had failed. He merely strode up to the prisoner and said in cold disgust: "Whatever race spawned a miserable coward like this one is indeed very unlucky. Just look at him lying there; he is almost wetting his loinskin with fear and yet he tries to look brave!"

The stranger's eyes narrowed with anger and his gleaming teeth were bared in savage rage. His voice, heavy with a foreign accent, was barely a whisper as he said in clear though halting Si-Wakambi: "What did you call me?"

Mpushu whistled jubilantly. "So the beast can talk, can it? It is not dumb after all! I called you a coward, Oh vermin, and that you most certainly are."

"Untie my hands and feet, then we can talk further . . ."

"Untie your limbs?" exclaimed *Mpushu* in mock surprise, to drag out more conversation. "But we have only just caught you."

"You miserable fat idiot!" bellowed the stranger. "I'll tear you limb from limb as soon as I am free of these bonds."

"No loinskin-wetting foreign coward is ever going to tear me apart," said *Mpushu* happily. "And especially not a starveling like you."

"I am no starveling," roared the stranger. "You are speaking to a Masai, you bloated dog!"

"You are what?" asked *Mpushu*, highly amused, "a Makai? What is a Makai? From what slime-pit does a Makai crawl? It sounds like some kind of carrion worm."

"I said I am a Masai!" bellowed the captive. "And soon you will be cracking your stupid jokes in the land of the dead. The armies of my father, *Fesi* the Wolf, are very close at hand. You will all be dead by midnight."

"But what have we done that you wish to make war on us?" asked *Marimba* softly, now that the prisoner's tongue was thoroughly loosened.

"The Masai need no reason for making war," sneered the captive. "They fight whom they please, whenever and wherever they feel like it."

"But you are human like us, and you cannot kill people for no reason," protested the beautiful woman.

"The Masai are more than human. They are invincible and their might in war is beyond all human might," boasted the prisoner. "The Masai are gods and 'tis you who are low-down human vermin."

"Oh!" breathed *Marimba*. Her breasts heaved and a rare flash of anger brightened her large eyes briefly.

"The Masai are the 'Great People', the true lords of Creation. To us, war

and killing are the very breath of life, more pleasant than a woman's kiss, and more heady than *marula* beer."

"For a captive in enemy hands you have far too big a mouth," said *Kahawa* coldly. "I am strongly tempted to take a deep breath of your life, if you find such an experience so recommendable."

"A Masai welcomes death at any time it chooses to come, and in whatever guise it comes. So your childish threat is wasted on me."

"You persistently praise your race," said *Mpushu* brutally. "But we are far from impressed. To us you sound like a zombie repeating words that some wizard has taught you. You are a poor example of the human race."

"My soul, my body, my life, my whole being belongs to *Nangai* of the Mountains," said the man in a terribly inhuman tone. "*Nangai* commands, I obey. *Nangai* is everything, I am nothing."

"Who is *Nangai*?" asked Marimba.

"*Nangai* is the One who Is. *Nangai* is the One who commands and is heard."

The little witch *Namuwiza* cackled weirdly. "These poor Masai are a race under the cruel spell of an outcast god who lives in the forests of Killima-Njaro. Little *Namuwiza* knows it all . . . Te-he-he-he . . ."

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The hunting parties had all returned safely and the great gate was securely shut. The Wakambi were in tense readiness as they scanned the forests below for the first sign of the oncoming enemy. Night was falling fast and the land was once more shrouded in mystery.

On the high palisades warriors stood to arms—hard-eyed and tense in every muscle—waiting for the Masai to come storming up the slopes of the ancient hill on which the First Village stood. As the night crept across the land with its sombre mantle, people became touchy and easily irritated, but they remained hard of eye and grim of face. The First Village ever built in the land was under the shadow of suspense and was firmly gripped in the cruel claws of the vulture of fear. Then the people heard a strange sound: a sound that was not of this world, that flowed through the silent dusk like a silver river through dark forests.

It was a sound such as no human ears have ever heard before. It penetrated the very depths of the soul like cool water down a thirsty throat—like oil, soothing oil killing a cruel pain. Men stared at each other with incredulous wonder. Others groaned, and wept, blatantly and without shame.

It was a sound of unearthly beauty, and to the surprise of everybody it came from the throat of *Marimba!*

She had taken the deadly bow of the captive Masai and had fitted a gourd to the middle of the bow itself, transforming the deadly weapon of war thus into the first *makweyana* bow-harp the world had ever seen. Not only had

Marimba invented the first musical instrument, but she was singing the world's first song as well:

O, little star so far above—
Oh, smiling moon up yonder;
You who on these fruitful vales
Shed, aye, your heatless light.

Carry my song on the wings of your light—
Bear my refrains to the ends of the world;
Carry my voice to the Land of the Gods
Beyond the plains of Tura-ya-Moya.

Tell the Great Ones that live there forever—
Tell those that rule all the stars up above—
Tell the mother of all the seas and the earth
Beyond the plains of Tura-ya-Moya:

Tell them that though the hyænas of death
Prowl without my kraal tonight—
Tell them that all these perils I'll face
And that I'll never cringe nor cower.

Tell them that I, their humble servant maid,
Shrink not from the scowl of a foe—
For they who have the Great God as ally
Are twice the victors in war!

Tell them their servant implores them
For strength and their guidance true;
Mad is he who through Life's swamplands goes
Without the guides from Tura-ya-Moya!

The Wakambi gathered in awe around their princess, their eyes wide open like so many astonished children. They had never heard a human being sing before. Never before had they heard sounds like those that streamed forth from the bow-harp as the princess gracefully struck the string with a short length of cane. They joined her as the magic of the song overwhelmed them, and soon the whole settlement was singing.

Their voices, most discordant from lack of experience, rang out across the startled heavens and the sleeping forests echoed and re-echoed to the heavenly strains of Tura-ya-Moya.

And the vast Masai armies advancing through the forests upon the Wakambi settlement paused in bewildered confusion as that unearthly melody reached their ears faintly across the dark distance.

"*Nangai* of the Mountains, save us!"

Like a deadly flower growing in a meadow of green grass, another strange

idea was born in the brain of the princess *Marimba* as she sang. This idea had nothing to do with music; it had a lot to do with death—soon to be meted out to the advancing Masai!

She promptly ordered her warriors to cut broad, long strips of strong kudu hide while she organised the women into gathering piles of round stones in strategic positions behind the palisades. This done, the princess called her commanders together and explained to them the use of the slings of hide with the stone shot. The men listened in blank amazement as the incredible woman explained the use of this simple and yet deadly weapon that she had just invented.

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The night was as dark as the face of death. A mighty storm was building up its wrath in the east and into the ears of *Kahawa* came muted peals of savage thunder and he also saw the distant flickers of searing lightning. *Kahawa* was alone; he was one of the many guards posted all along the narrow walk inside the great stockade to give the alarm should the Masai risk a night attack. He was excited and his pounding heart beat faster than usual. This was war. This was no stupid conflict between mere clans over a mere trifle. This was the real thing: war in its deadliest form, a war between two different races of men!

Never since the very dawn of time had the land seen anything like it—two different races locked in a battle to death.

Kahawa was impatient; he wanted the Masai to come quickly so that the battle might begin sooner. He wanted to see the effectiveness of the weapons used by either tribe and especially the effectiveness of his mother's latest invention. Its effect should be devastating indeed!

A soft footfall induced him to whirl around, his heavy war club firmly gripped in his hand. But he gave a sigh of relief when a well-known and beloved voice said softly through the darkness: "*Kahawa*?"

"Mother!" whispered *Kahawa* fiercely, "what are you doing here?"

"I, too, am a warrior, *Kahawa*," came the rich voice from the darkness. "My son must not think that he is the only one who knows no fear. His mother is fearless too."

The dark shape that was *Marimba* moved closer to her son and a far-off flash of lightning was reflected briefly from the copper ornaments she wore. *Kahawa* felt a strong urge to tell his beloved parent to stop being foolish and to retire to her hut. *Kahawa* loved no one on earth more than he loved his mother and it did not matter if the whole Wakambi nation were wiped out, as long as his mother was safe. It was understandable therefore that his mother's next words filled him with an insane rage and an unquenchable hatred of the Masai.

"Kahawa, I wonder whether it would not be wise for me to surrender myself to the Masai when they come. It might stop them from attacking the village, and stop a needless war."

"Mother! What in the name . . ."

"Listen child, that Masai you captured has been talking to us again.

He told us the Masai have known for a long time that we were here. They have known about us for many generations but have simply chosen to leave us alone and continue fighting amongst themselves as they had always done. But some while ago their evil outcast god *Nangai*, who has enslaved the very souls of the Masai, ordered them to attack us and, after wiping our tribe out, bring me back to him alive."

"Bring you to him!" cried *Kahawa* furiously. "And what does he want to do with you?"

It seems that when *Nangai* was driven out of the land of the gods he was wounded grievously by an arrow of *Mulungu*, the Father of Light, and he has been bleeding slowly out of existence ever since. His left arm has been almost completely eaten away by the poison from *Mulungu's* arrow and he is dying the slow death of an immortal god. In order to survive he needs the living flesh of another immortal, a human immortal, to consume raw. He must also drink a little of that immortal's blood every day. And I happen to be the only immortal within reach."

"*Ayieeee!*" cried *Kahawa* in utter disgust. "You must not think of surrendering yourself to that foul monster, Oh my mother. I cannot bear to think of you being mutilated by that ogre!"

"My son, there is no other way. *Nangai* is dying fast and he is getting desperate. If he cannot get me one way he will the other, even if it means annihilating the entire Wakambi tribe. I cannot let this happen. I love the Wakambi people too much to be the cause of their destruction."

With that she turned to go and *Kahawa* felt like a man who had been stabbed to the heart. His mother was his very life and she was the only person for whom he had any love. He did not relish the prospect of losing his only surviving parent. Come what may, he was not going to allow his mother to surrender herself to *Nangai*.

He leapt after the departing silhouette and struck her a stunning blow on the back of her head with his war club. Using two of the five battle slings he had with him, he tied the heavenly form of his unconscious parent securely hand and foot. He then carried her to a small cave near the summit of the hill and gently laid her down within, rolling a great boulder over the mouth of the cave.

As he turned away from the cave the Masai launched the long-awaited attack. It was as sudden as it was ferocious. One moment the settlement had been wrapped in silence, with the distant growls of the oncoming storm the only sounds heard; the next moment alarm horns were sounding all along the stockade as keen-eyed night guardsmen saw shadowy figures creeping up the boulder-strewn slopes towards the village.

Wakambi warriors burst out of their huts and raced for the stockades as a withering storm of Masai arrows fell upon the village. Men and women caught in the open screamed hideously as falling arrows tore into their bodies. But the palisades were manned by then and the Wakambi were fighting back fiercely. About five thousand battle slings snapped and a hail of humming stones decimated the first wave of attacking Masai warriors. The survivors dived back into cover, from where they directed a hurricane of arrows at the settlement.

Covered by the fire from the survivors of the first wave, a second Masai

attack wave erupted from the darkness, rushing against the palisades. Though another humming tornado of slingstones mowed into this wave, too. Men died horribly in the battle-torn night; they died as slingstones crashed through their skulls or thudded into their bodies. They fell screaming as stones, as large as fists and larger, shattered their arm bones and shins.

A group of Masai reached the stockade in one place and tried to climb it. A fierce hand-to-hand battle ensued. Spears of all descriptions were flourished —bone-tipped and stone-headed; heavy wooden clubs and maces with heads of stone or copper; axes with heads of bone or common granite—all these hacked, smashed and thrust pitilessly. Quite a few Wakambi found the massive jaws of hippopotami most useful, and amongst these was *Mpushu* the Cunning.

The battle raged till well past midnight while the storm crept nearer and nearer, adding its own senseless fury to the clamour of the fighting below.

Twice on that horrible night the son of *Marimba* hurled back single-handed groups of Masai climbing the stockade; he was wounded thrice in the fierce fighting.

The angry storm put an end to the battle. The wildly furious thunder crashed and boomed its anger at the struggling human creatures down below. Men were deafened and shocked by the loud peals of unearthly thunder. The ground shook and vibrated as the voice of the Thunder Demon tore through the very fibre of the earth and the rain-pregnant clouds seemed to burst into hideous flame as sheets of purplish-white lightning ripped them to shreds of billowing, whirling wool. Bolt after bolt of forked lightning split the heavens apart as an axe splits the head of a man. And then, with a flare of flame as bright as the midday sun and a crack that sent even the bravest of the brave cowering down like whimpering children, a bolt of lightning split a tall *mopani* tree from the crown to the very roots.

Rain had not yet started to fall, but the Masai broke away and fled. The Wakambi, too, ran like so many rabbits for the safety of their huts and caves. A roaring fire was started in the forest by the lightning that had struck the *mopani* tree and hungry flames leaped high with joy, like a Sunfish Maiden leaping and writhing at a kiss from her lover. Shrill screams were heard above the shattering anger of the storm as Masai, frightened out of their wits, ran through the burning forest to escape the deadly embrace of the flames. Many were caught by the grumbling wind-fanned fire and burnt to death, shrieking like insane women for their traitor god to save them.

Then hail came, as big as babies' fists, in a howling curtain to scourge the dazed earth with insane mercilessness.

The storm thundered for the best part of the midnight hour and the Wakambi cringed and cowered in the darkness of their huts and caves. But gradually the storm spent its passion and the midnight winds of heaven carried the angry clouds away. A silence deeper than the deepest wells fell upon the dazed land. It was an eerie silence that was as ugly as it was frightening; it was the silence of Death.

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"Listen, Oh *Kahawa,*" whispered the grizzled old witchdoctor *Somojo.* "Listen!"

"I hear nothing, Oh *Somojo,*" whispered *Kahawa.*

"Yes, my prince, that is what I mean—the silence is unusual. And yet it is terribly familiar!"

"It is like the silence that precedes an attack by the Night Howlers," said *Mpushu* soberly.

"The Night Howlers only attack in early summer," argued *Kahawa,* "and now it is well into late summer."

The frightened men lapsed once more into silence and the Great Silence seemed to deepen. *Kahawa* found his thoughts drifting towards his mother. He found himself wondering how she was faring in the dark cave in which he had imprisoned her. Heedless of his cruel throbbing wounds, he rose and made for the door of the hut. He never passed through it.

The hut was torn apart as though it was a ball of cobwebs, showering the petrified men inside with grass and broken twigs. *Kahawa* looked up and found himself staring into the great redly luminous eyes of a creature of unbelievable proportions whose dark silhouette obstructed the stars now peering through the clouds—a nightmare creature which had grasped the big hut in its vulture-like talons and was slowly and gloatingly tearing it apart to get at the men inside.

For a few moments the brave son of *Marimba* was paralysed with fear. He stared with hypnotic fascination deep into the huge eyes of the Night Howler —eyes that blazed like glowing embers, veined with veins that glowed like red-hot copper. The burning split pupils were the size of warriors' shields.

Then *Kahawa* instinctively hurled his war club, landing it straight in one of the Night Howler's eyes. The eye shattered and the glowing fluid poured down to the ground while the huge monstrosity let out a howl that split the night in two. Other Night Howlers descended upon their wounded comrade and quickly devoured him.

Others were still raising havoc amongst the huts. Most people managed to flee in wild terror into the caves, but quite a number were caught in the open and these were being driven into one area. Stray ones were promptly gobbled down. Many a warrior who had fought like a thousand lions, defending his wife and children against the alien Masai only a while earlier, ran like a rabbit, wetting his loinskin all the way and screaming like a mad girl, while a bloody-jawed Night Howler played havoc with those same wives and children.

Only *Mpushu* and his badly wounded friend *Kahawa* had the courage to fight, urged by their initial stroke of success. Already between them they could account for six of the hideous hell-monsters. They had accidentally discovered that the Night-Howlers' eyes were most vulnerable and easy targets in the dark. And each time they succeeded in hitting the target the creature would cringe and fall and many others would settle upon it, giving the tribe a brief respite.

The newly invented slings turned out to be most formidable weapons and practice was making *Kahawa* and *Mpushu* quite expert in their aim.

The great settlement was already razed to the ground and all the people who could not reach the safety of the caves were concentrated by the Night

Howlers into one panic-stricken madly screaming mob, ready for an orgy of devouring. But they were waiting as though to commence on a particular command.

Mpushu and *Kahawa* knew they were fighting their last battle. Their arms were numb through handling the slings without pause and they knew it was now simply a matter of time before they too were overwhelmed. Finally, they decided they could do nothing about those already herded together and they made off to reach the safety of a cave. As *Mpushu* turned to flee, a strange manly voice halted him in blank astonishment:

"My friends, I am with you."

Kahawa, too, turned to look at their newly found friend and got the shock of his life. Running with them was the tall Masai whom they had captured earlier —*Koma-Tembo.*

This totally unexpected ally put new strength into the two young men and, standing together, the three of them took a heavy toll of the Night Howlers. They fought until a voice of no earthly origin rang out as though from the empty air above their heads:

"Lay down your weapons, oh mortals, and yield yourselves into my mercy. I am *Nangai* and when I command I am obeyed."

The three men dropped their slings to the blood-stained ground in paralysed amazement. They could vaguely discern a queer apparition in midair above them. They knew very well what *Nangai* wanted even before he spoke.

"Where is the immortal female *Marimba*?"

No one answered. *Mpushu* noticed that silence had once more claimed the village—or what was left of it. The Night Howlers were silently awaiting further instructions.

"I asked you a question, young mortal dog!"

"*Marimba* is my mother, Oh Nangai, and I have taken her to a place of safety. You, and even the Most Ultimate God will reach her only over my dead body!"

"*Nangai* is not here to bandy words with immature mortals and he does not appreciate childish sentiments. Bring forth the female *Marimba*!"

"The mighty god *Nangai* can go and relieve himself in a rat hole!"

"Wretched mortal, you obey my command this instant, or I shall pass further instructions to my beasts that howl in the night."

Kahawa knew the meaning of naked fear for the first time in his life. He knew that *Nangai* was serious and that gods, high or low, active or outcast never make idle threats. They are not burdened with a conscience like human beings, nor are they loaded with emotion. A god does not know the meaning of love or loyalty; these are human weaknesses. Only the Goddess *Ma* suffers from these weaknesses and we have inherited ours from her.

"You keep me waiting, miserable mortal. I give you ten more heartbeats!"

Mpushu began to weep. He tried to implore *Nangai,* but the god ignored him and addressed himself only to *Kahawa.* The Night Howlers looked appealingly at *Nangai,* waiting for the order to commence their delicious meal *Nangai* ignored them just as he ignored *Mpushu.*

"Well, mortal, your time is up"

There was no reply from *Kahawa*. Through further moments of silence *Kahawa's* hand closed firmly around the hilt of his bone dagger and *Mpushu* saw a gleam of unearthly light in the eyes of his young friend. Then very calmly *Kahawa* measured his words: "My answer is still No, Oh *Nangai*!"

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THE young prince *Kahawa* half-drew his bone dagger from its sheath. Into his eyes there came a look that *Mpushu* could not at first explain. It was the look that comes into the eyes of one who has just had a shattering inspiration, one who has suddenly found the answer to a problem that had been gnawing at the back of his mind with the persistence of a rat. *Mpushu* saw his friend direct a stare of unspeakable contempt at the god *Nangai* floating on his throne in empty air. Then the young *Kahawa* sneered right into the god's face, sneered as one sneers at a human enemy whom one holds beneath contempt.

Suddenly the eyes of the god blazed with cold, murderous fury. He realised that a dead *Kahawa* was more unlikely to speak than a live *Kahawa*. He made a snap signal to the nearest Night Howler, who promptly snatched up *Kahawa* and held him aloft in one vulture-like claw.

"Now, mortal, speak or you shall die!"

Kahawa began to laugh, a harsh, contemptuous and insulting laugh. The Night Howlers stared first at him and then at *Nangai* in great puzzlement and even the human beings huddled together looked at the son of *Marimba* in blank amazement.

"Under the sun that shines in the skies above," *Kahawa* said at last, "there is nothing more tragic, more pathetic, than a creature once great and powerful, still clinging with stubborn tenacity to the tattered shreds of his vanished power. There is nothing more tragic than the sight of this creature trying to deceive itself and others into thinking that it still holds the power it held in the past. You are such, *Nangai*, you are no longer a god. You are nothing but a slightly higher form of common demon. When *Mulungu* drove you from the golden valleys of Tura-ya-Moya like a wounded and beaten cur he also stripped you of your immortal powers. You use force, *Nangai*, you torture like a common human thug. You used to have powers with which, if you had retained them, you could have learnt the whereabouts of my mother by simply reading my mind. Using force is an admission of failure. You are a failure, a pathetic fetish that-once-was and the Masai are your dupes. You send them in force to attack the whole settlement when all you could have done was to render yourself invisible, enter our village unseen and carry my mother away. You had to have help—on a large scale at that—you wretched fallen fetish . . ."

"Silence, mortal dog! When I wish to hear your raving and idiotic prattling I'll ask for it! Where is your mother?"

"Find her yourself . . . use your godly powers . . ."

Nangai gave a brisk command to the Night Howler, who slowly started sinking his talons into the flesh of *Kahawa*.

It was just then that a miracle happened—a miracle in the form of a song that came floating through the night air like a ghost of pure mercy and

deliverance. This song had a magic spell about it. It stunned the fiendish Night Howlers. There was a musical instrument in the singer's hands which in future years became known as the *karimba* or *kalimba.* This unearthly music sent a haunting melody through the night and wove a mighty spell around the squatting Night Howlers. It paralysed them—destroyed them.

They let out a mighty roar in unison and, as though they had all become victims of an alien virulent leprosy, their scaly flesh began to slough off their skeletons and to flow sluggishly down the slope of the clearing in the ruined village. Wisps of reeking steam erupted from their distended slime-green bellies as their foul bowels burst with sounds terrible to hear, and from these wisps floated the ghosts of the people they had already devoured.

These ghosts were happy—happy to escape and float away to the land of Forever-Night, there to await their reincarnation.

But first they joined in the song sung by the woman with the *kalimba.* They soared and dived and soared again. They danced and weaved and leaped in the dark night air, and a regiment of them capsized the evil *Nangai's* throne and he fell like a lump of cow dung into the reeking, oozing slime that had been the flesh of the Night Howlers. All the people who had been herded together became caught in the webs of the Song of the *Kalimba.* They tore off their soiled loinskins, skirts and ornaments, flung them aside, and raised their arms in thanksgiving to the High Gods for their deliverance, after which they too joined in the sacred Song of the *Kalimba.*

Dead and living joined in and the very stars rejoiced. The gods wept crystal tears and bowed their heads in tribute and acclaim. *Marimba* led the hosts of dead and living with her song until the eastern sky greyed with the first promise of coming dawn.

Eventually she dropped her *kalimba* and ran to where her son was lying. She threw her arms around him and wept. She kissed his forehead and both his ears and, drawing him close to her soft breasts, she wept long and loud, tears not of sorrow but of pride and pure joy and unfathomable happiness. When she released him *Kahawa* did something which shocked his gentle parent and the rest of the Wakambi but which was to become a firm Law of the Tribes in generations to come. With an abandoned axe of sharpened stone he deliberately chopped off his own right hand.

With the bleeding stump raised high, he addressed the shocked Wakambi: "People of the Wakambi, with this gesture I am laying down a new law that you must accept with your hearts and souls, and make it part of your lives until the rending of the knot of Time. In order to prevent my parent from delivering herself to the evil *Nangai,* I had to strike her unconscious with a club before I could hide her. But the ends do not justify the means; I broke the very Law of the Stars by striking the sacred vessel that carried me for more than nine agonising moons. Let this be your law, your very *siko,* that anyone, male or female, who strikes his or her mother for any reason, shall forfeit his or her right hand—voluntary or otherwise. By this *siko* I beg my ancestors to cleanse me, and my children's children, of the foul taint of my sin, and I also beg the forgiveness of both *Ma* the Great Mother, and of the beautiful *Marimba,* who is my mother."

"My son, my dear child, did you have to do it?" *Marimba* caught her

son as he sagged to the ground and everybody crowded around to assist with easing the agony of the brave prince. *Kahawa* smiled up at his mother and whispered: "Tell me mother, how did you manage to escape from the cave?"

"I did not, son; I was rescued by the witchwoman *Namuwiza* and her two sons just before the Night Howlers devoured them, and I spent some time making this instrument to help you . . ."

Kahawa heard no more as unconsciousness claimed him.

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A great happiness settled over the land and the Wakambi prospered and multiplied, so they could afford to wrinkle their noses at the Masai in contempt and defiance. The Masai were forever freed of the evil spell of the traitor god *Nangai*, though they never lost their stiff-necked pride and their arrogance, which was like a disease.

Marimba invented many more songs: love songs, hunting songs and even songs to sing when a beloved one was interred. She invented the xylophone, which is still called the *marimba* to this day.

People sang and whistled and their souls were uplifted by the melodies and tunes their immortal queen had given them. For the first time since the escape of *Odu* and *Amarava* from the destroyed land of the First People, human beings held feasts and dances and came to know again the soothing joy that beautiful tunes bring to depressed and life-weary souls.

For a full ten years *Marimba* refused marriage. She sturdily resisted the powerful demands of her own bothersome body and endured the searing agony of lonely nights of weeping herself to sleep. She saw her son happily married to two Wakambi girls and prospering in general happiness. She saw more villages of Wakambi clans built to accommodate the spreading population. Soon the original settlement became the High Village of a small empire which she ruled with wisdom that only an immortal can possess.

As the years wore on she found it more and more difficult to resist the ardent wooing of her greatest suitor, *Koma-Tembo*, the lion-hearted Masai whom *Kahawa* had captured and who had stood side by side with him against the evil god and the Night Howlers, so many years earlier.

Then one night that which was written in the stars and destined to happen, did happen! *Lo*, not even immortals are immune to fate.

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The hut was dark. The hut was lonely. And in its dark interior on a pile of lion and leopard skin blankets reclined, in queenly solitude, one of the most beautiful women that ever trod this earth—*Marimba* the peerless, *Marimba* the Goddess of Music, the Goddess of Happiness.

There was a deep sadness in her long-lashed eyes and a crystal-clear tear stole unbidden down the side of her flat little nose. The battle is hardest when one has oneself for an enemy, and *Marimba* was her own enemy in many ways. Outside the hut there was merriment. Hundreds of Wakambi were feasting and dancing round a great fire in the village clearing. The happy night rang with

their laughter and lusty singing. The appetising smell of boiling and roasting meat was heavy in the night air. But she who had brought the happiness to her people was no partaker of it that night.

A dark shadow crawled into the hut through the low arched entrance and the immortal heart of *Marimba* stopped beating for a few misty moments. Well she knew who it was who had just slipped into the hut. It was the man whom she loved with all her immortality—a man she desired with every vein and artery in her hungry body. But she dared not accept him for fear of sealing his doom.

The reddish-yellow light of the distant feast fires played on one side of his manly face. It accentuated the deepset smouldering eyes and it made the hard lines about his imperious mouth and strong nose appear more harsh.

Koma-Tembo the Masai was, even though seated and at peace, a man born and bred to love, to command and to fight. *Marimba* watched him through misted eyes as he sat there near the door of the hut and longed for him as an impala longs for the cool waters of a woodland stream. Yet she was praying to the One Thousand Gods that the man should keep his distance and not come any nearer than he was. Well did the deathless woman know that should the great Masai come any closer her fiery emotions would betray her—and him!

"I see you, Oh *Koma-Tembo,*" she said with a great effort.

"And *Koma-Tembo* sees the bright sun of his life," was his measured reply.

"*Koma-Tembo* basks in the sun that scorches," she said, forcing a smile. "There are suns in whose light it is not wise to sit."

"I mind not being scorched by the sun that is the incomparable *Marimba,*" he said with a smile. "Neither do I mind being drowned by the pure river that is she."

"*Marimba* has told the woodheaded Masai many times why she cannot accept him as a husband," said *Marimba.* "And yet *Koma-Tembo* is as stubborn as a frog that refuses to be driven out of the hut with a broom."

"From the incomparable *Marimba, Koma-Tembo* will never take No for an answer."

Suddenly the princess lost her temper and even as the angry words poured from her mouth, her desire for this son of the Dragon of the Waters grew until it seemed like a mighty wave of burning lava from the fiery belly of Killima-Njaro. "You are a fool, *Koma-Tembo!* You men are all stupid, stubborn fools! Your lust pulls you by the nose right into the valleys of undoing. You will never leave things well alone. I have told you a hundred times that I cannot accept you as my man, because you would be dead within three moons of our marriage. I am trying to save your life, you porridge-brained fool! You must now leave this hut immediately."

"Before I leave your presence, Oh sun of my life, I must first hear you say you love me."

This was too much for the tormented woman. Tears welled out of her eyes, wetting her face, and deep sobs shook her beautiful form. She turned and shrieked at the Masai: "You know that I love you—you have known for two years. You only keep on asking because you like to torture me. Now get out

of this hut quickly . . . *hamba! simbira!* You . . . you *mulita-busiko* . . . Night Howler!"

Koma-Tembo was astonished. His mouth hung open in a most un-Masai fashion. He had not known that his queen had been in love with him for two years already, and that she was held back from marrying him only by the curse on her head. Like all Masai, *Koma-Tembo* had little use for life—be it his own or anyone else's—and it was more pleasant for him to spend three moons with *Marimba* in love and happiness than a whole lifetime of suffering and loneliness. And as he advanced those few paces that separated him from the object of his love, *Koma-Tembo* knew very well that he had exactly three moons to live—but he also knew that each day of it would be worth more than a thousand lifetimes.

As he took his beloved gently into his battle-scarred arms, he told her so.

Marimba was shocked to feel the hands of the Masai on her. She shuddered and let out a small gasp of fear. Feebly she tried to push him away. But her arms, instead of thrusting, tightened about his neck and drew him closer, while her body strained savagely against him. Her willpower shattered against the rocks of desire and went flying into a million shards of rainbow-coloured crystal. What deadlier betrayer is there than one's own body? What fouler enemy had the human being than the desire that flows in the blood of his own veins? *Marimba* was lost.

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Later—much later that night *Marimba* went out into the village clearing to join in the all-night feasting and dancing round the great fires. Never before had her people seen her more lively, more active and vivacious. She was the very fount of song and hilarity, and she danced like an uninhibited tempest ravaging a country.

But *Kahawa* was not deceived by his mother's cheerfulness. He saw through it clearly as through a crystal-clear drop of water. He had seen the tall Masai enter his mother's hut and he guessed the decision she made even before she announced it to the cheering people.

Marimba had decided to marry again after more than ten years—and she was going to suffer the agony of bereavement once again. All her cheerfulness, all her vivacity, was an attempt at shutting out of her mind this unpleasant fact.

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It was a year-and-a-half later and the beautiful queen of the Wakambi was alone in the dark forest. She sat on the bank of the same river which, so many years ago, had seen her second husband attacked and devoured by an old lion. That same river had seen the death of *Koma-Tembo,* the valiant Masai, whom she had loved as she had never loved any other man before.

Koma-Tembo had gone out with about fifty hunters and snare diggers to trap a rhinoceros that had taken up residence near the river and had developed the habit of charging groups of women who came from the village to fetch

water. As usual, *Koma-Tembo* had volunteered to take the most risky duty of all; this time he had chosen to be the decoy man. In this capacity he had to lure the beast towards the circle of great pits cleverly covered with poles and grass. Once inside the circle, the animal was provoked to blind fury by a shower of stones and sticks hurled by the other hunters who were hiding in the undergrowth. As decoy, *Koma-Tembo* had to expose himself at this stage and invite the beast to charge him. He would then lead the beast to one of the pits whose cover was strong enough to carry the weight of a human being, but not that of a heavy beast.

Koma-Tembo had successfully decoyed the furious rhinoceros right into one of the great snare-pits, but he had tripped and fallen into it himself. The Masai and the rhinoceros had met the same fate at the points of the deadly stakes planted in the bottom of the pit.

Marimba was disconsolate. She had taken to the habit of going alone into the forest merely to sit in a secluded spot and meditate—with her songs as her only company. But the people she ruled noticed that the more their queen suffered at the hands of the gods the more beautiful became the songs she composed and sang, and the more fantastic the musical instruments she invented. She invented six different kinds of reed flutes, and pipes.

She was sitting alone near the river when *Kahawa,* now known as 'The Left-handed', came along the river bank at a run and in obvious excitement—a rare thing with him indeed!

"I am here, Oh *Kahawa.* I am over here."

Kahawa came striding through the undergrowth. He was fully armed and he wore the usual hard expression on his face. But his brow was, in addition, clouded by a great puzzlement which surprised *Marimba* very much.

"What is the matter, Oh *Kahawa*?" she asked as she rose to her feet. "What has happened, my child?"

"Come with me, Oh mother," said *Kahawa* with barely concealed excitement. "Come with me, for I have to show you yet the strangest sight of your life."

Marimba followed her son through the dark scowling forest. She followed him through glades where the breeze whispered in the tall grass and through swamps where otters played amongst the reeds, and swamp birds nested in the tall *lubaqa.*

They went eastward towards the distant mountains and soon *Marimba* found herself paving a way up the boulder-strewn slopes while the ground fell gradually behind her. A cruel shrub armed with vicious dry thorns scratched her smooth immortal thigh, drawing blood of heavenly purity. She let out a small cry of pain and *Kahawa* whirled, his stone-headed mace gripped tightly and at the ready. Then he saw the scratch and the blood and a strange intense feeling he could not identify swept through the valleys of his soul.

"*Maie agwe!*" he cried; "you are hurt, mother!"

"It is nothing, Oh my son. It is nothing but a scratch from a thorn-bush."

"Sit down and rest, mother."

"I am not tired, my child; we can still go on."

"Mother, sit down," commanded *Kahawa* fiercely.

"You are a true son of your father," said the surprised woman with a

weak smile as she sat down on a boulder. "But you must not use force all the time, son; force destroys him who uses it."

"Mother, force is good when used to defend or protect things that one holds dear, and to defend you I am prepared to use all the force in the world."

"My son, you must never concentrate all your love on one thing or one person. You must learn to extend your love to the world in general, because you are part of it and the world is part of you."

"I hear you, Oh mother," said *Kahawa* softly.

"And above all, you must try and be a good husband to the two girls I gave you for wives, my son. They are always complaining that you come home with a terrible temper—you refuse to touch them and criticise the food they cook for you."

"But mother," protested *Kahawa,* "I did not want to get married in the first place. I have no time for women. Besides, those two you gave me are the worst you could find. The first one, *Lozana,* is a frightened bore who chatters like a jungle monkey from dawn to dusk without pause, and the second, *Lukiko,* is a fat stupid idiot who not only reminds one of a lost buffalo stuck in the mud, but smells like one too, and has the brains of one . . ."

"My son!" cried the mother. "What words are these? What horrible things are these that you are talking? It is your duty to beget children to carry your father's name on to generations to come and your personal feelings must never interfere with that duty. Whether you love your wives or not is beside the point. Now, *Kahawa,* I want to see either or both your wives pregnant in two months' time . . . and I shall tolerate no further back-talk from you!"

"Oh mother, I have far better things to do in life than begetting noisy bawling babies."

Marimba was about to make a heated reply when she was interrupted by the sudden appearance from behind a boulder of *Kahawa's* friend, *Mpushu* the Cunning. *Mpushu* was sweating profusely from his hard climb up the hill. He threw himself on his knees and crossed his arms in front of his fat face in salutation to *Marimba.* Then he lifted his fish-like face and said to *Kahawa*: "I have been down to the strange beasts, oh Eagle of *Marimba,* and I have found out something that is a great surprise. The beasts are not only harmless but they are so docile that you can actually pull the ears of some of the females and they will follow you."

"What strange beasts are you talking about, Oh *Mpushu*?" asked the puzzled *Marimba.*

"Come with me, Oh Mother; come and see," *Kahawa* urged.

Puzzled, *Marimba* followed her son and his friend farther into the rocky hills of the north-east. They climbed over a hill and halfway down the other side they stopped. "Look, mother, look down there in the valley."

Marimba followed her son's pointing arm and her eyes met the strangest sight she had ever seen. The valley below was full of the strangest animals. These animals were like buffalo but a shade smaller and, unlike the buffaloes which are all the same colour, these animals ranged in colour from black to dark brown, from red to white. Many of them were either brown-and-white, black-and-white, or had brown bodies and white bellies. All had horns that were totally unlike anything *Marimba* had seen before.

"What are they, my son?"

"I do not know for sure, mother, but from what I gathered from the survivors of the people who brought them here, they are known as tame animals, mother."

"Tame animals? They look dangerous enough to me."

"They are quite docile, mother, and there is something about them one does not find amongst wild beasts."

"How did you find them, my son?"

"*Mpushu* and I had been out on a hunt, mother. We saw these strange animals from where we are standing now. At first we thought they were a kind of antelope and we decided to hunt them. But, strangely, they did not run when they saw us, neither did they charge us as buffaloes would. Then *Mpushu* noticed that there were people with the strange creatures and we went down to investigate. We found that all but one of these people were lying in the tall grass and dying of some sort of epidemic. We saw that there were ten men and three women, and all the men were either dead or dying fast, and that of the women, one was still alive. And she does not seem to be suffering from the malady at all."

"Whence come these people, my son?"

"I do not know, mother. The surviving woman is too frightened of us to talk clearly. But when she does talk, it is a pleasure to listen."

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The surviving woman was hardly more than a girl, a pretty little thing with rather prominent front teeth, and with a skin that was as black as pure ebony. She wore her hair plaited into numerous tiny plaits that hung down her forehead and down her back. She wore an ankle-length skirt of leopard skin and a necklace of strange shining beads and sea shells. Broad bracelets of bronze blazed upon her arms and forearms. She looked up as *Marimba* came and stood facing her. Under the curious gaze of the immortal woman the strange girl lowered her eyes selfconsciously.

"Tell me, child," said *Marimba* at last, "where do you come from?"

It took some time for the strange girl to answer. "From Nuba . . . we come . . ."

"Where is Nuba?"

"Away—far, far, far."

"What are those animals you have brought with you?"

"Meat animals—we eat. Also milk—we drink."

"You eat the meat of those animals, and drink their milk?"

"So—so we do."

Then *Kahawa* asked the girl what had killed those people with whom she had been. In her strange halting way she explained that her father and his servants, and her mother, had eaten mushrooms cooked and served by the other female servant, who had also eaten some. The girl had been saved by the fact that at the time of the eating she had been suffering from a bad headache and had no appetite at all.

Marimba asked the girl what her father had been doing so far away from

his native land. Her answer shocked *Kahawa* and brought tears into the eyes of *Marimba.* The girl said it was a belief among their people that if one travelled southward long enough one will eventually reach the Land of Peace. Her father had been a priest in their native land and a firm believer in this myth. He had taken all his wealth and wife, daughter and servants and had set out southwards in search of the Land of Peace.

Abruptly the little stranger girl threw herself into the arms of *Marimba* and begged for protection, as she now had no parents. It was customary in their land for orphans to be adopted, even by complete strangers, and would *Marimba* please adopt her and protect her? As for the cattle, would *Marimba* please take them?

As *Kahawa* and *Mpushu* rounded up the two thousand beasts and drove them towards the High Village of the Wakambi, *Marimba* asked the girl what her name was and the girl answered: "*Rarati* . . . it is this one . . . my name . . . respected *Ma-Rimba.*"

"*Rarati,*" said the princess *Marimba,* "your name shall never be forgotten. Future generations shall hail you as the one who brought the secret of cattle-keeping into the Land of the Tribes. I greet you, Oh *Rarati,* my daughter."

* * * * * *

The beautiful queen of the Wakambi, the peerless *Marimba,* was walking through the forest with her handmaidens on her way to the riverside to bathe her body in the cool waters. Birds sang in the trees overhead and the forest was heavy with the scent of thousands of flowering shrubs. Myriads of butterflies and colourful insects were fluttering in clouds of white, blue and brown among the wild flowers and the buzzing song of *nyoshi,* the bee, was clearly heard in the blinding sunlight. Timid hares galloped through the long grass and the cooing voice of *le-iba,* the turtle dove, added yet more enchantment to an already enchanting day.

The sky was the purest of blue. Only a few clouds were to be seen in the eternal expanse of the heavens and these were as soft as wool and as delicate as the body of a Sun-maiden.

As the queen went through the forest, her great eyes were as alive as moon crystal. From the enchanting woodland scene she drank in inspiration as the grateful grass drinks the morning dew. Where the ordinary man sees only the trees, she saw them in their dignity and superb beauty; and where the ordinary man hears only the rustling of the breeze through the branches of the trees, and the senseless twittering of the numerous birds, she heard the soul-stirring verses of the Song of Creation.

She was not very far from the river when she saw a number of young boys gathered together above something that lay in the tall grass. The boys were talking and gesticulating excitedly and were all patting one amongst them on the back in obvious congratulation. Their voices floated through the scented air into the keen ears of *Marimba* and, as one might expect from this great woman, she left her retinue and went to investigate. What she saw there filled her with anger and disgust, and tears sprang unbidden into her eyes. One of these boys had invented a particularly vicious and cowardly kind of snare with which to catch

young antelopes. He had tried it out and it had worked all too well. Lying on the ground with a cruel noose around her lifeless neck was a young steenbuck ewe which had fallen a victim of this fiendish trap, and the poor animal had only a few days to go before it produced young.

"Which of you sons of night-howling, splay-footed, green-bellied hyænas invented this thing?" demanded *Marimba* hotly.

The boys made no reply. They just stared at their dusty feet in very frightened silence. Two of them wetted their loinskins at the same time, much to the amusement of the royal handmaidens.

"I asked you a question, you mud-wallowing tadpoles!" cried *Marimba.*

At last one of them said in a voice that was hardly a whisper: "I . . . I did, Oh Great One."

"You did, did you?" cried *Marimba* in a burst of ecstatic fury. "Now indeed, you are going to suffer for your deed!"

"Mercy please, Oh Great One," whispered the boy.

"*Marimba* has no mercy for bloodthirsty little idiots of your kind," said the angry queen coldly. "Breathe into the nostrils of that animal and bring it back to life."

The astonished followers of *Marimba* saw the boy lift the head of the dead buck and actually try to breathe life back into it. There was a gale of feminine laughter which the angry chieftainess quelled with a look of cold fury in her glittering eyes. A deep respectful silence settled upon the group of watching maidservants while the boy, with sweating face and inflated cheeks, and a heart that was almost stopping with cold fear, huffed and puffed in vain to revive the dead animal.

"That animal had better come back to life, Oh little vermin," said the princess cruelly. "If it does not you will soon wish that you had never been born."

The badly frightened boy tried his best. He tried everything he could while the queen watched him coldly and impassively, and the handmaidens watched with broad smiles on their faces.

"Why," said *Marimba* at long last, "it seems to me as if you find it easier to kill an animal than to bring it back to life!"

"I cannot make it live again, Oh Great Queen," stammered the boy. "It still wants to remain dead."

"Then you must surrender yourself to punishment," said the queen ominously.

"Please do not kill me!" screamed the boy in utter terror. "I am still too young to die . . . I do not want to die!"

"The animal that you killed with the fruits of your evil brain did not want to die either," observed *Marimba.*

"Please . . ."

"Seize him!" cried the princess to her attendants. "Seize and hold fast the pestilential horror!"

The giggling girls fell upon the boy and held him fast. He struggled and

kicked and bawled in vain. He yelled to his friends to save him. But those loyal friends had proved their loyalty by vanishing into the sheltering bush, leaving him to face the music alone. "Bring him to the village—I want to deal with him properly in the presence of all the people."

* * * * * *

The gathered Wakambi were sitting in a great semicircle in the High Place of Justice at the very summit of the hill which was now known as the Hill of the Wakambi. The princess *Marimba* sat on her throne at the foot of an upright slab of rock that was known as the Rock of Justice. She was flanked on either side by two old men.

The old man on her left was known as the High Accuser and the one on her right was known as the Mercy of Heaven, and it was his duty to plead for mercy on the prisoner's behalf—but not to defend him from the accusation.

Marimba was the one empowered to execute the prisoner after he had been found guilty. The power to execute was granted to all those people who had seen the prisoner actually commit the offence for which he was charged.

Trials were held only at the 'rising of the moon' among the Wakambi and everybody was waiting in silence, where even a whisper was strictly forbidden, for the rising of the heavenly orb. Night had fallen and the land was swathed in the dark mantle of obscurity, and in the scowling forests below the Great Village lions were roaring their fury at the glittering stars, while leopards coughed defiance to all and sundry.

The boy, *Malinge*, who had been caught by *Marimba* in the act of wantonly destroying living things, knew that the coming of the moon would also mean the coming of his own death, and he was numb with fear. He turned round and looked in the direction of his parents seated with the other villagers near one of the great Fires of Justice that had been lit in a semicircle to illuminate the High Place of Justice. There were seven such fires, each representing the Seven Gates of Creation that seperate this material world from the bright bronze plains and crystal forests of Tura-ya-Moya, where the gods have birth and where *Lizuli*, the whore of eternity, dances nightly before the thousand eyes of the Most Ultimate.

These fires were not kindled with wood, but with the leaves of the *mpepo* plant and were fed with the bones of that kind of animal against which the accused had committed the offence. When a man was charged with murder, human bones were fed into the fires. On this occasion the bones of antelope were fed into the fires.

Malinge cast a pleading glance at the face of the grim and bearded warrior that was his father and found no mercy and no recognition there. Nor did his own mother and other brothers seem to know him at all. He knew he was alone—and lost. Then, with that breath-taking majesty that fills the eyes with tears, the moon rose above the distant mountains.

As it rose, a wild scream of naked terror was torn from the lips of the wretched *Malinge* and he tried to bolt out of the Place of Justice. But *Mpushu* and *Kahawa* seized him and held him fast.

"Stand still and take your punishment like a man, Oh *Malinge*," said

Mpushu. "Do not try to cheat the lion of justice of his juicy prey. Nothing very serious is going to happen to you. You will only be deprived of your nose and ears and then thrown to very, very hungry crocodiles. Something worth looking forward to, eh?"

"*Aiyeeee!*" shrieked Malinge in appreciation.

"*Malinge,* the son of *Katimbe,* the son of *Ngungu,* the son of *Lembe,* here stands accused of having wantonly and wilfully destroyed a living thing for no other reason than to see the effect of the new kind of snare that he had invented." The voice of the High Accuser was harsh, a rasping croak. "He destroyed a little steenbuck ewe with young in its belly, and here you can see for yourself the sorry remains of his victim on the Tray of Accusation. This boy was not hungry when he committed this deed, neither had he the intention of taking the animal to his father to prepare for food. It was a clear case of wanton useless destruction of life, in direct defiance of the Laws of *Odu. Malinge* must die. He must die so that the Great Mother's displeasure at this demon-like act should be disarmed, so that the wrath of the High Gods be not showered upon us like evil hail. *Malinge* must die—not to deter others from committing the same offence, but that by dying he can take his heinous sin with him to the land of Forever-Night, away from the huts and villages of the Wakambi."

With this the High Accuser sat down, fiercely scowling at the villagers assembled before him. An even deeper silence settled heavily upon the High Place of Justice.

The other Old One, the Mercy of Heaven, then rose totteringly to his ancient, withered feet. "People of the Wakambi: to you this unworthy one addresses this message. We all know that the young boy *Malinge* is guilty and we all know that he must suffer the most ultimate form of punishment, because if we let irresponsible young people kill the animals of the forest wastefully, it will not be long before the High Gods will deprive us of all living things on which we depend for food. It will not be long before the forests become only the haunts of starving jackals and hyænas with no other animals in sight, and we would all die the shameful death of hunger. So I, too, agree that this young man must be punished. But I plead that we give the boy the opportunity to explain to us in his own words just why he did this thing and why he felt prompted to break one of the oldest and most sacred laws of our people, and above all, why he dared to improve on our standard methods—why he rendered these more cruel as the very design of this trap shows."

His voice faltered and he sat down, wiping the sweat from his wrinkled brow with the back of his hand. There were tears on his wrinkled cheeks and his gentle tired eyes were inflamed and bloodshot.

"Stand up, prisoner," bellowed the High Accuser. "Stand up and tell us why you broke the laws of the gods, why you dared to improve upon the things that our ancestors invented. Do you consider yourself wiser than your forefathers?"

"N-no," stammered the boy, "I only thought . . ."

"Listen, Oh vermin, rasped the High Accuser, "this is not a world that belongs to you. If you want a world which you can improve then you can go and create one for yourself. In this world you will take your place as the

insignificant speck that you are and you must conform to the rules as laid down by our forefathers. You must not try to improve on anything that they had found good enough. You seem to have forgotten that it was the love for inventing new things that caused the destruction of the First People. Don't tell me that you have never heard the Seven High Laws of Living, because I know that you have."

There is something known as hope, and that something has the habit of shining brightest when a man gets more hopelessly lost in the forest of fear and despair. Hope is a false star shining brightest on the darkest night of one's life. In the words of the High Accuser, the doomed boy *Malinge* saw a glimmering thread of hope and he seized it and held fast to it. A man about to die loses all fear. He throws all respect and dignity to the Seven Winds and says and does exactly as he pleases, and *Malinge* did exactly that.

"You doddering old hypocrites!" he screamed at the top of his squeaky voice. "You are not fit to sit in judgment over a lame and half-dead fly. You say I broke a law by inventing something new. Why then is our Queen *Marimba* not being accused of inventing all those new instruments with which she makes music?"

Malinge's hope of revenge on the woman who had brought him to trial was drowned in a flood of laughter that followed immediately on his impudent outburst. The assembly laughed long and loud till the High Accuser had to stand up and roar for silence.

"You utter fool!" he bellowed. "You miserable, impudent rat! *Marimba* is an immortal, an appointed servant of the gods on this earth, and what she does is done at the command of the most High Gods. Royal *Marimba,* pronounce sentence upon this mud-wallowing dog."

Marimba stood up and her great eyes were bright in the moonlight There was also a great sadness in those eyes that was beyond human understanding. Her voice was soft and gentle as she said: "*Malinge,* I am not your executioner and I find myself unable to order your death. But I am not going to let you escape lightly. The High Gods tell me that you are a habitual and stubborn law-breaker, who acts thus for the sheer pleasure it gives you. It also gives you pleasure to see innocent animals die in agony. I now order that you be taken away from here and your legs broken with clubs so that you may never walk again, and your hands destroyed by paralysing your fingers."

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Marimba looked down at the ugly snare that *Malinge* had invented and shuddered. There was no mistaking it—the thing was deadly and only a madman, a monster of cruelty, could have invented this sort of thing. No wonder the old men had overruled her and had thrown *Malinge* to the crocodiles just before daybreak.

Then *Marimba* got down on her knees and began to work. She dismantled the long trapdoor consisting of oblong flat pieces of wood tied together with buckskin thongs and gut. She made small alterations to the pieces of wood so that they were no longer of the same length and thickness. She ordered her handmaidens to bring her a number of *cusana* gourds of different sizes and to

open each end, making a big hole in the one end and a small one in the side. Her next order was equally peculiar: the gourds were to be put in a large clay bowl at the gate of the village and word spread that all the old women of the village were to pass their morning water into the big bowl for three successive days. This, explained the great princess, was not only to place a permanent blessing upon the instrument; it would also make the gourds resilient and durable.

Afterwards the gourds were boiled in animal fat to make them more resilient and waterproof. With her own delicate hands *Marimba* assembled the instrument while vast crowds of Wakambi men and women watched in awe and astonishment. She first assembled the hardwood frame with four carved legs, and along a flat piece of wood that connected the two ends of the oblong frame she stuck the gourds by their mouths firmly with tree resin.

She then covered each of the holes in the sides of the gourds with silky laminæ which she obtained from the nests of the *munyovu* wasp, also stuck firmly with tree resin. The gourds were arranged under the central plank in gradually diminishing size. Then came the pieces of wood that formed the trapdoor, also arranged in the same order according to size, each piece directly across a corresponding gourd resonator. The strips of wood were suspended above their resonators by two lengths of thong.

Thus the xylophone—the *marimba*—was born. Soon this melodious companion of the feast and the dance was sending its notes through the festive air, each note as gentle as a maiden's promise. The xylophone is a living instrument which can bend its notes to fit the blood-warming melody of a wedding song or harshen its voice and convey to the human mind the clamour and dark horrors of war—or the thrilling excitement and suspense of the hunt. Even without the accompaniment of a human voice one can tell a whole story with the xylophone alone. One can use the voice of this holy instrument to create various moods in one's audience. While other instruments speak to the ears, the xylophone speaks to the heart and the soul. Indeed it is an instrument worthy of bearing the name of the Goddess of Music.

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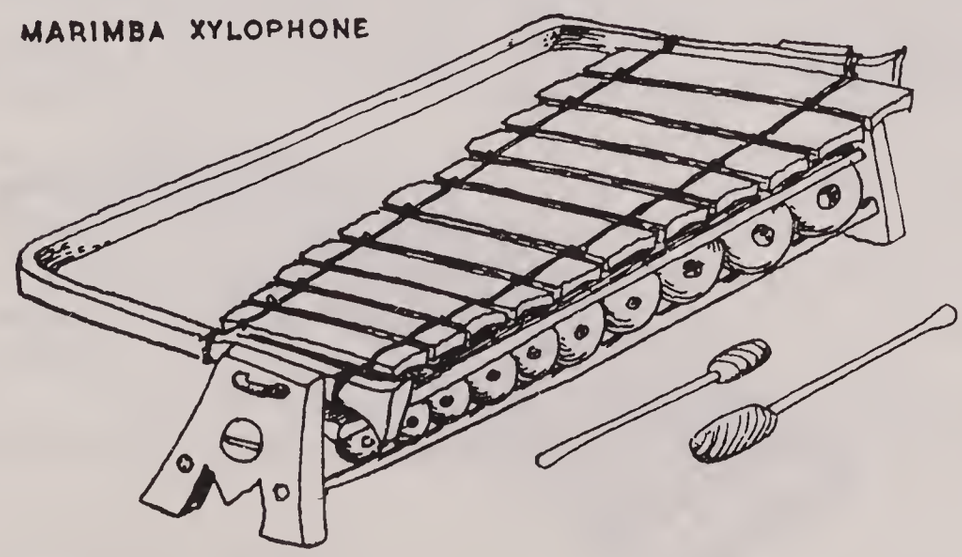
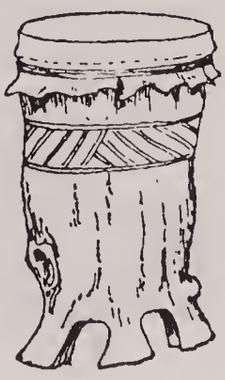
In building xylophones only hard and well seasoned woods must be used. Great care must be exercised in selecting the wood for the various notes. There must be no pores, or the slightest crack. Timber from a hardwood tree once struck by lightning is excellent. These sacred instruments must never be built

MARIMBA XYLOPHONE



MARIMBA'S ORIGINAL DRUM

MADE OF FIRE-HOLLOWED ROUGHLY TRIMMED LOG



in times of war and famine; neither must they be made by people who are sterile or spiritually perverted, or physically deformed in any way.

* * * * * *

"Great *Marimba*,"—the voice of the tremendous woman, a cook, was low and full of great love and respect—"it is with great regret that your servants failed to cook wour favourite dish of stamped peanuts today, for *lo*, the old mortar has finally worn through its bottom and is now nothing but a useless hollow log. It is only good for firewood now and we must ask the woodcarvers to fashion us a new one."

"Do not burn the old mortar, Oh *Mandingwe*," said the princess with a mysterious smile. "The truth is that I have been waiting for something like this to happen for quite some time. I shall transform it into something which will add yet more pleasure to the lives of the people whom the gods have entrusted to me to rule and guide along the paths of peace and wisdom."

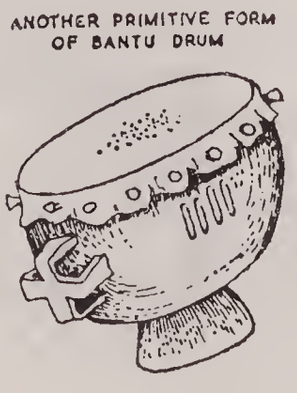
"*Marimba* is indeed the mother of wisdom," whispered the fat cook.

"Nobody is the parent of wisdom in this world, *Mandingwe*. I am nothing but a puppet serving the will of Those-we-do-not-see, and I try to serve as best I can. Now bring me the skin of a newly killed wildebeest, and also send *Kamago* the woodcarver to me."

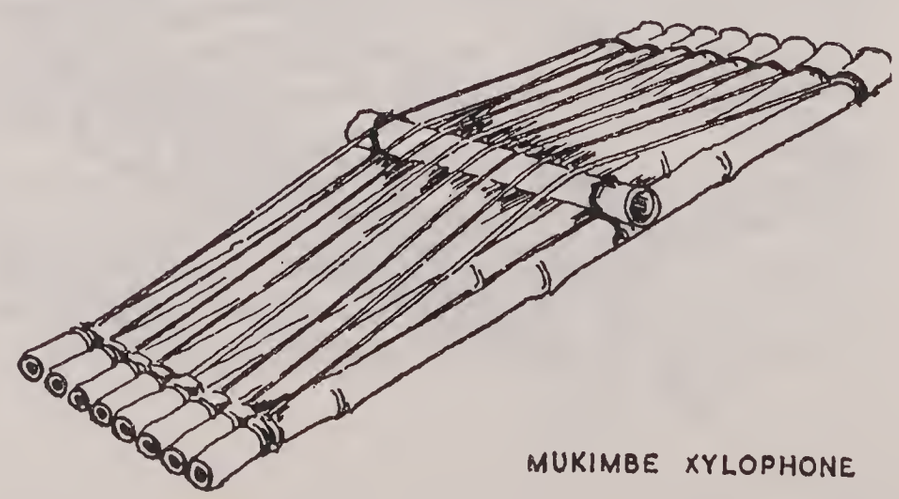
"As you say, Oh *Marimba*," said the cook respectfully, falling on her face in obeisance and then crawling backwards out of the Royal Hut.

Marimba turned the old nut-grinding mortar into the first drum the world had ever seen and for the first time since the dawn of creation the forests shook to the pulsing beat of a drum. This instrument became so popular with the Wakambi that almost everybody wanted to have a drum in his own hut. The woodcarvers were very busy indeed. The princess *Marimba* made them of different sizes, each with a different quality of sound, from the loud hollow boom to the gentle pow-pow. The big ones were known as the 'male drums'; smaller ones were 'female drums', and the very small ones that children could carry around were known as 'sparrow drums'.

The largest drums she ordered to be reserved for purposes of worship only and these had the symbol of the River of Eternity carved into them in a continuous pattern all round, and on many of these drums were also carved symbols representing passages from the great poems of creation and sacred symbols of Spiritual Secret Knowledge. This she did to preserve the knowledge of the Wakambi for all time. Men were elected to look after these drums and this became their sole duty in life. These 'Drummers of High Honour' had to daub the instruments periodically with animal fat to preserve both the wood and



ANOTHER PRIMITIVE FORM OF BANTU DRUM



MUKIMBE XYLOPHONE

the skin. When a drum was attacked by a wood-boring pest they had to wrap it in wet animal skins and then leave it to steam in a hollow anthill which had been heated by a fire till it was red hot.

When a drum deteriorated beyond repair it was the duty of the oldest woodcarver to carve a new one—an exact replica in every detail, and the old one was buried with the full burial honours with which a chief is buried.

Marimba's drums became so popular that even the Masai copied them, but not for peaceful purposes. One day when *Mpushu* was carrying a number of drums to a village of the Wakambi he was set upon by three Masai who knocked him flying into a muddy stream and stole off with the drums, but only after requesting him to fetch some more as they would like to steal those too.

The Masai were the first to use the drum for relaying signals, especially military signals.

Give a Masai a stone and he will hit something or somebody with it. Give him any piece of wood and he will turn it into a club with which to brain you. 'Peace' or 'peaceful' are words that do not occur in the vocabulary of the Masai. To them these are absolutely meaningless abstractions.

With the birth of the drum came the birth of new dances in the land of the Wakambi—dances like the *bupiro-mukiti,* or the dance of life, performed by both male and female dancers, or the *chukuza ya sandanda,* the dance of the baboon, which is performed by male dancers only. This is the most muscle-punishing dance that can ever be performed. All these dances were invented for one reason only—expression of tribal religion and the release of that beneficial life-force dormant in every human being, but which, when released, makes one feel closer in the 'arms of Eternity'.

Also some of the dances performed by young people, like the famous 'love dance' of the Kavirondo, and the *gqashiya* of the Nguni, were invented so that the young people might find an opportunity to use up their excess energy

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Little *Nonikwe* was waiting. She was waiting with great impatience for something big and exciting to happen and she could hardly conceal the wild excitement she felt; it lighted her face like a midnight beacon. This was all because *Nonikwe* knew something the other girls in her village did not know as yet. She knew that the Great One, *Marimba,* was on her way to spend the night in the village—the very village in which *Nonikwe's* uncle, *Mutengu,* was head-man.

Little *Nonikwe* was a pathetic creature. She was not only a hunchback, but she was also totally blind. But all this was amply compensated by the great and rare gift the gods gave her of seeing things clearly long before they happened.

This gift had saved the little hunchback child from being destroyed at the age of eight as all crippled and deformed children were normally destroyed according to the laws of the Wakambi. A child born with any defect was, however, allowed to live till the age of eight to see if it had any special gifts like seeing into the future or the past, reading minds or communicating thoughts to animals.

Little *Nonikwe* was allowed to live and she lived like a chieftainess in her uncle's village. She was the most well-hidden and well-guarded piece of

property in the village, and this was because *Mutengu* had a bitter rival and enemy in another new village just beyond the river. This enemy was *Lusu*, the father of *Nonikwe* herself. When *Nonikwe* had been born, *Lusu* had been so disgusted with the child with which his wife had presented him that he had publicly declared that his wife had slept with a night-walking demon.

Nonikwe's mother had been disgracefully driven from *Lusu's* village and had sought refuge in the village of her brother *Mutengu*, where she died of a broken heart two moons later. Years had passed, the little girl had grown, and soon word had got around that she was a Blessed One, gifted with powers beyond human concept. When he heard this, *Lusu* the rascal tried to move the very stars and the mountains to get *Nonikwe* back. *Mutengu* had not only refused; he had seized *Lusu* and beaten him within a thumb's length of his fat and rascally life.

Mutengu and *Lusu* had since been deadly enemies and to get his own back, *Lusu* developed the habit of reporting directly to *Marimba* with all kinds of accusations against *Mutengu*—acts of corruption and many breaches of the laws of the Wakambi. These accusations were, of course, utterly false and unfounded.

Eventually *Marimba* decided to pay *Mutengu* a secret visit in order to find out for herself if he was really as corrupt and evil as *Lusu* had made him out to be.

But *Marimba* had forgotten about *Nonikwe*. The little hunchback had actually dreamt what the great princess intended to do and woke up early that morning to warn her uncle to expect a secret visit from his queen some time in the afternoon. *Mutengu*, though startled by this warning, had acted quickly upon it because the blind little hunchback had never before been wrong with her predictions. He had ordered scouts to be posted to give him early warning of the approach of the great queen and her retinue. He had made his wives prepare all manner of food to give the peerless *Marimba* a welcome feast fit for one of her high and queenly position.

Mutengu had nothing to fear from a visit by his chieftainess because he had no secrets to hide. And not only was he as loyal as the southern wind but he was also as honest as a worker bee. But he did not want to be caught unprepared in anything and he was a strong believer in giving each and every visitor to his village a welcome in accordance with his or her stature.

Mutengu was a very popular headman. Every man and woman in the village could vouch for his great kindness, courage and honesty, and they were all prepared to defend him with their lives against any scandal-mongering back-biter.

The huge clay pots were full of delicious buffalo meat. There were great basins full of well cooked yams and corn cakes. There were also wooden trays full of roast wild fowl, partridge and guinea fowl. There were baskets full of wild figs and stewed *marulas*, and large cakes of fresh honey from his own beehives. *Mutengu* was the first man in the land of the tribes to keep bees. He kept them in hollow anthills, and handled them after drugging them with *dagga* smoke. He had also discovered that bees were inclined to leave him in peace when he dressed himself in a hyæna skin *kaross*.

Thus the great feast was prepared and brought in readiness for the unannounced arrival of the great queen *Marimba*. All the villagers settled down to await the arrival of someone who did not know she was already expected, whose surprise visit was a sursprise no more. Visitors from surrounding kraals and villages came as usual to have a free meal in this generous headman's village, and as usual they told him a lot of tales-that-are-not-true and departed with full bellies and oily smiles. It was also customary for angry men to bring their disputes to *Mutengu's* kraal and long arguments and trials took place under the Tree of Justice in the centre of the village. Fines were paid in ivory, ebony, and copper ore, and malefactors were taken outside and executed.

Life was taking its normal course in *Mutengu's* village. An old and very tired-looking man came into the teeming village at midday accompanied by his remarkably beautiful daughter and begged a guardsman at the gate to let him spend the night in their spare hut, as he was very tired and had come a long way. This was not unusual and the guards were all too happy to admit the old doddering traveller and his daughter. The shy, beautiful girl greatly interested the burly guards and many were the ravening glances cast in her direction.

The old man was given the whole haunch of a buffalo and asked to eat his fill; what was left he could take with him on his journey the following day.

The rest of the afternoon was taken up by ordinary activities, such as hauling yelling prisoners to the council tree for trial.

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The sun was already setting beyond the western mountains and lengthy shadows were creeping eastwards when headman *Mutengu* completed his duties in administering tribal law. And still the queen of the Wakambi had not arrived. A small doubt began to gnaw at the back of the mind of the great *Induna*; he began to wonder for the first time whether his little deformed niece was wrong in her prophecy. Eventually he strode into her hut and knelt down beside the blind child, holding her hand gently, reassuringly.

"Little one, for once the little spirits have played a trick upon my niece, for *lo*, the queen Marimba has not come yet."

"But she has, Oh honourable uncle, the queen of the Wakambi is here. I can feel the pulse of her thoughts."

Mutengu was aghast: "Child! What words are these? My scouts have brought no news of the coming of the queen. They have seen no warrior escort. And yet you say that the royal *Marimba* is already within this village!"

"She is, Oh uncle. I receive her thoughts quite clearly. At this moment she is pleased with the joke she has played on you, and she is convinced that my real father *Lusu* had accused you falsely."

"Where is she?" *Mutengu* demanded. "Has she made herself invisible?"

"No, uncle. Tell me, how many visitors are spending the night with us?"

"Well over a hundred, child, men and women, young and old."

"The Great One has come into the village as a common visitor, my uncle You must command all visitors to report to your Great Hut and there I shall pick her out for you."

The one hundred and ten visitors were gathered at the Great Hut and a sumptuous supper was in progress. Already the *induna* knew that one of these many women was *Marimba* and one thing remained—the identification parade!

Mutengu led his little blind niece, gently holding her hand, past all the guests. He noticed how most of the visitors shrank slightly with revulsion as the deformed child approached. He saw this and he smiled; if only these fools knew that the little deformed child was the equivalent of ten so-called normal human beings. Led by powers beyond human comprehension, the young girl made her way towards the old man and his daughter. The child knelt down beside the girl and gently removed the *kaross* of respect with which she had covered her head. *Mutengu* immediately recognised his chieftainess—in spite of her shaven head and the false scar she had improvised with a piece of fish bladder. *Mutengu* gently pulled off the scar and the great, mischievous eyes of *Marimba* smiled softly at him.

"My queen . . . living goddess of the Wakambi . . . what is the meaning of this cruel joke?"

"I heard that you were a corrupt and vicious man who broke every tribal law laid down. I wanted to see for myself, Oh *Induna*, and I am glad to say that I found all accusations against you false and groundless."

The assembled visitors fell on their faces in the presence of their great queen and a deep silence fell upon the gathering like a thick skin blanket. Then came *Marimba's* clear voice: "Arise, my people, and let us enjoy our meal. Then we shall perform a little dance to thank our host for his great kindness and generosity." And turning to *Mutengu* she spoke softly: "Tell me, Oh *Mutengu*, how did you know about my secret arrival?"

"This child, with her god-given sight, indicated you to me, your humble servant, Oh *Marimba*."

"I shall give the little one a gift to remember me by. And when we have unseated her evil father in the village across the river we shall appoint your niece as headwoman of that village for the rest of her life."

A roar of applause greeted the announcement. Men stood up and raised their right hands in salute to the little *Nonikwe*, Headwoman-for-life of a village and district. And then, into the hands of the little girl *Marimba* pressed the newest instrument of music that she had invented. It was a 'hand xylophone'—a *mukimbe*—made entirely of reeds.

A *mukimbe* is an instrument particularly suited for use by blind people or those left weak and convalescing after an attack of one of the numerous tropical diseases. Many a convalescent owed his recovery to the sweet, birdlike, soothing notes of the *mukimbe*. Thus this instrument soon acquired the nickname of 'the sick one's comforter'.

A good *mukimbe* is constructed as follows: The bulrush reeds must be cut in the middle of summer when fully grown but not yet hard or dry. They must be of equal thickness (a man's little finger) and of equal length (from the wrist to the elbow). Eight of these are cut and woven together with lengths of reed bark till the whole thing looks like a miniature raft. More strips of green reed are then attached to the raft, fixed both ends, and a strip of wood is then inserted to lift these strips away from the raft in the middle. The whole contraption is then left to dry in the sun for ten days. The woven knots tighten and

the strips become taut while the spirit of music enters into them. The strips must all be of unequal breadth and arranged in order of thickness. For an additional rattle effect tiny pebbles can be inserted in the hollow reeds and the openings sealed with tree resin.

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The blind child was overjoyed. Tears of pure gratitude welled from her sightless eyes and she clutched the instrument to her heart. She wept as if her soul would melt. "Thank you, Oh my queen. I honour you with all my heart, and may you grow as tall as the tallest of tall trees."

"Now, now, little *Nonikwe,* do not cry so. I am going to see to it that you are happy for the rest of your life and that you will never want for anything. Now come, all my people, let us dance before we go to sleep. I have a new dance for you, my lazy ones—the 'Three-Fire Dance'."

* * * * * *

The women had become wands of living fire; they were leaping and swaying, twisting and shaking, like things gone completely mad. *Marimba* was leading the group of dancers in the centre, symbolising the 'flame of life' while the other groups of dancers represented the forces that try to snuff out the flame. It was a wild, uninhibited, savage dance that sent the flood of desire surging through the bodies of the men and brought tears into the eyes of the old ones. Every woman of the village was now taking part in the strangest dance of all time, while all the men watched intensely, deeply moved.

But elsewhere in the village three men were conferring—three whose hearts were full of evil and whose souls were caught in the dark webs of evil being hatched against the peerless *Marimba.* One, called *Luchiza,* was nothing but a stripling boy, the first-born son of the headman *Mutengu.* The second was a one-eyed scoundrel named *Mbomongo* and the third was *Kalembi,* the old man who had posed as *Marimba's* father when they entered the village earlier that day. *Kalembi* had found an opportunity to slip away unnoticed during the earlier part of the dancing and he now addressed the two others in a bitter and cracked voice: "We cannot allow this thing to go on! If we do not put a stop to this woman's antics soon we shall all be turned into a mob of brainless, capering fools who will do nothing but dance ourselves from the childbirth-hut to the very grave, and on to the land of Forever-Night. I tell you, we have to do something about this."

"*Tsaaaiieee!*" spat the young man *Luchiza,* the son of *Mutengu,* "I am a firm believer that the woman is mad. Who ever heard of a nation of dancers? That is what we are already—a mad nation of capering idiots!"

"Well, my lords," said *Mbomongo* with an obscene leer, "if you want to get rid of *Marimba* I am the man to do it for you. I would enjoy nothing better."

"What do you propose we do, *Kalembi*?" asked the young man *Luchiza,* "you are the wisest one of the three of us and all the deciding must come from you."

"In two years' time," said the old man slowly, "we are going to celebrate the escape of *Odu* and *Amarava* from the lost land of the First People, and that will give us the opportunity to get rid not only of this loathsome female but of her impish son *Kahawa* as well."

"I would never relish an open fight with that left-handed madman," said young *Luchiza.* "It is easier to fight an angry rhinoceros than engage *Kahawa* in battle. The man is a monster and to him fear is an unknown thing."

"But an ordinary drug can vanquish the fiercest beast, Oh *Luchiza,*" said the old man *Kalembi.* "And during that festival there will be many an opportunity to slip a drug into whatever mother or son would care to eat or drink."

"But *Marimba* is an immortal!" said *Luchiza* soberly. "You cannot kill an immortal, although you can seriously wound one."

"I just want to get *Marimba* into my hands for a few moments," said *Kalembi.* "And I want her drugged and helpless. Then I would not only make sure that she never again invented any new musical contraptions but also that she forever forgot who she was. I want to turn her into a zombie on that day, my sons. You forsaken fools seem to have forgotten that I am the wizard-lord of the Wakambi!"

"You mean to say you intend tampering with that immortal's brain?" cried the young man. "But even you will never dare to go that far, *Kalembi*!"

"Somewhere in the forest is a slowly dying god, and this god is willing to reward with immortality anyone who can deliver *Marimba* into his hands," said the wizard-lord. "I would like to be the one to do so."

"You mean *Nangai,* the Evil, the monster who nearly destroyed the Wakambi!" cried *Luchiza.* "I would watch my step with that heavenly renegade if I were you, Oh Wizard-Lord."

"I am willing to take any risk to attain immortality, my boy," the old man replied.

Meanwhile at the Great Hut the 'Three Fire Dance' had reached a shattering climax as *Marimba,* now symbolizing the human soul that cannot die, leapt high into the air with arms spread out appealingly to the gods on high, leapt into the air to fall back into a forest of hands raised by the circle of women below her. The women bore their beloved queen in triumph to her sleeping hut. The assembled men let out a thunderous cheer and raised their war weapons high in salute.

In the darkness, beyond the light of the flickering torches, an old man's cold narrow eyes blazed with unspeakable hatred and bitter contempt, and a one-eyed man of great ugliness sneered, while a young man whispered: "In two years, you putrid slut—in just two years' time!"

A dark cloud had formed in the peaceful skies of *Marimba's* life—a dark cloud that was to explode into a ravening storm of incredible fury.

* * * * * *

Lusu was scared, and he had a very good reason to be. When one has slandered an innocent man for many days with intent to destroy him one becomes scared when one learns that all one's lies have been exposed and the victim's name cleared of all the slime one hurled at it. But *Lusu* had reason to be more scared; his victim had challenged him to mortal combat in the presence of the people of the two villages. And now he stood in the middle of the village clearing, his cowardly eyes so misty with fear that the hundreds of people sitting around watching him seemed strangely unreal—like ghosts in a distant spirit land. The only thing that felt real to him was his drenched loinskin.

There was a thunderous cheer as *Mutengu* crawled out of his hut and made straight for *Lusu*, and everybody saw with great surprise that he was completely unarmed. The watching villagers were even more surprised when his voice rang out harshly: "I intend to make this a battle without weapons. It is my intention to give that lying dog a beating such as no-one has ever seen before. Drop that club, *Lusu*, and use your bare hands—I dare you!"

Lusu felt his shaky courage evaporating fast. He had depended on this club because he was quite skilled with it. He wept openly with fear and the villagers howled with laughter. Cries of "shame" and "coward" assailed his ears and his nerve collapsed altogether. He turned and tried to run, but one of his own advisors kicked him in the buttocks, cuffed him soundly and pushed him back into the clearing. *Mutengu* tore into him with the violence of a thunderstorm.

Violent clouds of dust were stirred up by the feet of the fighting men and for a long time the only sounds were those of blows well and truly landed. Then finally a loud scream was torn from the throat of the coward *Lusu* and he turned and ran like a madman. He bowled men over in his great hurry to escape the wrath of *Mutengu*. He leapt a high fence and thudded to the ground beyond like a hippopotamus. He got to his feet again and sped blindly into the forest with *Mutengu* and all the villagers, *Marimba* included, in hot pursuit. When he noticed the pursuit was gaining on him he urged his short fat legs to increase their effort.

Lusu ran on and on—like the wind through the forest. Loud sobbing gasps left his labouring lungs through a dry mouth. He ran on heedless of the thorns that tore his feet and heedless of the fact that his loinskin had fallen off and that his great shiny black buttocks were exposed to the glare of the sun.

Then the voice of *Mutengu* was heard above the excited shouts and shrieks of the villagers—a voice raised in fear and great urgency: "Do not go there, *Lusu* . . . watch out!"

The pursuing villagers fell back, but *Lusu* saw in this an opportunity to run all the faster and he ran straight into *Mutengu's* apiary. Like a cloud of dark midnight vengeance, vast swarms of bees set on him. *Lusu* screamed horribly as the bees all but smothered him; he screamed as they stung him on every part of his swarthy sweating stark-naked body.

He ran screeching to the riverside and leapt blindly into the murky waters. As they closed over his head he suddenly felt incredible pain as the mighty jaws of a giant crocodile closed around his fat thighs.

He thought he saw a gleam of great pleasure in the eyes of the crocodile. That was the last he saw. But there was time for another thought: Had he recognised in those eyes, the eyes of his long-dead wife—mother of *Nonikwe*? Had she been reincarnated . . .?

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The silver moon was high in the midnight heavens and the great lake Nyanza was like a plain of shimmering silver in the land of Tura-ya-Moya; the waters of the great lake were so still that one could count the stars reflected from the surface. The night was oppressively hot and humid. In the scowling forests bordering the lake there lay a deep and inscrutable silence.

Very surprising indeed was the total absence of animals; no lions roared and no leopards coughed their opinions about. There was no place on earth like the dark forests that bordered the lake in those days. They were forests of abandon, of desolation, of Hell itself. They did not crawl with life, but with death—in its most hideous form.

It was because the lake Nyanza was not an ordinary lake in those days. It was the Heart of the very Earth and the gateway to lands strange and utterly terrible. These lands were once on the surface of the earth but had sunk to its core as a result of the evil that inhabited them. The gods wanted to bury this evil land forever to save the race of Man. The forests around this lake were the haunts of hideous things emerging periodically from the bowels of the earth: Life Eaters, Night Howlers, Fire Brides and Viper Maidens, who hunted each other the whole night long. Woe betide any venturesome human creature stupid enough to be lost in those forests!

In the great silence under the light of the moon a grim and deadly hunt was in progress this night. The Viper Maidens were stalking the Night Howlers whose blood they drank. Here and there one could catch a glimpse of a naked female form with a long tail and eyes like those of cats, darting from bush to bush in a desperate search for the huge monsters that were the source of their food and sport. Evil was hunting itself for lack of human victims and such hunts by Lower World creatures are well known for their utter pitilessness. *Lo!* is it not said in our Words of Wisdom that 'evil hunts and destroys itself'?

While this great, silent hunt was in progress in the moon-bathed forests, the slowly dying outcast god *Nangai* was lying on his soft bed of silver cloud in the dark depths of a cave that he knew as his home. For once the god experienced a flicker of hope: at long last the woman he needed in order to survive was about to be delivered into his hands and into his mercy. The beautiful immortal woman who had done so much to bring happiness into the land of ungrateful men had been betrayed by one of her son's wives, *Lozana*, who poured an evil drug into her food. This was on the occasion of the Festival of *Odu* and the drug had caused *Marimba* to fall into a deep coma—and into the arms of her ruthless enemy.

The old wizard-lord of the Wakambi had vowed to hand over the princess to *Nangai* in exchange for immortality. The fierce *Kahawa* was far away when this happened, having been lured away by the scheming group with a false report that a great lion was terrorizing one of the new outpost villages on the border of the land of the Wakambi. *Kahawa*, who hated lions and loved to hunt them, had set out with *Mpushu* to the distant village to direct the hunt.

And this night, three days after the wizard-lord of the Wakambi had terrorized the shocked people into making him Chief, a long canoe was gliding its silent way to the island home of *Nangai*, the Outcast God. There were five people in the canoe: *Marimba* who was still unconscious, *Mbomongo* the one-eyed, *Luchiza* the son of *Mutengu*, the old wizard-lord himself, and *Kahawa's* treacherous second wife *Lozana*. All these people hoped to gain immortality from *Nangai* as a prize for delivering *Marimba*, to whom they had done the most cowardly thing one human being can do to another. The very stars knew already that *Marimba* would never sing again . . .

Nangai had, on receiving a dream message from the triumphant wizard-lord, promised to use his waning powers of godhood to protect the passengers

of the midnight canoe from attack by any of the many kinds of unearthly monsters haunting the lake and its environs. Now he was lying on his fantastic bed of shimmering cloud awaiting their arrival with great impatience; watching with expressionless eyes as the poison in his body attacked the remaining stump of his upper arm; watching without feeling as great blisters erupted down his left side and burst into purulent oozing sores. A god knows no fear and *Nangai* was not afraid, nor did he feel any pain. He was only interested in containing his existence for reasons he could not bother to find out.

Footsteps sounded somewhere in the darkness beyond the light shed by his own radiance, and he sat up as the wizard-lord of the Wakambi stepped into his presence, leading *Marimba* by the arm and closely followed by his evil friends.

Nangai did not bother to waste a glance on the nervous humans before him. He was only interested in *Marimba*—his one chance of survival—and it was she that he caught by the wrist and drew close to him. *Marimba* knelt down with downcast eyes like the soulless puppet she had become; the god sank his hollow claws into her upper arm and siphoned some of her blood through them into his own system. In front of the astonished mortals a strange thing happened to the outcast god; the blisters covering his body from head to foot gradually healed and a new left arm began to grow. His hard cold eyes lighted with a brilliance of new-born stars and his powerful body started vibrating with a extraordinary quality and power.

Eventually he released the woman's arm and stood regarding her in great bewilderment. With a voice of strange hardness he addressed the wizard-lord for the first time: "What did you do to this immortal female?"

"I made her into a zombie, Oh great *Nangai,*" the man replied in gloating tones. "She is now completely at your mercy, and not only does she fail to remember who she is and what she was—she is totally incapable of independent thought of any kind. She shall remain like this forever—a beautiful, soulless, immortal zombie."

"Wretch of a mortal!" cried *Nangai.* "You dare to gloat over what you have done? Does not this blind little brain of yours realise the enormity of your crime? You have committed a crime so great that the very stars are weeping at the sight of it."

Fear and naked terror seized the old wizard-lord at the strange turn of events and with a hoarse scream he turned to flee. But the rejuvenated god seized him and held him fast while his evil followers fainted one by one. "No, mortal, you do not so easily escape the consequences of your vile sacrilege. Both you and I stand here ready for judgment by one much higher than I."

"But my lord . . .," begged the old wizard.

"Be silent, you sinful wretch! As a result of your deed I must now surrender myself to punishment by the other gods. I only hope that I am tried by one who is just and impartial.

At that precise moment there came a flash of incredibly brilliant light and a clap of blood-freezing thunder. In the whirling mist of many-coloured light that filled the cavern a dark form took shape and soon, as the flaming mist dispersed, the whimpering wizard-lord found himself staring into the great eyes of a silvery giantess whose very presence seemed to shrivel his dirty soul.

"Merciful *Ma,* mother of the stars," said *Nangai,* throwing himself flat

on his face, "this unworthy creature, unfit to bear the name of god, yields himself into your mercy and justice. And he also yields into your mercy the mortals who committed this evil crime upon the person of *Marimba*, your loyal servant who has done so much for mankind."

"That does not sound at all like you, Oh *Nangai*," said *Ma* coldly. "When one hears you speak in this way one is tempted to wonder just what has become of your usual insolent bluster—and why you speak as though you have at last discovered how to distinguish good from evil."

"Great *Ma*, I began repenting my evil ways immediately I saw what this wretched mortal has done to your servant, and it occurred to me that for a god to stoop so low as to tolerate the committing of crimes of this sort in his name is, in fact, the deepest form of evil. It occurred to me that gods should fight against evil and neither countenance nor encourage it."

"That is indeed so, Oh *Nangai*; a god who works for evil principles is a traitor to his kind, because while the good principles which we support stand for Existence and Life, the former characterize Non-existence and Death. And now I am going to pass sentence on you, *Nangai*. You have reformed, that is true; but the taint of your sins still clings to you, and therefore you are not allowed to return to Tura-ya-Moya, but you are demoted from god to ordinary High Immortal and you are to be exiled into the land of mortals until the end of time."

Nangai bowed his head and said at length: "Your sentence is milder than my crimes, oh Great Mother of All, and I praise you for your leniency. But what about this poor woman, this beautiful victim of the ingratitude of mortal men?"

"It is my will that you be the husband and guardian of *Marimba* until the very world ceases to be. *Marimba* had a great love for turning evil things into good, and it is strange indeed to find that as a result of her terrible suffering she has helped in reforming an evil god."

"Please restore her brain to her, Great Goddess; please heal the brain of the one I love!"

"No!" said *Ma* firmly. "You must take this beautiful woman back to her son and her people as she is, and you must rule and guide the Wakambi for more than a hundred years with this beautiful zombie always by your side—an immortal monument to the evil-heartedness and ingratitude of the creatures known as Man—wanton creatures who destroy ruthlessly those things they should love and revere; unnatural beasts that destroy the trees whose shelter they seek, and defile with excrement the cool streams from which they heal their thirst.

"She imparted happiness to the spawn of Man; she gave the race of Man music, but what reward has Man given her? Take her, *Nangai*, and carry her back to the village of the Wakambi. Love and cherish her, soulless though she be, because physically she will yet bear you a hundred sons and fifty daughters and these shall be the rulers of the Wakambi and many other future tribes. Rule with wisdom and strength for a hundred summers, and after that you can retire with your beloved *Marimba* to a golden sanctuary I shall prepare for you at the bottom of Lake Nyanza.

"And as for these evil mortals here who sought fame in delivering out a friend of theirs, I now deliver them out to the mercy of the Viper Maidens."

With these words the goddess slowly vanished, while a host of Viper Maidens appeared on the scene. Dreadful were the shrieks of the wizard-lord when one Viper Maiden sank her fangs into the scruff of his neck and terrible were his struggles and contortions as her venom coursed through his scrawny body. *Lozana,* the treacherous wife of Kahawa, died shrieking for her husband while the fangs of another Viper Maiden were still buried in one of her ripe buttocks.

Dreadful was the hissing of the happy Viper Maidens as they feasted under the silent moon.

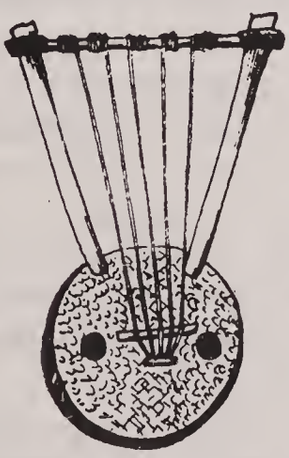
In the dark cave of *Nangai* the re-born god turned his eyes upon the woman he desired with every vein in his body. She was still kneeling where he had left her, like a soulless toy a child had forgotten. He came towards her and she raised her head and looked up at him with great empty eyes. Tears sprang to the eyes of *Nangai* and he stooped and raised the beautiful thing that once was *Marimba* to its feet—drew it close to him and wept his heart out. Then he laid it gently on his cloudy couch.

"Tomorrow we are going home, my beloved. You shall see *Kahawa* and *Rarati* and the rest of your people again. *Kahawa* has come back after finding that the story of the lion was false. Already he and *Mpushu* and *Rarati* have rallied all the people and they are searching for you. Do you hear?"

He might as well have spoken to a carved idol. She merely stared at him, her lips parted . . .

Nangai took his unresisting wife into his arms and kissed her lips for the first time. Her body trembled with a feeling she no longer recognised and her eyes closed in sudden fear and shyness. Outside the cavern the moon seemed brighter and a pleased smile seemed to linger on its round face.

LESSER "KALIMBA", SHOWING ARAB OR PHOENICIAN INFLUENCE.



DRUM OF HONOUR
WITH INSCRIPTIONS

NTORONTORO", AFTER THE ORIGINAL "KALIMBA" ——

THUMB-PIANO INSIDE HALF GOURD, ACTING AS RESONATOR

PART TWO

STAND FOR EVER, OH ZIMA-MBJE

(Compiled from numerous old Mashona, Venda, Bechuana and Varozwi songs and stories)

THIS is the story of the Lost Phœnician empire in Southern Africa, a story which is still sung and told around village fires in South and Central Africa today, a true story—it has thousands of relics in the hands of witchdoctors to support it.

Badly rusted and crumbling swords of ancient Greek manufacture, old gold coins and parts of bronze shields and helmets, bronze spears and Egyptian battle axes, all of which are in the secret possession of witchdoctors throughout Southern Africa, confirm the truth of the story of *Zima-Mbje*.

THE COMING OF THE STRANGE ONES

LUMBEDU, the witchdoctor, had not slept well at all the previous night; in fact, for him the night had been one long hideous, screaming nightmare in which he had been alternately chased, strangled, mauled and torn apart by no less than ten different kinds of monsters, from giant crocodiles to bright red monkeys with ten eyes apiece.

The cause of all these unpleasant nocturnal visitations from the Demon World was not far to seek at all: it was nothing more than the fact that the rather overweight *Lumbedu* had stuffed his capacious belly well-nigh to bursting during the feast held in his honour on the previous day. This feast had been held by one of his patients he had cured of a bad fever by forcing down claypots-full, one after the other, of a strong purgative into the luckless man's stomach, with the result that although the poor fellow had been quickly cured of his fever, his stomach and intestines had been almost purged out of existence.

During the feast *Lumbedu* had brought forth loud shouts of amazement and admiration from the rest of the guests by excelling himself in his elephantine appetite. He had eaten the large half of a goat—haunch, ribs, shoulder, neck and head—pushing the smaller portion across to a starveling who had been staring at him with bright astonished eyes and a wet, drooling mouth. Then he had attacked a great bowl of boiled ox intestines and a pile of hot corn cakes, flavoured with kaffirbeer, with the ferocity of an invading conquerer. He had concluded this most royal repast with an almighty draught of two full claypots of bubbling cornbeer.

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The midsummer sun was going down and the distant forests were now veiled by a smoky, mistlike haze, which made them look farther away than they really were. Wisps of smoke rose into the windless pale blue sky from great kraals and villages, while loud in the ears were the lowing of cows and the hollow bellowing of bulls as large herds of cattle were driven homewards from the forest-fringed pastures.

The rays of the slowly departing God of Light shone on the sweat-drenched face of the panting boy who was running through the forest as if *Watamaraka*, the Queen of Evil herself, was after his blood. He was a very frightened boy indeed—anyone could tell from his eyes. What had he seen?

Follow the boy, my children—dark-brown, thin, naked, swift as a wild eagle of the hills. Follow the boy to whom the breath of fear has given the strength of a thousand men and the endurance of a wild buffalo. His toes and feet are bleeding—his left thigh is red with blood where a cruel thorn from a *meva* bush is deeply buried in his flesh. But he runs on heedless of pain and tiredness.

What had he seen? Guess, my children, guess!

Lo, he bursts through the forest and before him rears the stockade of a big kraal, a kraal consisting of sixteen huts surrounded by a stockade of pointed

poles interwoven with thorny creepers. It is the kraal of his father, *Lumbedu* the witchdoctor, and the boy runs into the kraal as if he were the Seventh Wind itself.

"Father, father," he cries shrilly.

Ojoyo, his mother, sees him and comes waddling fatly to investigate the reason for her son's hurt fright.

"My son, what is the matter?" Her fat greasy arms encircle the frightened boy and he collapses. She carries him away like a baby to her hut and there, after removing the thorn from his thigh and washing his many wounds, she makes him drink a bowl of sleep-causing *luika* water, and he falls fast asleep.

"I think he must have seen an animal in the forest," says *Vunakwe*, the third wife, to *Ojoyo* later.

"My son is no coward," snaps *Ojoyo*. "I still insist he must have been frightened by an evil spirit in the forest, Oh *Vunakwe*; he saw one of the demons which afflicted his father only this morning. Dare you try to contradict me?"

"I do not wish to argue with you *Ojoyo*," says the peace-loving *Vunakwe*. "It is best that we ask the child himself if he awakes . . ."

"If he awakes?" *Ojoyo* explodes. "If he awakes? Do you wish my son *not* to wake up then *Vunakwe*? Do you want him to die?"

"No, no!" cries *Vunakwe*, cringing from the advancing *Ojoyo*. "My tongue slipped; I meant to say *when* he awakes, believe me."

"You witch, you know very well that you meant what you said. I am going to . . ."

But she gets no further as her attention is claimed by another of the wives of *Lumbedu*.

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The sun was high in the silver skies when the boy *Mulumbi*, who had come running into the kraal on the previous evening, crawled painfully into *Lumbedu's* hut and knelt near the low entrance, facing his many parents who regarded him with bloodshot eyes and blank expressions on their haggard faces.

"Father," said *Mulumbi* at last, "I have something to tell you and I only ask you, please, to believe me."

"What is it?" snapped *Lumbedu*, who was as bad a parent as he was cowardly and selfish. "Speak up and then get out!"

"Father," said the boy, "we were out hunting wild cats with the other boys from *Songozo's* village yesterday afternoon; we went farther and farther into the forest until we reached the Zambezi and then started to follow the river eastwards. We did not find any wild cats but we did find a young buck which we speared and roasted and shared. We were still eating when *Mbimba* stood up and gave a loud shout of great fear. We all threw down our meat and grabbed our spears and bows thinking that some animal was about to attack us. 'Look over there—what is it?,' cried *Mbimba*. We all looked and saw something terrible coming up the Zambezi. Believe me, my parents, it was something terrible!"

"What was it?" chorused *Lumbedu* and *Ojoyo* together.

"It was a canoe, a very big canoe, father. It looked like a terrible serpent of the waters. Along its side ran two rows of long paddles and a great sheet

of what looked like a skin was stretched on a long stick that hung on many ropes across a tall pole that stood in the centre of the giant canoe. There were three great knives attached to the front end and a carving shaped like a man, with hair as shaggy as a lion's mane. The other boys fled, my father, but I decided to hide in the grass to see what the canoe would do next. It came nearer and nearer . . ."

"My brave little son," murmered *Ojoyo*. "Go on, what happened next?"

"To my surprise, the canoe came closer and closer to the river bank and then it stopped. I saw men running on its top and the long rows of paddles being drawn up. Great metal vessels were lowered to scoop up water—lowered on ropes down the side of the great canoe. So near was it that I could see the many men on it quite clearly and they were the strangest looking men you ever saw. They had pink skins—they were pink all over; they had hair like the mane of lions—hair that fell to their shoulders. Some had hair as black and shiny as that of a panther, some red as fire. But one had hair the colour of corn in autumn. It was terrible—I was so afraid I just lay in the grass, all strength gone from me. I saw some of the men leap over the sides of the great canoe; they leapt naked and with their long hair flowing behind their heads. They leapt into the water and started swimming and splashing in the Zambezi like so many pink fish. Some were wrestling and laughing and some just swam about, leisurely, enjoying the cool water.

"Then a group of them ran out of the water on to the bank and started coming to where I lay in the long grass, too terrified to move. I closed my eyes and lay quite still. I heard their footsteps coming nearer and their voices grew louder. Then I heard a shout as the foremost of them had seen me. I felt a wet hand seize me roughly by the wrist and haul me to my feet in one movement. I found myself looking deep into the green eyes of one of the strange ones, my parents . . ."

"*Iaia-eeee*!—no human being can ever have green eyes," said *Lumbedu*. "No human being can ever have long hair like that of a lion, and a pink skin. This brat is lying!"

"Be quiet *Lumbedu,*" screamed *Ojoyo*. "I know my children more than anybody else does and I know when they tell lies and when they tell the truth. *Mulumbi* is not lying."

By this time the boy *Mulumbi* was bathed in sweat, his hands shook like leaves in the wind and a look of wild fear distorted his young boyish features. It was *Lulinda* who first noticed this. Worry clouded her beautiful face and she whispered to *Lumbedu:* "Be careful, husband, please be careful; he has had a great shock; he is a very frightened child."

"I have never seen this boy like this," spoke *Vunakwe*. "He is not a child who is easy to frighten and I know he tells the truth."

"Continue son, tell us the rest, then you can go and lie down in your hut," said *Taundi*. "You are not looking well."

"The strange ones have strange eyes, Oh my parents," continued *Mulumbi,* very slowly and weakly now. "Some have blue eyes, some brown, and the one who was holding me had green eyes. But those eyes seem to see through and through you; they make you feel naked and unhuman. I cried and struggled in the strange one's grasp, and he laughed and put me down. Then he gave me something small and shiny and round, something that was metal. But I must have dropped it as I turned and ran and ran with the alien laughter of the strange

ones loud in my ears. I ran on and on without even looking behind me."

Suddenly he fell heavily to one side and lay still. His audience leapt to their feet, but it was *Lulinda* who reached him first and threw her arms about him. "He . . . he is dead . . . dead," she choked.

A heavy silence fell inside the hut, a silence as heavy as the veil of time that conceals the future from our eyes. Then *Ojoyo* began to sob softly.

The story spread like wildfire through the land and within a few days nearly everybody knew about the strange pink human beings in a great canoe that had come splashing up the timeless Zambezi. The boys from *Songozo's* village who had watched *Mulumbi's* adventure with the Strange Ones from a distant hill, swore he had told the truth.

The barbed claws of the vulture of fear slowly closed their grip on the frightened land and soon people began to be so scared about what they had heard that they no longer ventured outside the stockades of their villages and kraals except in groups of tens and twenties.

Warriors armed with long bone-tipped war spears and stone axes escorted women whenever they went to the stream to get water or to the cornfields to reap corn. Drums beat out long warnings that were relayed to the farthest villages, telling people to look out for strangers with pink skins and long hair. Soon all the villages along the banks of the Zambezi were empty of life, having been evacuated by the inhabitants.

Everyone began to live in fear, everybody that is, except two people who were carrying on a secret and adulterous love affair.

Night had fallen upon the earth like a panther-skin *kaross*, powdered with silver shining stars, and an ugly brooding silence lay heavily upon the fear-haunted land. Deep shadows, black and forbidding, lay like crouching demons under the trees—shadows that concealed prowling night-hunting animals such as leopards, hyænas and jackals. Only a madman dared walk into the forest in the middle of the night; only a madman—or a man on fire with passion and desire for another man's woman and who was willing to risk his life by keeping an adulterous appointment in an abandoned village on the bank of the Zambezi.

Chikongo, the son of *Mburu*, was the name of this man. He was actually risking his young life to keep an appointment with another man's wife—and that wife was *Lulinda*, the youngest wife of *Lumbedu*, the most feared witchdoctor in the land.

The heart of *Chikongo* pounded like a mad thing within him. He reached the abandoned village deep in the forest, the village which he and *Lulinda* had been using as a 'place of secret appointment' for one month now. He stood waiting just outside the fallen gate, his stone axe firmly gripped in his right hand, ready to deal with any animal that might emerge from the village to attack him. He stood thus for a long time until just as the moon rose above the trees in the east a low call sounded from the bushes close at hand. *Lulinda!* His stolen *Lulinda* had come . . . she had come!

Chikongo threw down his axe and jumped into the bushes with his hungry arms outstretched before him. *Lulinda* met him with a ferocity only a shade greater than his own and the love-demented pair went sprawling into the prickly embrace of a thornbush.

Chikongo picked himself up ruefully and helped *Lulinda* to her feet. Once more the lovers sought each other's arms, though in a more dignified and

less violent way. *Lulinda* pressed herself fiercely against her lover's muscular frame, her nails digging deep and painfully into *Chikongo's* broad back, drawing blood. She kissed his pulsing neck, his ears, his forehead and his chest. Then she rubbed her nose fiercely against his. Then she broke free from his iron clutches and danced away with a low husky and musical laugh. The moonlight danced in her great big eyes like a silver ghost over a stream.

"Oh, my stolen one," sighed *Chikongo*, "I thought you were not coming."

"I very nearly did not come. I think that bloated female crocodile *Ojoyo* is getting suspicious. She kept on peeping into my hut to see if I was there, but I tricked her. I do think that this should be our last appointment."

His arm about her slender waist, they walked into the deserted village, unaware that many eyes were now watching them. Cautiously *Lulinda* and *Chikongo* entered the largest of the huts which happened to have a big hole in its grass roof, through which moonlight streamed, making a big splash of silver light on the pitted mud floor of the hut. It was here that the young man did an incredibly foolish thing—he did not explore the great hut first to see if it was really as empty as it seemed . . .

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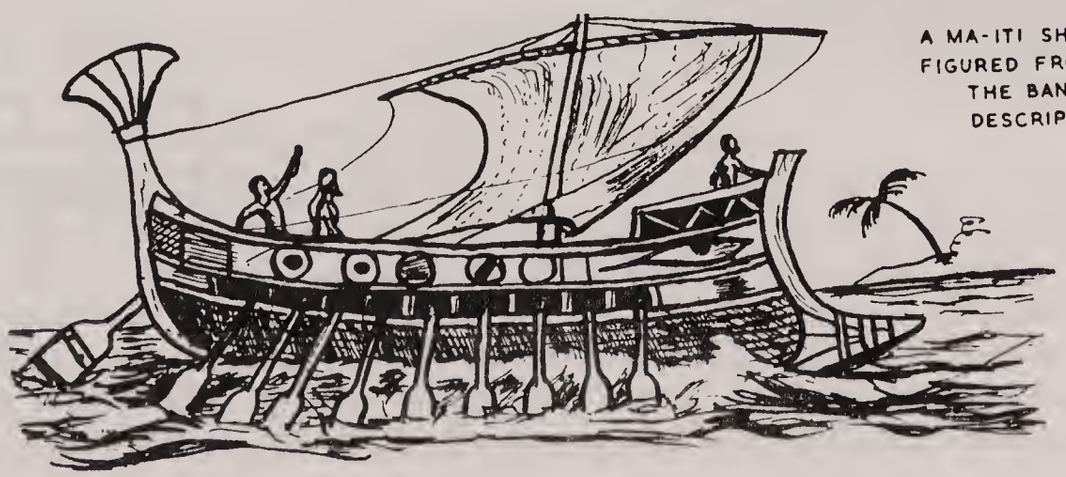
Lulinda woke very slowly and found to her surprise and horror that she had slept so long that dawn was breaking. The sky was red in the east, and soon the sun would rise in all its glory, bringing with it a new day. Her heart beating faster than usual, *Lulinda* tried to sit up, but found to her great astonishment that she was securely bound hand and foot—and so was *Chikongo*, who was still fast asleep beside her. Nor was that all . . .

Standing around them in a semicircle were six of the fantastic pink men whom the dead boy *Mulumbi* had seen and now they were in full battle dress. Tall and handsome in an unimaginably alien and fantastic way, the terrible Strange Ones towered above the frightened girl and her sleeping partner like colossal statues of pink flesh and shining bronze armour.

Each of them now wore a cuirass of heavy bronze scales and a helmet with one or three crests and what was obviously the hair of some animal. Two of them wore shining bronze leggings, and all of them carried shields either of leather studded with iron or bronze, or of iron with bronze bosses. All carried heavy iron-headed spears and all wore at their sides what were obviously deadly swords.

"Now I am dead," thought *Lulinda*. "Now we are both as good as dead."

It was just then that *Chikongo* woke up and an expression of great



A MA-ITI SHIP FIGURED FROM THE BANTU DESCRIPTION

surprise spread across his face. His mouth dropped open and his eyes widened. He looked as surprised as a fish that had just discovered its parents were a frog and a lizard!

The Strange Ones roared with laughter at this and *Lulinda* was astonished to discover just how human their laughter was, and how warm and genuine it sounded. This was not the hollow laughter of Evil Spirits, but that of very amused men, differing in colour, features, hair and form of dress from *Chikongo's* and *Lulinda's* race—yes, but human beings none the less. Then the one who seemed to be the leader of the Strange Ones put a question to *Chikongo* in a strange language that reminded *Lulinda* of a clear stream murmuring in the cool depths of a forest.

But they could not understand one another and eventually the voices of the red-headed Strange One and *Chikongo* became aggressive in tone.

It was the youngest of the Strange Ones who saved the situation. He came forward and looked down at *Lulinda* and beckoned her to look at him, which she at last managed to do. He pointed to himself, then to his companions —and then he pointed to his own mouth and stomach. Then, from his leather pouch he took out a piece of meat and glared at it in a most menacing way, bit off a piece and then spat it out in great disgust. Again he pointed to himself and the rest of his companions, then eastward once more. He then counted his fingers and toes and raised his hands with all fingers extended to indicate "ten times twenty".

A smile budded and burst into flower on *Lulinda's* lovely face and she nodded vigorously to show she understood. Then the brown-haired, blue-eyed Strange One counted fifty times on his fingers. He indicated on his bronze-scaled chest the breasts of a female and he counted twenty-three on his fingers and made a gesture showing 'little person'. Again *Lulinda* smiled and nodded rapidly.

"What are you both here grinning about?" *Chikongo* demanded. "You seem to be getting quite friendly with this dangerous beast, *Lulinda.*"

"I understand what they want; he says there are two hundred of them in the east down the river and fifty of them are females and twenty-three of them are children. He says they are tired of eating meat and are hungry for other food. I think they are human beings of a sort—I am quite sure they are human."

"Listen, *Lulinda,*" growled *Chikongo,* "these things here are no more human than I am the son of a web-footed rhinoceros with seven tails. I am positive they are some form of evil spirit come to destroy our people. Do not let them get you under their spell."

"Do not bother your great and all-knowing brain on my account, beloved

CRUDE RENDERINGS OF MA-IT! SHIPS' IN BANTU ENGRAVINGS ON THE ORANGE RIVER

one," smiled *Lulinda.* "The only spell I have fallen under is the spell of understanding. I think we should take these people to our Chief *Chungwe.*"

"You mean *you* should take these people to him, Oh pleasure of my veins," smiled *Chikongo.* "You forget that if I go with you, people will start asking a lot of embarrassing questions, my love. They will want to know just what we were doing in the forest at night to begin with and, as you know, our tribe has a very unpleasant way of dealing with boys and girls who commit adultery and I have no wish to be shorn of my manhood and flung to the nearest crocodile, you know."

"I know," said *Lulinda.* "I do not need you to remind me of that."

Meanwhile the Strange Ones were also engaged in animated conversation amongst themselves, a conversation in which the giant red-bearded leader and the brown-haired youth talked loudest. Once or twice the tall red giant took a step forward and half-drew his sword, snarling threateningly at the younger man, who only threw up his arms and laughed impudently at the infuriated giant.

At last the red-bearded one seem to yield to whatever the young man had suggested and it was not long before the bonds on *Lulinda's* and *Chikongo's* wrists and ankles were cut. Then the brown-haired blue-eyed one cocked his curly head to one side and looked questioningly at her. She and *Chikongo* led the way through the forest towards the village of *Lumbedu* the witchdoctor.

It was one of the strangest and most fantastic processions of all time that wound its way through the great forest that morning. First came *Lulinda,* walking proudly in front. Then came *Chikongo,* whose nerves seemed to grow more and more taut with each step. Beads of perspiration stood out on his forehead like morning dew on a leaf, and he was as tense and as agitated as a kudu bull which has just caught the faint scent of a marauding lion.

Behind him came the shining company of the Strange Ones—twenty in all, some of whom had been in the other huts of the village during the long discussion between the Strange Ones and *Lulinda.* Their tall crested helmets hid half of their finely carved features, except their eyes, noses, firm thin-lipped mouths and square chins. Only three of them wore beards, besides the heavily armoured full-bearded giant who was their leader. They moved through the forest like a serpent of living, shimmering bronze, each as alert as an angry lion, cold deep-set eyes scanning the forest with the lofty contemptuousness of gods—as if they were ready for anything that might try to attack them, and all too happy to strike it down.

There was one man in which *Lulinda* and *Chikongo* had become very interested indeed; this was the one at the very end of the glittering line of armed men. He obviously belonged to a race totally different from the Strange Ones, whom he resembled only very slightly. His skin was much darker and even his dress was totally different from that of his companions.

While the Strange Ones wore under their armour short tunics of what looked like cloth, this man wore nothing save a green and black striped loincloth. While the Strange Ones had long flowing hair, this man's head was clean-shaven and he wore a tight-fitting green leather cap on his head. He was totally unarmed; the only item he carried was a big leather bag containing rolls of what seemed like calfskin, small clay jars of medicine of different colours, ranging from white to deep blue. He also carried many pointed reeds and strange

sticks with tiny tufts of animal hair at one end. This odd man walked with a slow step and an expression of unfathomable bitterness on his face and *Lulinda* wondered about him greatly; was he one of the Strange Ones or was he a captive, or slave? But she was to find out very soon.

Lulinda saw the village of *Lumbedu* in the distance, sitting like a circular scar on the domed forehead of an ancient hill. *Chikongo*, who had also seen the kraal at the same time, drew *Lulinda* to him, swiftly kissed her forehead and nose, and vanished in the forest. But the two young culprits knew nothing of the fact that a pair of eyes had seen them from the bush, the eyes of the last person on earth whom *Lulinda* would have wanted to discover her secret love affair. They were the eyes of *Ojoyo,* the First Wife of *Lumbedu* no less, and that boded ill for the lovers.

Lumbedu, the witchdoctor, was lying on a pile of leopard skins in his hut, pretending as usual to be very sick. He groaned and whined and writhed whenever one of his many wives entered his hut, but laughed and chortled and patted his greasy stomach when he was alone. It was while his Third Wife, *Vunakwe*, was holding a bowl of milk to his spatulate and blubbery lips that *Ojoyo's* strident voice crashed through the hut, edged with great fear and urgency.

"Hide the children; take them out of the kraal into the forest. *Lulinda* is coming—she is bringing the Strange Ones with her," she cried. "The Strange Ones are coming!"

Tumult, and confusion twice confused, burst like a violet poisonous flower through the kraal; screams, bawls, shrieks and the yapping of dogs tore the astonished skies apart. Women and howling children ran hither and thither like frightened goats among the huts. The fat ebony-black Second Wife, *Taundi*, grew so wild with fear that she threw her youngest child into a great bowl of ground corn and ran squealing fatly out of the kraal. She ran like a woman gone mad, down the hill and straight into *Lulinda* and her glittering companions.

The astonished Strange Ones saw a black mountain of a woman come tearing down the footpath and then leap high into the air with an unearthly, smothered shriek, and fall like a great female hippopotamus into a very prickly thornbush, as unconscious as the dreams of yester-year.

Lulinda paused and placed her small hand on her unconscious rival's fat chest. On finding her alive, she beckoned to her foreign companions to follow her. As they passed into the distance, *Taundi* slowly recovered consciousness and staggered to her feet, to start running again, faster than before, farther away from her husband's kraal, deeper and deeper into the dark forest.

Midday found her still running, sobbing hoarsely and bathed in sweat—but still running. She ran until she burst through into a clearing in the centre of which stood a village whose gate and stockade were lavishly decorated with human skulls, ribs and thigh-bones. *Taundi* recognised the village as that of *Dimo,* the Dreaded One, King of the Cannibals. With a loud scream she turned and stumbled into the forest, but it was too late.

A crowd of slim and very beautiful female cannibals came running out of the village with *Dimo* himself bringing up the rear. With loud squeaks and giggles of unspeakable joy they chased the panic-stricken *Taundi* through the forest until she dropped from sheer exhaustion. They seized her and frog-marched her back into the village with loud shrieks of laughter. They took her to a roofless hut where three great pots were already filled with water at the boil.

The last thing *Taundi* saw on this earth was an incredibly beautiful young cannibal woman with filed teeth and heavy copper ornaments that blazed in the sun. A wicked-looking copper knife was clutched in the young cannibal's small hand.

"We see you, oh breakfast," said the cannibal girl quite sweetly. "We see you and are thankful for your having come to feed us."

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Lulinda entered *Lumbedu's* silent kraal with the Strange Ones close behind her. She raised her voice and called out, but nobody came. Then she began a systematic search through the kraal, finding nothing but broken pots and calabashes, spilt sourmilk and a sick dog lying behind a hut. She was about to give up her search when a muffled sneeze exploded within one of the great round *sisulu* granaries. She looked into the basket and there, crouching fat and monstrous and terribly afraid, was the great witchdoctor himself, bathed in sweat and quaking like a bowlful of sour porridge. "Don't tell them," he whispered. "Please don't tell them I'm here!"

Like the disloyal and disobedient wife she was, *Lulinda* went to the gate of the kraal and beckoned to the Strange Ones to follow her. She calmly indicated the basket in which her fat lord was hiding. *Lumbedu* let out a loud scream of fear as he saw three bronze helmeted and pink-faced heads looking down into his basket. He uttered a loud scream as the basket was hacked to pieces by the giant leader of the Strange Ones, who then sheathed his big sword and hauled *Lumbedu* out by one arm.

Lumbedu wetted his loinskin and the Strange Ones roared with laughter. While the red-bearded giant and the brown-haired young man held the quaking witchdoctor forcibly erect, *Lulinda* explained the situation to him and when she had finished the young Strange One turned and snapped a few words to the odd man with the green striped loincloth and skull cap and concluded by kicking him soundly in the buttocks.

The odd man picked himself up out of the dust and sat down on one of *Ojoyo's* grindstones. He then opened his bag and, spreading its contents on the ground before him, he selected one of the rolled sheets of what looked like calfskin and one of his pointed reeds. This reed he dipped into a small jar containing a black fluid and began tracing patterns and what looked like human figures on the roll of skin. Before the astonished eyes of *Lumbedu* and *Lulinda,* the odd man was making a long series of drawings on the calfskin roll—he was telling the story of the Strange Ones. He was telling in clear, unmistakable and beautiful pictures why the Strange Ones left their country and came to the Country of the Black Men.

First he showed a savage battle between the Strange Ones and another race with long flowing beards and hair. Then he showed the Strange Ones being routed in a charge by foot soldiers and warriors riding on fantastic vehicles drawn by strange beasts with long flowing tails and manes, like zebras without stripes. After this he showed a number of canoes with long poles in the middle and he drew figures representing the Strange Ones fleeing towards these canoes in wild panic.

He showed the males of the Strange Ones fighting a brave rearguard

battle while figures, obviously female and young, clambered aboard the canoes. The canoes were then represented in full sail over what was obviously water with fish and crabs swimming below the surface. He drew a circle representing the sun and made a hundred strokes under it.

"A hundred days," breathed *Lulinda.*

Silently, ignoring the interruption, the odd man showed battles between Strange Ones and wild beasts, lions and elephants and leopards, battles that the Strange Ones, with their superior metal weapons always won. He dropped the now full calfskin and took out a second one.

Lulinda screamed when the odd man finished the first picture on the second sheet. The picture showed two black figures, male and female, embracing under a full moon near an old and dilapidated cluster of huts, and those two figures represented *Chikongo* and herself.

Unknowingly, unwittingly, the odd man was betraying *Lulinda* to *Lumbedu,* her husband. And soon, on the silent sheet of calfskin, the whole nocturnal adventure was exposed, up to the time when *Chikongo* kissed *Lulinda* for the last time and fled into the forest. There, on the silent parchment, the trembling *Lumbedu* not only read the story of the Strange Ones, but also that of *Lulinda* and her secret partner. All was set out in clear lines and many colours as plain as daylight. The adulterous love affair of his youngest and favourite wife stood out for all to see.

The odd man then started to explain in pictures that the Strange Ones were more than willing to trade some of their weapons for any foodstuffs, except meat. Then, after that, the red-bearded leader and the younger brown-haired man dropped *Lumbedu* contemptuously on the ground and started, together with the other Strange Ones, carrying off some of *Lumbedu's* full corn baskets. But for every basket they took they left a spear, an axe, or a knife behind—all superb weapons of gleaming steel or bronze.

While this was going on, *Lulinda* saw the odd man with the green striped loincloth leap over *Lumbedu's* kraal stockade with two stolen swords in his hand and vanish into the forest.

The Strange Ones left after drinking every drop of milk in the kraal and after the ever-smiling young man with the brown hair had stood over the prostrate and still badly scared *Lumbedu* taunting him cruelly in sign language for his great cowardice. It became plain to *Lulinda* that the Strange Ones had not yet noticed the odd man's escape.

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Ojoyo and the rest of *Lumbedu's* wives and children did not return to the kraal until well after sunset. They found *Lumbedu* staring in blank fascination at the pile of weapons the Strange Ones had left in exchange for the corn. The first thing *Ojoyo* did on coming into the kraal was to root out *Lulinda* and call her an adultress to her face, describing in vivid language how she had seen her being kissed by *Chikongo* in the forest.

Lumbedu was still suffering from the after-effects of his great fright and could not think or talk straight, so his wives took the law into their own hands and bound *Lulinda* securely hand and foot in preparation for her ceremonial execution on the day to follow. They beat the helpless woman with their skin skirts, burned her thighs with hot stones, spat on her and blew their noses at her.

They seized her breasts and pulled them until she shrieked with pain and, before they left her, they forced her to drink the entire contents from *Lumbedu's* clay urinal.

They were not being cruel; they were only doing exactly what the law and the customs of the tribes of the Dark Land say should be done to adultresses before they are executed. Then on the following morning, *Ojoyo* sent her eldest son *Gumbu* to the kraal of the Tribal Avengers with the request for the arrest of *Chikongo* as an adulterer.

Now, the Tribal Avengers were a group of men over whom no chief had any power and who had no tribal loyalty. They were men dedicated to the destruction of all those who broke tribal customs and, being members of no particular tribe, their assistance could be enlisted by anybody from any tribe. Even the chiefs lived in fear of the fanatically dedicated Avengers and many, in our land's strange history, are the chiefs who fell victims to the spears of this secret group of men who had chosen to be shorn of their powers of fatherhood and who could kill a woman with the same pitilessness with which they killed a man.

They led loveless, joyless lives, these strange men, living only for the enforcement of the centuries-old customs of the Black Race. Very often nobody knew just who they were because they always wore heavy woven bark masks whenever they emerged from their isolated kraal during daytime.

Thus it was that by midday on that cloudy day, a strange figure was seen coming up the hill on which *Mburu's* tiny kraal was perched like a lost bird on a rock. *Mburu* was the father of *Chikongo*, who was an only son amongst many daughters.

"Look, what is that coming up the path?" said one of the girls to *Manjanja,* the First Wife.

Manjanja's eyes were fast losing their sight although she was only four-and-forty years old, and they groped blindly in an effort to see what the girl was pointing at. "I see nothing, child," she said. "Tell me what you see."

"It is a man, but he is wearing a *chinyau* mask on his head and he is clothed from ankle to neck in leopard skin. He is carrying in one hand a big club shaped like a man, a carved club with a big head and ugly face. He has an axe that looks terrible."

The half-blind woman leapt to her feet with a choking cry; she knew very well who and what the masked man was. She called urgently for her husband and to *Chwenyana,* the Second Wife.

"Oh my fathers," cried *Mburu,* "an Avenger!" The Tribal Avenger paused outside *Mburu's* kraal and called out harshly: "You in there . . . you *Mburu,* the son of *Timburu,* the son of *Chumba,* son of *Kondo* . . . come out and stand outside the gate of your kraal, which I will not defile my feet by entering. Come on out and hear what I have to say."

Mburu came out, a proud, brave man who had once been a leopard hunter until a leopard mauled his right arm, paralysing it forever. He stood facing the dreaded Avenger without fear and without expression on his strong, bearded face.

"Speak, Avenger, I listen."

"Your miserable son, who I shall not defile my mouth by mentioning by name," said the Avenger, "has slept more than once with one *Lulinda,* who is

the youngest of the females of one *Lumbedu* who pretends to be a witchdoctor. Your wretched son knew very well what he was doing and he knew that stealing another man's love-mat from under him is a breach of custom, punishable by any kind of slow death that the insulted man may choose for the offender. And since *Lumbedu* has spent a complaint to us, we are positive that your son is guilty and we have already sentenced him to death. So your son is now bound by law to go to *Lumbedu's* kraal and receive the death he so richly deserves. Do you have any questions to ask?"

"No, Avenger, we have none," *Mburu* replied, choking back a sob. "If you say my son is guilty then he is guilty."

"Now I shall make a trail of cowrie shells from here to *Lumbedu's* kraal," said the Avenger, "and your son must come out naked and follow that trail—he must be at *Lumbedu's* kraal before sunset, and he must be dead by evening."

As *Chikongo* dropped his loinskin and took leave of his parents, his mother *Manjanja* clung desperately to him, her only son, crying bitterly and saying: "Oh, Oh light of my fading eyes, my child, why . . . why did you do it?"

"I do not know, mother," whispered *Chikongo.* "Goodbye now, mother."

"My son," said his father, "do not be afraid. Just show that fat bloated dog of a *Lumbedu* how *Timburu's* grandson can die. Die like a warrior, my son; die with a smile on your lips as your warrior grandfather died."

As *Chikongo* took the last cowrie-strewn journey of his young life, *Mburu* drew his weeping wives into his hut and took an Oath of Vengeance in which he swore to kill the witchdoctor *Lumbedu* one day, even if it took him years of waiting.

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It was in the afternoon when *Chikongo* came through the gate of *Lumbedu's* kraal and to his own great surprise he felt utterly unafraid; in fact, he felt very angry and actually wanted to die. As he entered the kraal he saw *Ojoyo* and the rest of *Lumbedu's* wives standing in a scowling semicircle, leering, with bone or copper knives in their hands. Beyond them he saw the tall Avenger standing with folded arms next to *Lumbedu* and his son *Gumbu,* who was now armed with one of the metal spears the Strange Ones had left.

"Come on, you foul bitches," cried *Chikongo.* "Come on and get it over with?"

"No, my boy," said *Ojoyo,* with a nasty smile, "we shall come on, but we shall not get it over with in a hurry. You shall suffer a lot before you die. I would like to hear you scream for mercy before we despatch you."

"You shall never make me whine, you dirty slut," snarled *Chikongo.* "I am not your husband who squeals like a pig when you so much as point a finger at him. Come on, do your worst."

And do their worst they did. But never once did the brave young man cry out, even when his entire lower abdomen had become one bloody mess of spurting blood and tattered flesh. They held him down, but he never so much as attempted to struggle and at long last he opened his mouth and gave one long shuddering gasp.

"Now you are going to squeal, my bush-pig. Come on, let us hear you squeal," *Ojoyo* cried.

"No, you foul she-hyæna," gasped *Chikongo.* "I shall not cry out. But

I am feeling very sorry for you all. Today you kill me, but tomorrow, or a few moons from now, you . . . you too shall be dying. You have fallen like trapped flies into the web of Death and soon he shall come and consume you all."

With that, the son of *Mburu,* son of *Timburu,* died. He died as his valiant father had told him to die; he died as his grandfather *Timburu* had died so long ago—bravely, without a murmur.

"He cursed us . . . he cursed us with his last breath," sobbed *Vunakwe,* who had taken no part in the ghastly execution. "We are all cursed."

"Be silent, you weak-bellied bitch," snarled *Ojoyo.* "Some of you bring out *Lulinda* quickly.

Lulinda was dragged out of her hut and flung brutally upon her dead lover's body and all eyes turned towards the tall masked form of the Tribal Avenger for further instructions.

"Did you make the raft?" snapped the Tribal Avenger to *Gumbu,* the son of *Lumbedu.*

"Yes, Mighty One, we did."

"Then drag this adulteress and this dead dog out of here to the riverside and tie them together face to face. Roll them on to the raft and tie them firmly to it. Then push the raft into the river—the scaly crocodiles shall deal with both dead and living. I have spoken."

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How long *Lulinda* drifted down the Zambezi she did not know; it seemed like æons and æons. Her body was numb and her brain was fast approaching the valley of madness. She kept her eyes tightly shut all the time because whenever she opened them she stared into the wide-open eyes of her dead *Chikongo.* The cruel leather thongs that tied her to the raft were biting into her flesh like red-hot copper knives, and the wake of blood—*Chikongo's* blood —that the raft was leaving behind, was attracting whole tribes of ravaging crocodiles. Something huge, scaly and long-snouted clambered on to the raft and fastened its teeth on the dead man's leg, towing the raft nearer to the south bank of the river. But just when *Lulinda* had given herself up for dead, she saw a canoe creep into her limited field of vision, a canoe that turned its prow and bore down upon her raft and the swarming crocodiles clustering about it. *Lulinda* saw that there was only one man in the canoe—she could see him clearly silhouetted against the last glow of the dying sun.

The darting canoe rammed the raft and tore it out of the crowd of crocodiles swimming around it. Then *Lulinda* felt a weapon of unbelievable sharpness cutting her bonds to pieces. She felt strong hands snatch her out of the very jaws of a crocodile. She had a glimpse of a smiling thin-lipped mouth, a straight nose and a pair of bright black eyes. She saw a face handsome in a strange alien way—a face she had seen before. It was the face of the odd man who had escaped from the Strange Ones at *Lumbedu's* kraal. Lulinda passed into the vale of unconsciousness in the arms of the light brown-skinned foreigner.

* * * * * *

The legends say the odd man took *Lulinda* away to the safety of the great forests in the south of what was in later years to be known as the land of the Varozwi people. There the odd man gathered all the small tribes and clans and

welded them into one mighty tribe to which he tried to impart some of the arts and the knowledge of his faraway native land. Even today the tribe this tawny-skinned foreigner founded is known throughout the land of the Black Tribes as the only one that practises the strange art of fortune-telling by gazing at the stars. The Varozwi is the only tribe practising mummification of its chiefs. Before a young Varozwi prince can assume the headdress and *kaross* of chief, he is forced to spend four nights in a cave in which are the mummified bodies of his father and ancestors. He must pray to each of these desiccated corpses for strength and wisdom and demand from each a blessing and a spiritual light to show him the road of life.

But, apart from the fact that the odd man founded the Varozwi Tribe, no clear details of his adventures and eventual death have reached us from across the gulf of time and his is one of the few stories in the land of the tribes where the story-teller must speak but a few words and be silent, because there is no more left to tell, for Time, that devouring monster, has devoured the rest.

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Gumbu, the rascally son of a rascally father, knelt before his fat parents *Lumbedu* and *Ojoyo* and gave them advice—advice that was to affect thousands of lives and change the history of the whole southern part of the land of the tribes; advice that was to lead *Lumbedu* along the downward path to the valley of undoing and a miserable death.

Gumbu told his parents that since they were the only people who knew what the Strange Ones wanted, they should be the only people to trade big baskets full of corn, yams and pots full of milk for the superior iron and bronze weapons of the Strange Ones. With these weapons, *Lumbedu* could easily seize power and rule the whole land as a High Chief. *Gumbu* pointed out with jackal-like cunning that a few men armed with these metal weapons could easily rout a whole army armed with bone-tipped spears and stone axes, as was the case with all the armies of the tribal chiefs at this time. It must be remembered that at this time the only metal that Black people knew was copper, with which they made ornaments and knives for stabbing only.

The selfish, ambitious old charlatan *Lumbedu* fell down on his hands and knees and actually kissed his son's feet like a beggarly slave for the suggestion he had made and the next few days saw a brisk trade between *Lumbedu* and the ships of the Strange Ones, which came crawling like many-legged sea serpents up the Zambezi river. *Lumbedu's* wives and daughters would put full baskets of corn or yams in a particular place on the bank of the Zambezi and then beat a tattoo on a big drum before retiring into the forest. The ship of the Strange Ones would then edge nearer to the bank and its occupants would pick up the baskets, leaving a pile of spears in exchange. Within five days, the witchdoctor had enough weapons to arm close to two hundred men and it was then that *Gumbu* gathered together a small army of ruffianly cut-throats and armed them with the deadly metal spears and swords. In one short, savage battle he overthrew the High Chief of the land, *Chungwe*, and slew him on the doorstep of his own Royal Hut.

Lumbedu became a High Chief in one day. The gross, whining and utterly selfish wretch suddenly found himself waddling like an overfed vulture at the head of twenty thousand subjects and the heady fumes of the mead of power and ambition made him drunk as yesterday's nightmare. He wanted to conquer until he ruled the whole world and traded and pleaded with the Strange Ones for more weapons and still more.

His wild, undisciplined armies tore like wildfire across the shocked land and chief after chief fell before the new weapons of metal, and tribe after tribe was enslaved. *Gumbu's* savage hordes swept southward into the land of the ancient people known as the Ba-Tswana who, blessed by the Great Spirit itself centuries earlier, had been living in peace for generations. Here, in this land, *Gumbu* demanded that the defeated tribal chief, *Mulaba,* should give him his daughter *Temana* as a wife and as a hostage, and he took this lovely maiden back home with him to *Lumbedu's* kraal after leaving governors to hold the land in his father's name.

On the way back, however, *Gumbu* was stricken by the eye disease called *karkatchi* and became totally blind in less than six weeks. Then one night *Temana* led the blind *Gumbu* to the very edge of a great cliff and pushed him over before leaping to her own death. The legends say that where *Temana* fell at the base of the cliff a cluster of tiny sweet-smelling red wild flowers soon grew, the origin of the *letemana* flowers which still grow there among the rocks till this day.

Meanwhile *Lumbedu* had become the undisputed chief of the biggest empire the tribes had ever seen—an empire that sprawled from the Inyangani mountains to the shores of the western ocean. What is so amusing about *Lumbedu's* empire and reign is that it lasted only one full year and eight moons.

* * * * * *

While *Lumbedu* bathed in the sunshine of power and drank deep from his beer-pot; while his woman *Ojoyo* bedecked herself with hundreds of gleaming ornaments and had numerous slaves to obey her every wish and the land trembled at the mention of *Lumbedu's* name, a strange conference was taking place in the great grass village the Strange Ones had built for themselves at the mouth of the Zambezi river.

Four men sat around a wooden table inside a great four-cornered grass hut. One of these men was a tall bearded red-haired giant with the scars of many battles on his massive body and the other was an old man with long hair and a flowing beard that was as white as mountain snow. This old man wore broad circlets of gold, studded with precious stones, around his head and he wore a long tunic of purple cloth, over which he had thrown a flaming red cloak. The third man was of the same race as the odd man who had saved *Lulinda* and he had a white loincloth painted with strange and mysterious signs in red and black. On his head he wore a headdress of blue and red striped cloth and a yellow cobra reared menacingly above his forehead from the golden band around his head.

The fourth member of the council was a happy-looking brown-haired young man with blue eyes who entered the council hut long after the first three had been sitting. He had entered the hut with mischief dancing in his bright eyes

and had then proceeded to make faces at the red-bearded giant before giving his big broken nose a playful tweak.

"You are late, my son," said the old Strange One.

"That I am, my father, is your fault. You gave me a wife at my tender age and now half my nights are without sleep. You see . . ."

"Be quiet, the King awaits your report and not details of what you do at night with your wife," roared the red-haired giant.

"My son," said the white-haired King gravely, "we are here to discuss a serious matter and not to jest. All we want to know is whether our plan is working properly—the plan of supplying the fat *Lumbedu* with weapons under the pretence of trade and then letting him conquer his own fellow people for us. We would like to know whether he is still unaware of our intent to come in once he has finished and to take over from him."

"Our plan is working well, beyond our wildest dreams, my father," said the young man. "Even now our bloated greasy friend has added yet another tribe to his empire and it will not be long before a great empire, with thousands of slaves, falls into our hands like ripe fruit."

"We cannot afford to wait much longer—we must strike now. Where we had a hundred separate tribes to conquer, we now have only one fat son of a vile hippopotamus to strike down and all his empire shall be in our hands," said the man with the loincloth.

"I agree," said the King. "We have waited far too long. Tonight we must attack that dog's village."

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Lumbedu was feeling on top of the very stars, let alone on top of the world, and he was as happy as a starveling beggar's stomach which has just digested a stolen fowl. He was as happy as a lion with a million teeth and a thousand mouths.

Now if *Lumbedu* was as proud of his being a chief as a lion with many mouths, his First Wife *Ojoyo* was as proud of her suddenly finding herself a queen, as a vulture with many gizzards. Every morning she was carried in an elaborately carved litter to the riverside by a veritable bevy of beauties from her husband's harem and there she was bathed, smeared with crushed *tambuti* leaves all over until she smelt like a big fat sweet-scented flower. Then she was bedecked with copper necklaces and bracelets. She feasted all day long on wild honey, corn cakes, very fatty meat, and greasy yam stew.

She was shrill and cruel to the rest of the wives of *Lumbedu* and she could kill any one of them on the slightest provocation. She was, however, a woman with two guilty secrets lying heavy on her rotten soul and both these secrets would have earned her a slow and miserable death at the hands of the Tribal Avengers, had they become known. Firstly, she had poisoned the kind-hearted *Vunakwe* who had been *Lumbedu's* Second Wife and had buried her secretly in the hut where she, *Ojoyo,* always slept. And she had lied to *Lumbedu* by saying that *Vunakwe* had fallen into the Zambezi.

Secondly, *Ojoyo* had a secret lover whom she kept imprisoned in a cave in the forest and whom she always visited whenever the flame of desire burnt within her. This secret lover was a young boy of eighteen years and *Ojoyo* knew that seducing a person of that age who had not been initiated into adulthood

according to custom was an offence punishable by death. No persons under twenty-five are allowed to so much as kiss, or be kissed by, members of the opposite sex.

Ojoyo had never asked her prisoner lover who his parents were and all she knew about the youth was that his name was *Kadimo*. *Kadimo* had been captured by *Lumbedu's* warriors while wandering aimlessly in the forest and, being a member of an unknown tribe, he had been brought into *Lumbedu's* kraal for questioning and execution. *Kadimo*, however, could not speak the language of *Lumbedu's* tribe and his only answer to the harsh questioning by the warriors as to the name and whereabouts of his tribe, had been nothing but a series of pathetic head-shakings. *Ojoyo* had suddenly felt herself drawn to the godlike youth *Kadimo* and had asked *Lumbedu* to give her the captive ostensibly for torture and killing, but in reality to imprison him in a cave and use him as a secret source of pleasure.

On the fateful day when the Strange Ones had finally decided to attack *Lumbedu's* village during the coming night, *Lumbedu* and *Ojoyo* had been feasting in their great hut from early morning to late afternoon. They had been celebrating twenty-five years of marriage according to tribal custom; they had eaten together a whole raw flamingo and then drunk a bowl of milk mixed with honey. They continued their gigantic feast with fowls and roasted meat washed down with potsfull of cornbeer—till they passed into the valley of unconsciousness together. Now nobody else in *Lumbedu's* kraal had been invited to this private feast, because only the man and his wife should be present during the ceremony of the "Eating of the Flamingo". The result of this was that, although *Lumbedu* and *Ojoyo* were lying drunk and insensible in their hut, everyone else in the Great Kraal was as sober as the morning breeze.

A man came running into the kraal at about midnight—he had been running through the forest for he knew not how long—and he had come to warn *Lumbedu* that the Strange Ones were advancing up the southern bank of the Zambezi in full force and that their intentions were definitely not friendly, as the now dead villagers whose headman this man had been, had found out. The man found sentries at the gate of *Lumbedu's* kraal and to them he whispered his story before he collapsed at their feet.

"I am the headman of the village of *Lumoja*—quickly, warn the High Chief that the Strange Ones are coming. They mean war—they have killed all the people in my village and will soon be here."

While two of the guards ran to warn everybody in the kraal, one stopped to help the fallen man to his feet. But he discovered that the man's back was covered in blood and that there was a long deep wound under his left shoulder-blade. Only sheer willpower and great courage had kept this brave man running for so long, while badly wounded.

Panic reigned supreme in *Lumbedu's* kraal that dark and star-spangled night. People fled naked out of the threatened kraal into the doubtful safety of the forests. Screams tore the night as some were pounced upon by leopards and night-hunting lions. Instead of standing and preparing to fight to the death in the kraal of their High Chief, the undisciplined and disloyal warriors of *Lumbedu* launched their fleet of battle canoes and escaped into the night carrying off *Lumbedu's* many wives and concubines with them to safety across the Zambezi.

Meanwhile *Lumbedu* and *Ojoyo* still lay in drunken stupor inside their hut where they had defied the best efforts of their subjects and children to wake them up. An hour before dawn something must have warned *Ojoyo* because she stirred uneasily and woke up. A few moments later she crawled out of the hut, urged by a strange sense of uneasiness that suddenly burst into flower in her soul. She called out to the night guards at the gate, but no one answered. The whole kraal was mysteriously deserted.

This stunning fact penetrated deep into *Ojoyo's* drunken brain and a terrible fear tore through her, leaving her as sober as the morning dew.

Then somewhere in the forest she heard the steady sounds of marching feet and the clash of metal on metal coming nearer and nearer. She sensed the murderous purpose behind those sounds and the dead man at the gate confirmed her worst suspicions. *Ojoyo* screamed in terror.

She ran back to the Royal hut and tried to waken *Lumbedu* by shaking him violently and calling his name repeatedly. But he only turned over on his back and snored louder than ever.

An alien war-cry shattered the starry night like a blow from a knobkierie as the Strange Ones burst into the kraal like a horde of mad bronze-clad demons from hell itself. *Ojoyo* crawled out of the Great Hut like a scalded snake and made her escape through one of the small emergency gates in the stockade, leaving the drunken *Lumbedu* to his fate.

First one and then the other of the two guard-huts flanking the gate burst into flame as the attackers set them on fire. Soon the whole lower portion of the kraal near the main gate was a mass of flames and redly glowing clouds of billowing smoke. The Strange Ones began to ransack the empty huts and to remove hundreds of sourmilk calabashes and dozens of baskets full of corn and yams. These they placed in the centre of the vast clearing before they set the huts on fire.

It was then that *Lumbedu* awoke and crawled drunkenly out of his hut and stood swaying on the raised clay doorstep.

"You . . . why are you burning my kraal?" he cried thickly.

A group of Strange Ones came running towards him, brandishing swords and gleaming bronze spears, but *Lumbedu* was far too intoxicated to be scared and stared blearily at them, standing his ground.

One of the Strange Ones aimed a sword blow at *Lumbedu's* head, a blow that was not intended to kill or to injure, but which passed harmlessly over his shiny bald pate. *Lumbedu* balled his fists and stood his ground, not even blinking.

One of the Strange Ones said to the King's brown-haired son: "Behold, how brave this fat barbarian is; he has chosen to remain behind while the rest of his people escape. I did not know these black pigs could be so brave."

Suddenly *Lumbedu* began to dance, urged by nothing less than the fumes of the strong beer he had drunk in such quantities. He stamped and capered like a mad gorilla up and down the firelit clearing in the centre of his burning kraal. He puffed and stamped and grunted and shook until his fat feet stirred up clouds of dust around them. Then, for a reason which even he could not understand, he snatched a spear from the hands of one of the astonished Strange Ones and ran himself through with it.

The young prince of the Strange Ones stood over the body of the dead

Lumbedu and for once he was not smiling. He shook his helmeted head and said: "He was a very brave man. He chose death instead of slavery—just as we would do."

"Let us take what we can and leave here," said the prince a while later. "I'm sure that my father will be pleased to hear that he is now the Emperor of a great land full of thousands of black, thieving dirty-skinned barbarians!"

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The traitor *Lumbedu* who had played into the hands of the Strange Ones and had betrayed hundreds of thousands of his people into slavery, was dead, but of his woman, *Ojoyo*, a story remains to be told.

Ojoyo paused once in her wild flight through the forest and, looking behind her, saw the two huts near the main gate in flames. That blood-chilling sight caused yet another spurt of speed and she ran even faster than before. In the course of her flight she heard the sounds of a wild animal in the forest and stopped dead in her tracks with her heart in her mouth, until the beast had gone past. At last she came to a familiar stream which she knew flowed past the cave where she was keeping the youth *Kadimo* a prisoner. As the grey light of dawn touched the sky, *Ojoyo* found the well-worn path that led up to *Kadimo's* cave and followed it slowly and wearily as it twisted and turned past great rocks and boulders. As she approached the cave, a squat ugly figure detached itself from the rock behind which it had been hiding and barred her way

"Ho! Who you?" growled the ugly one. "You go back or you die."

"It is I, *Ojoyo*, my trustworthy *Zozo*," said she with a smile at the hunch-backed and unbelievably ugly idiot whom she had placed to guard the youth *Kadimo* day and night.

Zozo see you, Queen," said the idiot, dropping on his knee.

"Open the cave for me, *Zozo*, and then you can go into your own cave and sleep," *Ojoyo* commanded.

The powerful hunchback rolled aside the boulder that stood in the entrance of the cave and then fled into his own cave. *Ojoyo* entered the prison cave and felt around in the darkness for her youthful captive.

"Wake up, *Kadimo*," said she, "wake up, my love."

For a long time after that *Ojoyo* and *Kadimo* sat side by side in a dark recess of the cave conversing in low voices. *Ojoyo* told the youth about what had happened in *Lumbedu's* kraal that night and concluded by saying she feared *Lumbedu* had been killed.

"Now you . . . belong . . . *Kadimo*, . . . all his," said the youth who could by then speak a few words of the language of *Ojoyo's* tribe.

"Yes, *Kadimo*."

"When dawn comes, we . . . go away . . . back to my village. You come . . . back with me."

"And *Zozo* too?" asked *Ojoyo*.

"No, *Kadimo* hates *Zozo* . . . *Kadimo* wants *Ojoyo* . . . alone."

"As you say, *Kadimo*."

By midday of the day that followed *Ojoyo* and *Kadimo* were far away from the burnt-out kraal which *Ojoyo* had ruled with cruelty and insolence only the day before.

Ojoyo was beginning to become very afraid of *Kadimo* as his attitude rapidly changed from one of respect to insolence. He had now stopped calling her Queen and addressed her as "you". He even threatened to beat her up if she tried to sit down and rest. But the greatest surprise was yet to come.

"I'm tired, I want you to carry me on your back, you fat cow," he indicated in a broken tongue.

"Fat . . . fat cow!" gasped *Ojoyo*. "Did I hear you call me a fat cow?"

"Yes . . . you fat cow," said the youth. "Now bend down . . . and carry me."

"Never!"

Kadimo's great knobkierie thudded solidly against *Ojoyo's* royal ribs many times. She screamed and writhed and rolled on the ground as *Kadimo* gave her the greatest beating of her life. At long last the pain became such that *Ojoyo* began to whimper like a child and to beg *Kadimo* not to hit her again.

"Why are you so cruel to me?" she sobbed. "I am your Queen."

"You are my supper . . . you are my edible queen!"

"What, you mean that you are a cannibal!"

"I am *Kadimo* . . . son of *Dimo* . . . son of *Sodimo* . . . my father . . . King of the Cannibals."

"But you can't eat me, beloved one," pleaded *Ojoyo*. "I love you and I am still beautiful . . ."

"You . . . more beautiful . . . in stewpot. Tonight . . . we come to father's village. Come . . . carry me!"

How long *Ojoyo* carried the youth she did not know—it seemed like hundreds of years. When she stumbled and fell, throwing *Kadimo*, he always got up to beat her cruelly before getting on her back again. On and on she stumbled until the skies became as black as midnight and bolts of bluish lightning began to scourge the tortured heavens, while peal after peal of thunder shook the very roots of the earth. *Kadimo* prodded his human steed to the shelter of the forest where they found a small cave and in this cave *Ojoyo* found a chance to rest.

"Not far from . . . father's village. When arrive . . . *Kadimo* shall have . . . nice slice . . . for supper."

Kadimo . . . I beg you . . ."

But she got no further as a squat, hunchbacked and incredibly ugly shape burst into the cave and seized *Kadimo* by the ankle, dragging him outside into the howling rains. There was a short savage struggle, a loud gurgling scream and silence. Then the bowlegged and hunchbacked monstrosity called *Zozo*, who had trailed them relentlessly across the plains and through the forests. entered the cave.

"*Zozo*!" cried *Ojoyo*. "You saved me—he was going to eat me!"

"Yes, I saved you, but not for long. You knew *Vunakwe*?" asked the hunchback.

"Yes, I knew her very well; she fell into the Zambezi and . . ."

"You lie shamefully . . . you killed *Vunakwe*, and *Zozo* is *Vunakwe's* brother."

"*Vunakwe* had no brothers, I knew her father, her whole family."

"Father of *Vunakwe* . . . never owned that *Zozo* was his son, because *Zozo* a deformed thing. *Zozo* always lived alone. Now you die."

"No *Zozo!* You saved me . . ."
"Die *Ojoyo*!"
A copper knife stabbed down fiercely . . . once . . . twice . .

* * * * * *

After *Lumbedu's* death the Strange Ones came out into the open and took over the astonished land. Soon hundreds of people began to feel the sting of the slave-driver's whip within the borders of their own native land. Dozens, scores of kraals and villages stood empty, their inhabitants having been forced into the Strange Ones' ships and taken away across the seas, never to be seen again.

The shocked land saw sights it had never seen before—long lines of men, women and children tied together with chains like living beads on a string, hauling sleds of stones the Strange Ones used to build great forts all over the land as far south as beyond the Herero. The shocked land also saw thousands of its black sons made to dig into the bowels of the earth like so many ants, to bring up iron ore, copper, and the yellow 'sun metal'. The Sacred Iron Mountain of Taba-Tsipi, or Taba-Zimbi, became a mass of tunnels in which tens of thousands of chained slaves worked and died.

Long trains of oxen and even tamed zebras began to wind their way eastward over mountains and across plains, heavily laden with gold, iron ore and ivory, to be loaded on to ships of the Strange Ones and taken across the sea.

Elephants and hippos—the animals hitherto regarded as sacred by nearly all the tribes—were butchered by the Strange Ones from one corner of the agonized land to the other, the elephants for their ivory and the hippos for their bones and blubber.

Many tribes fled from the wanton destruction and oppression of the Strange Ones and some of these tribes even reached that country which is now Swaziland.

Contrary to those who claim to know about the Black people, the Swazi people did *not* branch from the Nguni tribes that migrated into the lands south of the Limpopoma about eight hundred years ago. The Swazi and the Bomvana tribes came south of the Limpopoma much earlier than did the Nguni. When the Nguni came, they found the Swazi had degenerated to such an extent that they no longer built villages, but lived in trees like monkeys; hence the popular insult of "Tree Dwellers" the Nguni (from whom the Zulus sprang) applied to the Swazis.

The Swazis adopted the culture and even the language of the Nguni, which they speak with a hissing accent. They even adopted the weapons and the battle tactics of the Nguni. The Swazi are well known for their habit of wearing their hair very long and even dyeing it red with clay and wild root juices. They still imitate the long hair of those long-dead White men who invaded the Black land more than two thousand years ago.

The Strange Ones established great plantations near the Inyangani Mountains and here thousands of slaves also toiled, planting, hoeing and reaping corn and other crops which the Strange Ones had brought from their native lands. Even today, traces of these fantastic plantations that legends say were fertilised with hacked bits of bodies of dead slaves during winter, still survive for all

to see and marvel at. These are known today as the terraced plantations of Inyanga. No Black people ever farmed in the terraced style.

In the course of time, more of the Strange Ones came to settle in the land, together with members of that hated race called the Arabi, which was to wreak so much havoc in our land in years that followed. Many of the Strange Ones took wives from the Lawu (Hottentots) and from the Batwa (Bushmen) races and many became the sons and daughters of Strange Ones and Yellow Ones.

Fifty years after *Lumbedu's* death the Strange Ones began to build many cities and villages in the land. But the biggest and most important city was on the shores of lake Makarikari—today a vast shallow salt pan.

This city was big enough to contain more than a thousand people, the legends say, and it was surrounded by a strong stockade of wood with stone towers at regular intervals. A deep ditch, filled with water went completely around the city, rendering it utterly impregnable to attack, and the only entry into the city was over a short wooden bridge across the ditch into a gateway. A great settlement sprang up around the city in the course of time as hundreds of traders, slave-raiders and ordinary settlers built their homes outside the city walls, and there raised their families.

The Strange Ones began to multiply in the land, although fever and all-too-frequent epidemics killed many of them. As a result of their trade with lands beyond the great waters, the Strange Ones amassed fantastic wealth in their homes and cities and they lived their lives in great luxury. Today, one still finds in the possession of Bantu witchdoctors incredibly old and rusted swords with bronze hilts, swords so old that their blades crumble at a light blow with a stone. There are unbelievably old ornaments of gold and silver and bronze—ornaments that are neither Bantu nor Arabi; worn, pitted and even distorted by age—ornaments that are today very jealously guarded by Tribal Historians and High Witchdoctors as the Secret Charms of the tribe. These ornaments are still used today in secret rituals and they still keep the memory of the Strange Ones fresh in Tribal Story-Tellers' minds.

As time went on, the empire of the Strange Ones, like all things based on murder, oppression and theft, began to take the downward path of decay. The number of ships that crawled up the mouth of the Zambezi began to lessen gradually and many of the sites where gold, iron and copper had been mined were abandoned and forgotten. Gradually the empire of the Strange Ones was isolated from the world outside and the Strange Ones turned more and more of their attention to making their lives as full of luxury and pleasure as possible. Soon the lives of each and everyone of them became one long orgy of song, dance, food and drink. They invented new and fantastic ways of entertainment. They had idols before which they performed orgies both revolting and utterly fantastic. The legends say that some of their queens and empresses began mating with beasts in attempts at finding new sources of carnal pleasure. Some even tried to mate their daughters to lions in an attempt at producing a new race of men who were supposed to combine the courage, endurance and ferocity of lions with the intelligence of human beings.

The legends also say that one of the Emperors of the Strange Ones had a young man for a Queen and he used to kill women, both of his own race and of the Bantu race, with great cruelty as entertainment.

It is said that the Emperors of the Strange Ones called themselves the "Children of the Star", because they claimed to have descended from a star that fell on earth, which took a young woman of the Strange Ones and had sons by her.

* * * * * *

The next part of this strange story of the Strange Ones begins with the birth of a man called *Mukanda*, or *Lumukanda*, the Destroyer, who was destined to play a major role in the history of the Strange Ones. *Lumukanda* was born of slave parents in one of the filthy underground stalls where the slaves were kept in the great city on the shores of lake Makarikari.

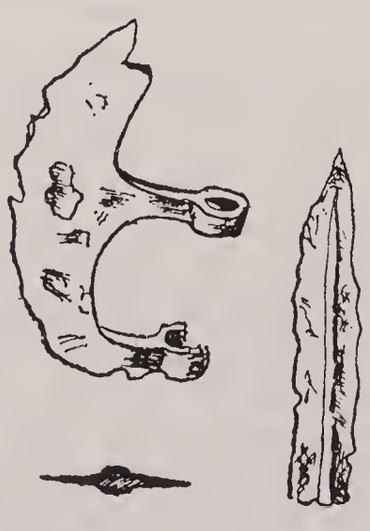
He grew up a slave who knew no other kind of life except that of a slave. To him, as to all others born in slavery, the word freedom meant absolutely nothing and he lived only to be commanded and to obey. He was nothing but a puppet, dancing and capering at the commands of cruel masters.

By this time, the Black race between the Zambezi and Limpopoma rivers had been all but totally annihilated and the only free people there were the dead ones. At the time when the mighty hero *Lumakanda* was a youth of sixteen the empire of the Strange Ones was suddenly split violently into two as the result of a war between the White Emperors whose names have come down to us as *Kadesi* and *Karesu*. (These are not their true names; the Tribal Chroniclers have corrupted them in the course of time.)

When the story (which custom commands us to tell in *Lumakanda's* own words) commences, this war between the quarrelling foreign rulers had just ended in defeat and flight for *Kadesi*, and victory for the unnatural *Karesu* who had a male and not a female consort.

And so, my children, now begins the strangest story of all—the second sequel of our great Zima-Mbje Story, the grand epic that is still sung and chanted by many tribes even today, the undying story of the undying man who loved a goddess and who changed the destiny of an empire.

OBJECTS FROM MA-ITI EMPIRE— A GOLD CHARM AND A COIN



OBJECT FROM MA-ITI EMPIRE — A BRONZE BATTLE AXE AND A SWORD, WITH A LARGER CROSS SECTION OF THE LATTER

THE STORY OF LUMUKANDA

(THE WHISPERING NIGHT)

NIGHT had fallen, but the feasting in the house of the man who owned me went on without pause. The great hall was one blaze of light from the many torches burning steadily inside. The sounds of merriment were loud in my ears as I stood guard at the gate with my friend *Lubo*.

Many were the masters who came into the gate, but few were those who went out—and they left only because they were so full of good food and so drunk they could eat and drink no more.

Some left our owner's house on gilded stretchers carried by slaves because they had passed into the dark valleys of unconsciousness as a result of the vast quantities of beer and wine they had consumed. One of them came out in the most un-masterly fashion, being dragged out by the hair by no less a person than our owner's son, and flung head over heels down the clay steps of the great house into the dust. We learnt later that this worthy had been treated in such a fashion because he had heatedly told the owner of the house that rather than see the mad and unnatural *Karesu* ruling the Empire, he would have *Kadesi* on the throne. That was treasonable talk and *Lubo* and I agreed that the offending master had got off very lightly indeed.

The moon rose and its eerie light gave the white-painted houses of the great city a delicate, ghostly quality that had to be seen to be believed. Beyond the brooding stockades that guarded the city like a crocodile's jaws, the huge expanse of water that was Makarikari became one fantastic sheet of living silver. A few stars sparkled faintly in the heavens, fighting a losing battle against the grey soft light of the sacred orb of the night and the song of thousands of crickets was loud.

There were no thoughts of what the future held for me; I had no speculations over what was in store for me. I, and the rest of my shackled race, led our lives like the beasts of burden we were; it was of no use for us to speculate or to dream, because daydreams make a slave's life more intolerable than the chains around his ankles and neck.

A rasping voice rang out from the top of the steps behind us: "*Lumukanda*, the second slave, the master calls for you."

It was the old man, *Obu*, the first slave, who was in charge of all of us younger slaves in the master's house and grainfields. I turned and ran up the short flight of steps and then stood with bowed head just inside the door of the great hall. The masters and their females lay, or reclined, on gilded wooden couches along the three walls of the great high-roofed hall. Along the fourth wall, on either side of the door, stood cup-bearer slaves. Female slaves were carrying big baskets loaded with fruit, meat and corncakes, all ready to replenish the cup or the plate of any of the masters who might so wish.

There were small ivory-legged tables near each couch. On one stood the shining beer-cups while on the other stood the cake trays and meat plates. I could not help noticing that most of the masters now paid more attention

to the beer cups than to the meat trays. The masters wore nothing save golden necklaces and bracelets, and white cloaks which they had only thrown around their waists because of the humidity. The females wore only light skirts and many golden bracelets and necklaces. A few even had broad golden bands around their heads. Their hair, ranging in colour from red to brown and to jet black, cascaded about their smooth shoulders like living smoke. Through the ringing of loud laughter and buzz of talking came my owner's voice from the far corner of the hall:

"You there, at the door, come to the middle of the hall."

"As you command, Master," I called out, drawing myself erect and stepping into the open space in the centre of the great hall.

"Look at him," roared my owner to the rest of the masters. "Look at that tall black brute—only sixteen and yet as tall as an adult and just as heavily muscled. I am willing to wager two big elephant tusks full of gold dust that none of your slaves can beat him in a sword fight."

"Taken," shrieked one of the others—a White woman. "I have a female slave who can tear that brute of yours to pieces!"

"What do you wager?" demanded a chorus of excited voices.

"Four cups of gold and two golden plates," snapped the black-haired female.

"Taken!" cried my owner. "Go and fetch your bitch and let us have a good fight tonight."

The woman snapped a command to one of her slave boys and he flew out of the hall into the night. Then my owner ordered a bronze helmet and a sword brought and given to me to arm myself with. The helmet was shaped like a human head and had a nose and two holes shaped like eyes; it covered my face completely. The sword was of iron with a bronze hilt and was both sharp and very heavy, with a needle-sharp point. It was the same sword I had used in six previous fights—fights between me and fellow slaves in which I always had the doubtful honour of being the winner.

"Fight well and win, second slave," roared my owner. "Fight well and win or, by the demons of hell, I shall cut your dirty black throat and fling your smelly carcass to the dogs!"

I drew myself up with pride and raised my sword high in salute. "I shall fight and win, Oh Master, I shall win as I have always won before."

"Insolent pig," hissed the White female whose slave I was due to fight. "We shall see about that."

Putting women fighters against men was one of the new ways of entertainment the Strange Ones had invented. But I had never had to fight a woman before and also, as I stood there waiting, a strange feeling of uneasiness began to grow within me—so much so that at one time I almost felt like dropping my sword and running out of the hall.

A few moments later, my tall female opponent came striding through the door wearing, like myself, a helmet and carrying a long sharp sword. Like me, too, she was naked save for a green loincloth around her broad womanly hips. She went to where her mistress lay on the couch like a glittering snake and prostrated herself in salute. Then she saluted everybody else in the hall by raising her sword.

"Fight," snapped her mistress. "Kill him, quick!"

Like a striking mamba, the fighting woman whirled upon me, her sword thrusting viciously at my stomach. But I sidestepped and the flashing sword only gave me a slight, though painful, cut in the side. Then I closed with her and our blades flashed and whirled in the torchlight, both of us fighting like the trained killers we were. Twice she wounded me with the darting point of her blade and twice I returned the compliment. For a while neither of us gained any advantage, then at last I forced her to give way by wounding her deeply in the thigh and above the left breast.

By this time the hall was in uproar, and none of the masters and their females was sitting any more; all were on their feet like so many bloodthirsty children and shouting encouragement to first one and then the other of us. Wagers flew back and forth and the owner of the female slave, stung to anger by my owner's vicious taunts, shrieked angrily that if I defeated her fighting woman, she would become my owner's wife for the night.

"Not for the night only," cried my owner. "Not for tonight only, but for ten more nights!"

"Yes," snarled the female, *if* your slave wins."

My adversary began to press me savagely now. She seemed anxious to end the fight as quickly as possible by killing me. Her sword was nothing less than a hissing silvery blur and only my skill saved me from being fatally wounded. Then at last I struck a blow at her that all but cut off her left breast. She fell with a loud cry of agony and my sword point entered her chest.

Loud cheers rang through the hall as I knelt down and removed her helmet to take to my owner as a trophy.

As I removed the helmet, the woman's agony-clouded eyes opened and a look of great puzzlement and surprise spread over her dark beautiful face. She was looking at something on my chest, the black, moonshaped birthmark that stands out against the dark-brown of my body. She could not see my helmet-masked face and she could not see the tears that came welling into my eyes as I recognised her. She was the woman whom I had known most intimately once upon a time—sixteen years ago when she carried me in her womb, brought me forth, and suckled me.

"It is your mother," whispered the old man *Obu* unnecessarily.

Sixteen years before, as a young girl, herself born in slavery, she had been mated to a young slave by the Slave Breeders, and had conceived and given birth to me. Like all slaves with suckling young, she had spent two years in the underground slave stalls where breeding took place, nursing her baby—me. After another year, when I was three, they took me away from her and I had never seen her again until this fateful night.

But she had not forgotten me and she particularly remembered the strange crescent-shaped birthmark on my chest, the birthmark that had excited the other slave mothers so many years ago.

Blind with tears I tore my helmet off and threw it to the floor. With great difficulty she opened her mouth and said: "My son . . . you are my son . . . *Lumukanda*!"

Forgive me, mother . . . Oh, forgive me . . ." I cried.

"Dear child," she said with a strange pitying smile, "I forgive you. You

did not know—I could have killed you too. I am glad it is I, not you, who die."

"Mother, don't die, don't die," I cried.

Her eyes closed as I held her tightly, madly and desperately to my tear-bedewed chest. I looked up briefly to find that the hall was fast emptying of people. The masters were leaving in groups of threes and fours with their females, their laughter ringing loudly as they went into the moonlit night. My owner had already retired to his room with my mother's mistress and soon only my friends, *Lubo* and *Obu,* were left with me in the silent hall. Then my parent's eyes opened for the last time and once again she smiled. Her hand reached up and stroked my cheek briefly before dropping limply to the floor. Faintly she said: "My child, you . . . great deeds . . . someone great . . . loves you . Be brave . . . strong, my son . . ."

And with that strange smile of incredible tenderness and pride on her lips she died. I could have killed myself with grief, such as I have never known before—or since.

* * * * * *

Obu, Lubo and I laid my slain parent to rest in a deep grave on the shores of the silvery lake. We buried her in the way the Strange Ones buried their dead, lying on her back with her hands at her sides. Her helmet was on her head and her sword was in its scabbard beside her tall body.

"Farewell, my parent . . ."

I could hardly stand, let alone walk, and *Obu* and *Lubo* had to support me as we went back into the moonlit city. As we approached the great gates, over the bridge spanning the deep water-filled ditch, a loud cry tore the quiet night and a body came hurtling down from the top of one of the great towers that flanked the city gate, plunging into the moat with an unbelievable splash—immediately sinking like a stone.

"Another murder," cried *Obu.* "It is the second one in three days. What is this city coming to?"

"I know who that was who fell in there," said *Lubo.* "It is the male wife of the High Emperor *Karesu.* Gods—great immortal gods, now there is going to be trouble!"

A harsh voice called out to us as we entered the gate, the voice of the leader of a troop of bronze-clad White guards who had come running to investigate the scream and the splash.

"Ho there, slave dogs. Halt! Who was that who fell into the moat? Answer!"

"We do not know, Master," replied *Obu,* bowing low.

"Wnat are you dogs doing outside the city walls this time of night?" snarled the commander of the guard.

"They went out to bury a dead fellow-slave, Commander," replied one of the guards. "I saw them as they went out past the guard house."

"Where did the one who uttered the cry fall from?" demanded the commander.

"He fell from the top of this tower, Master," replied *Obu,* pointing to the tower on the left side of the gate.

"What race was he?"

"He was one of the master's, Master."

The guard commander turned to his men and shouted: "Some of you get up there quick. You, slaves, stay here and do not move."

The guards went pelting up the long flight of steps that went up the solid stone tower. Suddenly a white-clad figure came running down the steps of the other tower and flew like a mad ghost up the main street leading to the centre of the city. The commander, together with two of the guards who had remained behind, turned with a loud shout and gave chase.

"Come on, my sons," said *Obu* to *Lubo* and me, "let us get to our owner's home quickly. But do not run; these streets will soon be crawling with soldiers."

He was right; we were only a few blocks away from our owner's house when squads of fully armed soldiers came clanking past us on their way to the gate and alarm horns sounded in the silver night, calling all available warriors to man the towers and the stockade around the city.

"I wonder if they caught whoever it is that was running up the street," mused *Obu*.

"I would not like to be in his place, whoever it was," laughed *Lubo*, as he went up to the tall gates of our master's house.

Suddenly *Lubo* pointed excitedly to our right. "Look, look there."

"Where?" cried *Obu*.

"Over there, on the corner of the garden wall, look!"

We turned and, following his pointing finger, saw a sight that sent shivers of excitement along our spines. A tall white-clad figure had just climbed the high wall surrounding our owner's garden and was about to leap within.

"It is the fugitive who ran away from the tower," said *Obu* grimly. "Let us get into the garden quickly and seize him."

Like stalking wild cats we entered our owner's well-tended grounds and began our search for the white-clad fugitive whom we felt sure had pushed the male consort of our city's male Emperor into the moat. We all knew that if we let this fugitive hide himself in the gardens it would mean death for all of us and for our owner as well.

It fell to me to be the one who found the assassin, and a great surprise it was as well. I had gone well ahead of both *Lubo* and *Obu* when I heard people talking in low voices just round the corner of our owner's house. I dropped on my knees and crawled along the grass slowly and carefully until I could see around the corner of the great house. To my great surprise I saw the thickset, bearded man who owned us standing on the steps of the back door of the house and talking to the veiled white-clad figure of our quarry who stood on the ground looking up at him. I caught the last words of my owner's address to the fugitive.

". . . well indeed, but you must come into the house before someone sees you, your Highness."

"Your Highness . . ." The words struck me like a blow! Who, then, could the midnight fugitive and murderer be? In the whole of the empire there were now only two people left alive to whom the title of "Your Highness" could be applied. The first of them was, of course, the High Emperor himself; the other was his dead brother's widow whom I had never seen, but about whom I had heard a lot of fantastic rumours.

The visitor entered the house like a white ghost. Then came the next surprise of that memorable night. Loud shouting in three different voices erupted within our master's house and the voices were those of our owner himself, his son, and the woman who had been my mother's mistress. Then the blood-curdling sounds of a murderous sword fight, punctuated by the crash of breaking furniture, reached our shocked ears as we turned and ran to the front to get the long spears we carried when guarding our owner's house at night. A loud, quavering scream split the night air as we reached the front entrance. Then we heard the voice of my mother's former mistress shrieking loudly and accusingly:

"You killed him . . . you killed your own son, you foul murderer! But I am going out to tell the Emperor that you are plotting against him. You false traitor . . . you are trying to play a double game. I shall tell the soldiers you are hiding this bitch in your house!"

The door burst open and the woman came running out, wrapped in a blue cloak, with her hair flying behind her. Our owner was close behind her, bleeding from a cut above one eye. "To me, slaves, seize her . . . kill her . . . quick!"

(WHAT SECRETS HATH HEAVEN?)

For a few moments we hesitated as the female came running towards us. Then we sprang to obey our owner and barred her way just as she reached the gate.

Lubo pushed her violently and she stumbled backwards just as the master drew back his arm and threw his needle-sharp sword with all his might at her back. We heard the thud and the female fell backwards with the blade protruding from her bosom. "Your parent has been avenged, Oh *Lumukanda*," whispered *Lubo* in my ear.

Never before had I seen a night in which so much happened at the same time. Never before had I experienced a night that left so many memories in my mind. By the time we finished our task of burying the two dead Strange Ones and cleaning up the master's house, dawn was not far away and in fact, the eastern sky was beginning to lighten. Three very tired slaves descended the stone steps leading down to the underground stalls where other slaves were sleeping.

"*Ka-whew!*" said *Lubo*. "Oh my doddering father! What a night we have had!"

"Be quiet, my son, and sleep," said the old man *Obu*. "We shall soon have to get up, so try and get what sleep you can."

But I could not sleep and dawn found me tossing and writhing in the vermin-infested grass piled on the damp floor of my sleeping stall. My mind was in turmoil and I could not think straight. But uppermost in my seething, troubled mind was the realisation that I was guilty of the worst crime any man can ever commit—the murder of my own parent.

Pictures, clear and astonishingly real, flashed like thunderflashes through my troubled brain: pictures of my childhood and my mother as I remembered her then—the silly sounds she used to make when I cried. But I recalled most clearly the little toy she had made for me out of wood—a puppet I used to play with in my lonely hours. I cried and moaned in incurable agony and remorse. But I knew that no matter how long and how loud I cried I could never, never bring my parent back again. I knew with a terrible finality that whether I lived a short life or a long one, I would carry my guilt to the grave.

I cursed the masters, I cursed the gods and I cursed myself bitterly for what had happened. But always present in the back of my mind was the realisation that all this would never bring my parent back again. I suddenly found myself longing for death.

Morning came and we all crawled out of our sleeping stalls—twenty male and sixteen female slaves in all—and followed *Obu* to the lake for our morning wash. As I bathed in the living water one of the younger female slaves *Luluma* waded up to me and laid her small hand on my chest, asking: "How do you feel today, Oh *Lumukanda*?"

"I wish I were dead, Oh *Luluma*," I replied. "I really wish I were dead."

"Try and forget, Oh my brother-in-suffering," said the girl soothingly. "It was not your fault—it was *their* fault."

"I will never forget what happened last night for as long as I live," I said. "No water on earth can ever wash my parent's blood off these guilty hands."

"Do not judge yourself, Oh *Lumukanda*. We are the playthings of fate and can never be responsible for all that we do or what happens to us any more than toys are responsible for what the playing child does with them."

"The Old Ones tell us there are gods somewhere," I said bitterly, "but I am afraid these so-called gods are but figments of some . . ."

"No, *Lumukanda*!" cried she. "Do not say that."

"I shall say what I please," I sneered. "If there are any gods, or if there is the Great Spirit, why in the name of all that is foul and rotten do they let such things happen to human beings? Why are we slaves and the Strange Ones our masters? Why is there so much misery, murder, theft and strife under the . . . sun? I dare any of those non-existent, imaginary, somnolent, gods-so-called to . . . to . . ."

"*Lumukanda!*" gasped the girl. "You are blaspheming. You might regret your words one day."

And she was right.

After finishing our morning wash we followed the old man *Obu* into the master's house to present ourselves and to do obeisance before him as was the custom amongst slaves. As we entered the master's great hall we found him sitting on his great couch with his two young concubines, one on either side. But there was also someone else with them in the hall, someone who did not belong there at all—who was a total and unusual and frightening stranger. This was a tall, well-moulded beautiful woman whose skin was almost as dark as my own and who looked like the daughter of a Strange One and a Black woman. This woman wore a tight-fitting garment that reached from her midriff to her ankles. On her arms and forearms she wore heavy, broad and skilfully engraved gold bracelets while around her shoulders she wore a great white cloak made

of a woven, shiny material. Around her head she wore a broad golden band and she looked at the world through a pair of deep-set glittering eyes with lashes as long as the first joint of a man's thumb.

I realised with a shock that she was the white-clad one whom we had seen the night before, climbing over the garden wall. So this was the sorceress—the feared witch *Kadesi-Makira*—the dreaded opponent of the Emperor *Karesu*!

From where she sat in the far corner of the hall she flayed us with her pitiless stare as we filed past our master and briefly prostrated ourselves before him and his concubines.

My turn came and I fell on my knees before our owner and crossed my forearms before my face as was the custom. Then I stood up and turned to go.

"Wait!"

That one single command stung the silent hall like a slave-trainer's whip-stroke and all eyes turned to the white-clad dark woman who had uttered it.

"Where did you get that slave?" she demanded of our master.

"Your Highness?"

"I asked you, where did you get that slave?"

"I bought him as a pup, Oh Great One," he replied humbly. "Does your Highness know this slave from somewhere?"

"No," said she grimly, "I have never seen the dog before in real life. But I do know what you must do to him immediately. Kill him!"

"Kill him, your Highness?" gasped my owner. "Pray why? He is my favourite fighting slave—he has won many prizes . . ."

"Fool . . . fool, what a fool you are!" cried *Makira*, rising to her feet. "Have you never heard of the prophecy about the Dark Destroyer?"

"The Dark Destroyer!" cried our owner, his eyes opening wide with horror and astonishment. "You mean . . ."

"Yes, my dear White fool, I mean that this slave of yours is none other than the Dark Destroyer whom the old prophets said would be born one day and would, like the vulture of sunset, destroy our empire," the Queen *Kadesi-Makira* announced sharply. "Tell me, has he no strange birthmark somewhere shaped like some well-known thing?"

"He has!" cried one of the concubines. "A moonshaped mark above his left breast. I noticed it one day when he brought me some wine."

"I dreamt about this creature last night. I dreamt of the Sun-God telling me he was in this very house!" cried *Kadesi-Makira*. "Seize him, you other slaves, seize him! Let me take a closer look at him before he dies. Seize him and bring him here!"

Obu and two other slaves seized my arms and pushed me towards the seated woman who rose and stared fixedly at me for a few moments and then lashed out with her open hand, hitting me hard on one side of the face.

"Ha!" she shrilled. "It has fallen to me to uncover the foul menace to our empire. We must kill this viper before its fangs can grow."

They bound me securely hand and foot and they tied two heavy grind-stones to my ankles. Then they left me in my sleeping stall under heavy guard until the sun had set and night had crept upon the land like a stealthy panther. I knew that at last death would come and I would soon be with my dear mother. I felt happy and incredibly content. I joked with the slaves and with my owner. I told them to cook a nice dinner for me because I would be back tomorrow.

The slaves laughed but the witch *Makira* and my master were far from pleased. I had the satisfaction of seeing my owner turn pale.

They loaded me into a boat at dead of night and rowed to the centre of the great Makarikari lake. In the boat were *Makira,* our owner and his two concubines, and the four slaves who rowed the alien boat.

At a sign from *Makira* the slaves pulled in their oars and lifted me up and threw me into the water.

The cold dark water closed over me, smothering me. I felt myself sinking into the dark depths like a helpless stone, down . . . down . . . down . . . into the watery womb of the lake.

* * * * * *

There were sounds in my ears and there was heat on my body. Slowly I opened my eyes and found myself looking into the blinding glare of the midday sun.

Quickly I closed my eyes and allowed my brain to work on this incredible fact: I was alive. But I had no right to be. I should be down there in the green depths of the water instead of lying somewhere on the northern shore of Lake Makarikari! I should be dead instead of hearing the song of the birds in the swamp trees and feeling the heat of the sun on my naked body.

"*Lumukanda!*" The strange silvery voice calling my name suddenly out of nowhere sounded exactly like my mother's. I felt a rush of incredible strength gush into my body as I leapt up and looked about me.

"*Lumukanda!*" It sounded from somewhere in the forest.

"Mother!" I cried. "I am coming, I am coming to you."

Now I was sure that I was dead, that I was not on earth but in the Spirit Land. I knew I was going to meet my parent soon and be happy for evermore. I ran wildly into the forest and the next thing I knew I was flat on my face in the mud, having tripped over a mangrove root. I sprang to my feet again, ruefully, and looked about. I was covered from head to foot in stinking mud and a voice laughed heartily from somewhere behind me.

"My parent," I cried, "please show yourself. Do not make me suffer; I have suffered enough as it is."

Suddenly my mother stood before me, smiling tenderly, with her sword in her hand and her metal headdress on her head. She stood there, tall and straight and very beautiful, and she smiled at me in a strange tender way—just as she smiled when she died. I leapt forward with my arms open to clasp my parent to my breast. My arms encircled her and I closed my eyes and wept, tears of pure heavenly joy that knows no description. But when I opened my eyes I found myself fiercely embracing nothing but a moss-covered mangrove tree.

The ringing laugh echoed through the forest again as I collapsed to my knees, sobbing bitterly.

I was going mad . . . I *was* mad. Someone or something was playing evil voodoo tricks upon me, trying to drive me into the valley of insanity. I must escape. I had to escape from that evil swampland . . .

I ran madly through the forest. Every tree, every rock seemed to have somehow grown a face—a face that opened its mouth and guffawed at me

insanely. "Run, you murderer—matricidal slave, thief, beggar, run . . ." and there followed the laugh again, now distinctly maniacal.

How long I ran through that nightmare forest I do not know. But when at last the sun began to set I found myself lying flat on my face in a grassy glade utterly exhausted. My toes were bleeding from all the tripping and falling and I was caked all over with dried mud.

The grass rustled as something came towards me and I buried my face in my hands and moaned: "No, no, leave me alone."

But when at last I looked up I found it was only a stray impala which leapt gracefully and fled for its life when it saw me raise my head out of the long grass.

Some time later I found a small cave in the forest—a cave whose walls were covered with figures of men and animals painted not long before by the Batwa—the Little Yellow Ones. I cleaned out the abandoned cave and lay down inside to rest. I must have fallen asleep because when I awoke night had fallen long since and I was feeling terribly hungry and thirsty. Silently I crept to a nearby stream and drank my fill of the clear, cool water. Then I caught two frogs and ate both of them raw—having no means of making a fire—and finally returned to the cave where I made myself a bed of green leaves and laid down to sleep.

When I awoke it was nearly midday of the following day and I was feeling hungry enough to eat ten elephants. I left the cave and went down to the lake carefully avoiding the forest. A while later I found a game footpath leading to the lake. Here I dug two pit traps and covered them with grass and twigs, hoping to catch a buck or something for food. Then I proceeded to walk aimlessly along the lake to kill time and forget my hunger.

I had been walking for some time when I saw what I took to be an image made of shimmering silver, standing on a rock on the water's edge. It was shaped like a woman—tall and unbelievably well-moulded; it stood with its back to me and I was struck dumb by its utter perfection. It reminded me of those statues of alien gods which the Strange Ones had in their god-houses, or temples as they called them.

Because the Strange Ones had the habit of putting statues in the most unlikely places I was positive that this was also one of their works of metal art—probably a likeness of some imaginary water goddess.

But so perfect was the image that I was greatly tempted to have a closer look at it, and so I slowly approached it on the water's edge. Suddenly I became aware of a very strange thing: unseen waves of pulsating heat seemed to be radiating from the statue, becoming more intense as I went closer. Bolts of fear tore through my body and I turned and ran as fast as I could up the gentle incline away from the lake. When I felt sure I had put enough distance between the silver thing and myself I paused and looked back. An involuntary cry of horror and great fear was wrung from me by what I saw: The "statue" had turned and was now looking directly at me. Even as I watched it slowly began to walk in my direction and then it began to run. With a loud scream, I turned and fled, the mysterious thing in hot pursuit.

I ran along the marshy edge of the great lake, taking care to avoid the forest. But the thing was fast gaining on me. It came so close that I could

see it had three heavy breasts, each with a shining green nipple . . . and its eyes were the colour of gold.

Wild with panic I swerved and dived headlong into the lake, swimming away as fast as I could. The thing stood waist deep in the reeds and I heard the ringing laughter I had heard before. Then, most gracefully it proceeded to swim in my direction and the radiance of its body left a trail of steam. What unearthly thing was it? It did not belong to this world—of that I was sure—and it was as out of place as a bird amongst the fish. Abruptly a voodoo voice reached my ears: "You had better give yourself up, human being, I will catch you eventually in any case."

"What do you want to do with me?" I cried loudly as I increased the speed of my swimming.

The voice came back to me: "I am lonely and longing for companionship . . . I can stand it no more . . . I long for you . . ."

"No, no!" I cried. "What are you . . . what kind of creature are you?"

"I am a creature whose existence you have once denied. I am a goddess, and *Ma* is my name."

This increased my terror and as she closed in on me I dived under in an endeavour to drown myself. But she hauled me out by my hair and dragged me back to the shore. We had a brief struggle in which I managed to free myself and I made a dash for the depths of the forest. After a while I noticed that I was not being followed. "I have shaken her off," I quietly and happily mused by myself.

Cautiously I went to look at my two pit traps but found to my great disappointment that I had caught nothing. It was while I was staring in disgust at the second trap that I heard a rustling sound behind me. I froze with fright, took a step forward—and, with a savage curse, plunged into my own trap!

The tall, incredibly beautiful apparition of living silver stood looking down at me where I was lying on my back in the pit. A dazzling smile lit her face and she mused gently: "Oh my reluctant lover, most stupid and cowardly . . . do you make a habit of digging pit traps to catch yourself?"

"*Aieeee!*" I cried. "Go away and leave me alone, you unearthly monster."

"You may not be aware of it, but you are equally unearthly, and in this world I have chosen you as my husband. But what an unfortunate bride I am! My new husband goes running like a madman and he even has the habit of setting traps for himself. Shall we now go to your cave and consummate our marriage?"

"Listen, you unnatural demon, go back to wherever you come from and leave me alone, do you hear? I am not your husband—I have never heard of such nonsense . . ."

"Now, now, now, who believes in demons? Did you not once tell a fellow slave that gods and demons are nothing but figments of the imagination? As far as you are concerned I do not exist. I am a figment of your imagination . . . is that not so?"

The apparition sat down on the edge of the pit, her feet dangling an arm's length above my head. 'Oh my great grandmother, can't the thing go away . . . vanish like the unearthly phantom it is?' I thought to myself.

"No, beloved one," it said with a weary smile, "I cannot just vanish into thin air. In this world I am too real—and besides, far too much in love with

you—simply to vanish and leave you alone." I had forgotten that the thing could read my thoughts.

I was determined to stay in the pit to the end of time and the apparition, growing tired of my stubbornness, stood up and went away. I decided to wait till night came, so as to make my escape under the cover of darkness. But towards sunset she returned with a bundle of writhing mambas in her hands and coolly threw them into the pit in which I was still lying.

I do not know how I got out of the pit—all I know is that it was considerably faster than the way I got into it. "Let us go home, Oh my husband, there is much that we have to talk about."

* * * * * *

Outside, the night was alive with the sounds of animals of all kinds, from the faraway roar of lions to the lonely hooting of an owl in the tree at the mouth of the cave. Loudest was the croaking of frogs in the marshes on the edge of the lake. In the heavens above the stars shone like so many lost jewels against the dark expanse of the moonless sky. The Fire River, today called the Milky Way, was one broad band of smoky brilliance that stretched from one end of the heavens to the other, and a dethroned star streaked across it as it fell in disgrace.

I was now looking at creation with new eyes, and everything I looked at seemed to have assumed a new beauty—a new freshness. I had been listening to a very strange story: the story of creation—the story of how life came to this earth and the One who was telling me this story was none other than the Creator herself. She told me all about the First People, about *Amarava* and about *Odu*. I was feeling very small, a mere speck of living dust in a universe so utterly incredible.

"Great Mother," I said at long last, "but what does one so great as you are want with a wretch like myself. I am hardly worthy of the love of a crawling louse."

"*Lumukanda*, eternity is a vast and incredibly lonely Darkness—and even a goddess has to have someone in whom to confide at times, to escape from the futility which human beings have misnamed Life. I grow tired of roaming the Outer Darkness alone—deceived and rejected by my erstwhile spouse, the Tree of Life—a lost leaf in the Tempest of Eternity. I wish to make a comeback to earth and communicate with the human beings I have created. And I wish to do so through you, *Lumukanda*."

"Goddess . . . I am not worthy of the honour!"

"Who is, *Lumukanda*, who is? Who in this mad, evil world is worthy of attention from me? None! But I had to choose someone, and that someone happens to be you."

"A blood-stained matricide . . . a slayer of his own parent?"

"Yes, *Lumukanda*, a blood-stained parent-slayer. Because your deed has opened your eyes to the falsehood called Life—which is nothing but a lie and a failure from birth to death. You have experienced Life as but a horrid nightmare in which only pain, suffering and death are real. I have chosen you because you are one of the few human beings who have seen Life most closely for the useless, futile *nothing* that it is. I can see in you the kind who will never

use anybody or anything to gain domination over fellow mortals—simply because you have grown to hate life and all its useless pleasures, its mock glories, the senseless futility of it all!"

"Goddess, how can *you,* who have brought Life on earth speak thus?"

"Listen *Lumukanda,* I did not create the Universe and the earth, and life upon it, out of my own free will. I obeyed the order of a Great Master who, for all that even I know, in turn has to obey the orders of even a Greater Master. The heavens conceal more secrets than even I can understand. Even I was told to do as instructed, and ask no questions."

"Then what is the purpose of life on earth, Oh Great Goddess? Do I understand there is really none at all?"

"The only purpose of Life is Death. A man is born and before he dies he gets the opportunity to ensure that others after him will also be born and die. You may deceive yourself by thinking that there is more to life than birth, growth, mating, old age and death. But, sooner or later, Naked Truth makes itself apparent."

"Naked Truth—like you, Oh my Goddess?" I said, in an attempt to change the subject.

"Look at the race of men whom you call the Strange Ones. See what trouble they went to, in coming to your country, seizing it, enslaving your people and despoiling themselves. What have they gained by it all? All they have gained is a useless toy called wealth—and softer couches on which to mate and die. They do not know it yet, but within a few moons you, *Lumukanda,* will go back there to lead a horde of savages, like yourself, to raze their plaything empire to the ground. And men born a mere hundred years from now will look in vain for traces of the Great City of the Empire of *Karesu* and *Makira-Kadesi.* You will leave no trace of it; turn it into a legend. Even thousands of years hence people must search in vain for the Lost City of Makarikari.

(BEHOLD THE DECEIVER)

IN the Great City of the Strange Ones there had been chaos and bloodshed. Piles of dead bodies choked the narrow streets. Blood had flowed like water as two opposing forces clashed like wild cats through the shocked city. But now there was peace and jubilation in the land, because the cruel one, the Emperor *Karesu* had been overthrown and captured in one short bloody revolt by the followers of the Empress *Makira-Kadesi.*

As night fell the city blazed with lights. The singing and noise rose higher and higher into the jewelled heavens even as the night deepened. Wild celebrations were in progress in the Great Palace and people crowded the gardens and the steps of the palace like flies on a pot of honey. Whenever the victorious witch-queen *Kadesi* made an appearance in the doorway of the Great House with her harp in her hand and her voice raised, singing their "song of victory", loud cheers split the moonless night from thousands of throats: "Long live the Lioness, *Makira*! Long may she reign!"

The last time *Makira* made her appearance outside, before going back into the Great Hall to preside over the fantastic feast held in her honour, she held her hand up for silence and her voice was high and clear in the night: "Thank you, my loyal people; thank you for your support in wresting the throne from that madman *Karesu* who ruled you with such cruelty and with no regard for your feelings. Today I am your Queen, your Empress, and my greatest aim will be to raise this empire to heights undreamt of by its founders. This I shall do as soon as possible, and I know that I shall succeed. I shall reorganise our armies and I shall strengthen the walls around our cities and villages to make them invincible to any attack. I shall take this empire to the very stars, if need be—and this empire shall bloom like a flower and live forever in the minds of men—as the greatest of all time. Now, before I retire for the night, let us all sing the song of our country: 'Oh Flower in the Jungles Planted . . .'"

More than ten thousand voices burst into song and the Hymn of the Strange Ones reached against the starry skies. As the last verses, charged with arrogance and pride, "We shall fight and we shall conquer again, and yet again for you, Oh purple flower of the wilds," rang out through the roaring city, *Makira* burst into tears and wept unashamedly before her people.

The crowds were delirious; they went mad. And not one individual there but felt himself capable of crushing the very heavens for the Empress and the land. Such was the magic power that *Makira* had over her people—the Strange Ones.

Roar after roar of applause followed *Makira* as she turned and went into the Great Hall, now packed with nobles, battle-leaders and priests.

As *Makira-Kadesi* entered the glittering hall men and women stood up and met her paralysing stare, while slaves fell flat on their stomachs, prostrating themselves before her dreaded presence. In the heavy silence that followed, her voice rang through the hall:

"Let us feast, Oh my people, and let us be happy this great and memorable night. Let us make merry now, for tomorrow we have a lot of work to do. We shall work until we drop, to make this empire the greatest under the sun. We shall work to make this empire the strongest and the most invincible on earth. Tomorrow all of you who have more than ten slaves shall send half of them to our ore mines to extract metal for our weapons and gold for trade. We must make this city so strong that not even a mouse shall enter our city gates unseen. Let the feast begin."

The feast began; wine and beer flowed like water down the throats of the Strange Ones. Great quantities of meat and foods of all kinds were consumed to the magical sound of music. Dancing females and fighting slaves moved in and out.

The mystic notes of harp, flute and drum filled the gilded hall as toast after toast was drunk in honour of the Empress who sat alone in a corner with an untouched cup in her hand and a worried frown on her face. Suddenly she rose and, in a tempestuous rage, hurled the wine cup at the face of the nearest slave and drew her dagger from its sheath. She proceeded to dance—a wild, savage dance nobody had seen before, flourishing the dagger above her head like a bloodthirsty cannibal.

"Bring him out!" she screamed. "Bring out the murdering pig who killed my husband. Bring out the unnatural *Karesu*. Bring him out!"

The gross, shambling creature named *Karesu* was hustled into the roaring hall, loaded with chains but still bearing himself like the proud Emperor he had been.

Makira-Kadesi saw him and split the air with a loud scream of unbelievable hatred, leaping high like a madwoman, which she was in fact. She crept up to the bound man like a stalking she-leopard and slashed him cruelly across the belly with her dagger. Then she danced away with a loud shriek of devilish joy. She circled round him again, dancing like a devil's flame, faster, faster and still faster. Then she stabbed viciously at his eyes, once, twice, thrice—leaving the helpless man's eye-sockets full of torn flesh. Then she danced away again under loud cheers from her bloodthirsty subjects.

"Let me speak!" cried the bleeding and blinded man *Karesu*. "Let me speak before I die. Let me speak . . ."

"Speak, dog, speak before I disembowel you!" cried *Makira-Kadesi*. "Whine and let me hear what you have to whine about."

"I wish to warn you, Oh *Kadesi*," said *Karesu*, "the gods tell me to warn you that the whole empire is in great danger and that if you can save it from this danger it will last forever and climb to the heights you dream of."

Makira froze where she stood. She had expected *Karesu* to beg for mercy or curse her; but not the words he was saying now. And she was surprised even more by the great calmness of his voice.

"Some time ago," continued the dying man, "the gods say that some time ago you took a slave out to the lake and drowned him secretly one night."

"Whaaat!" cried *Makira*. "What about that slave?"

"The gods say he is alive," whispered *Karesu*, as he sank to the ground, "Empire in danger . . . while he lives . . ."

"Where is he? Where do the gods say he is now?"

"In . . . near here . . . lake," gasped *Karesu* as he died.

"Guards!" screamed the Empress. "Call the guard commander here . . . quickly!"

While quick-fingered handmaidens were still helping *Kadesi* back into her attire, two heavily armed guard commanders and a battle leader clanked into the hall and bowed low before the Empress. She snapped out a few words to them and about an hour later the armed guards marched out of the gate of the city while the patrols in the city itself were heavily reinforced.

The guards left the city and fanned out in all directions in search of the one who had to be killed if *Makira's* empire were to be saved. Some went along the shores of the lake, while some took boats across the lake itself.

In the meantime the feasting in *Kadesi's* palace had come to an abrupt end and the guests had left for their homes. For a long while *Kadesi* sat alone in the silence while the torches were burning out one by one and parts of the Great Hall were plunged in darkness. She sat in deep thought and did not even see the young handmaiden who entered and knelt before her. The girl had to repeat what she said thrice before the Empress heard her and discovered her presence. "Your couch is ready, Oh Great Empress."

"I have no intention of going to bed. Call the guard commander and tell him to bring some of his men to escort me to the Temple of the Black Devil—quickly!"

The girl vanished behind the red drapery of the second door of the hall and *Kadesi* was once again left alone with only one torch burning. Then suddenly the solitary torch shook as if struck by an unseen hand; it snapped clean off the bracket holding it onto the wall and crashed to the floor with a dull clatter.

Kadesi leapt up, her eyes wild with fear and her heart pounding fiercely. "An ill omen," she gasped. "An evil omen for my beloved empire. But I shall fight to save it—I shall fight."

Then the guards came clattering into the darkened hall, followed by the two favourite handmaidens of the Empress. They found *Kadesi* standing near the door, trying her best to keep the expression of wild fear and horror off her face. "Let us go," she said curtly.

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Dozens of oil lamps burn inside the Great Temple of the Black Devil Goddess of Darkness. A hideous image of stone towers above the black altar—extending right up to the roof. It leers down at the kneeling priestess from an obscene stone mouth and bulging sightless eyes. This hideous image was never carved by the Strange Ones; nor is it the work of a Black man. Legends say it fell from the skies, and its hideousness would seem to confirm this. The Strange Ones, having found this idol half-buried in the sands of the Ka-Lahari, had brought it into their city and built a temple for it. This idol was said to possess strange powers of evil and to be capable of devouring the soul of a man if it felt thus inclined.*

The priestesses—there are three—of the Devil Goddess are wearing nothing but brief loincloths and each wears a heavy black mask representing the Devil Goddess. All three wear heavy swords in leather sheaths at their sides and one of them carries a drum made out of the skull of a man with the top sawn off and a skin stretched across the brain cavity. This drum she beats with a short stick, a baby's skull forming the knob at one end. A trussed live calf lies on top of a pile of faggots on the black altar in front of the statue. Immediately behind the statue is a great stone bowl burnt black by countless fires. In this bowl is a pile of wood. Lying bound and helpless on this pile of wood are two captives—girls, both of them. The first of these is a young Black girl wearing the iron collar of a slave; the second is White, with flaming red hair and green eyes, and her enlarged abdomen denotes that she is soon to be a mother.

The throbbing drums, beaten by slaves hideously painted to represent Evil itself, send a steady rhythm through the macabre vault.

In the courtyard of the Temple, an alien god stands over a small altar to which is tied a loudly protesting dog that seems to have been very well fed indeed. The god is one of the obscene idols the Strange Ones brought with them from their far-off native land. In the porch of the Temple is a cage full of chattering and struggling monkeys. These holy monkeys are going to be used in the ceremony about to commence—and the dog also.

**For thousands of years after the fall of the empire of the Strange Ones, the witchdoctors of the Bechuana and later the Barotse, searched in vain for this alien idol, and the search is still continuing.*

Suddenly a guard puts a horn to his lips and blows a short blast on it. Then he steps aside and the Empress *Makira-Kadesi* enters the temple courtyard, followed by her servants and gilt-armoured Palace Guards. They stop a few paces from the altar of the animal-headed god and the fat dog tied to the altar growls viciously. The three priestesses emerge from the temple itself, accompanied by a slave carrying a torch, and they briefly salute *Kadesi* by silently raising their hands. No talking is allowed near the Temple of Evil.

The First Priestess waves the Empress's retinue away and takes *Kadesi* by the hand, leading her nearer to the altar of the Dog-god. Then she suddenly draws her sword and slashes the raiment off the tall Empress, flinging the robes onto the pile of wood on the altar of the Dog-god. The Second Priestess reaches down and seizes the dog, unties it and holds it upside down, ignoring its loud protests. The Empress is made to kneel while the dog is held above her—its slavering mouth only a finger's length above her gold-crowned head. With a sudden vicious slash the First Priestess cuts the dog's throat and spurting blood deluges the naked Empress.

The Second Priestess flings the dog onto the altar and the slave dips the burning torch into the pile of wood to set it alight. In the grim light both priestesses now perform a silent, though vigorous dance while the Third Priestess seizes the Empress by the wrist and whips her soundly with a long whip she had been carrying.

Makira screams with pain until she falls in a swoon. The First and Third Priestesses now carry her between them into the Temple, while the Second Priestess takes the whip and throws it onto the sacrificial fire, lingering there to ensure that it burns properly. Then she joins the others.

The Empress is left inside the Temple near the door to recover while the three priestesses go behind the great Idol of Evil to light the fire in the bowl in which the two girls are tied hand and foot. The screams of the two victims ring through the Temple and *Makira* sits up near the door, her eyes wide with horror and pain. At long last the screams die away and the smell of burning human and dog flesh drifts over the city from the Temple of Evil.

Makira is now dragged forward and made to offer tufts of her hair on the black altar in front of the hideous idol. The First Priestess applies a torch to the pile of wood on which the trussed calf lies and the Empress watches in fascinated horror as the violently struggling animal dies. Then the First Priestess waves *Makira* and the other two priestesses back and prostrates herself before the black altar, and soon sweat is pouring down her face as she concentrates all her mental power in one telepathic call to the Spirit of Darkness.

For a long time the silent, unspoken call from the kneeling priestess shrieks into the depths of Eternity itself. The priestess has even stopped breathing as she concentrates her whole being into projecting this mind-message into the depths of Infinity, summoning the very essence of Evil to make an appearance in the Temple.

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There is a blinding flash inside the Temple—a flash of sun-bright flame which consumes the kneeling priestess utterly. It is closely followed by a peal of thunder that shakes the city and the surrounding countryside. Then a loud

noise like a thousand tempests roars through the city and the shocked night is filled with howls of a million demons as they converge on the Temple of Evil. Inside the Temple *Makira* hears the mystic strains of the Song of Eternity and sees a dark figure emerge from the roaring flames. Before her stands *Watamaraka*, the She-Devil, the Goddess of Evil!

(WHEN GRASS MEETS FIRE)

A GREAT darkness clouded the Temple of Evil, snuffing out the lamps, torches and altar fires, and the High Empress found herself standing alone in the eerie vault with ghostly, hideous shapes and faces leering at her. She stood facing the tall evil shape of the Devil Goddess *Watamaraka*—mother of all *tokoloshes* and demons. *Kadesi* suddenly felt a terror creeping over her, more than she had ever experienced before. It was one thing to worship the unseen forces; but to come face to face with them was another.

The golden Rebel Goddess suddenly smiled—a hard smile that sent icy worms crawling up and down the spine of the Empress. Her thin cruel lips twisted contemptuously as she said:

"You called me, and I am here. What do you want with me?"

"I want . . ." the Empress began.

"Oh stop, you make me sick!" snarled the Evil Goddess. "I know what you want—you want me to save your miserable empire—but are you willing to pay a price for it?"

"What is the price?" stammered *Makira.*

"The price to save your rotten empire is your own miserable self—your life in exchange," said the She-Devil with a mocking smile.

"I must . . . die," stammered *Makira* aghast. "How will my death save the empire, Oh Goddess; tell me—how!"

"I shall explain, stupid mortal," sneered the Evil Goddess. "You must give me your body and let me rule your empire, masquerading as you. This means that vour soul must leave your body and go to hell, while I enter and act through it. That is my price—take it or leave it."

The Empress *Kadesi-Makira* suddenly felt like an animal in a cruel snare. She realised that *Watamaraka* had cornered her; there was no way out. *Kadesi* was very fond of life and everything she had done or planned so far had only one aim: to make her own life as sweet as possible. It is quite true that she wanted to make her empire great and to remove the threat of destruction —but she also wanted to live to enjoy the fruits of it all. The fact is that *Makira-Kadesi* did not care how many lives were lost in the process of making her empire great and secure—provided those lives belonged to others. Like all rulers and tyrants she was extremely selfish. She swallowed hard and looked pleadingly at the Evil Goddess who smiled back at her maliciously and said: "Well?"

"Can't we reach . . . a . . . compromise? I mean . . ." stammered *Makira.*

"Oh, be quiet!" snarled the Goddess. "Your selfishness makes me sick."

"But surely there must be another alternative . . ." *Makira pleaded.*

"Yes, there is," smiled the Goddess evilly. "Oh yes, there is! Call one of the priestesses and tell her to go and fetch me any Black female slave from your Palace—quick!"

Some time later a young female slave named *Luluma*, who had been given as a present to the Empress by her original owner, was hustled roughly into the Temple by one of the two surviving priestesses. The Black girl, her eyes wide with fear, was made to lie down on her back between *Makira* and the apparition *Watamaraka*.

"What . . .?" asked *Makira*.

"You will find out soon enough—so keep quiet!" And with these words *Watamaraka* lifted her arms above her head and seemed to take a deep breath. Then a blinding flash of light lit up the Temple like the inside of a white-hot furnace, and *Makira* dropped unconscious. After a while she slowly regained consciousness and opened her eyes. She was surprised to find herself lying flat on her back and even more surprised to see a young tall woman towering over her like a pillar of beauty, wearing the tiara she herself had worn only moments previously.

"Get up, slave!" commanded the tall woman shortly.

As *Makira* rose the terrible truth dawned upon her—and it was a truth so fantastic, she could not bring herself to accept it. She could not believe that the Evil Goddess could actually have done this to her.

The apparition had vanished and *Makira* slowly realised that the tall woman standing before her was herself—her previous self. Her present self stood in the body of *Luluma*. And this to *Makira* was worse than death. She stood staring at the form that was hers. She saw herself as others saw her—a tall, mature and beautiful woman with a skin a few shades darker than the skin of the Strange Ones, with a strong face, a hard mouth and bright deepset eyes. Through a mist of bitter tears she saw the body she had been so proud of, now tenanted by the Goddess of Evil, Mother of all *tokoloshes*.

The crowned woman who had been *Makira*, smiled cruelly and snapped: "Get up, you blubbering black bitch, and get back to the Palace before I have you whipped."

"You foul she-devil!" cried *Makira-Luluma*. "I shall expose you. I shall . . ."

"Remove this slave and have her locked up in the Palace dungeon," *Watamaraka-Kadesi* ordered briskly.

* * * * *

The people of the Empire of the Strange Ones were astonished; never in all their lives had they seen anything like it. Never had they seen a ruler work them so ruthlessly as their new Empress *Kadesi*.

The empire was suddenly expanding and trade with foreign countries reached unheard-of heights. Tens of thousands of slaves were being exported, together with piles of ivory and gold dust. Wealth flooded the land once more, bringing more settlers to swell the population. Hundreds of slaves toiled and died miserably in the ore-mines and salt pans, while thousands of elephants

were butchered. The Strange Ones had a unique way of hunting elephants: they dug deep pits, narrow in cross-section, and often lined with masonry. Inside these pits sat men armed with long spears. Others went out to drive the elephants towards them. As the elephants passed over or near the pits, the hidden spearmen thrust their spears deep into their bellies.

Six moons went by during which the Empire of the Strange Ones grew to great heights of glory and splendour, and soon its name became known to other nations. Like a protea it rose from the rocks of obscurity and isolation and it smiled at the sun like a bride in spring.

Then one day the slave woman *Makira-Luluma* escaped from a troop of slaves working in a plantation and fled into the dark forest.

* * * * * *

After eight whole moons I returned to *Makarikari*—to the cave where *Ninavanhu-Ma* enlightened me on so many things. I had been wandering throughout the land; I had seen the great *Lu-Kongo* river where *Odu* and *Amarava* begat the first human beings after the destruction of the First People. I even saw where *Amarava* gave birth to the first Bushmen and Pygmies. Now we were back at our cave.

"That was a wonderful journey, beloved Goddess," I said with a smile. "But you are not looking very happy at all—what can be the matter?"

"Humanity is in great danger, *Lumukanda*," replied *Ma* seriously. "Something strange happened while we were away and a great evil now walks this land. We must act fast to stop it from overwhelming the rest of the world." Then she sat silent for a while, as though listening to something. "Someone is coming in this direction. This is where I vanish and I leave everything in your hands."

For a long time I stood waiting alone in the forest and at last I noticed a movement opposite me. A young girl, a young Black slave girl, came into view. There was an expression of wild fear on her face and she looked as if she was fast nearing the valley of insanity. She kept casting fearful glances over her shoulder and she did not see me until she was very close. I knew who she was—I remembered her very well; she was *Luluma*, the same girl who had comforted me on that dark morning after I had slain my parent.

"*Luluma!*" I said softly, "*Luluma*, what brings you here?"

The girl started and her eyes opened wide. With a jerk she jumped back. I had started to develop the ability to read thoughts, and I read terror in her mind—far greater than the terror she felt for whatever she was running from.

"Do you no longer remember me, *Luluma*?" I asked gently. "Why do you look so afraid? I am no ghost."

"You . . . you . . ." she gasped with infinite horror.

My newly acquired powers of reading human thoughts were not yet extensively developed but I could sense guilt and great shame faintly through the more overpowering cloud of terror. I grasped her by her thin shoulders and forced her to look up at me. "Why are you scared of me, little one?"

The girl looked up at my smiling face and suddenly tears flooded her

eyes. "I am not . . . I am not *Luluma* . . . *Luluma* . . . is dead!"

"Nonsense! I know you are *Luluma*. We were slaves together, remember?"

"Let me explain . . ." she stammered.

"If I let you explain you will no doubt tell me you are a blue-eyed impala with a pink tail. Come let us go to my cave and I shall give you something to eat first."

I took her by the wrist and drew her closer to me. Before she realised what had happened, we were inside my cave. She gasped in amazement. "How did we get here?"

"On the wings of mental power."

"Did you have these powers even while you were a slave?"

"No, I had the strange fortune to be saved from becoming a fish's dinner by a very charming Goddess . . ."

"A . . . a . . . Goddess?" gasped *Luluma*, her face turning more grey with horror.

"Yes, a Goddess, child, one of those things I used to think were only figments of some crazy old man's warped imagination."

Suddenly *Luluma* leapt to her feet with a flatly squeezed cry of fear and bolted for the entrance of the cave. But she virtually ricochetted off the radiance-shield enshrouding the apparition of *Ma*, who appeared in the entrance of the cave, and landed behind my back, gibbering like a monkey.

"Poor, poor thing, how you must have suffered," said *Ma*. "Do you know who this child is, *Lumukanda*?"

"Yes, I know her very well. She was a fellow slave . , ."

"Wrong! This is the High Empress *Makira*—her soul at least, contained inside the body of the girl *Luluma* whom you knew. *Makira's* real body is inhabited by my arch-enemy, the Goddess of Evil, *Watamaraka*. And unless I act promptly, the human race will go the way of the First People. Come, let us act now!"

* * * * * *

In the city of the Strange Ones tension is mounting and rumours are flying like bats in the night. It seems that something totally without precedent has happened in a small fortified village on the northern border of the empire. Thousands of slaves had suddenly exploded into open armed rebellion and had not only destroyed the garrison in the village to the last man, but had massacred their masters and mistresses, and afterwards escaped into the forests beyond the border.

The governor of the north had sent a regiment in pursuit of these slaves, but the regiment had been totally annihilated in an ambush.

The Strange Ones are uneasy; men are carrying swords in the streets and if a slave so much as looks suspicious, they pounce upon him and slay him on the spot. There are differences of opinion; some want the slaves to be accommodated in bulk outside the city; others disagree as they feel the slaves might unite outside and attack the city.

To restore the people's confidence the Empress has ordered a parade of the armed might, and tens of thousands of troops are now marching through

the streets, hauling their weird weapons of war. These include catapults for hurling vast stones, and giant bows capable of shooting bundles of spears, like arrows, with one shot. Also on parade is their latest weapon—a light structure drawn by only two oxen. It is also a catapult, but it hurls large bags full of an inflammable oil, and there are long wicks which are set alight before the missile is hurled. It is said that these murderous machines have been invented by the Empress herself.

The Great Square is crowded with people who have come to watch the demonstration. At the appointed hour a war machine is brought into position on the far side of the square. On the near side two slaves are tied to stakes planted in the ground. Scores of slaves have been herded together in another part of the square to witness the exhibition. There is an expectant silence as the soldiers prepare the machines and the wick on the oilbag is lit. The commander snaps out an order and the catapult fires with a thud. The bag sails through the air with a trail of smoke, and a loud cheer resounds as it hits the two slaves tied to the stakes.

"There you are, you black vermin!" shouts one of the soldiers to the crowd of slaves herded in the enclosure. "Would you like to rebel against us?"

"More . . . more . . . Give us more . . . show these black dogs!" The crowds roar with delight, while the two slaves writhe in agony in the flames.

From where she stands on her small portable platform the Empress smiles. She gives another curt order to one of her battle leaders, and another machine is brought into position, one that shoots a volley of spears at the same time. This time two female slaves are dragged out amid cheers from the crowds of Strange Ones.

But suddenly there is an interruption!

A tall, black-veiled woman emerges from the crowds and calmly walks into the centre of the square. She raises her arms and her loud voice shatters the silence:

"Stop! Enough!"

All eyes are fixed on her as she stands there in the centre of the square. A deeper silence falls upon the crowds and all mouths hang open in sheer astonishment. Then once more the voice rings out with compelling force:

"You . . . you there, who calls yourself the Empress *Kadèsi* . . . hear me! Hear what I have to say to you. You do not belong to this world and you have no right here. You must either stop your atrocious deeds or take the consequences. I am warning you!"

The Empress is being threatened within her Great City. The deep silence lies heavy on the crowds as everybody awaits the reactions of the Empress to this impudence. The Empress suddenly leaps off her platform and comes running towards the tall, veiled figure.

"You foul bitch . . . I'll teach you to insult me!"

A chorused howl of pure astonishment bursts from the crowds. The Empress has staggered backwards as if struck by an unseen hand. She spins head over heels and flops most disgracefully in the dust.

The Empress rises slowly and the watching crowds see her lips move as she asks her black-veiled enemy a question. They strain their ears in vain to hear the earnest conversation now in progress. Then, in utter astonishment they see their Empress, fear now written on her face, slowly turn . . . and

walk away. The assembly opens a way for her and she silently passes through, followed by her bodyguard—shocked and undecided—like a pack of dogs with their tails between their legs. The departing party melts away with the crowds and all astonished eyes now turn to the mysterious veiled figure, proudly striding away in another direction.

* * * * * *

She comes straight down the narrow street towards where I am standing with the young slave woman *Luluma*, and in a voice charged with feigned haughtiness she shouts, loudly enough for some passers-by to hear: "Attend me, you unclean beasts, and let us go!"

Like obedient slaves we follow the veiled woman at a discreet distance, making the hundreds of people who had been following the mysterious figure believe we are nothing but a couple of slaves following their widowed mistress home. Thus we entered the city and now we are returning "home" somewhere in the poorer quarters of the city.

And now things are happening fast and I can feel in my bones that the 'end' is indeed within sight.

I know that *Watamaraka* in the guise of the Empress *Kadesi* is fully aware of the presence within her city of *Ninavanhu-Ma*, in the guise of a widowed mistress—and soon these mighty giantesses from the depths of Eternity, are going to be locked in a titanic struggle.

(LUMUKANDA TURNS TRAITOR!)

WHEN we reached the house after successfully dodging the vast crowds that had followed us, we closed and bolted the door. I then turned to our mistress and asked her what she had said to the Empress *Watamaraka-Kadesi*.

"Well, when I struck her down with the powers at my disposal, she soon enough realised who I was. I told her I have decided to give her three moons in which to make her exit from this world and return to exile beyond the River Time. She said she would think it over. I now know that there is going to be an open clash between us very soon—and that will be an interesting battle."

"What will happen . . . if you lose?" asked the slave girl *Luluma*, whose soul was that of *Makira*.

"If I lose, the whole world and the Universe will disintegrate, and chaos and nothingness will rule supreme."

Tears flooded the eyes of the young slave girl. "Goddess, I speak as *Makira*, and I speak in earnest. I have murdered, cheated and tortured, all on behalf of this useless plaything-empire, which I can see will soon be wiped off the face of history. Please, I beg you, do whatever you like—wipe it off, and destroy every human being in it. But do not fail to destroy *Watamaraka*, the Mother of Demons. Destroy her, above all."

"The coming battle between *Watamaraka* and me will decide the future of creation. But I am very worried indeed, because I can foresee you, *Lumukanda*, turning traitor and betraying me to the force of evil."

"What!" I cried. "Me a traitor?"

Two days after that, news came to the Great City from the south—news that increased the tension within the empire to fever pitch. A great revolt had broken out in the land of the Ba-Tswana nation and vast hordes of slaves and half-white malcontents were razing the imperial towns to the ground and freeing slaves who swelled the ranks of the destruction-mad rebels tremendously. These hordes were being led by a young woman of strange appearance whom many called the Wild Huntress.

This young woman was an albino and she always dyed her hair a bright violet. She claimed to be the daughter of the Evening Star. No one knew who her parents had been but this much was known that she was an albino of the race of the Strange Ones. A deadly archer, she was leading her blood-thirsty hordes nearer and nearer to the Great City. Destruction pure and simple, and not conquest, was this woman's motive—and she was destroying thoroughly—and utterly.

Then close in the wake of these unpleasant tidings came more news from the north. A slave named *Lubo* had escaped from the Great City some time ago, it was said, and this slave had succeeded in reaching the northern border of the empire which he crossed and somehow made himself leader of the slaves who had already rebelled and escaped.

Now this *Lubo*, it was said, was ravaging the northern and eastern provinces and his hordes were also coming nearer and nearer to the Great City, from the east. When news of members of their race being mercilessly butchered by the rebel slaves reached the ears of the citizens of the Great City, they went wild with rage and fear and hatred. Howling mobs of the Strange Ones roamed the streets, murdering any Black slave they saw. Slaves who had been loyal for as long as they had been alive were beheaded by their very owners; some had their limbs torn from their bodies; some were hurled from the walls into the moat. No mercy was shown to any slave, male, female, young or old.

Within an hour the whole city had become one reeking slaughter pit—bodies of dead slaves strewn everywhere, up and down every street. But some owners hid their slaves in deep cellars, while others smuggled them out of the city. There were those who died or were injured in the process of defending their slaves against the mobs. There were, there are, and always will be, those with feelings for others.

I was asleep when all this started, and even as *Luluma* awoke me, our Goddess had already sprung into action. She was now standing on the highest tower in the city and projecting her penetrating voice across the length of the city:

"People from beyond the seas . . . hear me . . . the Guardian Angel of all living things—you included. I command you to stop killing those whom I have placed under my protection. I order you to leave them alone and allow them to leave your cursed city. I warn you—leave them alone, or face my vengeance!

The shocked city heard . . . and saw . . . the Source of Life! They stood where they were, petrified. And in the minds of all re-echoed the words:

. . . your cursed city . . . your cursed . . ."

They knew their city was doomed, even before it was destroyed, and they knew that their race would soon be nothing but the faintest of faint echoes in the grottoes of history.

". . . your cursed city . . ."

They watched as thousands of slaves streamed out of the city and somehow they knew that within the breast of everyone burned a red-hot torch of vengeance. They were lost, they knew it; their death sentence had been passed . . .

So, the people of the last remaining city of the empire stood to arms for the rest of that day, and for the three days following. They did not know that in future there would not be a single member of their descendants who would carry forth their memory; but that instead, a continent full of people would carry forth the memory of those they had enslaved and murdered!

On the fifth day reports came that the armies, or rather hordes, lead by *Lubo* from the east, and the Wild Huntress from the south, were only a day's journey from the city. On that day all the Strange Ones fled to the confines of the city walls, leaving homes and farms behind. No slave, however loyal, was admitted into the safety of the city and those who had Bushman and Hottentot wives left them to their fate. These wives who had shared couches with the proud Strange Ones were butchered to the last soul by the slave hordes.

Abandoned, the slaves streamed across the plains in their thousands to join *Lubo* and increase his already over-swollen hordes.

Inside the walls of the Great City much was happening, the most important being the sudden disappearance of the Empress—deserting her people in their hour of peril. The shocked people did not know the truth, of course, the truth of her changed personality. The Mother of Demons had wearied of playing Empress and had simply left the city.

Another interesting happening was that two battle leaders became involved in a duel over the vacated throne, in which the one died shortly after having killed the other.

A young fifteen-year-old boy, the last descendant of the first Emperor, was crowned in a stirring ceremony in which nearly all the people in the city took part—their last coronation ceremony on earth.

The young boy rose after the formalities were concluded and addressed the cheering crowd, concluding: "Let us fight to the very end. If the savages attack us, Oh my people, let us give them something with which to remember us till the end of time. If you must fall, Oh my people, fall as true warriors should—and fall after sending at least ten of the black swine to hell."

The sun set in a blaze of fiery splendour. It set slowly, as if anxious to prolong the empire's last day . . .

* * * * * *

A voice called softly out of the moon-bathed forest. It called once . . . twice . . . thrice . . . It was a voice of enchantment, a voice of pure seduction. It spoke of longing, a ravaging hunger such as no human being can ever feel

and remain alive. It spoke of a great loneliness, surpassed only by the fury of hell itself. It was the voice of temptation . . . of pure Evil. It said: "*Lumukanda . . .*"

I was sitting outside the cave and inside my beloved Goddess was lost in pleasant repose. The girl *Luluma* was fast asleep at the entrance, comfortably curled up underneath a leopard skin. My inquisitiveness prompted me to explore the origin of the pleasant voice, and I quietly stole down the slope into the forest. The shadows closed over me, obstructing the silver light of the all-seeing moon.

Something kept telling me to go back to those to whom I owed allegiance. But another something told me to proceed and meet the owner of the voice. Briefly I hesitated and actually took a step back. But a pair of hungry arms reached out and caught me in a tempestuous embrace. It was the embrace of *Watamaraka-Kadesi*!

I was lost in a sea of pleasure such as no man had ever known on this earth. I felt as though I was flying high among the silver stars. I was like a bird—a lost butterfly among a field of scented flowers in another world, beyond Eternity. I was lost . . . lost like a fly smothering in a pot of honey—unable to fly and just dying slowly in its own delight, like a drunkard drowning in his favourite beer!

Suddenly a soft mournful melody rose like a dark cloud in the silver skies of ecstasy through which I was floating. It was the wailing death-song of millions of stars over a blatantly betrayed Universe. And I, *Lumukanda*, had betrayed the stars, the earth, mankind, into the hands of Evil!

A wave of horror swept over me—a wave of leaden remorse; I have condemned the Universe by flirting with destruction. For a few moments of transient joy I had sold all that is holy to Evil itself. I struggled to free myself, but *Watamaraka-Kadesi* smiled mockingly in my face. "It is too late to escape now, Oh *Lumukanda*, I have you in my power. In your height of passion you vowed to do anything for me and now I am holding you to that vow. Go back to the cave and unclasp the Necklace of Life from *Ninavanhu-Ma's* neck, and also the *mutsha* of Fertility from her hips, and bring them to me. Have I made myself clear?"

"I hear and obey."

"Now I have *Ninavanhu-Ma* at my mercy," laughed *Watamaraka*.

(UNDER THE FLOODS OF TIME)

THERE was a flash brighter than the brightest thing imaginable—a flash of light which filled the cave with its blinding glare and a roar of sound that seemed to shatter every bone in my body. Then silence.

I opened my eyes and found we were no longer inside the cave. We were not even on earth, as far as I could make out, but somewhere . . somewhere, it seemed, on the very frontiers of dark Eternity. We were on the edge of an incredible cliff—a mighty precipice that stretched down into the deepest reaches of Infinity. It plunged down into the depths of darkness, darker than the darkest darkness imaginable. I looked around to find the source of an eerie light behind me. Some distance away was a glowing vapour.

Ninavanhu-Ma and *Watamaraka* had taken their dispute to the all-knowing Great Spirit . . .

I shuddered and turned my face away from the eerie light. I looked down at the woman whose head was resting on my thigh and who seemed unconscious —or dead. I looked down upon the Empress *Makira*, and something told me her soul had been restored to her body—the body it belonged to. A ghostly shape stood some distance away to my left, looking down sorrowfully at the obviously dead body of *Luluma*, the slave girl. And I knew somehow that this ghostly shape was the soul of *Luluma*, weeping over the body it could not again inhabit.

Dawn was breaking in the sky. The dispute between *Ninavanhu-Ma* and *Watamaraka* had not been settled and it died like the cooking fires of yester-year. The Spirits of Good and Evil are destined to stay with Humanity in equal proportions till the River of Time ceases to flow.

The Empress *Makira-Kadesi* and I buried *Luluma* and we went out onto a low hill overlooking the Great City of the Strange Ones for which the dawn brought no hope. I knew, without being told, that the hordes of the Wild Huntress were now within striking distance from the city, and *Lubo* was not far away either.

For a long time I stood looking down on the heavily defended walls of the city where thousands of armed men stood ready to die for their homes. I realised that the two attacking hordes could easily be cut to pieces in no time at all, and I did not like the idea of so many human lives being sacrificed merely to destroy that city. A plan had already come to my mind whereby the city could be taken with as few casualties to the attacking forces as possible.

Then something I had not foreseen happened, just as the sun rose, sending long shadows streaming westwards over the dew-moist grass. I had known that the Wild Huntress was close, but I had not anticipated her being so close.

There came loud cries from the forest to the west of the city and a vast horde burst from the cover of the trees in a savage attack on the city walls. Some of the yelling attackers were carrying great rafts with which to cross the moat while others carried scaling ladders, clearly improvised during the night. They came close enough to send volleys of arrows from countless bows at the defenders of the city crouching on the walls. Even as I watched, the first rafts were launched across the moat, full of shouting and determined men. Raft after raft was launched until there were ten crawling up to the stockades. It was then that the defenders struck—quickly and pitilessly.

With devastating suddenness the mighty throwing machines on the stockades cut loose with a hail of stones the size of human beings, and these were joined by the giant bows and firebag catapults. The whole magic power of the war machines of the Strange Ones was concentrated on the ten rafts. Four were shattered by direct hits and soon the moat was turned into a pitiful emulsion of dying humanity.

Loud cheers of victory rang out from the walls and I was sure I heard across the long distance challenging sounds from the Strange Ones—inviting them to try again. The challenge was not accepted. In a mass wound-licking move they withdrew into the forest.

I stood there watching as the defenders shouted and danced in wild jubilation on the walls. I was determined to go down there in person and spoil

their amusement. That city was an excrescence which interfered with the history of my people, and it was contrary to the laws of the Great Spirit who laid down that each race of humans should be left alone to find its own destiny without outside interference.

I descended the hill, determined to seek out the Wild Huntress, whoever she might be, and offer her my services. Soon I stood at the edge of the forest and it occurred to me that I now had powers which I might as well use. I simply wished myself to be within the presence of the Wild Huntress, wherever she might find herself.

For a moment my vision blurred and as my surroundings came into focus again I found myself standing waist deep in water, directly behind a long-haired young woman who was being bathed by two former female slaves. One of the latter saw me and let out a loud shriek of fear and there was a series of loud splashes as the women tried to escape into deeper water.

"He came out of empty air!" cried one. "It is an evil spirit of some sort."

Standing chest deep in water now, the three women regarded me with wide eyes for a few moments, then the wide-shouldered alien albino in the centre opened her mouth and found a voice:

"Who are you? Get away from here—get away, you ugly devil!"

I put a fierce snarl on my face and opened my eyes very wide as I took a few steps closer to the women. "I haven't had breakfast yet; little women are my favourite dish!"

"You wouldn't dare!" cried the pink-skinned one. "You just try eating me and I'll . . . I'll . . ."

"You will what? I asked with a smile.

"I'll kill you!"

Blood-thirsty this time of the morning, aren't you?" I remarked as I slowly moved closer.

The girl's eyes blazed in a sudden burst of cold rage, and her nostrils dilated, hissing with short breath. She squeezed a flood of words from between clenched teeth:

"No, you black demon, I do not like killing people . . . only a certain kind—my own kind. These I kill without compunction and I also raze their cities to the ground so properly that no-one will ever know they had ever been there. I leave their carcases to rot where they fall. I torture some before I kill them . . . Do you know why?"

"Yes, because you seem to be well out of your mind.".

"You insufferable devil! You black son of a . . . lame goat and a . . . a dead hippopotamus! Why you . . ."

"Now, now, now," I admonished sweetly. "Let us first get our facts straight. A lame goat cannot mate with a dead hippopotamus . . .

"Why . . . you . . . why . . ."

"Because the goat's back is lame and the hippo is . . . well . . dead!"

"Be silent you!" She bared her teeth in savage rage. "Do you know who I am? Or rather, do you know whose daughter I am?"

"I hope not the product of a similar combination such as you suggested for me."

"I am the daughter of the Empress *Makira* . . . and one of the battle

leaders of her army."

"And does that entitle you to damage her property?"

The girl composed herself and looked down into the water. "She . . . she is a swine! I have vowed that I will kill her with my own hand. I am going to make her whine for mercy before I kill her. When she was still an unknown half-caste harlot, she seduced my father and made him join forces with her to overthrow the Emperor *Karesu*. When they discovered I was an albino they both disowned me and left me in the forest for wild animals to devour. But a roving band of Bushmen found me . . . and brought me up. Now I am back . . . for revenge."

"And I have come to help you, though my motive is somewhat different. I am going to show you a way of taking that city with the loss of as few lives as possible."

"Oh, but I do not care how many lives it will take—my own included —but that city must be wrecked!"

"Calm yourself child, calm yourself. Get out of the water and summon your warriors. We have a lot to do."

* * * * * *

For the rest of that day thousands of men took turns at, what was for them, a most puzzling task. From where they were encamped, the forest crept along the lake front to quite close to the city. From a point closest to the city, but still under cover of the thick bush, they began to dig a large hole in the soft earth. We made the hole, and afterwards the tunnel, big enough to accommodate many workers at the same time. Scores of slave-blacksmiths worked unceasingly forging heavy hoes for digging and axes for cutting supports for the sides and roof of the tunnel. A mound of earth grew higher and higher as long lines of men emptied great baskets full of earth from the tunnel. It had to be dug deep enough to allow safe passage underneath the moat and the foundation of the wall. Deeper and deeper went the tunnel under the expert hands of those who had worked in the mines of the Strange Ones, and at sunset it was more than three-quarters of the way across to the unsuspecting city.

The motley "armies" of the Wild Huntress were so carried away by what they were doing that they continued the work throughout the night. The idea of tunnelling under the very feet of the city's defenders and emerging behind them provided the toiling men with many a foul joke as the night wore on. Many were the speculations about how surprised the Strange Ones would be when they saw us emerge in their midst like harvester ants. At daybreak my old friend, now Chief *Lubo,* arrived with his fresh hordes—about a hundred thousand, counting fighting men only. *Lubo* provided us with fresh workers and other teams were formed to make ladders and rafts for the frontal attack above ground which had to start the moment a breakthrough was achieved with the tunnel to distract attention.

There were about two thousand Bushmen in the Wild Huntress's hordes and these I organised into a separate battalion of light archers and briefed them on spearheading the tunnel attack, which I would lead personally.

Lubo had also brought a hundred dugout canoes with which he had intended to attack the city from its weakest side—that facing on Lake Makarikari. We decided to carry out this plan as a further means of distracting attention from the tunnel breakthrough.

At last the headman in charge of tunnelling came back to report that they had broken surface and that they were fortunate enough to emerge within a garden well enclosed within a high mud wall. I ordered the men to rest while I traversed the long tunnel for an inspection. I emerged in a city whose streets were as quiet as a graveyard—into which we turned it pretty soon. By a strange twist of fate the tunnel had emerged in the garden of the house of my erstwhile owner. Now the great house stood empty because all the occupants, women and children, had taken refuge in the strong fort in the centre of the city while every able-bodied man and boy was manning the walls. I returned and ordered the Bushmen *impi* into the tunnel. They poured into the tunnel like so many ants and were closely followed by three-quarters of *Lubo's* and half of the Wild Huntress's savages.

Before the Strange Ones became wise as to what was happening, thirty thousand fighting men had emerged within the city and had infiltrated through the empty houses and had already effectively surrounded the fort in the centre, completely cutting it off from those manning the walls. Night had already fallen and only the stars came out to grace a sullen and moonless sky. I looked up at them and said quietly: "This night you shall see the end of a proud empire, of proud men, who in their insolence and greed never dreamt that such a fate could strike them. They thought they had their tyrant feet securely planted—but they could not control or rule the River Time, which swallows the proudest empires and over whose rapids now cascades the Canoe of Eternal Death, carrying with it the empire of the Strange Ones to the seas of Oblivion."

Lubo was saying to his battle leaders: "Men, remember what you owe these creatures—not long ago you whined under their lash. They denied you the simple right of choosing your mates; they bred you like beasts, and they bought and sold you like beasts. The souls of those they have murdered are even now wandering aimlessly and weeping incessantly in the Spirit Land. Only one thing will pacify them: the death of the very last member of the creatures in this city. Strike, and show no mercy!"

In the meantime the sham frontal attack was being mounted and the Wild Huntress was leading the fleet of war canoes over the quiet, dark surface of the lake. Then we heard the savage roar from thousands of throats as the frontal attack was launched. We heard the distant thuds of the alien war machines on the walls as a hail of large stones hurtled out and the trails of burning fire-bags traced arcs through the night sky, rising and vanishing like comets beyond the walls. A wall of fire in the background lighted the skies.

I pointed to the dark fort in the centre of the city. "Go, *Lubo,* seize that fort and spare nobody. The rest of you follow me!"

The entire Bushman *impi* followed me towards the weakly defended lake front wall. We ran through the silent streets, past trading houses, gardens and small temples, and a house of evil entertainment with alien statues of mating men and women decorating the steps. There was a long agonizing cry from the wall towards which we were running and an armoured body crashed from the top of the wall. The Wild Huntress's attack had begun and scores of figures running

about in confusion were faintly silhouetted against the star-jewelled sky.

A little while later a group of dark figures came walking towards us and we were issued with a haughty challenge. It was the voice of the Wild Huntress herself. I laughed and told her to come closer.

"It was easy," she said tersely. "They had only a few men on the wall and only one stone-throwing machine, which sank two of our canoes. But the wall is in our hands. What do we do next?"

"Have all your men disembarked from their canoes already?"

"Long ago," was her curt reply. "We are all inside the city."

"Then call them all together and follow me to the fort in the centre of the city—quickly."

When we came to the fort we found that a fierce battle was still in progress between *Lubo's* warriors and the gilt-armoured Palace Guards, now commanded by the boy king of the Strange Ones. It seemed as if the Strange Ones had not only brought their women and children and very old men into the fort, but also their boy Emperor with his strong bodyguard. These heavily armoured guards were now standing shoulder to shoulder just inside the fallen gate, forming a solid wall of bronze shields from behind which they inflicted heavy casualties among *Lubo's impi.*

A huge stone idol stool on an ornate pedestal not far away from the gate, and to this I made my way through the swarming hordes of attacking warriors. I picked the statue off its pedestal and charged with it into the solid phalanx of guardsmen defending the gate. Three guardsmen went down and through the gap thus formed tore the Wild Huntress, *Lubo* and their followers, their swords hacking the confused guards down before they could re-form. Their heavy armour put them at a great disadvantage compared with the light-footed, more mobile attackers.

The guards died to the last man, but even as they died they took many of their former slaves with them. The howling hordes of Bushmen and Bantu roared into the main gate of the round, triple-walled fort and loud shrieks crashed against the star-sprayed skies as hundreds of women and children of the Strange Ones saw their death bursting in on them in a very real form. A troop of women, armed with bows and arrows, briefly delayed the attackers at the second gate. But these were promptly cut down by a hail of Bushmen arrows —however, not before one of them had sent a shaft into the belly of the Wild Huntress. She fell with a loud scream—of anger, rather than pain.

"Forward! Forward!" *Lubo* encouraged his men.

Then happened something that was both beautiful and pathetic—pathetic and most unusual—and something I knew would live for ever in song and story for as long as the Land of the Tribes still felt the ocean breakers roaring against its shores—for as long as the sacred symbol of the Story-tellers of the Tribes, the mamba with a flower in its mouth, was carried to the Holy Place on the nights of story-telling:

The young boy Emperor stood alone in the innermost gate of the triple-walled fort. He stood there, wearing a white loincloth and a bronze corselet that was too big and far too heavy for him. A heavy bronze helmet covered his whole head and his long jet-black hair tumbled from below it in heavy streams on to his shoulders. In the flickering light of the two torches burning on brackets on either gatepost we could see through the gap in his helmet that his great dark

eyes were wide with fear and tears were running down his pale cheeks. But there was a firmness about his quivering mouth which was both comical and impressive. He was holding a short sword in his hands—a sword than any man would have wielded in one hand only—and his legs seemed to be doing their best to stand firm and straight, while they yearned to turn and start running away from under the brave child.

"No! No!" he screamed to the approaching warriors. "You go back, you dirty savages—you lowdown slaves . . . you! Go, go baaaaack!"

The howling warriors closed in on him and the boy's sword flashed in the dim light of the torches as he fought fiercely like the brave young lion he was. A careless warrior fell with a loud cry, and another . . . and yet another. Although he was completely surrounded and being stabbed and struck at from all sides, the young Strange One fought on and on. He was bleeding heavily and clearly becoming weaker. Then, with a last heart-rending, loud appeal to his long-death mother to save him, he fell and was cruelly trampled underfoot

MA-ITI WARRIOR FIGURED ENTIRELY ACCORDING TO THE BANTU LEGENDARY DESCRIPTION

by *Lubo's* frontmost attackers. And even as he was trampled down his soul went and joined his mother's.

The fierce hordes swarmed over him into the very interior of the fort and soon loud screams of agony and shrieks of fear told the shocked night that when a thing is worth doing, it is worth doing properly. There was killing going on—by men whom years, and a lifetime of suffering and humiliation, had tortured into beasts that knew no pity. Afterwards I saw blood-crazy warriors doing a victory dance with the long-haired heads of women impaled on the points of their spears. As I walked through the sickening carnage I recalled an old saying which the old man *Obu* also once quoted to me when I was still a slave: "For every act of evil people commit there always will be, some day punishment in equal measure."

Some of the warriors were already plundering the dead and had not *Lubo* reminded them angrily that the city was still far from taken, the warriors would have been caught unawares by the main army which had been manning the walls. These troops had heard the cries and clamour coming from the fort in which were their women and children and hastened along to investigate. As they came charging down the streets they ran into cloud after cloud of poisonous Bushmen arrows. The Bushmen were holding them at bay while the hordes of *Lubo* and the Wild Huntress crept around behind them to cut off their retreat and split them off from further assistance that might come from the walls.

This was the fiercest battle and the Strange Ones fought bitterly. They fought till the last man fell in the streets of the city in which they had been lords and masters for so long.

Not all of them died bravely, however. Some died like screaming cowards, having thrown away their weapons and gone running through the streets like warthogs gone mad. Some died begging for mercy—from the men whom they had enslaved. Others died in the act of looting the houses of their fellows. The fat chief Battle Leader of the Strange Ones was captured while trying to sneak out of the city with a chest full of the dead boy Emperor's royal jewels. I ordered him to be taken to the forest and kept alive there, together with his two concubines, for a certain delicious reason I had in mind.

The Wild Huntress was dead, as was Chief *Obu,* who had been struck accidentally by a stray Bushman arrow, while leading the attack on the last survivors, who had barricaded themselves inside the Temple of Evil. These were a group of the poets and philosophers of their race and they all committed suicide just as *Obu's* warriors broke the barricades. One old madman had even extended a blessing over the attacking warriors before plunging a dagger into his own heart.

Dawn broke in the skies and the all-seeing Lord of Day emerged and saw. *Lo!* By the mighty lake of Makarikari, which in later years was to become nothing but a desolate salt pan—a city of the dead. A city which already belonged to the past, and which was now destined to survive as a mere legend in the minds of the children of those who destroyed it.

* * * * * *

For three whole days tens of thousands of Bantu, Bushmen and half-castes laboured in the great city, razing houses to the ground and scattering the stones all over the countryside. The towers and temples disappeared to the lowermost reaches of their foundations. Many ornamental articles, utensils and weapons somehow became spared as trophies and heirlooms, but the bulk of whatever was not breakable, like armour, metal vessels and bronze statuary, was taken into the forest and melted down. *Lubo* had sworn an oath that if he succeeded in taking the city he would destroy it so thoroughly that not the faintest trace would be left.

On the fourth day the task of merciless destruction had been completed, and all that could still be seen was the great oblong clearing of the Great Square, some traces of the streets, and some foundations of private homes. Even these traces were destined to disappear at the hands of wind and weather, and all that remained which could betray the site was the mass of shaped stones widely scattered in the vicinity.

Then we proceeded with great celebrations in the forest. In the course of these celebrations the high Battle Leader of the Strange Ones and his two concubines—the three very last survivors—were brought in and prepared for the pot. They tasted considerably better than they looked, and they looked much less insolent and brave as they were passed around on our meat trays and stew bowls.

It was during the wild dancing and the loud singing and shouting by all the freedom-drunk people that the High Chief *Lubo* raised his hands for silence. After the crowds had quietened down and gathered in closer, *Lubo* raised his fierce voice to the heavens:

My people . . . this is for us a day of great joy and jubilation. Today we have come out of the evil hut of slavery and its door has closed behind us for ever. Today we have crossed the river of blood and tears and beyond we now see the dawn of our smiling future. Today we must mould ourselves into a mighty nation which no aliens would ever dare to enslave again. Let us mould ourselves into a nation of Strength, Beauty, Plenty and Prosperity. Let us call ourselves the Lu-Anda—'they that increase'."

People leapt up and, delirious with joy, they danced, sang and cried loudly: '*Lunda! Luaaaanda! Luanda! . . . Lunda!*'

* * * * * *

On that day was founded the mighty Lu-Nda nation which, together with the Ba-Kongo, was in later years to rule vast tracts of land from the shores of the Western Ocean to where the land of Ka-Tanga is today.

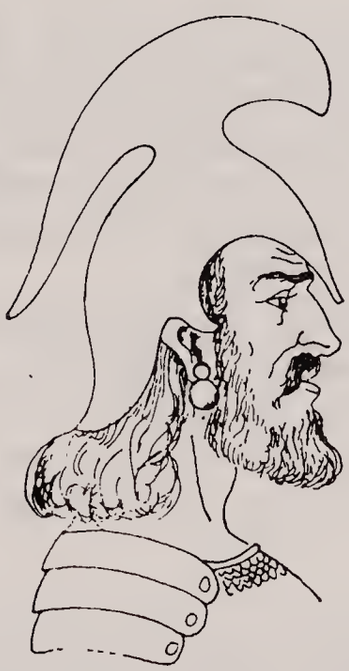
I placed a solemn blessing on the Lunda people, inspired by the Goddess *Ninavanhu-Ma,* and I encouraged them to spread like the sweet *luvande* flowers and to bring joy and happiness to all—something they had not known for so long.

But on the Lunda people *Watamaraka* also placed her kind of blessing. She instilled in them a patient vengeful spirit and blatant ferocity, especially in battle. Even today the Lunda are among the fiercest warriors and the most vengeful people under the sun.

* * * * * *

A month after all this I had a remarkable vision as I walked through the forest. I saw a strange tree, most unlike any I had ever seen, and whose girth was incredible. It was not growing in the ground like other trees, but walked about on its roots like a spider, or a crab. And it spoke to me: "I am the Tree of Life who brought living things to this earth and I am the husband of both *Ninavanhu-Ma* and *Watamaraka.* You have interfered with both my wives, and for that I curse you and condemn you to Eternal Blindness, and in future you will be known as the Blind War-god *Lumukanda.*

MA-ITI PROFILE WITH ANOTHER TYPE OF HEADDRESS



PART THREE

THE JOURNEY TO "ASAZI"

IN MY WEB—A DEAD FLY

THE land was a thing of incredible beauty, a jewel under the eyes of Ilanga, the God of Day. The land rejoiced in the green and scented embrace of the Maiden Spring and fiercely responded to her tender caresses, like an old wrinkled chief whose cold and tired veins are briefly heated by a kiss from his youngest concubine. The wild beauty of the untamed forest on that glorious day dazzled the eyes. Souls were lost in the misty valleys of happiness.

Each tree and bush was like a bride in full wedding regalia, a bride beautiful and soothing to the beholder's eye. Thick on each branch was a fresh green scented foliage that spoke of quantities of moisture yielded by a willing soil. Wild flowers laughed amongst the frolicking grass, nourished by the rotted leaves of yesteryear.

Birds argued in the tall trees while hares and steenbuck gambolled in the scented grass, rejoicing in the gentle heat and the perfumed whispering breeze of young summer.

And *lo*, along one of the footpaths leading into the cool shady depths of the deep forest there came a young man and a young woman. The man was tall, with the wide shoulders and narrow hips of a warrior, and the long legs of a very fast runner. He had a long face that ended in a square cleft chin, the kind which the Wise Ones of the Tribes call the "chin of courage". Under the flat nose with its large flaring nostrils was a mouth forever set in hard lines of fierce determination, while above, his forehead towered high like a cliff above two springs of sparkling water.

Around his head this young man wore a broad band of leopard skin with two feathers tucked in it: one the long tail-feather of an *Isakabuli*; the other that of a flamingo. The first denoted his royal birth and the second identified him as the son of the Second High Wife of the Chief. A triple necklace of lion's claws and cowrie shells graced his shoulders while around his manly loins he wore two aprons of cow-skin—one in front and one behind.

The front apron was fringed with long monkey and civet cat tails. On both his forearms he wore heavy bronze "warrior bracelets", so broad they looked more like arm guards. Around his calves he wore leggings of cow-tails which fluffed ever so slightly in the breeze.

He carried a black war shield with a civet cat skin tuft on its long centre stick and he was armed with two heavy hurling assegais and a weighty battle axe. He walked a few paces ahead of the girl with the lithe grace of a stalking beast of prey. His nostrils were dilated and his ears alert for the slightest sound. *Haaaieee!* Here was a budding warrior, a hunter still in tender flower, a future leader of men. Here was a man born to command! Brave and utterly reckless was the son of *Malandela*, the High Chief of the Nguni division of the mighty

Mambo nation. Brave, reckless and utterly stubborn was the handsome young man *Zwangezwi*—the Voice of Battle, the last surviving son of the High Chief of the Land, successor to the chieftainship of the Nguni limb of the Mambo people!

And *ewu, ha-la-la*! Now we come to the girl, the foreign ebony black girl who was not of the Mambo people, but belonged to a tribe which was once great and which had been reduced to only a few thousand people through wars. This tribe which was now in danger of becoming absorbed by the Mambo . . unless . . .

This girl was tall and slender, with long legs and with breasts jutting fiercely from her chest. But she was the kind of girl whom chiefs forbid to bear children because, although her buttocks were beautifully shaped, her hips were far too narrow. She was beautiful. *Yea-ha*, she reminded one of a skilfully carved image from the land of Tanga-Nyika; she was a beautiful image carved in living ebony. Her face was oval and her forehead round and smooth. Her nose was tiny and flat, with small nostrils, and her full, wholesome mouth had a lower lip slightly more prominent than the upper. Her neck, graced by a broad band of flaming red copper, was a column of live ebony.

Whereas the Nguni maidens of her age either wore fringed *mutshas*, short skin shirts, or just nothing at all, this foreign girl wore something which no Nguni female would ever wear—a soft tiger-cat loinskin. Save for large copper earrings that weighted down her pierced earlobes and the band around her neck, she wore no other ornaments.

One could tell at first glance that this girl was very uneasy, that her soul was a canoe floundering in the whirlpool of fear and great anxiety. Nervous were the glances that she cast about her and she paused now and again to wring her hands and to open her mouth as if to speak to the young man in front of her, and then to shut it with a silent sob. The dew of tears hung heavy on her long eyelashes and the spirit of dread and guilt was heavy on her knees. Suddenly the man's voice shattered her troubled thoughts with a loud "*Aieeee*! Look over there . . . over there *Mulinda*, look!"

The girl's tear-misted and half-closed eyes slowly opened wider and followed the young man's pointed finger. They saw what is one of the most terrible omens of naked evil that anyone can experience. A mighty eagle had dived out of the blue skies into a grassy glade to their left, and now it was rising again into the heavens with a young steenbuck clutched in cruel talons. The keen eyes of the young Prince followed the eagle into the distance until it was but a speck above the hazy forest. Then he turned to *Mulinda* and she saw that his handsome features were clouded with uneasiness.

"That was an evil thing we saw, Oh *Mulinda*," he said, "for do not the Wise Ones say that to see an eagle snatching an animal off the ground is an omen of death to all those who see it?"

"It is so, my Prince," agreed the girl. "We must turn back and go home."

"No!" cried *Zwangezwi*, the son of *Malandela*, fiercely. "We have come so far and cannot turn back now. You will not escape so easily from giving me what you were told to give me, Oh daughter of the Vamangwe."

The son of *Malandela* and the Vamangwe girl were going far away from their homes to break a law. They were going deeper and deeper into the dangerous forest to find a quiet place in which to break one of the oldest tribal

laws, the High Law which says that no young man under the age of twenty-five must take a girl to the love-mat; and that no young man should as much as kiss a girl unless he is first circumcised and initiated into manhood in accordance with the High Laws and Customs of the Tribes.

Zwangezwi was only twenty years of age and he thought that five years was far too long a time to wait before he was initiated and permitted to enjoy the doubtful privileges of manhood. He was very tired of sitting near the crackling fire at night and listening to lurid, in fact, very exaggerated accounts by older warriors of what they do to their lovers. *Zwangezwi* was firm in his belief that *akuko okwedlula uku zibonela wena* (nothing beats having seen and experienced something yourself). He was firm in his resolve to have personal experience of what he had heard so much about. But the young man should have remembered another old saying that *ukutanda Ukwazi izim fihlo ezingalingani nawe ikona okwemuka u nogwaja umsila wa khe* (it was curiosity that shortened the rabbit's tail—or, more literally, the desire to know secrets that are above you is the thing that deprived the rabbit of his tail).

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At last they came to a grassy clearing above which towered a huge outcrop of rock with a large cave at its base, a cave which *Zwangezwi* knew very well and within which he had sheltered many times with his father's warriors when they were out on a hunt and caught in a thunderstorm. It was in this cave that *Zwangezwi* had played with his half-brothers *Vivimpi* and *Bekizwe* only three summers ago before both the elder boys were drowned in a canoe accident a year later. Inside the cave were many paintings of animals and men, painted by the Little Yellow Ones, the Bushmen, years and years ago. Some of the human figures were done in white, representing the mysterious race called the Strange Ones—a race of White men who held the Black Tribes in slavery for hundreds of years. It was to this cave, full of memories of the past, that *Zwangezwi* led the Vamangwe girl *Mulinda*, and there he unrolled the leopard skin he had been carrying behind his shield and spread it on the sandy floor. He pulled the girl down beside him. To his great surprise he found she was crying and shaking all over like a sapling in a storm.

"*Hau*!" he exclaimed. "What is the matter, Oh *Mulinda*? Why are you crying like a scolded child?"

"My Prince," she sobbed, "let us go from here."

"Why girl? Did not your brother *Vamba* tell you to come here with me? Did he not promise to keep our secret and let no-one know about what we are going to do?"

"He did," she wept. "But it is not . . . you see . . . *Vamba* is not what he seems to be . . . he is your father's . . ." Her voice broke and her sobs were loud in the dark brooding interior of the cave.

"He is my father's what?" demanded the young man.

"*Vamba*, my brother, is your father's . . . great enemy!"

"*Aieee*! That is a lot of nonsense Mulinda. Vamba is my closest and dearest friend and he is my father's best witchdoctor. He even saved me from a wounded warthog only last year. He is the most trustworthy counsellor my

father has and he is more loyal to my father than all his Nguni *Indunas* put together. How dare you call your own brother my father's enemy?"

"Believe me, Prince, believe . . ."

"*Ahhhhh*!" laughed *Zwangezwi*. "So *Malangabi*, my old friend, was right when he said that you women start talking a lot of nonsense when you are on fire with desire. You are ablaze with the great longing for me, Oh my stolen love, so you have begun to talk all sorts of nonsense. Now, now, come to me and let me put the fire out." So saying, he seized the girl roughly by the shoulders and all but wiped her lips off her face in one great clumsy kiss. Then he remembered what his old friend the rascally *Induna*, veteran *Malangabi*, always told him that he should do when one day he got an *intombi* in his arms. He started showering the girl's lips, neck and breasts under a rain of what he fondly thought were kisses. He proceeded to caress her with rather clumsy heavy-handed, self-conscious movements of his unsteady, calloused hands until at last, more by nature than from anything he did, *Mulinda* became so heated that she drew him to her with a short sob . . .

Eventually *Zwangezwi* released the limp form of the girl and sat up, dazed, shocked, and very thoroughly frightened. His head was swimming and he felt like vomiting . . . but most of all he felt like leaping to his feet and running for dear life. "Why . . ." he thought, "why, I never thought it felt like this . . . I wish it had not happened . . . I . . . I am so scared, so ashamed . . . I." Then he remembered an old tribal saying: *Labo abazama ukuwela umfula Wo tando bese bancane badibana ne zimanga nga pesheya* (they who cross the river of love while still young will always meet very nasty surprises beyond it).

Zwangezwi was soon regretting his boyish curiosity. He began to feel very tired and in spite of his valiant efforts to keep his eyes open he slipped away into the valley of sleep in broad daylight—which is a very shameful thing indeed to happen to a warrior.

He was roughly awakened by the girl, whose voice was edged with fear and horror. "My Prince, four times have I tried to awaken you. Wake up, for your mother's sake, wake up . . . they are coming to kill you!"

Although still dazed, the young man seized his two spears as a tall figure loomed in the entrance of the cave—a featureless silhouette against the blazing silver sky Instinctively and with deadly accuracy, Prince *Zwangezwi* hurled his first spear and had the satisfaction of hearing it thud home into the armed intruder's chest.

A group of figures, all heavily armed, suddenly burst into view as the first man sagged to his knees. A hail of spears ripped into the chest and belly of the young Prince even as he raised his arm to throw his second spear. *Zwangezwi* fell backwards, treacherously and mortally wounded, but no cry escaped his lips. The son of *Malandela* was too brave to cry out when struck down by lowborn and cowardly curs.

As his murderers trooped into the cave and stood looking at him, *Zwangezwi* smiled contemptuously. He smiled even though he saw the shafts of the long lion-spears protruding from his body; he smiled although he was bathed in the seas of red agony. He smiled as he recognised each one of his assailants—even the man he admired, worshipped and for whom he would gladly have laid down his life—the man his father also trusted without question: *Vamba Nyaloti*, the brother of the woman *Mulinda*.

As the tall, thin, hardened *Vamba* came closer, *Zwangezwi* asked softly and calmly: "Why did you do this to me, my dear friend, why?"

Vamba's reply was cold and steady. "Because, my friend, you are the son of *Malandela* and you were the heir to the throne, which I am anxious to have when your father dies. For many years I have been ingratiating myself with your father and the rest of the lesser chiefs of the land of your nation, gaining their confidence and sometimes playing one against the other."

"But why . . . you need not have gone to all this trouble. I would gladly have shared the kingdom with you after my father's death."

"I know you would have, Oh gentle youth," said *Vamba* quietly. "Your friendship has been the most genuine I ever had. But the same I am playing for the sake of my tribe is one in which I must be utterly ruthless, one in which I must recognise neither friend nor relative."

"Now I know," said the fast-dying prince. "Now I know that you killed my two elder half-brothers two years ago—you whom my father trusts with his life."

"Yes, I gave your brothers a new canoe as a present, but the canoe had a hole just below the waterline when carrying a weight. This hole I had loosely covered with a wild gum which melts in water. I further urged your stupid brothers to give the canoe a good tryout by venturing to the middle of the Zambezi. When they got there they drank far too much of the Zambezi . . ."

"So you want to make your tribe great once again by taking over the Nguni, after having also killed my father . . ."

"*Yea-ha*!" agreed *Vamba*. "I want to lift my people, the Vamangwe, to the greatness that once was theirs. I intend to seize the Nguni High Seat and replace all *Malandela's Indunas* with Vamangwe; I shall then abolish the name Nguni and replace it with Vamangwe."

"You shall do nothing of the kind," said *Zwangezwi* with a smile. "Someone will come who will put a stop to your murderous intentions . . . *Beware of the Blind God who Walks*!" With a smile of pity and pure contentment on his lips, the son of *Malandela* died. He died having had the satisfaction of seeing fear in the eyes of *Vamba* and his four followers when he uttered his last words.

It was one of *Vamba's* followers, a burly rascal called *Mukingo*, whose body was one mass of Vamangwe tribal scars and who was blind in one eye, who broke the silence: "What is this . . . this rubbish about a god who walks?"

"It is just a mere old legend, Oh *Mukingo*," replied another man, a whithered old charlatan called *Luva*, who always wore the jackal skin headdress and loinskin of a witchdoctor-storyteller. "It is said that a lost immortal roams the land and many who claim to have seen him say his eyeballs are completely white and he cannot see. But he is as tall as a *mopani* tree and as strong as a thousand elephants. It is said that although he is blind he can fight, swim and dance like a normal man. It is said that he is always accompanied by three very beautiful girls, his daughters, girls who live only for their father and who never look at any other man . . ."

"They would look at me after I have finished with them," growled *Mukingo* savagely. "I can conquer any girl on earth, no matter how proud and beautiful she is . . ."

"Be silent you fools!" cried *Vamba*. "There is no such thing as an

immortal. Come on, take your spears out of this dog's body and let us close the entrance with rocks."

"You are nervous, Oh great *Vamba*," sneered *Mukingo*. "Could it be that you are frightened?"

Vamba spun around and faced *Mukingo*, his right hand streaking to his *mpanga* hanging at his side. He actually half-drew the lethal blade, but pushed it back abruptly into the scabbard when *Mukingo* laughed evilly in his face. "One day I shall kill you . . ."

"One day you can go and relieve your bowels over a prickly thorn bush," sneered *Mukingo*. "The day shall never dawn when a half-man like you kills me."

Vamba's mpanga left its scabbard in a hissing blur of speed, but the burly *Mukingo* easily sidestepped and kicked the weapon out of *Vamba's* hand. "Forget your girlish anger, you vile combination of both man and woman. Were it not for your brilliance in laying secret and treacherous plots, I would have killed you long ago and taken over leadership of the Vamangwe. And you know you need me to sire the children which the people think are yours, in order to cover up your shame, you miserable freak."

Vamba's eyes glittered with cold anger and great bitterness. He knew that *Mukingo* was right; he knew he could never dare kill his cousin on whom he depended for many things. *Vamba* was not a normal man and the only people who knew this were the four men with him in the cave—*Mukingo*, *Luva*, *Dombozo* and *Mutumbi*—and these men he had sworn to secrecy. Furthermore, he kept these men constantly by his side and under his eyes to prevent his secret from leaking out. When the High Chief of the Nguni, *Malandela*, presented *Vamba* with a great kraal and three buxum Nguni maidens for wives, he asked *Mukingo* who very closely resembled him in features, to take the three women secretly and beget children for him. *Vamba* knew that if he killed *Mukingo*, who was very dear to the hearts of his other three friends, they would expose his shame to the world in revenge. In fact, *Vamba* knew very well that as soon as he reached his life's objective of lifting the Vamangwe to greatness once more, the very men who called themselves his friends would kill him and put the popular *Mukingo* in his place. Love of his tribe, however, outshone all else in *Vamba's* heart and he was determined to make the Vamangwe great even though he knew he would never live long enough to enjoy the ripe fruits of his labours.

His deformity was the major cause of his ruthlessness. He bitterly hated the world for what it had done to him and it was even whispered that he had killed his own father and cut off his beautiful mother's left hand as punishment for having brought him in such a state into this cruel world.

So, with the tears of bitterness stinging his eyes, *Vamba* retrieved his *mpanga* and sheathed it slowly. Then he said with his usual cold calmness: "Come on, all of you, take your spears out of this dead thing and let us go."

"Wait but a moment, Oh *Vamba*," said the old man *Luva*. "We must first cut off both his hands, and take out his liver too—you know why we need these things."

"Get on with it then, but be quick," snapped *Vamba*. "We do not have all day."

Luva slashed off both the dead *Zwangezwi's* hands and then, while *Mukingo*, *Dombozo* and *Mutumbi* tore out their spears and licked off the blood to prevent his ghost from haunting their dreams, the old man cut the body on

the left side to extract the liver. It was then that *Mulinda*, who had fainted when *Zwangezwi* was struck down, recovered consciousness and screamed. *Vamba* took two strides to where his sister crouched, screaming at the top of her voice, and pulled the trembling girl to her feet. He struck her cruelly on the mouth and said: "*Nyerera*, be quiet you slut, keep your wide mouth closed!" Then he pushed her roughly out of the cave.

"*Vamba* . . ." called the girl as he turned to go back into the cave. He turned and she said: "You had better kill me too, because if you don't I shall betray you—I shall expose you for the treacherous, cowardly murderer you are!"

"You shall do what? You shall do what?" hissed *Vamba* icily.

"You have caused enough bloodshed and evil in this world, *Vamba*. You killed father and you tortured mother. You caused three great wars in the land. You have murdered, or brought about the murder, of a thousand innocent people in the name of the Vamangwe tribe. Today you have killed an innocent boy who adored you and you are planning to murder his father as well. You used me as a decoy to lure him to his death. You are a foul, black-hearted beast *Vamba*, and I thank the Tree of Life you can never beget any children, otherwise the world would be overrun by other inhuman freaks like yourself!"

"Did you call me an inhuman freak *Mulinda*?" asked *Vamba*. "Did I hear you, my sister, calling me an inhuman freak?"

"*Vamba*," said the girl, smiling through the blood that still streamed from her lips, "I, *Mulinda*, your eldest sister, call you a monstrous, inhuman freak whom the High Gods cursed from birth and whose only place is in the grave."

"I shall kill you for that!"

"Go on, you cowardly, treacherous half-man!" screamed the girl. "Kill me. Kill me and have done with it, you cur! One more murder should not worry you."

Vamba drew his *mpanga* with the speed of a striking serpent and would have run the girl through with it, had not *Mukingo* seized his arm and pinned it behind his back. "There are laws that even a deformed mongrel like you must obey, and one of them is that you must not spill the blood of your own kin. You can strangle your sister, or you can throw her into the Zambezi if you wish. But you are not allowed to stab her, you monstrous freak."

"So be it," cried *Vamba*. "We shall not shed her blood, but we shall tie her hand and foot and leave her with her lover in the cave."

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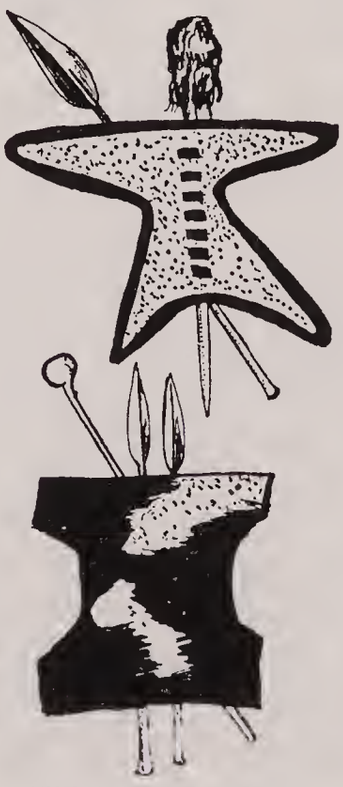
At last the mouth of the cave was securely sealed with rocks and heavy boulders and the men turned to go, leaving *Mulinda* alive and alone in the dark cave with two dead bodies for company *Vamba* went first, proud and aloof, and then followed *Mukingo* who had paused to relieve a capacious bladder against the sealed entrance of the cave. Next followed *Luva*, chuckling loudly to himself as was his habit, and with the hands and the liver of *Zwangezwi* in the small pouch slung over his shoulder. Then, last of all went the unnatural pair, the fat girlish youth named *Dombozo* and the middle-aged man *Mutumbi*. *Mutumbi* and *Dombozo* were more than just friends and comrades in evil; they really loved each other in more senses than one and it was whispered that *Mutumbi* had deserted his kraal and two wives to be beside *Dombozo* always.

A deep silence claimed the forest once more and two butterflies chased each other past the pile of rocks that sealed the mouth of the cave in which two dead bodies lay at the feet of a young girl tied hand and foot, propped up against a wall decorated by Bushmen. She was doomed to a slow death by suffocation, thirst and hunger.

Evil were the deeds of *Vamba*, the son of *Nyaloti* and *Luojoyo*, in the land of the Nguni. Treacherous and vile were his plots against the mighty *Malandela*! But do not the Ancient Ones say that "There is no rascal, however clever, who can be so clever as to lick the small of his own back"? *Vamba* was a clever man, yes he was more clever than the fabled jackal that stole the skin off the Sun Elephant. But he was not clever enough to know that the deed of dark and cowardly murder had been seen by somebody hiding in the forest, and that someone was a tall, dark-brown beautiful woman with only one hand, and with a stump where the left hand had been cut off many years previously This woman was none other than *Luojoyo*, *Vamba's* own mother.



SOTHO BECHUANA

ANCIENT UNTRIMMED SHIELD

"I, THE IMMORTAL . . ."

THE great kudu bull was wounded, but pain only made him run faster. Like the mother of the Seven Winds herself, he ran through the forest with the long-legged huntresses in full cry after him. He crashed through the bushes and jumped over fallen trees; he leapt like the Star Impala itself over a rush-fringed stream. Fear gave strength to his slowly weakening legs and he ran blindly through the trees—on and on, until a treacherous tendril twined itself about his horns as he flashed past an old parasite-vine smothered ebony tree. Down he went on his forelegs, struggling desperately to free his horns from the clinging vine. The two human females, who had chased the kudu over a great distance without tiring, closed in on the stricken animal and the elder and taller of the two sent a long-shafted arrow deep into the animal's heart.

"*Hey-ya*!" she cried. "We got him at last, *Mvurayakucha*, we got him. But, Oh my father, did the brute run!"

"He must be the father of all kudus to be able to run so fast, with one of your arrows in him, Oh my sister *Luanaledi*! But let us make haste and cut parts off him to take to our dear father and . . . Look, Oh my sister, look over there!"

"Now, by the golden breasts of my mother *Watamaraka*," cried the elder of the two females, following her sister's pointing finger. "Is that woman a mad one?"

The two tall and perfectly moulded young females forgot the kudu at their feet and stood looking at the strange thing taking place at the base of a mighty outcrop of rock that reached into the silver skies, about a hundred paces from where they stood.

A lone woman who seemed to have only one hand was trying desperately to move some rocks at the base of the huge formation. But the rocks were far too heavy for her and she failed again and again. Now and then she would fling herself on the ground and roll about in the long grass, beating the ground with her one hand and crying to the high heavens.

"I smell evil, *Mvurayakucha*," said the older huntress. "Come."

The two young huntresses ran to the struggling woman and the elder of the two, *Luanaledi*, placed a gentle hand on the woman's shoulder and said: "What is the matter, Oh respected woman?" The woman tried to speak, but only hoarse animal sounds escaped her parted lips and the young huntress realised that she was totally unable to speak—she was dumb. The woman gestured frantically and pointed again and again to the rocks she had been trying vainly to move.

"My sister," cried the younger of the two sisters, "I know why this woman is trying to move these stones. A girl is entombed alive in a cave under these rocks, with two dead males This woman is the mother of the girl in there and she has been trying since yesterday to free her. I can read her thoughts, *Luanaledi*, and I can get those of the entombed girl as well. Unless we move these rocks and free her, she will be dead in a few moments.

The elder of the two voodoo-sisters suddenly drew herself proudly erect in front of the sealed cave, her breasts heaved and her nostrils dilated as she said in a harsh and savage voice: "In the name of my mother, the golden goddess *Watamaraka*, and in the name of our father, the mighty *Lumukanda*, and also in the name of my father's other wife, *Ninavanhu-Ma*, the Goddess of Creation, I, *Luanaledi*, the Heavenly River of Stars, command you inanimate stones to tumble to the ground."

Then she stepped back, dragging the frantic woman with her and all three stood at a safe distance and watched. For a while nothing happened, then there came a faint crackling sound as a rock at the bottom felt a stress. This was followed almost immediately by a small thundering rockslide as the stones came tumbling to the ground, leaving half the cave mouth open.

The younger girl, *Mvurayakucha*, leapt inside, disappeared into the dark interior of the cave. A few moments later she re-appeared, carrying the dark form of the unconscious *Mulinda* in her arms like a child and passed her burden through the aperture to *Luanaledi* before scrambling out herself.

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Mulinda regained consciousness and found she was lying on her back under a tree and that a whispering breeze was fanning her face, which felt as if it had been bathed with water from the stream nearby. The first person she saw sitting next to her was *Luojoyo*, her mother, who suddenly burst into tears when her daughter opened her eyes.

"Mother," breathed *Mulinda.* But *Luojoyo* placed her finger on her daughter's lips for silence and pointed to something to her left. The girl turned her head and saw a very unusual sight. Two slender girls armed with bows and arrows in ornate quivers, with their backs to her, were busy cutting pieces out of the carcase of a buck lying in the tall grass. The over-perfect beauty of the bodies of the two girls left *Mulinda* breathless and filled her heart with a cold creeping fear. "Who are they *Maie*?" she whispered.

Luojoyo made the sign of "spirit" with her fingers. She touched the tip of her small finger with that of her thumb, holding her hand palm downwards. Then she brought together the tips of her forefinger and thumb, palm upwards. to indicate 'virgin', followed by the simple sign for 'two'.

"Two spirit virgins?" asked *Mulinda.* "I am afraid, Oh my mother."

Luojoyo smiled and patted her daughter's ebony-black shoulders, and it was then that a strange thing happened. The two girls suddenly dropped their *mpangas* and stood perfectly still, as if listening. Then both of them burst into action—they dragged the carcase into the shelter of a dense bush. The one went to retrieve the two *mpangas* while the other approached *Mulinda* and her mother. She beckoned them to follow her and led them behind the same dense bush in which they had hidden the kudu carcase. Then they all settled on their stomachs in deadly silence.

Soon the bushes moved directly opposite the hidden female watchers, across the grassy treeless glade. A man came into view—a man tall, thin and handsome in a hard, cruel way, a man whom *Luojoyo* knew better than he knew himself and whom *Mulinda* had called a monstrous freak. *Vamba*, the son of *Luojoyo*, was followed by two other men who actually walked hand in hand and whom *Mulinda* recognised as *Dombozo* and *Mutumbi*. Then something

occurred that left both *Mulinda* and her mother breathless: A woman came into view closely followed by *Mukingo* and this woman had her hair done up in the towering cylindrical *sicolo* hairstyle of the Nguni Royal Women. It was *Nolizwa*, the Fifth High Wife of the Nguni King, *Malandela*.

"Foul traitress," whispered *Mulinda* hoarsely. "So she too, who is the favourite wife of *Malandela* is among those who plot against the High King and the Nguni nation."

There was a loud shout from the lips of all the plotters when they discovered that the rocks sealing the cave at the base of the huge outcrop had been moved. *Mukingo* went into the cave and then came out again announcing that the girl *Mulinda* had been—spirited away.

"Now, *Mvurayakucha*," whispered the elder of the two voodoo-virgins, "now, my dear sister, now!"

The younger girl jumped to her feet and sent three arrows humming across the glade at the plotters. One arrow caught *Dombozo* in the left thigh and, full of fear and pain, he fell to the ground with a loud wail. The other two arrows thudded into the chest of *Mutumbi* as he whirled round to help his friend. So well did she shoot that both shafts were buried up to the feathers in *Mutumbi's* heart. *Vamba* and *Mukingo* leapt like wild impala and made off into the forest. But just as *Mukingo* vanished among the trees *Mvurayakucha* playfully, and with voodoo accuracy, placed two long arrows in his shiny black buttocks, one in each. *Mukingo* howled with pain, and made off into the depths of the forest with the two arrows protruding like two slim stiff wagging tails.

But the fat woman *Nolizwa* was not destined to escape, because she had only run a few paces when she tripped over a stone and fell heavily on her belly with a hoarse shriek. *Mvurayakucha* drew back the string of her bow to send an arrow through the woman. But her sister *Luanaledi* restrained her: "No, no, we want her alive, for the pot."

As she struggled painfully and breathlessly to her feet, the treacherous wife of the High King of the Nguni saw two slender and fantastically beautiful girls running towards her. They were laughing as they ran and both of them had bows in their hands. As they came closer *Nolizwa* saw that they both had the same expression of fiendish anticipation on their faces. This *Nolizwa* did not like at all and she gave vent to her feelings in a hoarse scream of fear:

"Help! Help me, *Mukingo*, come back and save me!"

But nobody came to her assistance as the two girls seized her and tore off her long skin skirt, her necklace and bracelets.

"*Aaaah*!" breathed the younger of the two girls. "Oh just look at her, *Luanaledi*, isn't she the most darling cow you have ever seen?"

"She is just fit for the pot, my sister," sighed the elder girl. "Just feel her thighs and her buttocks—nice, fat, well-fleshed and soft—the kind that just melts in your mouth; just asking to be cooked."

"Please, cow, do you mind if I have a small foretaste?" pleaded the younger girl to *Nolizwa*. But the woman was too paralysed by fear, horror and utter disbelief to reply, so *Mvurayakucha* took her silence for assent and sank her sharp filed teeth into the rolling mass of flesh that was *Nolizwa's* left buttock. The old woman sank to the ground in a dead faint.

Meanwhile *Dombozo*, who had fallen with the arrow in his thigh, had regained consciousness and crawled, or rather dragged, himself along the ground

into the safety of the forest. From there he watched the two strange girls revive *Nolizwa* and push her roughly in the back as one does a cow, urging her towards the forest where they were joined by the other two women whom he recognised as *Mulinda* and her mother. *Dombozo* knew he was the only member of *Vamba's* band who had been able to see their strange assailants and who would be able to recognise them in future. He was the only one who knew that the girl *Mulinda* had been rescued from the cave, and that she was a danger to all of them as long as she lived. *Dombozo* tore the arrow out of his thigh and tried to stanch the flow of blood with green leaves, but in vain. He then urinated on the ground and scooped up the wet earth and plastered it on the wound, gritting his teeth and pressing the dirt right in regardless of the excruciating pain. Then he started limping slowly, painfully through the forest—he had to tell *Vamba*—to warn him quickly.

Suddenly a great lion bounded into view about thirty paces behind him and with a loud wail the young man ran blindly through the forest with the battle-scarred old man-eater in hot pursuit. The lion, who had been worsted in a savage battle with a young rival only a few days before, saw in *Dombozo* an object on which to vent his murderous anger and was determined to pursue him to the very frontiers of Eternity. However, with his bad limp, he was hardly doing a better speed than *Dombozo*.

The angry lion pursued the wounded youth through the forest until well past midday and slowly the distance between them lessened as *Dombozo* grew weaker from loss of blood. And then, just as he came to the stream he and the others had forded earlier that morning, he happened to cast a pain-misted glance downstream and saw *Vamba* with a strong party of armed Vamangwe warriors about to cross the stream on their way back in search of the mysterious attackers who had caused the proud *Vamba* to turn and run for his life earlier that day.

Dombozo raised his voice and called out as loud as he could: "*Vamba*! *Vaaaambaaaa*! Listen to me!" The distant men paused in midstream and looked in his direction and a voice floated faintly to his ears across the great distance:

"What is it, *Dombozo*?"

"Listen to me . . . a lion is after me . . . I havn't much time . . . I saw your sister . . . she is alive . . . and she and her mother and *Nolizwa* have been taken away . . . by two female cannibals . . .!"

As *Dombozo* finished speaking he was overrun by the lion who promptly tore his left shoulder from his body. A loud scream of fear and agony passed through his throat before his neck was broken. The lion dragged him behind a bush and for a long time there was the dull crunch of breaking bones and the sounds of ferocious munching—then a loud belch and . . . silence.

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Nolizwa's face was a dark mask of pure horror. She could not believe what her ears were telling her. These incredibly beautiful girls, carrying bows and quivers, wearing the briefest of loinskins, were actually telling her again that they were taking her to their father for his dinner the next day. *Nolizwa* had heard about cannibals, many times, but had never met any before. And any doubts she may have had about the two girls were dispelled by the pain in

her left buttock. Why, they had even given the meat from the kudu to *Mulinda* and her mother, who were following behind at a respectful distance with fear written all over their faces.

There was only one small question she wished to ask: "Why do you want to eat me alone—why not those two behind us as well?"

Mvurayakucha answered crisply: "We only eat evil people and you are one of them. We are not going to eat *Mulinda* and her mother; we are taking them to my father for safety. And if it is any consolation to you we shall not rest until we have eaten every one of those of your evil band who escaped today. We have found the best way to rid the world of evil pests such as yourself, is to eat them. And we have also found that the more evil a man's or a woman's character, the more delicious the stew he or she turns out to be. Do you understand me, Oh lovely midday meal?"

"After we have had as much of you as we can," announced *Luanaledi*, very pleasantly, "we shall take your skull and some of your stew and send it to *Vamba* as a warning. We tolerate no murderers and thieves near where we happen to be, so it is the pot for you tomorrow, my fat chicken."

After that it was *Mulinda* who asked a question in her soft, gentle voice: "Tell me, my sisters, who or what are you—to what tribe do you belong?"

"We belong to no tribe and we, together with the youngest one at home, are the daughters of one man by the most unusual mothers in all creation. Our father is a man who has lived longer than certain mountains and who has seen more evil on this earth than a million old men. We are all ageless and death will never touch us. We are known as the Lost Immortals."

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My two eldest daughters, *Luanaledi* (River of Stars) and *Mvurayakucha* (Morning Dew), entered the hut in which I was sitting with the third joy of my sightless eyes, their youngest sister *Mbaliyamswira* (Flower of Passion), listening to her singing 'The Song of the Day Star' in her soft girlish voice. Night had fallen and loud in our ears was the chirping of thousands of crickets in the long grass outside the kraal. I had never seen the girls who entered and knelt before me, but I asked them teasingly: "What troubles have you now brought me, Oh my children? What problems have you brought to add yet another wrinkle to this tired brow?"

"We have brought you great problems, Oh my lazy father," answered the eldest of the mischievous three. "We thought that if we hunted around for problems with which to plague you it would stimulate your over-ancient blood and add yet more grey to your deathless hair."

"We have brought you also an evil one to have for dinner," the younger one chirped. "But before we eat her she has a few questions to answer."

"That she will indeed do, my children," I said. "I believe in making my breakfasts bare their souls to me before I enjoy them."

"Oh father," cried *Luanaledi*, "the silly things you say! We have also brought two other females, father, a mother and her daughter. But they are good people and are not to be eaten."

"The only good people are those in the stewpot, my children, and no woman is ever truly good until she is in the soup, so to speak."

"Father," cried *Luanaledi*, "these are our guests—they need our help."

"I shall help them so long as they are willing to become my second helpings one day."

"Oh you impossible parent," cried *Luanaledi*. "Do you never think of anything else except eating people?"

"To be eaten is the only thing the human beings of this world are good for, my child," I replied. "Now if I were . . ."

"Father, please," pleaded *Mvurayakucha*, "the girl *Mulinda* is beginning to cry."

"Tell her to be quiet or she shall soon be crying on a spit! And you can bring forward the one we shall be having for dinner tomorrow. Let these old hands feel the tender flesh I shall soon be digesting. Now from you, oh dinner, I want a full confession of the sins of your youth before we broil you!"

"Here she is, Oh father. She is as fat as a thief's bundle and as scared as a monkey in a beerpot," said *Luanaledi*.

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The ritual dinner was finished and *Malandela's* Fifth Queen had indeed made delicious eating. Great within me grew the longing to compliment the High Chief one day on his very tasty wife. *Luanaledi* wondered if all Nguni women made such a delicious meal, and we all decided to find out soon. Thus it was that two days later we were on our way to the land of the Nguni, by canoe down the Luangwa River. *Mulinda* and her mother travelled with us, huddled together in the stern of our Great Canoe. As I sat inside the skin-covered hut amidships, listening to my daughters' singing as they paddled down the river, I went over the story of the Vamangwe very carefully in my mind. It seemed that at the height of their power the Vamangwe had been a cruel and warlike tribe with the particularly unpleasant habit of making war on other tribes for no other reason than to get hundreds of male and female captives to sacrifice to their Leopard God.

At long last the Vamangwe had bitten off more than they could chew by daring to attack the formidable Lunda nation in the West. The Lunda had lashed back at the Vamangwe with the speed and ferocity so characteristic of them and had not only slaughtered the invading army to a man, but had pushed deep into Vamangwe territory and wiped out three-quarters of that hated tribe. The survivors of the Vamangwe, about eight thousand in all, had fled into the land of the Nguni some ten years previously and, because of their great skill in wood carving, spear making and preparation of medicine, the tribe had been granted a fraction of the vast land of the Nguni in which to settle, by the fierce and warlike High King *Malandela*.

But it seemed that the Vamangwe had no intention of living in peace and prosperity under *Malandela*. They wanted to take over and rule the entire Nguni nation. Now, because they were so few in number, they never stood a chance in open battle with either the Nguni or the Western Mambo supertribes. And the Vamangwe, led by an ambitious and fanatical creature called *Vamba Nyaloti*, had been fighting a secret and treacherous underground war against the unsuspecting Nguni. Their strategy consisted of secretly murdering the sons of the High Chief so that when that worthy died he would leave no heir to sit on

the High Seat. It also involved removing some of the Nguni *Indunas* either by having them executed by *Malandela* through accusing them of plotting against him or of being wizards—or even arranging accidents in which the particular *Induna* would conveniently lose his life. This was all made possible by the simple fact that the High Chief *Malandela* greatly trusted the Vamangwe. In fact, he trusted them more than he trusted his own Nguni people.

His three personal witchdoctors, *Vamba*, *Luva* and a female called *Luwamba*, were Vamangwe tribespeople and it was these people who were busy murdering the foolish king's sons behind his back and who were already planning his own death.

Nolizwa, who had been *Mukingo's* secret lover, had been fully aware of the plot against the High Chief *Malandela*, her lawful husband. She had also been fully aware of the murders of *Malandela's* many sons over the period of five years; she had approved of them and had even helped in planning the murder of *Zwangezwi*. It was she who had thought of using the girl *Mulinda* to decoy the curious and woman-hungry *Zwangezwi* to his death. Other people in *Malandela's* kraal knew about the Vamangwe plot. But they were either too afraid to talk or they were too full of hatred of *Malandela* to care, because the High Chief of the Nguni, who was known by the nickname of 'Old Thundering Stomach' (he being consistently attacked by indigestion and flatulence) was not a popular chief. Unlike his brother *Bekizwe* who ruled the Western Mambo, *Malandela* was cruel, impulsive and utterly stubborn.

There were many Nguni who would have been happy to see Old Thundering Stomach overthrown and destroyed like the heartless dog he was. I was not at all surprised to find myself imagining *Malandela* inside my biggest stewpot. A fat, lecherous tyrant like him, who was stupid enough to trust a rat-like tribe like the Vamangwe, richly deserved to be eaten.

I wanted to meet *Malandela* and I wondered how one of his haunches would taste when roasted. It seemed as if the land of the Nguni was crawling with evil ones and I was quite sure many of them would find their way down my gullet before long. You may not know it yet, Oh *Vamba*, but one of these days you may find yourself ruling supreme in a big clay cooking pot, garnished with stewing yams and pot-herbs. I gradually developed a pleasant feeling around my stomach—a feeling born of anticipation.

BOSHIER'S RUINS
NORTH-WEST TRANSVAAL.

GENUINE MA-ITI STRUCTURE WHICH YIELDED PHOENICIAN OBJECTS —

BUILDING TECHNIQUE VERY DIFFERENT FROM LATER ZIMBABWE PERIOD —

SO DIE THE INNOCENT

THE land of the Nguni was deep in the swampland of sorrow, mourning together with its Chief the death of *Zwangezwi* and the disappearance of *Nolizwa*, who was one of the High Chief's favourite wives—in the great thousand-and-one seraglio of *Malandela*. The cornfields sprawled untended on the grassy plains while the young corn was ripening and being smothered by weeds and turning a sickly yellowish-green. People were allowed to milk their cows but once a day and eat but once a day, with the result that the people went half-hungry and the cows wandered through the pastures and forests with their udders almost bursting with milk. The Period of Mourning was going to last for a whole year and that meant that at the end of the year there would be a disastrous famine in the land of the Nguni and many people would die.

During the Period of Mourning, nobody was allowed to go to the river side to wash, to sweep a hut clean, to sing or to call out loudly. People were even forbidden to repair huts or stockades and all acts of love between men and women were most strictly forbidden. Hideously painted and masked Tribal Avengers prowled throughout the vast land, together with tens of thousands of Sacred Informers of both sexes, looking out for those who broke the Rules of Mourning. People were made to cut big holes in the grass walls of their huts so that the Tribal Avengers might peep into the huts to see that no couples were secretly mating inside. People spent many a sleepless night while Tribal Avengers prowled around kraals and peeped into huts ever so often. It soon became a daily occurrence for a man to find himself being spied upon by a female Sacred Informer while relieving his bowels behind his favourite thornbush. The grotesque masked heads of the Tribal Avengers and the red headbands and red feathers of the Sacred Informers began to haunt people's dreams. Starvation, sorrow and fear covered the tortured land like a rotting worm-infested *kaross* blanketing the body of an old chief, three months dead.

In cowardly endeavours to curry favour with *Malandela*, many people began spying upon their neighbours and sometimes telling lies about them, with the result that innocent people died at the hands of the Tribal Avengers and marauding bands of *Malandela's* warriors. It became an everyday occurrence for a man to get rid of a hated neighbour or a rival by simply whispering into the ear of a Sacred Informer that he had seen him break one of the Rules of Mourning. Anyone thus accused stood no chance; he or she was very often killed on the spot without a trial of any description.

Yes, these were the days of great sorrow and fear in the land of *Malandela*.

* * * * * *

The long canoe nosed its way through the thick *ncema* rushes that bordered the mighty Luangwa River and I sensed the great joy that exploded

like a falling star within the minds of my daughters. I could read the thoughts of every animal under the sun and I always loved listening in to the thoughts of my dear children. This day all of them were more than happy to leave the cramped canoe and they wanted one thing on such a hot day—to bathe in the cool waters of the ageless Luangwa.

"*Aaaiee*, no! You do not," I said to them. "There will be no swimming until you have helped me build the kraal I want to have right here. So it is out of the canoe all three of you; go and cut as much thatch as you can."

"But we never said we wanted to go swimming, Oh my father!" protested *Mvurayakucha.*

"No you did not say anything of the kind—but I can read your thoughts, remember." At this I sensed angry resentment in their minds and one of them, the youngest, had a clear wish-picture of me being chewed by a crocodile in her little mind. We pulled the canoe well out of the water and with the exception of *Luojoyo* and *Mulinda* who remained behind to cook food for all of us, we set out to look for things essential in building a kraal—grass, logs and long pliant saplings.

Although the Tree of Life had deprived me of my eyesight out of spite and senseless revenge many, so many, years ago, I was not at all helpless—in fact I was much better off without it. I could not see the beauty of the green forest, but I could find my way through it much faster than a normal man. Although I could not see a man's face I could see his soul, hear his thoughts and, if it came to fighting, could rout any dogs stupid enough to attack me—dogs on two feet that is. So, armed with an axe, I went into the dark forest and after a good half-day's work I was hauling back to the site of our camp a great bundle of logs and trimmed saplings. My daughters had returned a few moments before with enough grass to build three big huts and a story of something terrible they had seen.

"They were all dead, Oh my father! Three women, a man, and about six of what we took to be his children. A whole family of them, all staked out in the clearing of their burnt-out kraal and all having been killed by stakes driven into their bellies. It was terrible, hideous, and utterly criminal."

"But we found that not all of them had died father," said another excitedly. "We found a young boy alive and hiding high up in a *mopani* tree; we had to climb up the tree to bring him down by force because he was so afraid of people as a result of what he had seen being done to his family. He runs like a buck as soon as anybody comes near him. He is here now—we brought him with us. But we had to tie him hand and foot to stop him from escaping."

"Bring him to me, Oh my children, let me read what happened from his mind. Surely there is much evil in this land and we must stamp it out, quickly and utterly."

The boy was brought to me and laid gently at my feet. I heard him whimper and try to struggle out of his bonds before I commanded him to sleep while I read his mind:

The boy's father had been accused by a vengeful brother-in-law before the Tribal Avengers of having broken one of the Rules of Mourning laid upon the land by the lecherous tyrant *Malandela*, as a result of what he thought was a mysterious death of his son *Zwangezwi*. The brother-in-law had come at night

with a troop of Tribal Avengers and openly accused the boy's father of milking his cows twice a day for several days. The boy's father had pleaded that he had done this to save his sick First Wife from dying of hunger. She had been ill and could take nothing but fresh milk now and again, and because the milk in the kraal had gone quickly sour in the great heat, the boy's father had no alternative but to milk once again, or have his already weakened wife die before his eyes. The pitiless Avengers had killed his father and three wives, including the accuser's sister, together with all the other children, except the boy *Mukombe* who had escaped and climbed into a tree. From his perch in the tall tree the boy had seen his parents, brothers and sisters die, had heard their agonising screams, and had also seen his already rich but thieving uncle help himself to his father's many head of cattle.

"My daughters," I shouted, "my soul is ablaze with anger. We have all sworn to wipe out evil from this land; we have sworn to eat every evil man and woman off the face of this country and it looks like we are going to be well-fed. You, *Mvurayakucha*, come with me with your bow and your quiver full of arrows and you, *Luanaledi*, shall help *Mbaliyamswira* and *Mulinda* in building the huts, while *Luojoyo* can look after *Mukombe*. Someone find me my skull headdress and fingerbone necklace and axe. Tonight the man-eater *Lumukanda* shall attack the kraal of the man who murdered the parents of *Mukombe*!"

"I do not agree, Oh my father," said *Luanaledi* rebelliously. "I do not want to be left behind while you and *Mvurayakucha* have all the excitement. We do not need to build a kraal at all here. All we have to do is attack the kraal of *Mukombe's* uncle, stew him and have him for supper tonight, drive away his wives, take over his cattle—just like this!" and she snapped her long graceful fingers.

"All right, my eldest one, we shall do as you suggest."

* * * * * *

Madondo, the son of *Muti*, was a man very pleased with himself. He showed it by guzzling copious draughts of thin *mahewu* sour porridge and by taking a great bite out of a goat's haunch that sat on a great *gqoko* meat tray at his side. Then he would pause between each bite, and drink and chew slowly while smiling happily to himself and pat his great stomach tenderly and very lovingly. Anyone who had just succeeded in removing a hated in-law, and acquired his cattle without as much as a fist fight, would have felt as *Madondo* was feeling at that moment. He had simply gone to a roving band of Tribal Avengers camped not far from his kraal and had told them that his brother-in-law had broken one of the Rules of Mourning. He had led the angry Avengers to his in-law's kraal and had accused him once more to his face this time. The result had been that he had got rid of him and his wives, *Madondo's* own sister included, and had acquired no less than ten head of cattle to add to his own herd of one hundred. Yes, the very fat son of *Muti* had good reason to be very pleased with himself. He was now sitting alone in his Great Hut, because although he had four beautiful wives, including one ebony black Vamangwe beauty with flashing light-brown eyes, and had managed—just managed—to beget three sturdy sons with his first wife and one girl with his second. *Madondo*

was a man whose "lamp of virility" had been snuffed out by the wind of illness two years ago; he now had no need for women, except as cooks and slaves. In fact, he loathed the "detestable breasted things" as he always liked to refer to them.

So he sat alone, eating and drinking and grinning pleasantly to himself, as happy as a louse on a skin blanket. Suddenly the Vamangwe Third Wife stuck her shaven head into the entrance of his hut and said: "There are people to see you, Oh husband."

"People at this time of the night! Tell them to go away. Tell them I am asleep and that they must come back tomorrow."

The woman disappeared, but an unbelievably beautiful girl suddenly appeared in the entrance with a great bow with an arrow notched onto its string, just as *Madondo* was raising the goat's haunch to his lips with his mouth open to take a great bite.

"Who are . . ." demanded *Madondo*, but his angry question was cut short as a hissing arrow thudded into his open mouth to emerge behind his neck, closely followed by a second which sank to the feathers in his navel. "Die, you foul murdering son of a *basenji* cur, die and go deep into hell with the curses of *Mukombe* pursuing you."

"*Hey-yi*!" I cried, standing some distance outside the Great Hut of *Madondo*. "I did not want you to kill that man, Oh *Mvurayakucha*. I wanted to have him for supper tomorrow night, you stupid hot-headed brat!"

"This creature is far too foul in many ways to deserve the honour of going down your immortal gullet, Oh my father," snarled *Luanaledi* out of the darkness. "We must cut off his head and put it on a pointed stick and send it as a message and a warning to *Vamba* and *Malandela*."

We herded *Madondo's* terrified wives and sons into the Great Hut and made them sit down. I then said to them: "Listen all of you, the man you called your husband and your father was an evil man, cruel enough and pitiless enough to cause the death of an innocent man and his family. My daughters and myself are dedicated to destroying this type of evil utterly in this land. I know that one of you women actually praised your husband for this foul deed and that was you, *Nomeva*, his First Wife—I can see right through your guilty mind. So you and your sons are going to take some messages for me as punishment. You are going to take a message stick with your husband's head impaled on it to a man called *Vamba Nyaloti*, and your three sons are going to carry another message stick to no less a person than *Malandela* the dog, who calls himself the High King of this land. So I want all four of you to line up against the wall of the hut—do it now, stand up . . . come on, hurry up!"

The woman and her sons obeyed and I made them look right into my blind eyes, staring until their wretched minds were completely under my control. Then I opened one of the little gourds of voodoo medicine I always carry in

my pouch and ordered them to take a small sip of the thick dirty-looking contents. This was the dread *munyonji* medicine which destroy's a person's will and memory forever and which makes anyone forced to drink it nothing but a dazed puppet that obeys anything it is told to do by the one in whose power it is.

"Come now," I said to them, "listen to what I command you to do, you brainless puppets. First say this after me: 'We are nothing but puppets—We shall obey anything you say—We shall take your message to *Vamba* and *Malandela*'. Now repeat all of that!" This they solemnly did.

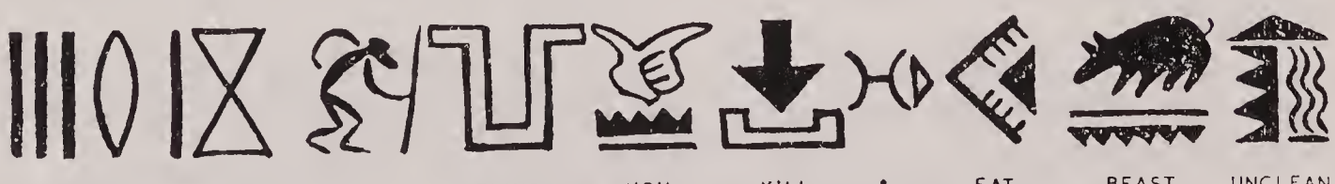
Meanwhile my daughters had been cutting message sticks, two thick green *mopani* poles, one of which was sharpened to a point on which to receive *Madondo's* head, with the arrow still in its open mouth.

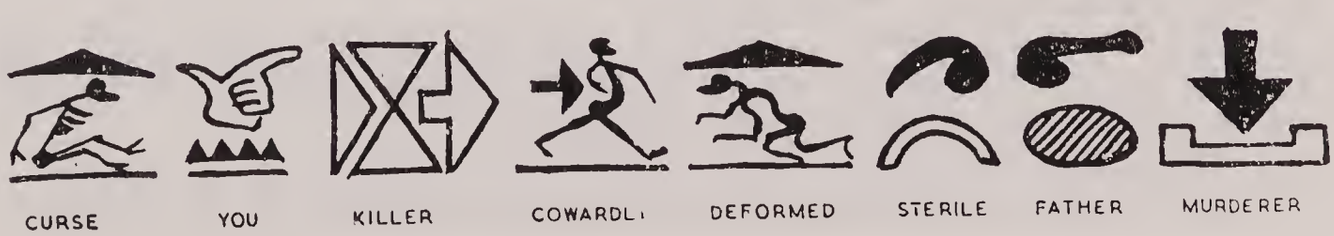
On the first stick the girls had cut the following message: "Eagle.Proud. Look.Jackal.Own.Nest.Secret.Killer.In.Your.Kraal." On the other stick, the one with the point, the girls had cut: "Hyæna.Rotten.We.Watch.Day.Come.We. Immortal. Three. Female. One. Man. Old. Blind. You. Kill. Eat. Beast.Unclean.Curse. You.Killer.Cowardly.Deformed.Sterile.Father.Murderer."

After that we waited with great impatience for daybreak and when the first fires of the coming sun lit with a reddish glow the eastern sky, I sent my messengers on their way—having first fed them and smeared their naked bodies from head to foot with a white clay mixed with hippopotamus oil. We watched as the four naked figures vanished into the dark forest and it was then that *Luanaledi* asked me why I had smeared the woman and her sons with white clay.

"To scare the loinskin off any fool impudent enough to approach those four," I told her, "and to show everybody that the woman is not to be molested in any way until she comes back to me. Anyone who touches her will have a High Curse on his shoulders, as will anyone molesting the boys."

"She is very beautiful, my father," said *Mvurayakucha*. "When she comes back she will make you a willing and brainless slave who obeys all orders without question."





"I shall use her and the rest of those beauties in this kraal in my war on evil. The dog *Madondo* certainly knew how to choose his women. Come, let us also deprive the remainder of their memories and put them in our power forever—they are too valuable to be eaten."

* * * * * *

Three days later we were comfortably settled in the kraal that had belonged to *Madondo*. I had sent my eldest daughter to the riverside to fetch *Mulinda* and her mother, as well as *Mbaliyamswira* and the orphan boy *Mukombe*. And now, while *Madondo's* wives *Mamana*, *Muwaniwani* and *Lozana* moved about like sleep-walkers, sweeping the kraals and huts clean and preparing a delicious midday meal, *Mulinda* sat under the day shelter with her mother, combing and plaiting her parent's hair, and I reclined in the great hut with my daughters, planning our next move against the evil ones in the land of the Nguni. The one thing uppermost in my mind was to get *Malandela* to lift the Rules of Mourning off his tortured land because, by strict Tribal Law, *Malandela's* son *Zwangezwi* was not fit to be mourned for a full six months; he had been murdered while breaking an old Tribal Custom, the breaking of which would have earned him death in any case. Also *Malandela's* "missing" wife *Nolizwa*, whom we had eaten, was not fit to be mourned at all, because she had been a traitress who had plotted against *Malandela* himself.

I was also painfully aware of the fact that *Malandela* was blissfully ignorant of all this, and I felt it my duty to go to his kraal as soon as possible and enlighten the fat fool on what was going on right under his nose—and to eat him if he was not prepared to mend his ways. Our problems, however, were solved for us by the appearance of another troop of roaming Tribal Avengers later that day, and when *Mukombe*, whom I had sent to spy upon the Avengers, came back and told us the "masked ones" were camping for the night near a small waterfall, I leapt to my feet and said to my daughters: "Come, my dear children, this makes the whole thing much easier! Go out there and tell *Mulinda* and the other women to make as much noise as they can—let them call out in loud voices and sing the most provocative songs they can think of. You, my daughters, must go to the stream near which those masked fools are encamped, jump into the water and swim about, and also make as much noise as you can. Then come back here and bring along with you claypots of water, and sing all the way as loudly as you can. Go now, find some claypots and be off, quickly."

"Father," cried *Luanaledi*, "do not be so excited. What must we do all this for?"

"We are breaking every one of the Rules of Mourning and if I know them, those masked idiots will soon come up here like a pack of mad hyænas, their spears thirsting for our blood and I *want them to come here*!"

"Oh you mad, sweet father, we shall have such fun with them! Come on my sister, let us go now," said *Luanaledi*.

To *Mukombe* I said: "Come boy, bring out as many milking pails and milk pots as you can and then go and bring the cattle in. After that I want you to milk every cow in the herd—do you understand?"

"Yes, Big Grandfather."

"I want you to whistle and shout while you milk the cows, do you hear?"

"Yes, I understand, Oh Big Grandfather."

The boy ran out of the hut to carry out my orders and I also sent *Mbaliyamswira* to go and call one of my puppets, *Muwaniwani*, the Vamangwe woman, into my hut. When she crawled into the hut I could not see her of course, but I could see her mind from which all memories had been wiped out forever and which now contained only a reflection of my own—yet from that I could still identify her as *Muwaniwani*.

"Is that you *Muwaniwani*?" I asked, quite unnecessarily.

"To be commanded, my lord," answered the zombie softly.

"Lead me out of the kraal and into the bush."

"As my lord commands."

Muwaniwani took my hand and led me out of the hut and the gate of the kraal. Anybody watching us would have mistaken us for a blind and helpless old man being led into the forest by his favourite concubine. "Now *Muwaniwani*," I said to her, "I want you to listen carefully to what I have to say. I am laying a trap for those fools who call themselves the Avengers. I wish to attract them to my kraal, do you understand? I am going to make love to you and you must laugh and giggle so that anyone passing here will come and investigate. As soon as the leader of the troop sees *Luanaledi* and *Mvurayakucha* breaking the Rule of Mourning that forbids bathing, he will send out scouts to trail the two girls and find out where they stay and what other laws are being broken hereabouts. I want those scouts to find you and me here, breaking the strictest Rule of Mourning—do you hear?"

"I hear and obey, my lord."

* * * * * *

The honourable Leader of the Tribal Avengers of the Third Sacred Troop could not bring himself to believe what his eyes, together with those of his colleagues, were seeing. He blinked behind the slits of the heavy wooden mask covering his face and then he shaded his eyes against the blinding glare of the afternoon sun and blinked again. He turned to his young lieutenant at his side and said: "Tell me, Second Avenger, is what I am seeing just what I think it is?"

"It is, Oh mighty First Avenger," said the younger one. "Those sluts are deliberately breaking one of the Rules of Mourning, and insulting us with mating gestures into the bargain!"

"This I cannot make myself believe!" growled the Honourable Leader. "Such things only happen in a bad dream. Look again and tell me what you see."

The Second Avenger looked again and he saw that the two slender girls were swimming nearer to the bank where the masked and hideously painted troop of very surprised Avengers stood shoulder to shoulder like a row of ugly idols in a 'forbidden valley'. Both these girls were golden brown in colour and incredibly beautiful; the perfect shape of their lithe bodies was enough to take any man's breath away—any man, that is, except a Tribal Avenger, because these queer types were always shorn of their powers of fatherhood before being enlisted into the ranks of the 'Secret and Sacred Regiments of Tribal Avengers' and not one of them was able to appreciate and desire women.

One of the impudent girls swam closer to the bank and hurled a lump of mud with great accuracy into the open toothy mouth of the mask worn by

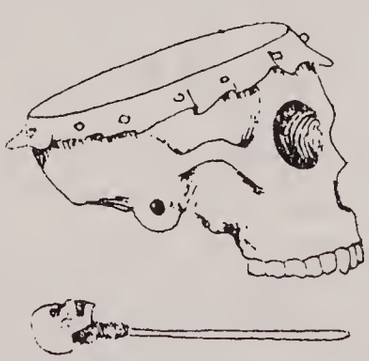
the Second Avenger. "*Aieeee*!" shrieked the girl. "Come on, Oh my unmanly brothers, take those silly logs off your faces and get into the water—from here I can smell you need a bath!"

"Shall I kill the impious slut, High Leader?" asked the Second Avenger, lifting his spear, a monstrous thing whose head bristled with barbs and whose shaft was decorated with mysterious signs.

"*Chaaa*!" snapped the High Leader. "When those two harlots leave the water I want Avenger Ten and Avenger Three to trail them to their home. I shall teach them and the misbegotten dog who begot them to insult the Tribal Avengers. They shall soon wish they had never been born."

So the Avenger lowered his spear and watched angrily as the two girls left the water after hurling a stream of sacrilegious taunts at him and his followers. Then he saw the elder of the two girls turn on the opposite bank of the tree-shaded pool, and with hands clasped behind her head, she wriggled her hips most insultingly at the Avengers. As the two girls picked up their loinskins, dressed, and grabbed their water pots, the High Leader's voice rang out hoarsely: "Avengers Ten and Three—ford the stream and follow them!"

SKULL DRUM USED IN MACABRE MA-ITI RITES



BEHOLD THE CRUEL

SOME time later, after sunset, Avengers Ten and Three returned to their camp and knelt before their leader. "Well?" he asked.

Avenger Ten spoke: "I . . . we . . . do not understand it, Honourable One. Either the people of that kraal are as mad as the Heavenly Hag or they are just asking to be executed. I have never seen anything like it in all my life."

"What are they doing? Give me a full and clear report of what you saw and heard because at midnight we must attack that kraal and kill every living thing in it!"

"We trailed the girls to this lonely kraal and we found that it is the only kraal in an uninhabited wilderness. Just before we came in sight of the kraal we heard sounds of laughter behind a bush and both Avenger Three and myself crept forward to investigate. To our great surprise we found an elderly man, who seemed to be blind in both eyes, with a young Vamangwe woman in the bush and making violent love to her. We departed silently and continued trailing the two girls, following them to within twenty paces of the gate of the stockade that surrounds their kraal. We heard loud voices come from within the stockade —vulgar songs sung by women, at the top of their voices, and loud calls and shrill laughter. Then we saw a young boy about ten or twelve summers old, milking one cow after another in the cattle pen and when we came back, we saw the old man and the Vamangwe girl going back to their kraal laughing as if they were attending a lunatic's wedding."

"Did they see you?" asked the leader.

"No Great One, we kept to the trees," said the Tenth Avenger.

"*Hey-ya*!" growled the leader. "We must go at midnight and kill those mad people. We cannot tolerate such flagrant breaches of the holiest laws of our fathers. That grey-bearded madman and his daughters must die!"

"Give me your ear, Honourable Leader," said the Third Avenger. "I have something to tell you which you must know. That kraal has something very wrong about it—something that doesn't make sense."

"You are well known for your powers of observation, Third Avenger," said the leader. "Tell us more about what you think is wrong with the kraal."

"I will, Oh High One. First let us take the two girls who taunted us at the pool over there. Did any of you notice something very strange about them?"

"No, we did not," said the High Leader, speaking for the rest of the Avengers. "It is best that you tell us, observant one."

"Great One, and you my brother Avengers, today we were not dealing with ordinary law-breakers. We were dealing with something that is so strange and awesome you will find it very hard to believe when I tell you. But first, let me say that I think we are being deliberately lured into that kraal. Someone or something utterly alien and powerful *wants* us to go into that kraal—but for what purpose I do not know."

"What?" cried the leader. "What makes you think that? If you were

an ordinary man and not a well-trained Avenger I would say you were dreaming, Oh Third One."

"Listen to me, please. First of all, do you not think it very strange that we, who are feared and well known and revered by every tribe under the sun, should suddenly find ourselves taunted and insulted by two mere girls? The Secret and Sacred Regiments of Tribal Avengers have been in existence for a thousand years and never once in history has a Tribal Avenger been insulted! Even the maddest of mad chiefs thinks twice before he so much as tries to offend us in any way. Even *Malandela*, that cruel and blustering lecher, is terribly scared of us Avengers.

"Suddenly we find ourselves being insulted by mere girls, or what looks like mere girls, who are so unafraid of us that they make no effort whatsoever to escape afterwards. They sauntered slowly to their kraal as if wanting us to follow them. Tell me, my brothers; does all this not seem strange to you? Then, while we were still trailing the two girls, we came upon something also very unusual—an elderly blind giant and a young woman making love noisily in a clump of bushes, the very clump of bushes beside which the girls passed. Would a man as dignified as that old grey-haired one sink so low as to act thus with a female next to a footpath where any passers-by might see him?

"And the evil songs sung by the women in the kraal and the little boy senselessly milking cow after cow. All that was intended to lure us into that kraal. Those two girls were the first to kindle the fires of suspicion in my breast. They were too beautiful to face, too well moulded in body to be human. And their ears were not at all pierced. They had no tribal scars on their bodies, so they are neither Vamangwe nor Nguni—they just belong to no tribe under the sun. Believe me, when I saw that blind man with the Vamangwe woman in the bush, my suspicions were confirmed. I know who that old man and those girls are. That old man is none other than the legendary Lost Immortal whom the Supreme Leaders always tell us to watch out for. He must have taken over the kraal for some reason and . . ."

"And we must find out what he wants us for" growled the leader. "We are not here to play games either with men or immortals. Come on, men, follow me."

Now, to be an Avenger one had to be brave enough to face anything under the sun, be it natural or supernatural. One had to be brave enough to be able to walk into haunted kraals without fear—to tell even the most ugly ghost to pack up and get out. Avengers feared nothing under the sun, because they served Right, Truth and Justice, and the very fact that they were dedicated to rooting out and destroying all manner of evil gave them strength and courage denied to most men.

* * * * * *

We sensed the Avengers as they slowly but surely surrounded our kraal. We heard their thoughts as each one of them tightened his grip on his charmed "Spear of Justice". Then we all went out into the star-sprayed night to welcome the High Leader who was about to enter our kraal alone and armed only with his heavy and skilfully carved "Club of Execution".

"I see you, Oh Avenger," I said to him as I sensed him entering the open gate. "I see you in peace and I see you again. I know that your men have surrounded the kraal. Tell them to lay down their arms and to come into the kraal in peace."

"You are the blind 'Lost Immortal' and we know you have sent your daughters to try and entice us into this kraal by pretending to be law-breakers," said the leader in matter-of-fact tones.

"How clever you are, Oh masked one," cried *Luanaledi.*

"Be silent, *Luanaledi,*" I said. "Be silent and go and light the fire in the centre of the kraal."

The one hundred and three Avengers trooped in. I heard the clatter of metal as they piled their spears and axes near the gate of the stockade before they went to sit around the roaring fire. Then I called out to *Muwaniwani* and the other two zombies to bring out five great pots of beer and fifty smaller pots, for the Avengers to drink. When the beer was brought, I took a deep draught out of each pot as the law dictates all hosts should do before passing the beer on to their guests. There were sounds of deep drinking as the pots were passed from man to man down the lines.

The Avengers had raised their masks a little in order to drink, but not so much as to reveal fully their features which were lost in darkness under the heavy masks fringed with lion's mane. When all had finished drinking, the leader said: "*Siyabonga* . . ." (Hail, Lord, we thank you.)

Then I rose to my feet and addressed them as follows: "My sons, Sacred Avengers dedicated to the destruction of evil, I greet you. I, the Lost Immortal, whose heart is weary of life and whose knees are tired of wandering in the endless land and among tribes and nations, am greeting you this night. You are here because I wanted you to be here and to sit around me as you are sitting now listening to what I have to tell you. My sons, I have come into this land because thousands of people are suffering and hundreds have been murdered. The cries of the innocent sufferers fetched me from far away and today I am here—to crush to the ground the evil ones who, through their stupidity and ambition and greed, threaten the very existence of the two great divisions of the Mambo nation, the Nguni and the Western Mambo. My sons, I beg you to incline your heads and to listen to what I have to tell you."

I went on to tell them what I knew about *Vamba, Zwangezwi* and *Mulinda.* I told them as clearly as I could about the treachery planned against the High King *Malandela* and his own great stupidity. When I had finished telling them, there was a long and heavy silence broken only by the distant roaring of lions, the yapping of night-hunting jackals and the cough of leopards in the midnight forest.

Then the leader said: "This girl *Mulinda,* is she here, Oh Undying One?"

"Yes she is here."

"She must be brought out."

Mulinda came out of her hut after *Luanaledi* had gone to call her and she knelt down before the hard-faced Avenger leader. I could not see the girl, but I could see her soul and the great fear that tore through her. She was wishing the earth would suddenly open and swallow her; she was aware of the terrible fact that death was staring her in the face and she realised that she was very young to be struck down so suddenly and so cruelly

"You are *Mulinda*, daughter of *Luojoyo* and *Nyaloti*, and sister of *Vamba Nyaloti*?" said the High Leader in a voice so utterly cold and pitiless that it would have struck fear into the hearts of the bravest.

"I am *Mulinda*."

"Fifteen days ago you were used by your brother *Vamba* to decoy one *Zwangezwi*, a son of one *Malandela*, so-called chief of this land, into a certain place in the forest, there to be murdered by your brother—is that not so?"

"It is so," whispered the girl.

"In the forest you broke an old tribal law together with this *Zwangezwi*, who was a youth as yet not permitted to have anything to do with women. Then you saw this youth being murdered and mangled by your brother and his followers. Is it or is it not so?"

"No . . ." sobbed the girl, "I . . ."

"Is it or is it not so?"

Silence.

"Speak female . . . Is it or is it not so!"

"It is so, but . . ."

"Quiet! I pronounce you guilty of being party to the murder and I also find you guilty of breaking an old tribal law and I sentence you to death here and now."

"Mercy," cried the girl, "I only did what . . ."

Her voice was cut short as the heavy Club of Execution in the hands of the Avenger leader shattered her skull. *Mulinda* sank lifeless to the ground just as her mother crawled out of her hut to plead with the Avengers for her daughter's life. The mute mother saw the Avengers stand up and take turns to spit upon her child's body and she uttered one strangling sound as she fell down to the ground in a dead faint. I ordered *Mamana* and *Muwaniwani* to take her into the Great Hut and revive her.

"We must hurry to the Great Royal Kraal and warn that fool *Malandela*," cried the Avenger leader. "It is four days' journey away from here and we must start well before daybreak. I only hope we are not too late."

While my daughters and I had been busy in *Madondo's* kraal preparing messages to send to *Malandela* and to *Vamba*, great things were already happening in *Malandela's* kraal—great and utterly disastrous.

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The leader of the Vamangwe Tribe, *Vamba*, could not sleep as usual, as his soul was one seething cauldron of boiling emotions: anger and bitterness, envy and sorrow growled in one steaming confusion within his tormented soul and *Vamba* was slowly becoming aware of another feeling creeping into his restless spirit. This was a feeling he had never before known in his life—fear, pure naked fear which tore his heart apart like so many hyænas tearing at a dead buffalo.

Vamba was afraid, and he knew it. He was afraid because the one person who could expose his secret plans to the Nguni was alive somewhere in the land and that person was *Mulinda*, *Vamba's* own sister, whom he had entombed alive in the cave, but who had been rescued by unknown females and taken

away. This was what worried *Vamba* so much. Who had those females been? Where had they come from and where were they now?

That *Mulinda* had told them about his doings by now, *Vamba* had no doubts. And it would not be long before those females came, or sent someone to tell *Malandela*, the High King. *Vamba* knew he had to act, and act fast. Already a terrible plan was forming deep in the valleys of his gifted mind.

Vamba paused in his thinking and listened to the night sounds—the faint and faraway roaring of lions, the derisive hooting of an owl in a nearby tree. Then from the hut nearest to his own came a burst of female laughter, and the bitterness within his heart exploded into searing white-hot hatred. He knew that it was one of his wives laughing, wives whom he could never make love to and for whose pregnancy he depended on another, his hated cousin *Mukingo*.

Vamba cursed his mother for the hundredth time and vowed once again to cut her throat with his own hands if he met her one day. 'Cur bitch,' he thought. 'When I find you one day I shall kill you so slowly you will wish for death a thousand times before you actually die. I shall make you pay for what you did to me—bringing me into this world in this condition, a useless, unnatural and deformed thing. I shall make you pay!

Once again the ecstatic ripple of laughter stung *Vamba's* ears, and the man who was not quite a man could imagine one of his wives in his cousin's arms—in spite of the rules of mourning.

Vamba bit his lips until blood flowed. He snarled and beat the sleeping mat with his fists. He wept and cursed, and cursed again. He ground his teeth until his jaws ached. Then he leapt to his feet and pounded one of the wooden posts that held up the roof of the hut with his fists until his knuckles bled. Even as he did that, *Vamba* was glad he could not see his naked body in the darkness The sight of his own body always filled him with fear, loathing and disgust, which was why he always wore a long leopard-skin kilt and *sipuku* that covered his chest completely.

Vamba was tall and slender in a feminine way with the rounded hips of a woman. He was not handsome, but pretty in a delicate girlish way, and he even had the silvery voice of a female. Under the tight-fitting leopard-skin *sipuku* he wore over the upper part of his body, he hid two breasts, both covered with scars as he had frequently tried, in fits of hatred and madness, to amputate them.

By strict tribal law *Vamba* should have been strangled at birth or taken out and thrown to the crocodiles. But what parent can bring herself to murder her own offspring in cold blood? Strong are the Laws of the Tribes, but stronger still the laws of Nature. So *Vamba* had lived to grow into adulthood—the object of scorn and derision of all who saw him. And within the growing *Vamba* had grown a terrible flower—a cold, calculating hatred of the human race.

"I am going to do something so great that future generations will remember me—will tremble when they hear about it from the lips of story-tellers," he gritted in the darkness of the hut. "I am going to set the world of the Nguni and the Western Mambo on fire! I shall kindle the flames of such a war that men will die in their thousands every day. Come tomorrow, come dawn, and I shall laugh as I see the piles of dead bodies rotting in the sun. I shall rejoice when blood flows like rivers through the land. I shall dance in the clearings of burning kraals and I shall sing while the screams of the dying crash against the

sky. Come tomorrow, come! Yes, even you, fat stupid lecher *Malandela* and your fat albino slut *Muxakaza*—even you, the so-called king and queen of the Nguni dog-tribe—I shall play upon your bitterness and grief as if it were a *marimba* xylophone. I shall use you as torches to kindle the greatest war the land has ever seen. You will be my tools, you puppets, for the destruction of your own and *Bekizwe's* tribes."

A sudden burst of strange feeling erupted like a falling star over *Vamba's* soul. He suddenly felt as if he were a god, and the whole world but a louse in the palm of his hand—a louse he could crush to pulp, if and when he chose, with ridiculous ease. He suddenly felt as if he were a mighty player of *murabaraba* games and the whole human race was but the stones he used, stones he would shift hither and thither at his whim. *Vamba* felt strong, uplifted and inspired beyond his wildest dreams and his bloody plan was sharply etched in his mind. *Yea-ha, Vamba* had become an image, a puppet of pure evil and he was ready to plunge the lands of the Nguni, and the Mambo of the west, headlong into the greatest war the land has ever witnessed.

He rose well before dawn and washed his face in a big clay bowl standing outside his hut. The song of the early rising birds was loud in his ears as he donned his rich High Witchdoctor's attire—his headdress with curving horns on either side and dark *sakabuli* tail feathers fluttering on top; his newest *sipuku* heavily decorated with copper scales and cowrie shells; his broad girdle of heavy bronze beads, and his knee-length kilt of black sable skin heavily patterned with cowries and other rare and holy shells.

On his arms and forearms blazed broad copper bracelets and around both his ankles he tied the traditional witchdoctor's *mfece* seed rattles. Then he threw his great leopard-skin kaross over one shoulder, seized his great heavy lion spear in his right hand and crawled out of his hut. Treading lightly, and with a hard expression on his face, *Vamba* made his way to *Malandela's* kraal in the early dew-moist and mist-shrouded dawn.

* * * * * *

The Lion of the Nguni, *Malandela* the Mighty and the Fearless One, had not slept for three whole nights and had not eaten for many more days. His soul was racked by grief and aflame with murderous anger, directed against nobody in particular—but an anger that needed but a little fuel to burst into flames that would consume thousands of men.

He was sitting in his great hut with his face to the wall in a pose of mourning. Beside him sat his three High Wives, *Muxakaza* (rattle of battle spears), who was the First Wife or *Ndlovukazi* (She-Elephant) according to Nguni nomenclature. *Muxakaza* was the strangest queen that any tribe has ever had and she was the topic of many a whispered conversation even in the remotest corners of her husband's vast kingdom. *Muxakaza* was the most beautiful woman in the land of the Nguni, which was well known for the beauty of its women. But she was a 'cursed one'—an albino. *Malandela* had been struck by the great beauty of this creature; he had married her and made her his First Queen, instead of having her thrown over the cliff as was always done to albinos. *Muxakaza* had presented *Malandela* with two sons, the boys to whom *Vamba* had secretly given the leaking canoe and who were drowned as a result.

The Second Wife was *Zuzeni* (what have I gained), an ill-favoured, but hot-blooded female who was the mother of the dead *Zwangezwi* and who was half-mad with grief at the loss of her only son.

The Third Wife *Celiwe* (the one we asked for) was a tiny little thing who, at thirty summers, still looked like a girl of sixteen, and whose great big eyes, set in a beautiful round yellow-brown face, had earned her the nickname of *Sikhovana* (little owl). *Celiwe* was as kind hearted as she was beautiful and she was famous for her charity to the needy and her keen foresight. And she was bitterly hated by both *Muxakaza* and *Zuzeni* who were proud and evil women, well known for their cruelty and great wickedness, a wicknedness that manifested itself in many ways. For example, *Zuzeni* had developed an unnatural and secret habit of wooing and actually loving other females, preferably young girls, as man loves woman, and one of her handmaidens was her sweetheart whom she forbade to so much as look at men, under pain of death. *Muxakaza*, on the other hand, loved bloodshed; she loved seeing men killed and she was always present at mass executions. She used to whip the many members of *Malandela's* seraglio and was never satisfied until the luckless concubine was unconscious and bleeding at her feet.

Malandela was not wearing any ornaments and neither for that matter were his wives, who had washed the red clay off their cylindrical coiffures, as was the custom when people's hearts were 'black' (mourning). At such times they were not supposed to wear any ornaments at all and were always supposed to sit and face the walls of the hut and to speak only when strictly necessary.

Malandela was a big fat round-shouldered man with a high forehead, large flat nose and a mouth that was always set in a hard determined line. His eyes seemed able to penetrate a person's soul. He was a brave man, but he had neither wisdom nor foresight and mercy was an unknown thing to him. He was stubborn and quick tempered and he had a habit of killing first and asking questions afterwards.

A young concubine crawled into the Great Hut where *Malandela* and his High Wives were sitting in a mourning attitude, and she struck her chest twice with her fist, then crossed her hands in front of her face in silent salutation.

"What is it?"

"*Vamba Nyaloti*, the High Witchdoctor is here, Oh High Ones."

"Tell him to come in."

Vamba Nyaloti crawled into the Great Hut and, like the concubine, he crossed his hands in front of his face and then kissed the floor of the Great Hut. He waited with well-feigned humility for *Malandela* to break the heavy silence.

"My son," growled the High King, "you are the only one I trust and yours is the only voice I have ears for. Before my eyes you are the only light I depend upon to light the darkness that is my life. Tell me, *Vamba*, who is the secret wizard who is causing the deaths of my sons? Three years ago I lost two sons in one day under mysterious circumstances. I have never found out just what my sons had been doing in the river and nobody ever told me where they had got the canoe from which they were drowned. Now my last hope, *Zwangezwi*, is gone and I am left with a hundred daughters—girls, mere useless girls who cannot carry even the lightest shield in battle. *Zwangezwi* also died under mysterious circumstances—I do not know what in the name of my first ancestor led him into the forest so far away from home. What was he doing in

that cave in any case? What led him there? Who was the other dead man with him in the cave? As you know, the searchers found nothing but scattered bones picked clean by hyænas, and only some ornaments could identify him. Tell me, *Vamba*, ask the Spirits . . . throw your bones. Stand on your head and lie on your back . . . but tell me who killed my sons."

"Tell us, *Vamba*," said the First Queen. "Tell us who the secret enemy is who wants to break my husband's knees. Tell us who it is that wants the Lion of the Nguni to depart to his ancestors in the Spirit World, without leaving an heir. Tell us who it is that is fighting a secret magic war against *Malandela*."

Vamba stood up and slowly he raised his hands to the heavens; his entire body shook like a leaf in a tempest. His long-lashed eyes glazed over and froth burst from the corners of his mouth. Sweat streamed down his face and a flood of 'spirit talk' burst out of his open mouth. Then slowly with his hands still raised, *Vamba* sank to his knees, very slowly. Still acting, he fell flat on his face, as if struck from behind by an unseen hand, and lay still for a long time. *Malandela* and his women felt their hair struggle to stand on end while their crawling skins suddenly erupted into pimples of fear. They stared in fascination at the prostrate form of *Vamba*—like buck hypnotised by a python. Then slowly *Vamba* 'came to life' and like a man in a trance, or a sleepwalker, he reached a slow hand to his girdle and untied the pouch which contained his *amadolo* and *mazinyo-endlovu*.*

Vamba took the pouch in both hands and emptied its contents slowly on the ground while *Malandela* and his women watched like people under a great spell—which they were in a sense. *Malandela* watched the slow stream of falling bones, ivory pieces and shells until he felt drowsy. Then in a flash of sudden movement, *Vamba* scooped up the pile of bones in both hands—spat on it once, twice, then shook it violently, making one continuous rattling sound. He then opened his cupped hands suddenly, spreading the 'bones' on the floor.

With an agonizing scream *Vamba* leapt away from the bones as if they were so many snakes. He crouched in the very centre of the Great Hut with a look of fear on his face—a look intended for *Malandela* to notice and to worry about.

"What is it *Vamba*?" he demanded. "What do the bones say?"

"I cannot bring myself to tell you, Oh High One," muttered *Vamba*.

"Why, why?" cried Queen *Muxakaza*. "Why can't you tell us?"

"I am afraid, Oh Great She-Elephant," whispered *Vamba*. "I am utterly afraid!"

"*Vamba*," said *Malandela* in a terrible voice, "tell me what the bones say."

"*Cha*!" cried *Vamba*. "No, never!"

"Listen, Oh son of *Nyaloti*," hissed *Muxakaza*, "tell us what you see or by the spirits, you shall not leave this hut alive!"

Vamba's girlish mouth hardened into a line of cold defiance: "I would rather die ten times than tell you."

"Why?" the gentle *Celiwe* asked, raising her eyebrows and opening her great soft eyes very wide. "Why, Oh Vamba, what do the bones say?"

**Bones from the heels of goats, and other carved pieces of ivory and a few cowrie shells. This strange collection of bones, ivory and shells, generally referred to as 'bones', is used in divination.*

"I cannot bring myself to tell you, Oh High Ones, let other lips than mine tell you the message of the bones and shells." ...

"*Celiwe*," said *Malandela*, "go and call the Wise Ones *Luva* and *Mukingo*, and also my sister *Nomikonto*, and be quick about it."

"As you say, lord."

Some time later *Celiwe* came back and crawled into the small entrance of the Great Hut, closely followed by the old Vamangwe witchdoctor-storyteller *Luva*, and *Vamba's* cousin *Mukingo*, who were shortly followed by *Malandela's* mountainous sister, *Nomikonto*, who got stuck as usual half-in and half-out of the hut in the small entrance. To be brought inside the hut, *Celiwe* pulled from within and one of the High King's concubines pushed from without.

Although *Nomikonto* was now thirty years old, she was unmarried and still a virgin, because there was nothing on earth she feared more than marriage. The very word 'husband' was sufficient to send her squealing with terror.

Briefly *Malandela* explained the situation to *Luva* and *Mukingo* and ended by demanding that they should tell him what the bones said. *Luva* took one glance at the bones, which formed a clear pattern that read 'killer is within the kraal', and he all but seared *Vamba* with a look of well-feigned contempt and said: "This timid one is afraid to tell the truth for fear of starting a war. The message of the bones reads that the one who is causing the deaths of the Lion's sons is the Lion's own brother. A witchdoctor must have the courage to tell the truth, no matter how unpleasant, Oh *Vamba*!"

A terrible silence followed—a silence so deep, one could have heard the sound of a falling feather. The silence was so terrible that one's own heartbeat sounded like a hundred war-drums. Then *Malandela* broke the silence at long last, his voice sounding like that of a man speaking from the depths of a great cave—hollow and horribly unreal: "Throw those bones again, Oh *Vamba*."

Once again *Vamba* scooped up the bones, spat on them, shook them thoroughly and then scattered them once more. Another deep silence followed, a silence *Muxakaza* broke harshly: "Tell us what the bones say, quickly!"

Luva swept the scattered bones with his rheumy eyes and he read silently to himself the message displayed: 'The evil ones shall soon be scattered and their evil schemes exposed.' But to *Malandela* he said: "The message is still more or less like the first one, Oh Lion of the Nguni. The bones point to one who is a male, who was carried in the same womb that carried you, who is secretly killing your heirs—and who will soon send a *tokoloshe* to strangle you in your sleep."

"That is a lie!" screamed *Nomikonto* (daughter of battle spears). "Brother *Bekizwe* would never do such a thing. You lie, you foreign charlatans. My brothers love each other; do not try to set them at each other's throats!"

"Be silent you fat, vile spinster," cried *Muxakaza*. "Who are you to insult those whom the spirits protect? On what grounds are you calling *Vamba* a liar? Tell me, you greasy strumpet, is it not obvious, does it not strike you as strange that of the two kings in this land only our lord *Malandela* loses sons, while *Bekizwe* loses none? Why must we be empty-handed while the wives of *Bekizwe* carry sons in their arms? Can't you see that something strange is going on? I always suspected that *Bekizwe* was a wizard and now I am sure. *He* is the one who had cast a spell on *Zwangezwi*, causing him to wander off into the

forest where he was murdered, probably by followers of *Bekizwe*. I am sure of it. And it will take more than a bloated spinster . . ."

The albino queen's voice broke short as *Nomikonto's* great fist crashed home full on her pink jaw. "Spinster yourself, you foul cursed baboon female!" she hissed as the Great Queen slumped unconscious to the ground. "Whoever it is who has been killing *Malandela's* sons may not be known to me, but I am positive it is not brother *Bekizwe*. If it is anybody it could be you, you Vamangwe renegades. Do you hear me, *Vamba*? It could be you!"

"You are mad, *Nomikonto!*" cried *Malandela*. "The Vamangwe people are the most loyal and the most trustworthy in all the land. Why would they kill the sons of their benefactor? I think you need a man's embrace to put your mad brain right. Come on, *Mukingo*, take her."

But before *Mukingo* could move, *Nomikonto* was out of the hut like a big fat mouse—with no difficulty getting through the door—and had run to her own hut where she shut herself up securely. Then *Malandela* turned to *Vamba* once again and bade him to throw the bones a third time. This time *Vamba* read the scattered bones himself and while he clearly read 'the hawk of retribution will be swift to overtake the wicked fowls', he read out aloud: "Unless the Lion takes quick action now, the Hyæna of the West shall strip him of his mane."

In the heavy silence that followed, *Malandela* was heard to say: "That is all I need to know. So my brother *Bekizwe* wants to kill me, does he? Well, I shall kill him—first!"

Before anyone else could move, *Malandela* was out of his hut and bellowing for his two personal servant boys, *Bafana* and *Madoda-Doda*. "Go and tell all the Rainbow *Indunas* and all the Battle *Indunas* that I want every attack regiment and every reserve regiment in full battle order assembled before the Great Kraal at midday. Hurry up, *shesha*!" roared *Malandela* to *Madoda-Doda*. To the fleet-footed *Bafana* he bellowed: "You, go to the spear-makers and tell them I want them to bring five hundred thousand assegais, five hundred thousand battle-axes, and eighty thousand *mpangas*. Go . . . run!"

The two boys ran like the wind to carry out the High King's commands and *Malandela* crawled back into his hut and thundered to everybody. "I am now declaring war on my brother whom I mean to defeat and kill like the treacherous dog he is! I shall make him pay for the sorrow he has caused me. You, witchdoctors, go and prepare for the Ceremony of the Strengthening of the Warriors!"

Vamba, *Luva* and *Mukingo* went out of the Great Hut to the hut allocated to them within the Great Kraal, to prepare for the coming ceremony, the most interesting ceremony of any witchdoctor's career. Thoughts flashed fast through Vamba's mind: 'You have accomplished it at long last, Oh *Vamba*. *Malandela* has fallen into your hands like a fat pumpkin. He is doing exactly what you wanted him to do and there is going to be an ugly war—soon!'

"Fools are born to be the tools of the wise," quoted *Luva*. "And the old proverb says that the gains of quarrelling fools become food for the monkeys—does it not say so, *Vamba*?"

"Be quiet you two and don't clap hands until the dance has started," said *Vamba*.

"The struggle is as good as won," said *Luva*. "The fat dog *Malandela* may not know it yet, but he is a king no more!"

"Now listen you two," said *Vamba* tersely. "As soon as *Malandela* leaves with his armies I want you to bring every able-bodied Vamangwe of fighting age here. I want you to seize this kraal and proclaim *Mukingo* the new king of the Nguni, which shall thereafter be known as the Vamangwe.

"Me!" exclaimed *Mukingo* in great surprise. "Proclaim me a Chief?"

"That is what you have been wanting all the time, is it not, Oh *Mukingo*?" asked *Vamba* sarcastically. "You always love to eat the fruits of the labours of others and I am now handing over the fruits of my labours to you."

"But what about you?" asked *Mukingo.*

"As soon as you are proclaimed High King of the Nguni—the Vamangwe, rather—I shall take a long journey in search of a certain woman I have sworn to kill. After that I shall kill myself."

"You do not mean your mother, do you?" asked *Luva.* "But you cannot . . ."

"Yes, I do mean my dear, beautiful—and detestable—mother!"

"Listen, foul dog," growled *Mukingo,* "you will do nothing of the kind. We still need your scheming brain around here and you will stay and help me rule if I have to tie you hand and foot."

* * * * * *

As the sun climbed to the very peak of the silver heavens, the first two attack regiments came chanting up the cattle pathway that led up to the Great Kraal. In front was the First Attack Regiment, or Night Owls, each warrior wearing a headband of lion skin into which two tall feathers of an owl were fastened. The Night Owl Regiment carried black shields with white *magabela* decorations and wore black bands of sable antelope skin on their forearms and legs. Behind the Night Owls came the Second Attack Regiment, the Flamingoes, *Malandela's* own regiment, whose warriors carried white shields and wore cowrie-shell studded headbands with flamingo feathers. They also wore great tufts of white cow tails around their legs, wrists and upper arms.

After these two units came the dreaded Beggars Regiment whose members wore headdresses of sisal fibre and violet-dyed fibre skirts around their waists. They carried zebra skin shields and a special knobkierie shaped like a fish. Every single warrior in this regiment was a veteran of more than ten successful campaigns.

But more fantastic was the regiment that followed—a regiment with the apt name of The Madmen, whose warriors carried no shields and were swathed from head to foot in tattered old impala, jackal and hyæna skins.

This regiment used only clubs studded with crude metal nails, and double-headed battle axes. They were men trained for savage hand-to-hand combat and never used spears. Each and every warrior was a raging, bloodthirsty maniac in battle and whenever the madmen were sent into a fight, the enemy very promptly took to their heels. Nothing on earth could stand against them and their fame had spread as far north as the land of the Baluba.

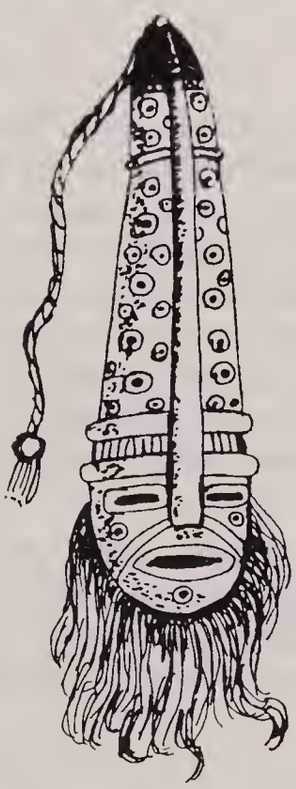
After the Madmen came lesser regiments, the most remarkable of which was the Magundane (the Mice), a regiment of boys aged seventeen to twenty.

By full midday, close to eighty regiments—each consisting of 2,000 men—were marched around the Great Kraal of *Malandela*, like swarms of bees around a hive.

Spearmakers went from regiment to regiment distributing weapons of all kinds from piled sleds drawn by boys and even oxen.

Sled-loads of corn cakes and meat were also distributed among the warriors, as were great potsful of corn beer. The warriors ate heartily and drank deeply, and waited.

Then *Malandela* appeared in full battle regalia at the gate of his kraal and the age-old salutation, *Bayede,* burst from nearly two hundred thousand throats.



BAROTSE
"LUKISHI" MASK

PENDE
THUNDER BABOON MASK

LO! THE VIPER STRIKES

MALANDELA, whose name means 'He that follows', stood at the gate of his sprawling circular kraal and looked with angry pride at his massed *impis* darkening the land as far as the eye could see. On either side of him stood his six famous Rainbow *Indunas*. There was the hunchbacked, wry-mouthed mute giant *Ngovolo*, a veteran of countless battles who commanded the regiment, The Beggars. His exact opposite, the massive bow-legged dwarf with the big head and only one eye, *Malangabi*, who had killed a whole pride of lions single handed, commanded the regiment, The Madmen. Then there was the great thinker, *Mapepela*, as wise as he was brave, and tremendously fat, the only man who could out-eat and out-drink and talk back to *Malandela* himself—and the only man who referred to *Malandela* to his face as 'Old Thundering Stomach'. *Mapepela* was *Malandela's* Chief Adviser and *Malandela* had two of *Mapepela's* sisters in his seraglio, one of whom was the famous *Celiwe*—the beautiful and the wise.

Then there were *Ziko* and *Majozi*, who were brothers and who jointly commanded the regiment, The Night Owls. They were a youthful pair of hard-drinking, hard-loving and hard-fighting hotheads, also famed as great singers and story-tellers who had composed long verses in praise of *Malandela*.

Finally came the fierce, loud-voiced old man *Solozi*, who had fought under *Malandela's* ill-fated father, *Mitiyonka*, who was murdered by his own wife and daughters. *Solozi*, whose name means a kind of pumpkin, was the best—or rather the worst—braggart in *Malandela's* kraal. Although he had never been in love with any woman and had never married, because of his natural shyness, he boasted about the hundreds of mistresses he had taken to the love-mat—mistresses who existed only in his fertile and colourful imagination. He was among the bravest of men, but his life was one big falsehood, one big lie.

These were some of *Malandela's* famous Rainbow *Indunas*—men who were one day destined to accompany their king on the greatest journey of all time, the Journey to Asazi, the journey to 'we know not where'.

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Members of the Boys' Regiment, the Mice, led fifteen oxen into the centre of *Malandela's* Great Kraal—oxen that were to be used in the coming Ceremony of Strengthening the Warriors. From every regiment the Battle *Indunas* selected twenty men who ran into the second gate and surrounded the fifteen oxen in the centre of the great clearing among the many hundreds of grass huts that made up Mzinwengwe—*Malandela's* Royal Kraal. (Mzinwengwe means 'the kraal of the leopard' and *Malandela* was fondly called the Leopard or the Lion of the Nguni.)

The duty of the men, who had been chosen from every regiment, was to slaughter the fifteen oxen without weapons—by kicking, pummeling and tearing them apart. The flesh of these oxen was cut into little pieces and pickled with juice from crushed, bitter-tasting herbs before being given to the warriors to eat raw. Being made to eat meat so treated upset a man's stomach and left a very bad and bitter taste in his mouth, and this was destined to kindle a man's temper in battle—which it always did with disastrous results to the enemy.

Then from their hut came *Luva*, *Vamba* and *Mukingo*, together with the tall, hard-faced *Dambisa-Luwewe*, the female Vamangwe sybil. *Vamba*, *Mukingo* and *Luva* were covered from head to foot in billowing fibre costumes and looked like faceless long-haired beasts that had just emerged from the swamps of Demon land. But the female *Dambisa-Luwewe* wore nothing except a long fringed mask with a toothy, hideous grin—grotesque in every respect and representing the female demon *Watamaraka*. *Dambisa-Luwewe's* naked body was furthermore painted with broad stripes of red, white and grey clay and she carried two great skin bags of thousands of dirty green pellets of the dreaded *lubanji* drug which turns men into raging bloodthirsty beasts who no longer feel pain, and who can still fight with enemy spears buried deep in their bodies. So fantastic is the power of this ancient drug that men under its influence have been known to fight on with arms cut off, and other severe wounds from which blood was freely flowing.

Dancing, leaping and shrieking like demons, *Vamba* and his followers tore through the circle of men surrounding the fifteen oxen and danced from beast to beast, spitting at each and calling it all sorts of vile names. The lithe *Dambisa-Luwewe* brought lusty cheers from the throats of the assembled warriors by leaping high into the air and doing a double somersault on the backs of two oxen and landing on her feet on the other side. This was the signal for the war drums to sound forth a thundering tempest that filled all hearts with dread. The warriors within and without the kraal began to dance, each regiment in perfect formation, led by its battle leaders and Rainbow *Indunas*. The angry red dust rose in columns from tens of thousands of stamping feet.

"*Heshe*! *Heshe*!" went the rythmic chant from thousands of throats. Then from the mouths of the watching women who peered over the grass fences and *guma* screens in front of the entrances of their huts burst the blood-curdling *Kikiza* cry: "Li-li-li-li-kee-kee-keeee-!" At that signal *Dambisa-Luwewe* did another breath-taking somersault over two oxen and then danced away together with *Vamba* and the other two men.

With bloodthirsty yells of pure savagery the chosen warriors closed in on the oxen with punching fists and clawing fingers to tear them apart. All but one ox went down under a pile of yelling and bellowing men who gouged out their eyes, tore their ears off and broke their horns from their skulls. But this beast fought back equally savagely, tossing men high into the air and trampling others underfoot. It broke away—an evil omen—and charged down the great clearing to the First Gate where *Malandela* and his six *Indunas* were standing.

The mute hunchbacked giant *Ngovolo* leapt forward and seized the beast by the horns while the dwarf *Malangabi* went behind and seized its tail. A short fierce struggle followed in which *Ngovolo* broke the animal's neck and then

helped *Malangabi* to drag it back to the centre of the clearing. The dead warriors whom the ox had gored and trampled down were carried away for quick burial by members of the Mice, while the other warriors drew their *mpangas* and cut up the dead oxen into little pieces, each about the size of two or three fingers. This done, the witchdoctors emptied great potsful of juice from crushed *ntshuba* leaves on the pile of meat, rendering it terribly bitter.

At a signal from *Malandela* the clearing was emptied and everybody proceeded to march in at the first gate and out of the second. As each warrior passed the pile of raw and evil-tasting meat he picked up a piece and immediately started chewing it. A strict watch was kept by the battle leaders to ensure that nobody spat out the foul meat. Those who tried to bolt it down to reduce the clinging foul taste left behind in their mouths, choked themselves and had to be thumped on the back by their fellows. As the warriors came out of the second gate chewing and with ugly scowls on their sweating faces, the masked *Dambisa-Luwewe* thrust the green *lubanji* pellets into their mouths and each man was forced to swallow the pellets with the meat.

In the late afternoon about two hundred thousand angry warriors, with aching stomachs and a nasty taste in the mouth, filed at a brisk pace past where *Malandela* stood with his Rainbow *Indunas*. As each sullen evil-tempered warrior went past his king, he stooped low and saluted by placing his right hand above his heart. Many were the foul whispered curses the warriors directed at *Malandela,* who was not what one might call a popular leader.

With a loud shout, *Majozi* and *Ziko* leapt away from the group around *Malandela* and stood facing him. *Majozi* started to praise his king, leaping high into the air, stamping his feet, falling flat on his stomach and even standing on his hands with his feet in the air.

You are the black eagle of sunset
That snatches the lamp from the hands of *Galaza*;
You snatched the lamp and brought it
To your nest to warm your eaglets with.
You are the Lion of Sunrise
That stalked the craven impala
And brought it into your great den
To feed us, your cubs, till we grow.
River of Wisdom that flowed from
Between the breasts of *Nomvula*;
Flame of Courage that was lit
By the valiant *Mitiyonke*—
Bayede, Bayede Uyi Zulu. (Hail, Hail, you are the heavens.)

So chanted the greatest tribal poet that ever lived. As he finished the last verse, he leapt up and allowed himself to fall violently to the ground, lying still in pretended death. His brother *Ziko* stood over him like a warrior victorious in battle and sang a song, a song destined to be famous for scores of generations to come. *Ziko* held his spears in one raised hand and his shield in the other.

He stood thus, still as a carved image, while tears flowed down his face and his lips trembled as he sang—the 'Song of the Warriors':

My ears have heard the battle drum—
Summoning me to war;
My soul has heard the voice of God—
Calling on me to die.
I've snatched up war's whetted tools
And now I stand prepared;
My headdress nods upon my head—
My ox-hide shield is here,
And bright in the midsummer sun
Glitter my honed spears.
Before I lay me down and die;
Before my heart is stilled—
I'll send into *Kalunga's* Hell,
A hundred foes and more—
That men in years as yet to come
Shall speak my name with awe.
The hoary past looks down on me—
The silent future waits;
And loud my dead ancestors call—
Go conquer son, or die!
Farewell, farewell, my mother dear,
Farewell my wrinkled sire;
And you that share my marriage mat
Weep not for me, farewell!
I ask not, God, to come back safe,
But that victory be mine!

With a roar that shook the very heavens, some two hundred thousand voices took up the savage refrain of the last two lines—and went on chanting the last line again and again.

For *Malandela* and his *Indunas* there remained yet one ceremony, one which tested a man's courage to the utmost and one which was effective in its simplicity—the throwing of the Royal Spear. *Malandela* summoned all his Rainbow *Indunas*, his lesser Battle *Indunas* and battle leaders to the centre of the great clearing in his kraal. They came and stood in a circle around their king who had laid aside all his weapons except one heavy throwing spear. This he was going to throw high into the air, and as straight up as possible above his men's heads. The idea was to see which man lost his nerve, jerked his head up to see where the spear would fall. The spear would turn around and come down point first among them. But nobody must make the slightest movement.

Malandela bent backwards with the spear poised in his hand; he straightened suddenly and the spear hissed into the air. Not one man among his *Indunas* moved a hair in those few terrible moments while hearts stopped functioning. Then there was a dull thud and all eyes turned to see where the spear had landed. It had missed *Mapepela's* protruding stomach by a thumb's

length and still stood quivering in the ground a finger's length from his big flat feet. A barely audible sigh went out from the lips of each man—the test was over.

"All regiments," roared *Malandela*, "all regiments follow the setting sun Westward! Westward!"

The Flamingoes went first, closely followed by the Beggars, Madmen and Night Owls. Regiment followed regiment in perfect battle order and last of all the Boys' Regiment, the Mice, who carried hundreds of sleeping mats, tens of thousands of corn cakes and huge slabs of boiled meat for the other regiments. Some of the boys even carried big bags full of *nsangu* (dagga or mariuana) and great *magudu* water pipes used by the warriors in smoking this drug.

The Mice were never used in actual battle—or very seldom. They were simply camp followers and scouts. All tribal armies had one or two Boys' Regiments, some as many as four.

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The Third Wife *Celiwe* was standing behind the *guma* screen that shielded the entrance to her hut and watching the regiments depart towards the West. She heard their chanting grow fainter and fainter the farther they went and, like a secret spear thrown by a coward from a hiding place, fear tore through the little woman's heart—a meaningless fear, fear without a reason and all the more terrible for that. Something was very wrong somewhere, but *Celiwe* could not for the life of her tell what it was. Although it was a very hot day, *Celiwe* suddenly felt a chill wind caressing her back and the pimples of fear erupted all over her crawling skin. A small voice suddenly started to whisper in her mind: 'Get out of this kraal—get out!'

Beads of sweat jewelled *Celiwe's* round little forehead and her huge eyes opened wide. Her heart seemed to miss a few beats. "There is evil afoot, I can feel it," she sobbed. "But what am I do to?"

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The Lord of Day sank beyond the western mountains and his last rays stained the weeping clouds a fiery, passionate red. Darkness, the usurper, slowly claimed the world thus abandoned by the sun, until the trees were sharp silhouettes against the burning sky. There was a roar of thousands of hooves as countless cattle were driven into the pens from the pastures by more than a hundred Royal Herdboys. Loud in *Celiwe's* ears were the bawling of cows and the whistles and shouts of the herdboys. Sharp in her little nostrils came the smell of fresh dung and persistent in her heart there was the strange still voice: 'Get out of this kraal!'

The silent moon rose in the eastern sky—the holy missile with which the Tree of Life stunned the Great Mother millions of years ago. Slowly the caitiff Darkness yielded before the Orb of Peace, which flung a veil of shimmering light over the head of her sleeping baby, protecting it from the stings of ravening mosquitos.

Aieeeee! But even as the Orb of Peace shed its light on the enchanted earth, the footsteps of evil came with stealthy and silent pace to within striking distance of the Great Kraal.

Foul were the grins of savage triumph worn by the thousands of Vamangwe cut-throats as they crept nearer and nearer to the lightly defended kraal. They went down on their bellies in secret ambush in the forest that surrounded Mzinwengwe, waiting for the treacherous *Vamba* to set one of the huts near the gate on fire as a signal for attack.

All this *Celiwe* did not know. But as the silver-drenched night wore on, so within her grew the great uneasiness. Then she saw something strange happening near the first gate which had just been closed for the night by members of the Old Men's Regiment, the Tortoises.

She saw *Vamba* and *Mukingo* come walking slowly towards the two old warriors guarding the gate and engage them in conversation. *Celiwe* could not hear because of the great distance. Then she saw *Luva* creep behind one of the old men and stab him in the back, while both *Mukingo* and *Vamba* seized the second guard and dragged him into the shadows. A spear flashed as it stabbed downwards in the moonlight . . . once . . . twice.

Celiwe turned and ran to the hut of *Nomikonto*, the High Chief's sister. She found the princess reclining on a pile of leopard skins inside her hut with her two handmaidens washing her feet with warm water in a great stone bowl.

"Great One," gasped *Celiwe*, "there is treachery! I have just seen *Vamba* and *Luva* and *Mukingo* murder the two guards at the first gate . . ."

"What!" *Nomikonto* leapt to her feet, upsetting the stone basin and sending one of the handmaidens sprawling. "I thought some such thing might happen. I knew it! Oh, my stupid, gullible, headstrong, foolish brother *Malandela*—I never did trust those Vamangwe dog-people!"

"We must warn all the women, Great Princess," said *Celiwe*. "They must escape while there is still time."

"Come on, you girls," said *Nomikonto* to her handmaidens, "Go and warn all the other women and tell them to leave the kraal quietly by the second and third gates. Hurry up . . . come on, hurry!"

"Tell them, added *Celiwe*, "tell them to make their way into the forest and assemble near the Rock of the Eagles. Send boys to warn the *Indunas* of the Tortoises as well. Hurry, my children, hurry!"

The girls ran like scalded mice out of the hut and just then an inspiration came to *Celiwe*. She ran out of the hut with *Nomikonto* close behind her and crawled into the Great Hut where the first and second queens were already sleeping. Without bothering to wake them, *Celiwe* seized one of *Malandela's* battle bugles and crawled out again, leaving *Nomikonto* to awaken the sleeping queens. Once outside, *Celiwe* put the bugle to her lips and blew one long blast and three short ones, the signal for *Vukanibo*—'Everybody wake up'.

The ever-ready members of the Home Regiment, the Tortoises, who slept with their headdresses and loin-aprons on, tumbled out of their huts with shields and spears in their hands, ready to die for their High Chief's Kraal, cattle and wives. But from the gate came *Vamba's* cold and contemptuous voice: "Hear me, you old and doddering idiots . . . I have the kraal completely surrounded. You are outnumbered two to one and if you so much as raise a finger, I shall order the massacre of every living thing in this kraal, men, women and children alike. Lay down your spears and I shall let you get out of this kraal alive to spend the remainder of your wretched lives in peace."

"What guarantee have we of that, Oh treacherous one?" asked *Jeleza*, the old *Induna* commanding the Tortoises. "And what about the High Chief's wives?"

"I gave you my word, Oh miserable old goat," sneered *Vamba*, "and I shall see to it that the blood of your High Chief's wives will not be spilt, provided you do not try to resist. So lay down your spears now."

"Our duty is to defend the Kraal of our Chief to the last drop of our blood, Oh *Vamba*, and this shall be done," *Jeleza* said quietly.

But *Nomikonto*, who had come out of the great hut with *Muxakaza* and *Zuzeni*, raised her husky voice and called out to *Jeleza* and his men who were forming up to oppose the Vamangwe now advancing on the Kraal openly from all directions: "Loyal servant of my brother, order your men to lay down their arms. It is childish to let blood be spilt in vain. I command you to put down your spears in the name of *Malandela*."

"But, Oh Great Royal Child," protested the grizzled old *Jeleza*, "what guarantee have we that the murdering dog of a Vamangwe will keep his word? From *Vamba Nyaloti* I can accept nothing short of a High Oath!"

"*Vamba Nyaloti*," said *Nomikonto* coldly, "I, the daughter of *Mitiyonke*, the son of *Malembe*, the son of *Vezi*, do hereby challenge you to take the High Oath that you will honour your promise that if the Tortoises lay down their spears without the spears having drunk the filth that the Vamangwe have instead of blood, you shall let the old warriors go unharmed and shall also spare my brother's wives and concubines. I, *Nomikonto*, the undefiled daughter of a thousand kings, challenge you to take the High Oath."

"I accept your contemptible challenge, Oh spinsterly daughter of a thousand Nguni fowl-thieves," laughed *Vamba*. "I swear by the *Great Spirit* and by the silver thighs of the Goddess of Creation, the mother of men, and also by the breasts of *Mamerave*, the second mother of Mankind. I also swear by the loins of the High Father *Odu*, that if the Tortoises yield and lay down their arms, I shall not spill so much as a drop of the blood of the human beings within this kraal. I, *Vamba*, the son of *Nyaloti*, the son of *Dawudi*, the son of *Kabanga*—have spoken."

Then *Vamba* fell on his knees and licked the dust with his tongue, and as he finished taking the High Oath of Solemn Promise, the Vamangwe cut-throat army poured into the Great Kraal.

TRUST NOT A JACKAL'S WORD

AS the Vamangwe poured into the Great Kraal from all directions and through all the ten gates, the outnumbered Tortoises laid down their spears and shields and began ceremoniously burning their grey headdresses in the middle of the clearing—a sign of total though honourable surrender. Then, to the shock of everyone in the Kraal, *Vamba* raised his stolen spear and cried to the swarming Vamangwe: "To me . . . the Vamangwe . . . to me! Kill these miserable old Nguni fools. Kill them all!"

The Vamangwe, most of whom were drunk and full of *mbanje* fumes in their bellies and heads, needed no second order; they fell upon the unarmed Tortoises and killed them with great cruelty.

Screaming men were shorn of their members of manhood by bloodthirsty and sadistic Vamangwe, using blunt knives and barbed fishing spears. *Vamba* and *Mukingo* stood side by side watching the fearful carnage with cold and contemptuous smiles on their cruel faces, nodding encouragement to those of their followers who tried to outdo one another in acts of cruelty. Shrill screams and loud death cries mingled with the wailing of children and the shrieks of frightened and horrified women.

Auuuu! The silver night so peaceful and lovely hitherto, was defiled by cries of fear and mortal agony and by the sight and smell of human blood. The brave warriors of the Tortoise Regiment were tortured and killed to the last man. But while the Vamangwe had been busy murdering the unarmed old warriors, ten of *Malandela's* servant boys, led by the two chief servant boys *Bafana* and *Madoda-Doda*, seized food and weapons and made their escape into the dark forest, mounted on ten of *Malandela's* strongest oxen and driving fifty fat cows before them. These brave boys were not stealing; they intended to take all these cattle to a hiding place far away in the mountains for safe keeping until *Malandela's* return. They had not the time in which to drive away all their King's cattle, but had done as much as they could in the time they did have.

When the Vamangwe had finished torturing and murdering the luckless old men, they stood over the blood-soaked piles of dead bodies and looked with feverish and hungry expectancy first at their leaders *Vamba* and *Mukingo*, and then at the vast crowd of women, virgins and children milling around like so many frightened impala.

With a harsh laugh, *Mukingo* made a sweeping gesture at the women and children, saying: "They are all yours, Oh my jackals. Do with them what you will, but first seize and bring to me that haughty slut of a *Nomikonto*. She shall be initiated into womanhood by me, *Mukingo*, High Chief of both the Vamangwe and the Nguni."

Rough hands seized the Princess *Nomikonto*, but she fought back savagely with her nails, feet and teeth. She bit the nose off one man and an ear off another. With her fists she knocked the teeth out of the mouth of ten men before she was seized and bound securely hand and foot.

They carried her away into the Great Hut and *Nomikonto* saw the little *Celiwe* break away from the clutches of Vamangwe scoundrel who had siezed her, and vanish behind one of the women's huts. She also had a brief glimpse of the First Queen *Muxakaza* struggling violently on the ground with a burly brute of a Vamangwe who was doing his best to crush the resistance of the fierce and beautiful albino woman under a shower of savage blows with his fists. Everywhere girls and women were locked in fierce struggles with snarling Vamangwe ravishers while children, dead and alive alike, were trampled like lost motherless lambs underfoot.

Nomikonto wept as she was roughly dragged by the hair through the low entrance of the Great Hut. She wept for herself and for the rest of the women throughout the world who were suffering similar indignities at the hands of cruel men—men who never thought once of the harm they do to the souls of their victims by forcibly breaking their 'pure womanhood'.

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Nomikonto slowly opened her pain-misted eyes and saw *Mukingo* standing like an ugly shadow over her. He was obviously very pleased about what he had done and his cruel grin was a blotch of white ivory teeth against his ebony black ugly face, which glistened with sweat that ran in streams down to his chin. *Nomikonto* felt the stinging pain where *Mukingo's* sharp teeth had sunk into her smooth cheek at the height of his beastly passion. She also felt the pain where his nails had dug deep into the flesh of the small of her back.

"I have never had a woman like you, *Nomikonto,*" said *Mukingo* breathlessly. "You must become my wife, my First Queen."

"Never . . . never .. . will that happen . . . I would rather die!"

"A lot depends on how you die, beautiful one," said *Mukingo* quietly. "A lot depends on how and how soon you die . . ."

"Death is death, regardless of the *kaross* he is wearing," quoted *Nomikonto* with equal calm. "And if you do not kill me, I shall kill you, *Mukingo*!"

"I know you would, so I shall have to kill you first, you and the rest of *Malandela's* wives."

"Thank you, you could not do us a greater favour. Kill us and get done with it."

"Yes," smiled *Mukingo*, "I shall kill you, but it will not be a quick death."

With a smile on his ugly face, the fat *Mukingo* dragged *Nomikonto* out of the Great Hut by one leg and flung her beside the unconscious forms of *Muxakaza, Zuzeni* and *Katalize*, who were lying like abandoned flowers in the dust. She heard *Mukingo* shout at his men: "Keep all the virgins and younger women and make them your wives, but bring all *Malandela's* High Wives here. I have a very pleasant fate awaiting them, together with this hot-blooded *Nomikonto* here.

Nomikonto watched as more than eight hundred women, all wearing the towering *sicolo* hairstyles of the High Wives of *Malandela,* were dragged or pushed roughly towards the clearing near the Great Hut. Some were screaming at the tops of their voices; some were moaning silently to themselves. Others were lost in the mist of unconsciousness and oblivious of what was going on.

"Take these defiled sluts out of there as soon as day breaks, men," said

Vamba coldly. "I want all of them taken far away to the Mahodi Cave and there sealed in alive. I have only sworn not to spill their blood, but not to kill them by entombing them alive. But first clear the kraal of all these stiffened cadavers quickly, and slaughter oxen for a midnight feast."

While the Vamangwe army was busy carrying out *Vamba's* orders, one of the men came up to him and fell on his knees at his feet. "I beg to tell you, Oh High One, that one of *Malandela's* wives, *Celiwe*, escaped into the forest a short while ago."

"Why worry about that?" asked *Vamba* quietly. "She won't get far with all those lions and leopards prowling through the forest. Go back to work and help the others."

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Celiwe was afraid and she was lost—lost in the depths of a dark forest that reverberated with the blood-chilling roars of numerous lions and she knew it was only a matter of time before one of those shaggy beasts found her. She now had one purpose in her fear-numbed brain and that was to find a tree she could climb—and as soon as possible. It was no longer a consolation to her that of all *Malandela's* wives she alone managed to escape the Vamangwe rapists, for what use is it to escape with one's honour intact and only become a lion's supper immediately afterwards.

Celiwe heard a rustling sound behind her and sank to her knees with a small scream of fear. She lay trembling in the long grass while the rustling came nearer and nearer. One part of her brain was telling her to get up and run while another was telling her to lie very still in the hope that whatever it was would pass her by.

Panic got the better of her, however, and she leapt to her feet with a wild scream and ran madly through the forest with a great leopard in playful pursuit. *Celiwe* ran like a wild hog, but the leopard reduced the distance between them. With a strength inspired by fear, *Celiwe* flew like a squirrel up a tall *mopani* tree—forgetting of course that unlike a lion, leopards can also climb trees. Thus, as she shinned up the tree, the old leopard clawed its way up after her and with a raking paw he tore the long skin skirt off her waist, narrowly missing her flesh.

Celiwe lost her hold and in a most un-feminine way she spun head over heels through the air landing with a thud on the ground in a stunned heap. When eventually she opened her eyes she found herself staring straight in the eyes of the leopard which was lying on its side an arm's length away. A long arrow was buried deep in its evil heart.

"I am saved . . . I am saved!" she thought. But *Celiwe* was still in for a great surprise, because as she struggled to her feet a gentle arm caught her wrist and pulled her erect. She found herself looking into the high cheeked, square chinned, hard-mouthed face of *Dambisa-Luwewe*, the witchdoctor woman of *Vamba's* group.

"You!" gasped *Celiwe*. "You . . ."

"Do not hate me, little *Celiwe*. I saved you because you and I must find a way of warning *Malandela* in the land of the Western Mambo before he starts something he will regret and which will plunge the whole land into great misery

for many years. But first let me tell you that although I have always seemed to work together with *Vamba* and his friends . . ."

"Seemed to work with them, *Dambisa*! How can you say, 'although you seemed to work with them'?"

"Give me time, Oh Royal Wife *Celiwe*," said *Dambisa*. "Give me a little time to explain. Firstly, I am not a Vamangwe woman. I am not even a witchdoctor woman for that matter. You see, I am a woman from the Baluba nomad tribe and I have been following *Mukingo* and *Vamba* for two years to kill them for what they did to my father long ago. They do not know who I am, of course, and like you they mistake me for a Vamangwe woman."

"But it does not make sense," gasped *Celiwe*. "You have been close enough to *Vamba* and *Mukingo* for two years now and if you really wanted to kill them you could have done so long ago. What have you been waiting for?"

To *Celiwe's* surprise *Dambisa's* eyes filled with tears as she said: "There is a profound reason for my apparently senseless actions, *Celiwe*. You see, one of those two creatures has in his secret possession the dreaded stone called the Eye of *Odu*."

"But that thing only exists in fairy tales and ancient legends."

"The Eye of *Odu* is no fairy tale, *Celiwe*. It is a thing that does exist and unless somebody recovers it and returns it to its rightful owner soon, the tribes called Nguni and Western Mambo shall soon be but memories on the shores of bygone—and where there had been kraals full of people, lonely hyænas shall howl."

"These are awful words *Dambisa-Luwewe*," said *Celiwe*. "They fill me with fear and a terrible foreboding. Please tell me clearly what you mean."

"Let us first climb up that big tree, as high as we can *Celiwe*," *Dambisa* replied, indicating a huge frowning *marula* a hundred paces away. "Then I shall tell you very clearly what I mean."

Dambisa, who was heavily armed with a lion bow and a quiver full of arrows, as well as a long sharp *mpanga*, helped the little *Celiwe* up the tree and soon both women were seated high above the ground with the rough trunk of the tree at their backs and the empty air underneath their dangling feet. *Celiwe* was eating one of the sour-tasting *marula* fruits and listening wide-eyed to what *Dambisa* was telling her.

"In the great fortress known as Zima-Mbje there is a huge hollow idol representing the Ultimate Mother, who is said to be the Mother of the Great Spirit, and those who believe thus, look upon the Great Spirit as the Eternal *Piccanin* of the Ultimate Mother, because they feel that the Great Spirit holds the Universe like a child holds a toy. Within this great idol is an altar above which sat a small idol of bronze—an idol that always glowed as if red hot because within it was a mysterious stone with peculiar radiating qualities, called the Eye of *Odu*. Some say the stone is about the size of a baby's head. Very few men have seen this stone outside the bronze idol and those who have, died shortly afterwards. It is said that if one is exposed to the naked radiance of this stone, one's flesh starts to rot while one is still alive, and will come off one's bones in a mass of noisome putrefaction. If a man is exposed to the radiation of the naked stone, he dies. But when the rays are filtered through the body of the bronze idol and fall upon a man, he ceases to be an ordinary man; he

becomes a super being, a half-god, and he can then see and do things no ordinary man can see or do. He can even become an immortal.

"Nobody is allowed inside the Idol of the Ultimate Mother and the only people who have had the privilege of exposing themselves to the mysterious filtered radiation of the Idol of the Eye, are the High Chief, the *Munumutaba* of Luvijiti and his First Wife *Namutaba,* and also a dozen warrior priests specially appointed to guard the Great Idol.

"It was always said that nobody would ever dare try to steal the glowing bronze idol and the proverb 'as safe as the Bronze Idol' had become one of the most quoted in the empire of Luvijiti.

"My father, *Munengu,* who was a famous thief and who emigrated from the land of the Baluba far to the north into the empire of the Luvijiti with my mother long before I was born, decided to attempt to steal the well-guarded Bronze Idol—after my mother had playfully taunted him and actually challenged him to steal it as something more spectacular than stealing cattle. Much to my dismay, and my mother's horror, my father succeeded. He drugged the drinking water of the two guards and calmly walked away with the idol while they lay there, prostrate across the entrance to the Great Idol.

"We realised he had gone too far this time, and we fled northwards across the plains with the idol still in our possession. Two months later we crossed the Zambezi into the land of the Nguni. For a few months my father hid the idol in a hole inside our hut. But one day he made the fatal mistake of boasting about his feat in the presence of *Mukingo,* during a beer-drinking feast.

"*Vamba* and *Mukingo* seized him and tortured all the information they wanted out of him. They then staked him to the ground and burnt him by lighting a big fire across his body. That same night they raided our kraal and killed my mother. However, I escaped by hiding in a grain pit.

"*Mukingo's* raiders found the idol, of course, and took it to their leader who hid it—nobody knows where. Because neither *Vamba* nor *Mukingo* had seen me before, I succeeded in posing as a Vamangwe witchdoctor woman and being drawn into their foul schemes against *Malandela.* My sole purpose was to try and find out where *Mukingo* had hidden the bronze idol, recover it, and then have *Vamba* and *Mukingo* pay for murdering my parents.

"So far I have still failed to discover where the idol is hidden. When it is found, I wish to see to it personally that it is returned to Luvijiti before it falls into the hands of yet more unscrupulous men, and before the spies now swarming all over the land of the Nguni send a messenger to the *Munumutaba* confirming their suspicion that the ones who stole the idol and now possess it, are in fact in the land of the Nguni. In that case the *Munumutaba's* armies would invade the land of the Nguni and recover the idol by force. In an open war with the *Munumutaba,* the Nguni would be exterminated because so powerful are the armies of Luvijiti that nothing on this earth can stand in its way. I do not want the Nguni race to be wiped out simply because of my father's silly prank. I now want *Vamba* and *Mukingo* seized and made to tell where they hid the idol before it is too late."

"How do you know that there are Luvijiti spies in the land of the Nguni, *Dambisa*? And why are you sure that the *Munumutaba* might attack our land?"

"The man *Luva,* whom the fools *Vamba* and *Mukingo* think is a Vamangwe and a friend, is in fact *Muvedu* the Cruel, one of the Warrior Priests

of Zima-Mbje. I recognised him clearly, but he does not know me. I also recognised one of the lesser priests, *Luao*, who goes under the false name of *Dahodi*, and who travels from kraal to kraal in the land of the Nguni selling hippo-fat. The last time I saw *Luao* he was giving a long message stick to *Muvedu*."

"Does *Luva*, or rather *Muvedu*, know that *Vamba* and *Mukingo* have the Eye of *Odu* in their possession?" asked *Celiwe*.

"He was not sure until two moons ago, when *Mukingo* casually made mention of a bronze idol he and *Vamba* have—hidden away somewhere," replied *Dambisa*. "Ever since, he has been trying to find out where they kept it. But, like me, he has failed. The message stick I saw *Luao*, or *Dahodi*, give to *Muvedu*, was from the *Munumutaba* himself and the message read that unless *Muvedu* succeeds in recovering the idol within two moons, the *Munumutaba* was going to attack the land of the Nguni and recover it by force. I stole into *Luva's* hut one night and read the message stick myself, while he was in council with *Malandela*. That was a moon ago and now I have only one moon left in which to find the cursed idol, before the *Munumutaba* strikes."

"And," said *Celiwe*, cutting *Dambisa* short, "unless we can get to *Malandela* in time to stop him attacking his brother, the Nguni and the Western Mambo will stand no chance against the invader from the south. They are torn apart by mutual strife."

"Yes, certainly—much depends now upon you and me. Let us pray to the Great Spirit it is not too late already!"

Despairingly *Celiwe* cried: "Tell me, sister, what are we going to do now?"

"The first thing we have to do as soon as day breaks, is to reach your brother's kraal and ask your brother's two sons to accompany us—together with any other men we can find—into the land of the Western Mambo. We shall all have to ride on the backs of oxen to make the journey. Let us hope we are not too late."

But the two heroic women were already too late—too late by a full day—to avert a terrible disaster and prevent the death of innocent people at the hands of the tempestuous fool named *Malandela*. Too late by one day were they, to prevent two great tribes from clashing head-on—two great tribes who were unaware of the mutual danger creeping upon them from the south and who were now becoming too filled with bitterness and hatred of each other to unite and face the common enemy in the form of *Munumutaba's* revengeful hordes.

* * * * * *

The coming sun's first rays stain the drifting clouds a red-hot gold and loud in the trees is the song of many birds. Wisps of mist cling like passionate ghosts to the forests and the valleys, and crystal-clear dewdrops glisten on the leaves of every tree. The sun mounts higher in the eastern heavens and slowly the drifting mist is dispelled to the Seven Winds.

On the dew-wet grass thousands of trapdoor spider-webs stand out sharply —mysterious to behold. Alone, an impala emerges from the shadow of a tree, its bulging black eyes glistening in the soft early sunlight. Its shadow stretches

long and strange-looking behind it. It has scented something—something whose smell strongly taints the morning breeze . . . human beings!

The lonely impala identifies the smell as that of Death. This it knows from sheer, bitter experience. So back into the friendly embrace of the sheltering bushes and shrubs, and away. It leaps with fluid grace among the dew-bejewelled shrubs. Then it pauses. It peers cautiously over a leafy bush . . . leaps up—and sees them, hundreds of them. But something is wrong here. Most of these human beings are females, and they look very unhappy. Some of them are weeping, others are pleading with the armed men who appear to be deaf. It seems as though all these many human females are captives and being taken somewhere for destruction. The little impala quakes with fear as it senses the evil afloat. It shivers to its very hooves and abruptly turns and flees; it has no wish to be tainted by the aura of evil that radiates from the brains of the leading human beings—like rays from an evil star.

* * * * * *

"Waa-ugh! Waa-ugh!"

Old Konde, the baboon, is puzzled. He scratches his red itching buttock and glares malevolently at the strange behaviour of the human beings far down below the great rock on which he is perched, his wife at his side.

"*Waa-ugh*!" She wants to know 'why'.

"I do not know," he barks back, equally puzzled.

Yes . . . he does not know why these queer human beings down there did what he saw them do. They drove a vast number of their females into a great cave that yawns at the base of the mighty mountain on whose lower slopes he and his family have their home. Now those incredible human creatures are working hard to seal the great cave with boulders to prevent the females from getting out. One of them has just run screaming from the cave, but has been knocked down by two of the males, who carried her back into the cave between them. Now the cave is closed and the fifty males pick up their weapons and sticks and return to the forest below.

Konde wonders why so many good-looking and healthy females are being wasted just like that. He knows somehow in his baboon way that his baboon brain will not be able to fathom the situation. 'Now,' he thinks, 'if I had so many females, I would not waste them like that.'

* * * * * *

Mukingo was standing at the gate of the Great Kraal he had now taken over as his own, watching hundreds of his Vamangwe warriors building a triple stockade. He had ordered the kraal to be heavily fortified so that 'not even a mouse can get in'. The new stockades were going to bristle with sharp stakes and barbed metal points. Loud in his ears was the sound of axes biting wood, hammers hitting red-hot metal, beating it into jagged points. Loud in his ears was the chanting, cursing and whistling of two thousand toiling men.

Mukingo saw his cousin *Vamba* coming up the footpath that wound its way up to the first gate, followed by *Luva* and the rest of the men who had gone with him to entomb *Malandela*'s High Wives in the Mahodi cave. *Mukingo* could see from the hard smile *Vamba* wore that everything had gone strictly according to plan. But if *Vamba* was smiling, *Mukingo* was most uneasy and

the dark clouds of foreboding were obstructing the sun of triumph within his evil soul. He had achieved his life's greatest ambition at long last, yet for some reason he was not at all happy. He was now a ruler of men but the beer of triumph had turned acid in his stomach.

He was as uneasy as a locust in a herdboy's frying bowl. He enjoyed being High Chief about as much as one would enjoy a claypot full of bitter *mbiza* purgative. His expression revealed this clearly to *Vamba*, whose keen eyes rarely missed anything, however small and insignificant.

Vamba asked in his usual mocking tone: "Why is my great and valiant cousin looking like a bilious hippopotamus this morning? What have you eaten —or what is eating you, Oh *Mukingo*?"

"Nothing is eating me, *Vamba*," snarled *Mukingo*. "I'm only thinking— about many things . . ."

"The only things you are always thinking about are women, *Mukingo*, and it must be very ugly women you are thinking of now— to bring such an expression on your usual ugly face."

"*Vamba*," said *Mukingo*, "I am not well . . . What in the name of the dog with ten heads is thaaaat?"

Everybody turned and looked towards where *Mukingo* was pointing and they saw what looked like a woman, daubed from head to foot with white clay, coming up the footpath. She seemed to be carrying a stick on which was impaled a man's head. As the fearsome feminine apparition came nearer, everybody except *Mukingo*, *Luva* and *Vamba*, took to their heels and fled like rabbits into the forest.

Slowly, like a sleepwalker, the white-daubed woman approached the three men. *Mukingo* took a few steps back and then checked himself with a prayer that brought a strange light into the eyes of the man both he and *Vamba* knew by the name of *Luva*: "Eye of *Odu*, defend us!"

The daubed zombie stopped two paces away from the three men and *Vamba* snatched the message stick out of her hand. The partly decomposed human head fell to the ground with a ghastly thud and *Mukingo* leapt up with a hoarse scream as a piece of worm-infested flesh splattered over his right foot.

Vamba read the message on the stick slowly and carefully: "Rotten hyæna—we are watching you—one day we shall kill and eat you—you vile deformed killer of his own father—we, the three females and one old blind immortal."

"The Lost Immortal has found us, Oh *Vamba*," croaked *Mukingo* "What are we going to do?"

"Be silent, you whining son of a rabid cur!" grated *Vamba*. "Remember that we have the Eye of *Odu* and with it we can rout any immortals, be they lost or found!" And to the vacant-faced painted woman *Vamba* coldly snapped: "Go and tell whoever it is who sent you that I, *Vamba Nyaloti*, am waiting for him to come any time he chooses. I may be a rotten hyæna but I still have teeth."

"I . . . will . . . tell . . . him," said the zombie as she turned to go. The three men watched her until she was lost among the distant trees.

Suddenly *Vamba* spun around and faced *Luva*, an expression of incredible hatred on his face. The next thing *Mukingo* heard was the dull cracking thud as *Vamba*'s hissing *mpanga* sliced *Luva*'s head clean off — sending it tumbling off

his shoulders and rolling away, before the body dropped.

"*Vamba*, you mad fool!" roared *Mukingo*. "You have killed him, you foul dog! What in the name of a million demons has got into you?"

"Nothing," said *Vamba* coldly. "Come closer and have a look, you stupid son of a hog!" To *Mukingo's* great surprise, *Vamba* ripped the loinskin off the dead body and kicked it over so that it lay on its right side. "Look! Look at this dog's left buttock! Since when have we Vamangwe started worshipping the moon?"

Mukingo's eyes bulged as he stared at the shining tribal scar on the left buttock of the dead body. It represented a crescent moon within a circle of tiny raised nodules representing stars. "Well, fool!" hissed *Vamba* coldly "What do you say now?"

"He was not one of us," said *Mukingo* pensively.

"Of course he was not! But what do you make of it?" demanded *Vamba*.

"I don't know . . ." said *Mukingo*, scratching his head in puzzlement.

"Listen fool, that tribal scar is very similar to the design on the belly of the glowing idol we have. I think this dog here is of the tribe in the south from which the idol was stolen. He has been trying to steal it back. Now do you understand?"

Mukingo's eyes flashed as an idea swept through his brain like a bolt of lightning. "*Vamba*—this could mean there are more of these dogs posing as Vamangwe. Come my cousin, we must act now!"

"Someone has started to think at last! What do you aim to do, *Mukingo*, smell them out?"

"You will soon see." *Mukingo* flew into the kraal and bellowed at the top of his voice: "To me . . . everybody . . . to me . . . hurry . . . hurry!"

Warriors came running out of the huts and the forest where they had been hiding. They assembled in their hundreds in the centre of the kraal. Then *Mukingo* raised his voice and once again gave a strange and totally unexpected order: "Every man take off his loinskin!"

Men stared at one another in total disbelief. They shook their heads and some raised their eyebrows in puzzled inquiry. Some even laughed nervously while others looked at both *Vamba* and *Mukingo* surreptitiously and tapped their foreheads.

"You heard me!" roared *Mukingo*. "Every man take off his loinskin!"

"As you say, Oh Chief, growled a heavily built giant named *Mbobo*. "But tell us, are you going to clean out our bowels with a horn?"

"A truce to your jokes, *Mbobo*," growled *Mukingo*. "Do as I say!"

Mbobo tore off his loinskin and playfully tossed it at *Mukingo's* feet. Then he turned his back to his leader and bowed politely. "I hope my great Chief likes my humble backside."

With roars of laughter the remainder of the Vamangwe followed suit and soon *Vamba* and *Mukingo* were being entertained by the rather unnerving sight of thousands of pairs of buttocks lined up in neat rows.

However, one of the men refused to remove his loinskin. He turned and tried to bolt for the gate. But *Vamba* was too fast for him and soon the two were struggling violently in the dust. *Mukingo* joined the struggle and knocked the man, a rascal named *Dahodi,* unconscious with a blow from his great fist. *Vamba* tore off the man's loinskin and . . . sure enough, as with the dead *Luva,* there was a crescent scar on his left buttock.

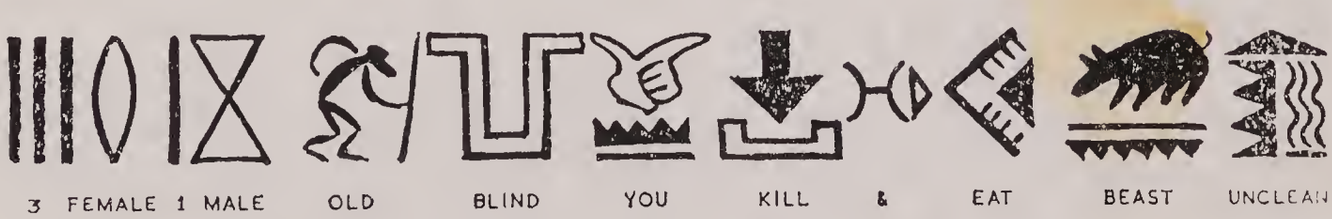
"So, we captured another spy . . . Kill him!" cried *Mukingo.*

"We shall question him first," said *Vamba.* "Revive him, *Mbobo,* and then we shall take him out into the forest to the village of the warrior ants."

Dahodi was revived with water splashed over him by *Mbobo.* Then he was frogmarched into the forest by *Mbobo, Lùsu* and *Mabewe,* with *Vamba, Mukingo* and fifteen other men bringing up the rear. *Mukingo* carried a heavy rawhide rope with a noose on one end, and he was grinning most fiendishly. At last they came to a great donga in the forest, a donga so old that its walls were heavily overgrown with small bushes and other vegetation. Far down below, at the bottom of the donga, was a cluster of six great anthills swarming with thousands upon thousands of the great tribe of ants called the 'Warriors of Sunrise',—the biggest kind of ant in existence. *Dahodi* could see human bones bleaching in the sun far below, bones of victims fed long ago to the terrible ants by *Malandela,* who had discovered this strange colony by accident while still a boy. *Dahodi* watched as *Vamba's* men cut down a tall slender tree and trimmed off the branches. Then *Mukingo* slipped the noose of the long rope under *Dahodi's* armpits and drew it tight, while *Mbobo* tied his hands and feet firmly. The other end of the rope was tied to the thin end of the trunk.

The trunk was then carefully thrust over the edge of the great donga by the fifteen men who afterwards sat on the thicker end to prevent it from slipping into the donga completely. *Vamba* forced the captive towards the edge and pushed him over. He did not fall to the bottom, but dangled in the air with the top of the tallest anthill just brushing the soles of his feet.

"*Dahodi,*" said *Vamba* coldly, "unless you wish us to feed you to the ants down there you must open your ugly mouth and answer my questions clearly and truthfully."



"I have nothing to tell you," gritted *Dahodi* through clenched teeth.

The men at the other end of the trunk slowly raised it off the ground with the result that *Dahodi* sank until he was standing with feet bound securely together in the middle of the cluster of anthills. *Dahodi* screamed loudly as the dreaded ants swarmed in their hundreds up his legs. Soon it was feeling as if he had been plunged feet first in a pot of boiling water. Blood ran down his legs as the attackers burrowed into his flesh.

"Mercy . . . mercy . . . I shall talk! I shall tell you anything you want to know. But please pull me up!"

"That is good!" exclaimed *Mukingo*, rubbing his hands gleefully. "Come on, men, lift him up a bit and let him talk first before we free him from his misery." The last words were spoken in a manner so ominous that the men holding the trunk felt an icy coldness in their stomachs. They raised the screaming *Dahodi* to his original position above the anthills.

"Well, start chattering, my little monkey, and let us hear what you have to tell us," called *Vamba* pleasantly.

Dahodi told them everything they wanted to know — that his real name was *Luao*; about his mission; the names of other spies in the land of the Nguni — and concluded by telling them of *Munumutaba*'s intended attack next moon, to recover the bronze idol and to extend his already vast empire at the same time.

When he had finished, *Vamba* ordered the men holding down the trunk to release it. The luckless spy fell on his back amongst the anthills — and the trunk fell across him, pinning him down, while thousands of ants proceeded to devour him to the bones.

Plans flowed in a wild cataract down the gorges in *Vamba*'s evil mind. As they walked slowly back to the kraal he poured out the results of his quick-thinking brain into the ears of his friends.

"*Malandela* is a very unpopular chief with his subjects. Many people hate him for his cruelty and stubbornness. There are many amongst the Nguni who will follow us, *Mukingo*, who will be glad that we have seized power. I know some of them. I will go to their kraals to rally them to our side to greatly reinforce our armies. Listen, *Mukingo*, we are facing two enemies now — this *Munumutaba* and *Malandela* who might return quickly if word gets to him that we have seized his High Seat. We must be strong enough to meet anyone of these two who marches into this land first. You must set a thousand Vamangwe to work immediately making no less than five hundred battle canoes. Let them use the greatest trees they can find. I want our army to be able to resist any invader trying to cross the Zambezi.

"The fate of this land will be decided on the waters of the Zambezi in the case of *Munumutaba*'s attack. And you must set another thousand warriors to work to quadruple the stockades around the Great Kraal. I want every major kraal and village heavily fortified within two or four days. Send messages to every kraal in the land. Now, be quick — we have little time."

Such was *Vamba's* skill at talking and deceiving people into believing him and *Mukingo* that by sunset the following day he had succeeded beyond his wildest dreams. He had succeeded in turning thousands of discontented Nguni peasants and war-lords against their lawful king, the tyrant *Malandela*, who was deeply hated by many of his subjects. *Vamba* held one great *indaba* meeting

after another. On the one day alone he held three great meetings, each attended by no less than thirty thousand men.

He promised them many things. He bribed some of the war-lords with many cattle from *Malandela's* many overflowing pens. He even frightened some into joining him by threatening to send his *tokoloshes* after them.

Thousands of peasants and even *nswelaboya* outlaws flocked to join the army of *Mukingo* which soon swelled into twenty thousand fighting men—all sworn to fight for *Vamba* and *Mukingo* to the last drop of blood.

Strong forts and lookout posts were soon being built throughout the land. In the absence of the lawful ruler of the Nguni, the Viper that was *Vamba* tightened his coils around the sceptre of the Nguni tribe, and *Malandela's* throne was seized from under him while he yet lived.

To gain further popularity for himself, *Mukingo* abolished the law that said every man in whose kraal three calves were born should send two to the Great Kraal as tribute to the king. Yes, great grew the popularity of *Mukingo* in those four memorable days after he had seized power in the land of the Nguni. But for some reason, even he could not understand, *Mukingo* felt more and more uneasy and afraid.

The feeling of uneasiness grew as the days passed. It preyed upon his soul so much that he began to imagine everybody was plotting to murder him and that assassins lurked behind every bush he saw. He refused to eat, yelling that there was poison or voodoo potion in the food. He felt all alone in a world full of thousands of shadowy whispering plotters and sneering assassins. He even killed one of his new wives, believing she was coming into the hut to strangle him as he slept. He tore up his favourite hunting dog with his bare hands, and ate some of its flesh raw, thinking it was *Nomikonto* creeping up behind him to stab him in the back.

Then, on the tenth night of his reign, he crawled into his hut and sat for a long time with his shoulders sagging and his eyes staring fixedly at the roaring fire in the centre. He suddenly imagined he heard someone moving behind him and shafts of fear tore through him. He spun around and saw his own shadow dancing on the curved wall of the hut. His brain gave it blood-red glaring eyes and a mouth full of jagged teeth. *Mukingo* was bathed in cold sweat as he leapt to his feet crying, "Who are you?" The shadow gave back no reply and *Mukingo* drew his *mpanga* and shrieked: "You have come to kill me—have you? Well, I shall kill you first!"

Mukingo lashed out at the shadow with his *mpanga* and, of course, the shadow also struck back at him. "You won't kill me . . . I won't let you . . .!"

Bundles of grass flew in all directions as the madman's *mpanga* slashed the hut to pieces around him. Leaping from wall to wall, *Mukingo* chased his own shadow around the hut, hacking and hewing at what he thought was an assassin lashing equally fiercely at himself. Then, in his frenzy of madness, *Mukingo* hacked down the three posts that supported the domed roof of the hut and it collapsed about his ears with a great sigh. *Mukingo* was borne down by the weight of the grass onto the fireplace and died screaming in the inferno that followed when the dry grass caught fire and burnt fiercely, fanned by a brisk night breeze.

The following day *Vamba* proclaimed himself chief of the Vamangwe, which included the Nguni.

FROM THE CLAWS OF DEATH

WHILE *Vamba* and *Mukingo* were busy torturing the Luvijiti spy *Dahodi* in the donga of the warrior ants, much was happening to *Nomikonto* and the eight hundred and fifty Royal Wives whom they had entombed alive in the great Mahodi cave. It was dark, damp and hot in the cave and the women were crammed with barely room in which to move. Gradually the humid air grew foul for human lungs. The gasping women had long since abandoned their fruitless efforts at moving the great rocks that sealed the mouth of the cave and they no longer had the breath with which to scream for help. *Nomikonto* knew she was looking in the face of the cruellest death any human being can ever die, and she was terribly frightened. It is one thing to think about death; facing it is another. Princess *Nomikonto* wanted to live. She did not have the courage to resign herself to the dark embrace of death as the laws of the tribes say one should, and as *Muxakaza* and the other older women had advised her to do. The blanketing fog of wet and airless heat was heavy on her lungs and nostrils and in her gasping she only sucked in more of the foul air.

Her head ached dully and there was a continuous noise within her brain now. The moaning, gasping women had all fallen and lay in a great pile at *Nomikonto's* feet—the top ones crushing and smothering those below. *Nomikonto* alone was standing now, or doing her best to stand by pressing her back against the rough rock and even trying the impossible feat of digging her fingers into its cruel unyielding surface. She knew she did not have long to go—she actually felt herself falling . . . falling . . .

'No . . . I cannot die . . . I cannot just lie down and die. I am *Nomikonto* —child of a warrior king.'

Slowly, painfully, the girl staggered to her feet and started moving along the walls of the great cave—stumbling over the bodies of her fellow victims, some of whom were still choking and struggling violently on the ground while others were already lying very still . . . lifeless.

'No . . . no!' moaned *Nomikonto* to herself, 'We can't die like this—there must be a way . . .'

How long she kept on edging her way along the side of the cave she could not tell. The cave was indeed very big. Something gave her the strength to fight on and that something was a small flame that kindled itself in her subconscious mind—a flame that brought back to her memory an old legend she had once heard as a child. And the legend was concerned with the very cave in which she now faced death.

On she went, edging her way along the rocks which cut and bruised her back and broke the nails of her fingers . . .

Then, suddenly she felt a wide cleft between two different portions of rock and pouring through this cleft came a steady stream of life-giving air. She pushed her face into the space and took breath after breath of the cool living air.

She breathed in and out faster and faster—and then found her voice: "Air, air, air!"

Filled with new strength and hope—and madness—the girl tried to enlarge the cleft by pulling, yes, tugging to pull the rocks apart. But the great masses of granite held fast. Then she tried to push them apart—and there came a faint crackling. She actually felt the rock on the side move ever so slightly.

With fresh hope, the woman pushed with all her might and what felt like a big monstrous boulder again moved almost imperceptibly. There was another sudden sound as an unseen rock, dislodged by the slight movement, fell and thudded into the ground an arm's length away to her right. She shuddered at her narrow escape but immediately continued pushing against the slowly yielding boulder. Another rock was dislodged and now a jet of cold air poured into the cave. "We are saved, we are saved!"

This cry reached the other women and passed from one to another of those who were still conscious. Bodies came to life and started crawling across other bodies—following in the direction of the gush of fresh air. "Help! Help me . . . do not leave me . . . I am not dead! But I cannot get up . . . I cannot move . . .!"

Nomikonto heard the cacophony of sounds and struggles and called out: "This is *Nomikonto* here. All those able to move, help those still alive and work your way across in this direction. I command you, in the name of the High One, *Malandela*!"

"It shall be done, Oh my Royal sister-in-law," came the husky voice of the First Queen *Muxakaza*. "But where in the name of the great spirit does all this air come from?"

"It seems that the old legends were right, Oh *Muxakaza*," said *Nomikonto*. "This cave is one of the entrances to the underground river Lulungwa-Mangakatsi which flows northwards into the great lake Nyanza. The rush of air comes from that terrible river—as does the noise."

"But how did you manage to let the air in, Oh High One," asked *Katazile* out of the dark.

"I had to push this big rock a little," the princess replied. "And I think if many of us can push against it, we might roll it completely away."

"How big is it?"

"About the size of a half-grown elephant. But it is round and can be rolled aside."

"All women to the High Princess," shouted the First Queen. "All women able to do something, move across to the Royal Child and help her with the rock. I am going back to help the others who are still unconscious—and I need two to give me a hand."

Women moved in the darkness. One of them blew her nose noisily and spat. There were moans from those regaining consciousness amongst the pile of bodies on the floor. One sobbed piteously in the dark: "Mother, do not let me die . . . help me . . . help me . . ."

Women groped their way towards *Nomikonto* and soon fifty hands were placed on the great rock to push it back. "Lord of my fathers!" cried one of the women, the tall, broad-hipped and beautiful *Lulamani*, the dancer, also nicknamed *Ncelebana* (man-hungry harlot) by her fellow Royal Wives because

of her unquenchable thirst for the love-mat. "By the Tree of Life's kiss what is this here on the rock?"

"What is it, *Lulamani*?" asked Nomikonto.

"It is an inscription, Royal One—an inscription cut deep into the rock."

"Can you trace its meaning with your fingers?" asked *Nomikonto.*

"Wait, let me feel. No, I cannot make out any of these ----- incestuous and defiled signs"

"Stop using dirty words, you man-hungry slut," cried *Nomikonto.* "You are the only one of us who can read inscriptions on rocks and drums. Come on, read it!"

"Seduce me, Oh crocodiles," swore *Lulamani* vehemently. "I think . . . I think I can make out some of the adulterous things."

"Well, tell us what the inscriptions say!"

Lulamani traced out sign after sign which, although they had apparently been cut into the rock tens of thousands of years ago by men who spoke the First Language—the language from which all tribal languages sprang—could still be deciphered by anyone from any tribe who had been trained to read them.

Lulamani eventually succeeded in deciphering all the characters and could read the message straight (follow the illustrations): "Future generations, we are warning you. There is much secret evil behind this round rock—do not touch it. We, the last two alive of the Children of the Star, a male and female, are warning you. We who are to die tomorrow, are warning you all."

"Oh my father!" gasped *Nomikonto.*

"Who were they?" asked *Katazile.* "Who were the Children of the Star?"

"It is one of the forbidden stories which no one must retell," said *Lulamani.* "And I shall tell it to you on the understanding that you will never repeat it to anyone else if we get out of here alive."

"*If* we get out alive," said *Nomikonto.*

"The Children of the Star were a tribe that existed long before the coming of the Strange Ones. They were a tribe of Wizards who spent their lives looking for things we must not try to know and they lived in a Forbidden Valley near the land of the Nyasa. The great Goddess *Ma* destroyed the Forbidden Valley with Muotamkulu, the Great Fire, after the Children of the Star had started creating a Goddess for themselves—a Goddess who was the most perfect being ever created in the Universe."

"What?" cried *Nomikonto.* "The Children of the Star created a Goddess?"

"Yes," said *Lulamani*, "and this so angered the Goddess *Ma* that she destroyed the Children of the Star utterly with disease and fire. All the artificial animals they created were destroyed as well, except those we know today as the quagga, the giraffe and the okapi, which somehow escaped destruction and now mingle freely with other animals in the forest."

"So that is why the giraffe has no voice!" exclaimed *Katazile.* "Because it is man-made and not god-made!"

"Yes, and that is why the okapis and quaggas are such imperfect and strange-looking beasts. Their ancestors were not created by the Tree of Life."

"But why do we regard these beasts as sacred then?" asked the inquisitive *Katazile*.

"Because through them we commemorate the Children of the Star, who were the only human beings ever created who reached the Peak of Ultimate Perfection. They had so evolved themselves that they were free from hatred, fear, greed, lust, let alone disease. They were more perfect than *Ma* herself the First Goddess. That is why they were utterly destroyed. The Universe is no place for Perfection and in the eyes of the Great Spirit, Perfection is as bad as Evil. Once a race has reached Ultimate Perfection it automatically loses its purpose—like a runner who stops when he has reached his goal as there is no purpose in continuing."

"But what evil can there be behind this rock?" demanded *Nomikonto*. "We cannot stay here and die of hunger and thirst. We must try and find a way out of here and the only way is beyond this rock."

"We might be lost forever in the underground tunnels through which the Hidden River flows, Princess," answered *Lulamani* soberly. "But I think a quick death is better than a slow one through hunger and thirst."

"It is said there are places where the Hidden River flows for short distances through deep gorges open to the sky before it disappears underground again, *Lulamani*," said *Nomikonto*. "If we find we can walk along the banks of the Hidden River, we might find such a place."

"Assuming that the Hidden River has banks along which we can walk," responded *Lulamani* quietly.

"But after all, what have we to lose by trying? We would only lose our man-defiled bodies anyway," said *Nomikonto*.

"I do not consider myself defiled simply because a few Vamangwe took me by force," smiled *Lulamani*.

"You filthy slut! You are without womanly pride and honour," shrieked *Nomikonto*.

"You can call me a dirty slut, Oh Royal Child, but I am a far better woman than you in many ways. I have learnt to face life's hardships with a smile. I do not surround myself with a shell of artificial pride. Neither do I lay claim to an imaginary honour and dignity I do not possess. Thus no amount of abuse from men would ever make me feel deprived of things that I only imagine I have.

"You are just the opposite—you are now prepared to throw your young life away simply because you lost imaginary honour at the hands of *Mukingo* who, after all, only did to you what some man would have done sooner or later, and who only did to you what you were created for.

"People like you never last long in this cruel world. You are too stiff-necked to bow your head to the tempest of life. You are like a wretched little tree that tries to resist the fury of the storm instead of yielding to it gracefully and surviving. Unless you are capable of sinking your imaginary pride occasionally in the course of your life, you might find yourself taking a mighty jump over a precipice one day, so intolerable will your life soon become!"

Nomikonto said nothing. She knew there was nothing to say, because *Lulamani* was right. She knew that in spite of *Lulamani's* unnatural hunger for men, she was the wisest woman who ever walked the earth. Every word that fell from her sensuous lips was a word of wisdom deeper than lake Nyanza. *Lulumani* was an expert at making people face the facts of life instead of deceiving themselves. Her words opened the eyes of those who deluded themselves and they also brought joy to those in sorrow and hope to those in despair.

In the darkness of despair and sorrow, *Lulamani* always shone like a Star of Hope, just as she outshone all women under the sun when it came to the hour of love. "Well, what are we going to do now?" said *Nomikonto* after a long pause. "Do we stay here or do we push this rock away and challenge the darkness beyond?"

"Evil harms only those who look for it—at least, that is what the Old Ones say," said *Lulamani.* "I say that we push the rock away and take our chance in the dark beyond. If there is anything evil lurking behind this rock it can only harm us if we look for it. We are not looking for evil or for secrets of the past; we are only interested in finding our way out of this evil place."

Of the eight hundred and fifty women who had been urged at spearpoint by *Vamba* and his men into the Mahodi cave, only five hundred and sixteen were left alive; the rest were lying very still in the dust of the great cave—sleeping the last sleep from which there could be no awakening.

Muxakaza tried again and again to revive many of them, but in vain. The beautiful albino queen wept continuously as she groped her way from body to body, trying her best to shake life into each one, feeling for the beat of a heart here and there and screaming loudly when she found that the heart was stilled for all time. She let out a loud wail of surprise when she found that one woman had committed suicide by stabbing herself with a small knife which she must have smuggled in under her skin skirt.

"Withdraw the knife from the body," said *Nomikonto.* "We might need it."

At a command from *Nomikonto* the women who had come forward to help her placed their hands and shoulders once more against the rock and pushed with all their combined effort. They pushed, relaxed, pushed again—and yet again. Each time they pushed they felt the rock give way a little more.

Suddenly it yielded. It rolled away from the straining women, causing many to lose their balance and fall forward on their faces in the darkness. Then there came an ominous rumble from the roof of the cave, a sound that told of great slabs about to collapse on the heads of the sweating women. "Get back . . . get back! Run for your lives!" shrieked *Nomikonto.*

"The defiled rocks want to crush us," cried *Lulamani.* "Run for your unclean lives, you foul bitches!"

There was a noise like a million thunders—one continuous hellish roar as vast slabs of the roof crashed to the floor. A great gust of air hurled many of the women across to the far side of the cave like so many goatskin dolls. The

ground underfoot shook and heaved under the incredible blows it received, while showers of living sparks flew in all directions. Clouds of smothering dust billowed in the darkness while sharp rocks darted from the great roof—splinters that dropped like spears, penetrating skulls and bodies and pinning them to the ground. Shrieks of agony and fear in that tumult of sound were like squeaks from newborn mice against the peal of midsummer thunder.

Gradually the fury of the rocks spent itself. There was still an occasional thud—then, silence. It was a long agonising silence, interrupted only by a hiss of breath escaping from a crushed and mangled body—and a low moan here and there.

At last a husky voice sounded hollow in the darkness: "This is the First Wife *Muxakaza* . . . this is the First Wife. Please will anyone still alive call out."

"Princess *Nomikonto* here," came another voice. "I am shaken but unhurt."

Another throaty and musical voice floated out of the dark: "Likewise here . . . it will take more than an incestuous rock to kill me. I'm destined to live till I manage to make an adulterer of your future husband, Oh *Nomikonto.*"

"Is that you, *Lulamani*?"

"It is. You weren't expecting me to get killed by any chance, were you?"

"As a matter of fact I was," said *Muxakaza,* forcing a nervous laugh.

After that, other women called out and identified themselves and, to *Nomikonto's* horror, only two hundred and twenty-eight women were left alive—and the inquisitive, talkative *Katazile* was among the dead.

Nomikonto wept silently by herself while *Muxakaza* groped among the rocks in the darkness to find the badly wounded women and those pinned down by the rocks with their legs or arms crushed. She put them out of their misery by plunging the little knife into their still pulsing hearts. After this, the survivors made a careful search of the dark cave for any there might be who were lying unconscious. But they found none.

It was during this search that one of the women came upon something most unusual which greatly helped them in their journey—their fantastic and perilous journey along the bank of the terrible river Lulungwa-Mangakatsi, deep, deep down in the bowels of the earth. *Duduza* smelt burning hide and saw a red glow, a fiery patch that was being fanned by the strong draught in the cave into small flickering flames. A spark from the falling rocks had landed on the skin skirt of a dead woman and been miraculously fanned into a steady smouldering fire. *Duduza* shouted to *Nomikonto* and reported her strange find.

It did not take the three leading women long to realise that they now had fire to light them on their way. Soon after *Nomikonto* had torn the skirt off the dead woman and whirled it round and about to fan the smouldering patch into flame, a handsome fire was burning in one corner of the cave. Scores of willing hands were collecting bundles of dry grass that had blown into the cave in the course of years and torches were being made by rolling these bundles into torn pieces of skirt.

Two hundred and twenty-eight women had to sacrifice their skirts to make two torches each. At last *Nomikonto, Lulamani* and *Muxakaza,* each carrying a lighted torch (the others carrying two unlit spares each) led the way down the gently sloping tunnel along which the great inscribed boulder had rolled—down, and still farther down, into the very womb of the earth.

There was a loud roar like that of a thousand waterfalls in the ears of the women and great gusts of wind threatened to blow out the three flickering torches. Each woman knew they were nearing the dreaded Lulungwa-Mangakatsi and there was fear in every pulsing heart. In the dull light of the flickering torches, one could see clearly the expressions of horror and barely repressed panic on the faces of the women. One could see heaving chests and the sweat of pure terror glistening on each dark-brown, ebony-black, yellowish-brown, and even one albino-pink face.

The leading women emerged from the narrow sloping tunnel on to a wide ledge that ran along one side of a cavern so vast that its roof was lost in the darkness above, and it seemed to carry on like a tunnel of incredible size that twisted and turned over unbelievable distances deep under the earth. The river flowed far down below the ledge on which the women stood, gazing down with awe and horror.

"Let us go," cried *Nomikonto* above the roar of the dreaded Lulungwa-Mangakatsi. "Follow me . . . let us keep moving."

Like soulless puppets the women followed the sister of their husband. To their left, far below, roared the Hidden River and to their right towered a vertical face of ugly scowling rock which rose and was lost in the darkness above. They proceeded with this perilous march, like a long serpent, for a period that felt like many days. In the course of this journey two of the women sank to the ground exhausted from hunger and injuries. They had to be left behind to their fate. Another woman went mad and pushed three others over the ledge before *Muxakaza* could stab her to death and dispose of her in the same way.

At one time the women came to a place where part of the ledge had collapsed into the river, leaving only a narrow part very close to the rock face. Here, *Nomikonto* ordered the women to get down on their stomachs and crawl across one by one. And here death claimed five of the women, all having lost their nerve and falling to their doom in the river below.

After that the nightmarish journey continued without further incident for another long stretch of time, in which the women's endurance was systematically drained away. Eventually they all decided to lie down on the ground for a rest, and await death for that matter, as they could walk no farther.

To be entombed in a cave with the only known exit blocked and to proceed with reconnoitring alternative unknown routes that might lead to another exit, is an experience both hazardous and nightmarish. The experiences of Malandela's *wives have been reconstructed from numerous tales, stories, legends and songs that have survived for so many generations. This account may be more factual—historically true—than meets the eye. If we should accept as a historical fact that* Malandela's *wives were actually entombed under circumstances not greatly different from those depicted, and we are prepared to accept the size of his seraglio, which is not unusual, we may accept even more readily that some of these wives had actually seen daylight again.*

If not, their experience inside the cave must have been improvised by subsequent storytellers, in which case the entire account is an improvisation. Those that survived would almost certainly have related widely differing accounts, influenced by individual imagination. Future legends on which the present is based, are a glossary of those accounts that sounded most fascinating. The author has sketched so far a picture designed to illustrate the hazardous part of the women's various experiences and this picture is physically possible at least, if not historically true. On subsequent pages the author proceeds to sketch their nightmarish experiences, also based on legends. However, it would appear that a great deal of mythology crept into the generalised legendary story that was subsequently formulated. Conversely, the generalised story had in the course of time contributed a further chapter to an already existing and colourful mythology.

Lulamani was the first to see the monster creeping upon the women from behind. She was the only woman who still had a torch firmly in her hand. Unlike the others, who were all lying down, some sleeping, she was sitting upright and she saw the nightmare horror creep upon them from the dismal darkness.

The monster was bigger than the largest elephant and it was covered all over with scales that looked more like shards of granite than ordinary scales. It had two round heads, each with yellow-luminous and split-pupilled eyes, and each head was mounted on a separate long scaly neck remotely resembling that of a giraffe. Under the luminous eyes of each head snarled a reddish mouth with countless fangs. It had four webbed, scaly arms and it walked on two elephantine hindlegs. It had a tail whose length was lost in the darkness beyond.

Lulamani stared at the horrible thing in utter disbelief and watched paralyzed as it picked up four of the sleeping women and hurled them into the river below, before stooping to pick up four more. She then hurled one of the burning torches straight at the drooling mouth of one of the heads and had the satisfaction of seeing the smoky brand vanish into that vast and terrible cavity.

The monster uttered a roar and a bellow which shook the entire cavern and temporarily drowned even the roar of the river. The women awoke and more than two hundred pairs of eyes widened as they saw the monster. Fear lent great strength to the legs of all the women as they rose as one, and ran as they had never run in all their lives. They ran like the very wind, with *Muxakaza* and *Nomikonto* leading. *Lulamani* was now in the rear, her flaming torch still clutched firmly in her hand.

The monster was after them, its eyes ablaze with murderous hatred and its two mouths wide open, displaying terrible teeth. The monster gained on *Lulamani* and it was only twenty paces behind her when the ledge collapsed under its great weight. It vanished into the dark depths with loud trumpeting screams of fear. There was a tremendous splash far below and the unearthly creature was no more—but the women kept on running as if the ghost of the monster was still after them.

* * * * * *

There were exactly two hundred of them left now and they were all in the last stages of exhaustion. They were no longer walking erect, but were crawling on hands and knees like babies. Only the strongest, swiftest and bravest of them had survived, and now it looked as if death would soon claim all of them at once. The strongest wish in every heart was now to die—among, and together, with friends.

They had come to a place where the river formed a great lake deep in the core of the earth and they were now in that mysterious land known as the Nether Earth, or the Second Earth, which some say will one day rise again to the surface while our earth will sink below. This New Earth, our Tribal storytellers say, will be populated with creatures more beautiful and far wiser than this human race.

Although the women had long since lost their torches, there was plenty of light where they now were, because far away across the great lake mighty volcanoes were belching fire and smoke, lighting up the entire, fabulous landscape. Only mossy crystalline grass and bronzy trees without leaves grew in this Nether

World, and there were no animals of any description. A deep peaceful silence lay over everything and the living air was charged with a strange vitality and a pleasant scent.

Nomikonto stretched her tired body on the transparent mossy grass and looked at the other women, who followed her example. They had all come a very long way and could go no farther. They all chose this fantastically beautiful and pleasant place as the one in which to lie down and gently die.

But there came to their ears a quiet tender voice, across the scented air—a voice that belonged to someone or something which was the very pillar of mercy and love. It filled the tired women with awe and reverence.

"My children, my much tired, exhausted children, you do not belong here. Your lives will be of great value in the service of your people in the Upper World. You must live to become the cressets that light the way of the Tribes you belong to. Come to me and I will restore your strength and help you find your way back to the Upper World once more."

"Who . . . where are you?" stammered *Nomikonto*, struggling to her feet.

"I am *Lufiti-Ogo*," answered the voice, "and if you will promise me not to be repelled by what you will see, I shall make myself visible to you."

"Repelled by what we shall see!" exclaimed *Lulamani*. "How can one who possesses such a beautiful voice be repulsive?"

"I am not ugly, but I am different from what you look like. You see, I was created by men who had totally different standards of beauty, tens of thousands of years ago."

"You mean you are the Star Mother?" gasped *Lulamani*.

"Yes, I am the Star Mother."

"Who is she?" whispered *Nomikonto*.

"She is the Fugitive Goddess, created by the Children of the Star," replied *Lulamani* in an awed whisper. "The most perfect being ever created in the Universe."

"Goddess, please to show yourself," said one of the women, *Namulembu* of the Vamangwe, in spirit language, "Show yourself and let us fall on our knees and worship you."

"Do not call me a Goddess," said the voice gently. "I do not deserve that title. Observe, I am now going to make myself visible."

The creature was as tall as a man and looked for all the world like a cross between a human being and a very pleasantly beautiful Chimbandzi, or Ngangi ape. She had a smallish head and the receding chin of the higher primates. She had thin lips and a human mouth around the corners of which hovered the faintest ghost of a most pleasant smile. Her eyes, set deeply under heavy brows, were soft and alive with wisdom—far beyond that of men. Her shoulders were as wide as that of a giant. Her arms were long and slender and her beautiful hands were crowned with graceful claw-like nails. Her broad chest was weighted down by two enormous breasts and it seemed to *Nomikonto* that those breasts could easily nurse the babies of a whole tribe. She had the narrow waist and the broad hips of a good child-bearing woman.

Without a word the Great *Lufiti-Ogo* sat down on a rock and beckoned *Nomikonto* to come to her, which the Nguni princess promptly did, in spite of her aching feet and tired body. The Goddess reached out a powerful arm and lifted the princess off the ground on to her lap as if she were a baby Although

somewhat ape-like in certain respects when seen from a distance, *Nomikonto* now noticed that her skin was human-like, smooth, and free of hair, except for a soft shiny black attractive covering like a heavy mane across her head and reaching down to between her shoulder blades. She also saw that the skin of the Goddess was a yellowish red-brown and that her eyes were black.

The princess soon discovered the object of the Goddess's hospitality. She was being encouraged by the Goddess to allow helrself to be nursed like a baby Needless to say, the princess considered this a most embarrassing experience, as did the other women who watched in great amazement. However, the others were given their turns and eventually all two hundred had had their strength restored, like so many newly fed babies.

"Rest now, lie down and sleep, all of you," said the *Ogo*.

The women all lay down and slept heavily. For how long they slept they did not know, and could not care.

Eventually *Lulamani* found herself wide awake with the *Ogo* sitting beside her and looking intently down at her. "You are a woman with much to hide. Tell me, you who are not what you seem to be—what seek you in the land of the Nguni?"

Lulamani gasped. Tears burst in a flood from the springs that were her eyes and she asked in a trembling voice: "You know who I am, Great *Ogo*?"

"I am the *Ogo*," said the Primate Goddess. "I see everything and I know everything. I know who you are and what you are. All I wish to do is to cure you of the fear and the guilt that is devouring your soul—the fear and the guilt you are trying to hide under a cloak of cheerfulness. The other women are still asleep and you need not fear that they will learn your secret. Confide in me, my child, and unburden your chest of the heavy weight that lies within.

"I would rather unburden my chest in front of all my friends, Oh Great *Ogo*," decided *Lulamani* courageously. "I have gone through much evil, side by side with them, and they are now like sisters to me. As you say, Oh Great *Ogo*, I must unburden my chest of what it contains. But I ask only to make a full confession before my friends, and let them decide what to do with me."

"You are under my wing now, *Lulamani*," said the *Ogo*. "You shall not be harmed in any way because very soon you are going to help in saving thousands of human lives and your name shall be sung and spoken about for many generations to come by singers and storytellers of a thousand tribes. You, Oh *Lulamani*, shall save the Nguni nation from annihilation very soon. I, the *Ogo*, salute you here and now. Hail, heroine of the River! Hail, saviour of thousands!"

Lulamani was stunned by the Goddess's prophesy. What did all this mean? She did not know it then, but she was going to find out after two moons had gone by.

Lulamani felt the arrows of fear as she stood facing the women with whom she had endured and suffered so much. She saw the curiosity and expectancy written on the face of each of them. She opened her mouth to speak, but no words came. She tried again and once more failed. Then at last she looked appealing at the *Ogo* and whispered: "I do not know how to begin."

"Then I shall help you, my daughter," said the *Ogo*. "My children, *Lulamani* here has something to tell you, but she cannot summon enough courage to do so, and therefore I will help her. You have always known her as *Lulamani*

and had taken it for granted she was a Nguni. You calmly accepted her as a fellow Royal Wife, a rival in marriage. She is none of these things. She is the true Queen of the Empire of Luvijiti. She was deposed by the present *Munumutaba* years ago and had to flee for her life. She fled into the land of the Nguni and was adopted by an old Nguni man and his wife who also swore to keep her true identity a secret and who gave her a new name. Afterwards they married her off to *Malandela*. Apart from this, she whom you know as *Lulamani* also suffers from that disease which must never be mentioned by name!"

"What!" cried *Muxakaza*, the First Queen. "Gods of my fathers, that explains everything!"

"That explains what, Oh Great First Wife?" asked *Nomikonto*.

"It explains why *Lulamani* always used to invent every kind of excuse and low trick to avoid having to go and share the love-mat with *Malandela* when her turn came every sixth moon of the year!" cried *Muxakaza*. "I always wondered why she, who seemed so fond of the love-mat and always eager to flirt with any man, young or old, who came near her, should always come up with some excuse or other when her turn came to spend the night with the High Chief. It is very lucky for her that *Malandela* is not such a hot-blooded man—she would have been found out long ago, and burnt alive!"

"My children," said the *Ogo*, "in this beautiful fallen woman you see a weapon that will win the great war and save the Nguni tribe from annihilation. Do not scorn her; look well upon your fallen saviour."

"The fallen saviour!" The name re-echoed within the minds of all the women and each one of them repeated it again and yet again to herself silently. It was a name to be used by a thousand storytellers from a thousand tribes for a thousand years to come; it was a name to be used by countless poets and by countless singers whenever they referred to *Lulamani* or, to give her the name by which she would henceforth be known, *Maneruana*, the fallen saviour.

"When the warriors have fought until they can fight no more," said the *Ogo*, "when spears have drunk blood until they can drink no more, and when the knobkieries are broken and the battle-axes are blunted, and the plains littered with the bodies of men, this woman will throw one spear and stab the enemy to the heart. His warriors will be scattered to the Seven Winds. Behold, this is our beautiful spear—this our *Maneruana*! Look well upon her, Oh my children, look at her beauty. Before I cure her of her secret illness, *Maneruana* shall bring a proud and insolent man and a proud empire of murdering dogs hurtling to the ground. Come, my children, follow me. We must join forces with the old blind and devouring eagle whom we must help to restore peace to the land of the Mambo and the Nguni."

The women raised a loud acclamation and all took turns in kissing *Lulama-Maneruana's* forehead, breasts and cheeks. Then they turned and followed the Great *Ogo* across the plains of the Nether World where crystal grass and leafless bronze trees grow.

After a long journey the *Ogo* suddenly stopped and took a few steps backward, fear creeping into her eyes. "Get back, my children, get back," she shouted.

The women in front immediately fell back on those behind them as some huge and incredibly evil-looking creature emerged from behind a huge outcrop

of rock. This creature could best be described as a great pile of rubbish. The growth over his surface, whether supposed to be hair or not, had the appearance of drift grass deposited on branches of trees by flood waters. But this great pile had two legs and two arms—and a voice. "Where are you going?" he asked.

"I am taking these earthly human beings back to the Upper World . . . and I am going there myself."

"Who gave you permission to leave the Nether World?"

"No one, Oh great Heap of Rubbish," answered *Lufiti-Ogo*. "I am tired of this world and I want to leave it forever."

"You will not leave this world—you will stay here," said the Heap.

"Never!"

"If you try to leave this world against my command, I shall destroy you."

"You try . . ."

The Demon and the Goddess immediately came to grips in the presence of the women who stood watching in wide-eyed awe. Then suddenly a luminous patch appeared in front of the women, hovering a thumb's length above the crystal grass. "Follow that light patch, it will guide you—run!" the *Ogo* panted.

The women ran like the wind. They ran like impala through the silent forests of mineral trees and metal shrubs with ruby-centred and diamond-petalled flowers. The fallen saviour, whom all now knew as *Lulama-Maneruana,* looked once over her shoulder and saw the Demon carry the Goddess away like a husband who forcibly carries home a stubborn and wayward wife. 'Poor *Ogo*,' she thought, and then rejoined the rest of the women.

The little red luminous patch led them into the yawning mouth of a cave under a mountainous wall of black rock—a cave which seemed to conceal many evil secrets in its dark, brooding depths. Before it entered the cave, a flute-like voice spoke from the luminous patch: "Keep close together — do not get left behind. Many dangers await us in here. Follow me."

Into the cave went the terrified women and on through echoing tunnels where dark shapes with luminous eyes scuttled away into the darkness around the glowing patch. Great shapes resembling bats with horns instead of ears flew past the terrified women.

Then to the nostrils of the women came a smell so foul that their heads started spinning. By the light from the luminous patch the women saw a huge beast, an elephant in size but in appearance a cross between a bull and a crocodile. "Be very silent now," a whisper came from the luminous patch. "That is the *Burumatara*, the Old Bull, who is the father of all demons. He mated with the Goddess of Evil, *Watamaraka*, to produce certain races of men, and he is physically the father of all *tokoloshes*.

But the *Burumatara* had seen them and with a swish of his scaly crocodile tail and a toss of his great bull-like horned head he bellowed: "What are you puny things and whence are you? And why are you trespassing in the realm of *Burumatara*?"

"We are going back to the world we belong to, *Burumatara*," replied the Queen *Muxakaza* at length.

"No one passes my kingdom without paying a tribute. I want ten of the fattest and healthiest of you to remain here. I am tired of eating rocks. The rest can then proceed on their way."

It was here that the Princess *Nomikonto*, who was by far the fattest and

the healthiest of them all, did a very shameful thing. She calmly knocked ten others unconscious with blows of her powerful fist, and they were left behind. It is from this legendary incident that the saying sprang: "When the bugle of pleasure calls from within the kraal of Life, I shall go in first—but when the drum of death groans from within the kraal, please, Oh Life, would you care to go first."

This saying has been made into a song and the warriors sing it when going into battle. And it is always sung with a long refrain of vulgar epithets directed to those at home who start wars and then hide, leaving others to fight.

The little luminous patch led the women on and on through dark tunnels full of unseen evil and where ghostly shapes hooted and gibbered at them as they passed. Then at last the greatly decimated group of women emerged into a vast cavern of incredible dimensions. This cavern seemed to be filled with tens of thousands, if not millions, of giant luminous butterflies. Some were soaring around in clouds that vanished in the expanse above, while fresh ones emerged in their thousands from crevasses in the floor.

"These are the souls of men and women," explained the glowing patch. "Those that you see rising from the floor are souls of people who have just died. They come here first to await their turn to be reincarnated into the animals and birds of the Upper World. You are beholding the knot in the Cycle of Life, and it is here that you experience the truth of the philosophy that Life is but Death and Death is but Life. One only lives to die, and dies to live again."

They proceeded farther and the voice came again from the luminous patch: "Although we are nearing the end of our journey, there are still many dangers ahead. I must now return to my mother and father whom you last saw in less co-operative spirit, there where I first joined you. Perhaps I should tell you that my father is not what he looks; he is, in fact, the Spirit of Nature.

"But fate is cruel to you, Oh daughters of men! Soon you are going to be faced with the strangest choice that any human being ever had to make as a price to re-entry in your world. As soon as I depart, three creatures will present themselves to you—a dove, an eagle and a bat. You will have to decide individually which of these creatures should guide you back to your world. One will lead you there safely; another will lead you to total annihilation, while the third *may* lead you through to your world, but you will then have become transformed into something different. I leave you to make your own choice and I cannot advise you on which will lead you where!

"Now, I can sense also evil approaching you from behind. Take that tunnel and run for your lives! Hurry, and try to reach the Grey Land where your three guides are waiting. There is a Damned One after you!"

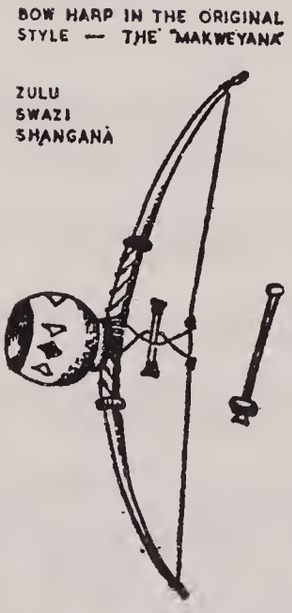
A Damned One is a soul, one of very few, condemned to roam the dark depths of Eternity forever, without being allowed to reincarnate, because of a great evil it had committed against the Universe.

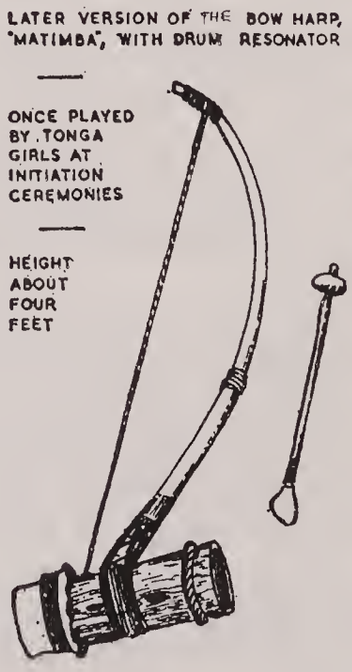
After the glowing patch had vanished the women dashed into the tunnel indicated. But they were not quick enough. A large black butterfly with wings that glowed an intense violet, overtook them, descending on the back of *Muxakaza*—and dissolving itself into her body. Every woman clearly understood the meaning of what they witnessed.

When *Muxakaza*, who was no longer *Muxakaza*, rejoined the other women in the valley of that strange land, halfway between the Nether World and the

Upper World and known as the Grey Land, the fallen saviour *Lulama-Maneruana* saw that she had changed. The beauty of the Albino Queen, which had been the beauty of a self-respecting, dignified woman, was now the brazen beauty of a shameless slut. Even her matronly figure had changed into that of a voluptuous "Black River harlot". She, who had been hailed as the most beautiful woman in the land of the Nguni, was soon to be cursed as the worst slut that ever defiled the history of any tribe.

From the pitch-black depths of the ash-grey land there appeared a white dove, a black eagle and a giant bat. *Lulama-Maneruana* and *Nomikonto*, together with a number of the other women, promptly chose the proud eagle. Ninety, led by the Vamangwe, *Namulembu*, chose to follow the bat. The remaining fifty, led by *Muxakaza*, *Zuzeni* and *Notemba*, elected to follow the white dove. There was fear in every heart. Who had made the right choice? They all knew that one group was doomed to complete annihilation—but which?





HURL BACK THE WAR SPEAR

THE eyes of *Lulama-Maneruana* slowly opened. Above her were the pale blue sky and the trees of the Upper World, which she knew and loved so well. A cool breeze whispered in the long grass and the ground was wet under her from the previous night's rain.

The first thought that came to her mind was: we have succeeded, but what about the others?

She leapt to her feet and saw *Nomikonto* and the rest of the women of her group lying like so many dolls in the long grass, unconscious. She went from woman to woman and felt their hearts and was thankful to find that they were alive. All those who had followed the eagle were safely back and, to *Maneruana's* surprise, all of them looked younger than they had been, and they were all endowed with a strange and unearthly beauty.

Maneruana quickly wove a short grass skirt for herself and went in search of those who had followed the bat and the dove. She searched for a long time before she came across an old and incredibly wrinkled woman with a solitary tooth in her mouth, sitting upon a fallen tree and sobbing her heart out. The woman was so old, she seemed like the grandmother of the stars herself. Her thin wasted body was a mass of wrinkles and her hair was as white as snow. Slowly she raised her face and saw *Maneruana* looking down at her in blank amazement. "Don't you realise who I am, *Maneruana*? I am *Namulembu*, who led those who followed the bat . . ."

"*Namulembu*! It can't be . . .!"

"It is, Oh *Maneruana*," croaked the old woman. "I don't know how I survived; the rest were consumed in a great fire, together with the great bat we followed. I alone survived in my party—and look at me."

"If this happened to you, cried *Maneruana*, "what of those who followed the dove?"

There was a sound in the forest behind *Maneruana* and she spun around. Her eyes widened and she yelled.

There stood *Muxakaza* and *Zuzeni*. But if she felt younger, they *looked younger*. They were nothing but young girls.

All those women who had followed the dove, all fifty of them, had changed from women of forty and thirty summers, to girls ranging from twenty-five to sixteen, and the two youngest were reduced to crawling babies. These two were carried in arm by a buxom twenty-year-old *Zuzeni* and the half-ripe sixteen-year-old virgin *Notemba*. *Maneruana* collapsed and wept.

* * * * * *

We were too late, sixteen whole days too late and the white-daubed woman *Nomeva*, the only one of my zombie messengers who had returned, had confirmed this. *Vamba* had seized power in *Malandela's* absence and the Vamangwe were now firmly entrenching themselves as the ruling tribe in the land of the Nguni.

The reason for our lateness was that a malignant fever had broken out amongst the Avengers just after we left my kraal, and we had had to turn back, carrying the sick men on litters. Two of the Avengers had died on the way back and although we had succeeded in curing all the sick, they had still been too weak to walk unaided.

"So the treacherous rat has succeeded in his evil schemes," growled the First Avenger. "But I swear by the Ten Gateways of Creation that the skunk *Vamba* shall not go unpunished for his evil deed."

"Do not worry yourself about him Avenger," I said. "The moment of glory for an evil man is very short indeed. *Vamba* will not rule the land of the Nguni for long."

While we were talking, one of my daughters, *Luanaledi*, crawled into the hut and knelt before me. "I have strange news for your ears, Oh my father," she said.

"What sort of news, child?"

"Very strange news, father," she responded. "While we were out gathering wood in the forest we met about a hundred women and girls, father . . ."

"Women and girls!" I cried. "In this savage wilderness? Why, we are the only people here for many days' journey around."

"It is true, my father, and we have brought all of them back here with us."

"Women! Women!" I cried. "I am tired of hearing about women. Quick, stew up some of them. I'll have them for supper."

"Father, they say they are . . ."

"They say they are all ready for the pot, do they?" I shouted. "Well, dress some of them to start with . . ."

"I beg you to hear first what these women have to say. It is the most fantastic story you have ever heard."

"Well, bring them all into the Great Hut and let me hear their story. It had better be good or I shall stew them so fast. Who are they, did you say, and from where do they hail?"

"They claim they are the wives of *Malandela*, my father, but we cannot believe it. Why, some of them are nothing but girls, about sixteen . . ."

"I sense great evil behind this. Bring them into the Great Hut, my daughters, and you, Honourable Avenger Leader, stay to hear this strange story."

As *Luanaledi* led me into the Great Hut I sensed their strange story even before the women, who seemed to be their leader, opened her mouth to speak. We listened to the strange tale unfolding from the lips of *Maneruana*. We listened until it was well past midnight. And then, finally, I heard *Maneruana* give a low exclamation of surprise and ask the woman next to her: "But what happened to *Muxakaza*?"

"I thought she was here," replied the woman. "She was with us in the other hut just before sunset. I saw her conversing with the one-hand deaf-mute in sign language."

It was my adopted son *Mukombe* who supplied us with the next shock when we began making inquiries in the kraal: "I was sitting in my hut, Great Father, and the door was open. I saw the two women slip out of the kraal gate in the most stealthy manner. One was *Luojoyo*, *Vamba's* mother, and the other was that strange pink-skinned and white-haired woman who came with these other strangers."

"When was this, *Mukombe*?" I asked.

"Just when it was beginning to get dark, my Great Father."

"Now why did that woman take *Vamba's* mother away?" demanded the Avenger Leader.

"I do not know yet, Avenger," I said, "but we shall know in a few days' time."

Lulama-Maneruana threw herself at my feet. "My lord, that woman is evil—she is possessed by an evil spirit. Please find her before it is too late and kill her before she does more harm than *Vamba* ever did!"

"We shall go after her early tomorrow morning. Meanwhile I want all of you to go to sleep, because tomorrow we are leaving this place and I am going straight to *Malandela's* kraal to unseat that evil dog *Vamba* from his stolen throne."

* * * * * *

Bekizwe, Malandela's own brother, was a little man with a very big head who walked with a slight limp and who was harassed by constant attacks of ill-health. Unlike *Malandela*, who was the most hated chief that ever ruled the Nguni Tribe, *Bekizwe* was lovingly known by the nickname of Our Little Father by his numerous subjects, and he was a god in the eyes of most. His great mercy and wisdom, and his open-handedness and unselfish love for his people, had won him undying love in the hearts of those whom he led. Not one man and not one woman was there in the land of the Mambo, unwilling to lay down his or her life for *Bekizwe*. He was a true father to all of them, a father and a mother at the same time. Many are the stories told about *Bekizwe*, the "Little One", "Our Dear Father", or "Little Black Dove". It was said that he had once disguised himself as a *tokoloshe* in order to capture a ravaging band of brigands who were making a thorough nuisance of themselves in the north-western corner of the land of the Western Mambo. He had scared the wits out of the band of thieves and had then commanded them to go to his Royal Kraal and give themselves up. When they reached his kraal, with him driving them like so many scared oxen, *Bekizwe* revealed his true identity—and gave them a free pardon. He chose their leader, *Nsongololo* (the centipede) as his first Battle *Induna*.

Another story that is told about him is that he helped a very shy young man to marry the girl he loved, by dressing up as a little girl himself and carrying messages between them. When the heartless girl wove a message mat in which she greatly insulted the young man, concluding by refusing marriage with him, *Bekizwe* took the mat and, on his way, unravelled it, weaving it again in patterns praising the young man and inviting him to come and claim the girl as his bride. When the girl was confronted with this mat later, she had no alternative but to admit that the mat had come from her and she was prepared to marry the man. For a girl to weave a mat in the patterns of acceptance of a young man and thereafter deny her promise was an offence punishable by the laws of the tribes.

Some time later the Little Chief had summoned the happily married couple and laughingly told them that *he* was the 'little girl' to whom they had entrusted their messages, one of which he altered. The girl had fainted on the spot, but the husband had laughed and thanked the chief profusely.

These, and many more, were the stories told about *Bekizwe* throughout the length and breadth of his vast land, stories that were told with loud peals of laughter around village cooking fires to open-mouthed and wide-eyed *piccanins*. Even while he was still eating the corn off the land, he had already become a legend.

Bekizwe had many children, whom he begot with the ugliest women in the land. This was because *Bekizwe's* heart inclined to the belief that even ugly people have a part to play in life, and to this belief he clung tenaciously.

Amongst *Bekizwe's* many children were two boys, *Zulu* and *Qwabe*, two very fat and ugly little urchins who were so black that they contrasted sharply against the darkest night. *Zulu* was one year old and *Qwabe* three, and both these boys had lost their mother *Tandanani* who had been bitten by a mamba while out in the forest a year earlier. *Tandanani* had been *Bekizwe's* First Wife and he had been mad with grief at her loss, swearing that when the time came for him to take another woman as First Wife, it would be the ugliest woman in the world.

He had spent three whole moons combing the country for the ugliest woman. He had prayed to the Spirits to grant him his wish and had held many Prayer Dances; slaughtered many oxen in tribute to the Spirits of his Ancestors, and then, at last, his wish had been granted.

Nsongololo and a party of warriors had suddenly come upon a strange woman living in a dark cave deep in a dangerous forest and the woman was so incredibly ugly, tall as a man, with the face of an ape. By the gods, was she ugly!

Children ran away screaming when they saw her. Men doubted if she existed at all, or was just a favourite nightmare come to life, and the ugliest women found they had reason to be thankful. These, who were mostly found in *Bekizwe's* harem, suddenly turned lovely like a midsummer night moon. Everybody soon lovingly nicknamed the monstrous woman *Nunu* (ugly little monster).

On top of everything she was stupid. She never knew whether she was asleep or awake, alive or dead. She would try to carry water in a grass bucket, and she had to be reminded every morning to put on her skin skirt before leaving the hut.

But *Bekizwe* was enchanted with his new queen. He was fascinated and enthralled by her. He soon became her slave. At night when the lions roared and the jackals howled in the forest, *Bekizwe* found his new queen as hot-blooded and passionate as she was both stupid and visually repulsive.

While the people laughed heartily and danced whenever their dear chief's new toy was mentioned, there was one man who strongly suspected that the ugly new queen was something more than just a repulsive idiot giantess. This man was *Shondo*, *Bekizwe's* Highest Witchdoctor, who was the most suspicious of men and who was quick to detect that things were not what they seemed to be. *Shondo* was a great believer in the most ancient saying of the Tribes: "Oh wanderer, lost in the Valley of Life, remember that nothing is ever what it seems to be, and seeing is not always believing!"

To *Shondo*, *Nunu* was very much in appearance like a certain goddess of whom the grizzled old witchdoctor had once heard about, as a young trainee, years ago. But what was her name? Old *Shondo* could not remember.

It was now ten days after *Bekizwe* had married his new First Queen, and the night preceding the fateful day when so much was to happen in the Royal Kraal—and *Bekizwe* had a strange, rather frightening dream. He dreamt he stood on the top of a high mountain, looking down at thousands of warriors fighting a fierce battle. Then the mountain shuddered and split from summit to base and he felt himself falling down the yawning cleft. As he fell, he saw his two ostrich feathers fly off his royal headband, floating loosely away from him. He then saw two hands appear from nowhere, catch the feathers and hold them firmly.

This strange and vivid dream greatly aroused *Bekizwe's* curiosity and he was most desirous to know its meaning. Thus, early that morning he sent for *Shondo* and with his usual broad smile the Little Chief greeted his High Witchdoctor:

"I see you, *Shondo*."

"I see you, Little Father. I see you once and I see you ten times. May peace be always your portion in life and may the hyæna of hunger howl far away from your door."

"You are unhappy, *Shondo*. You look as unhappy as a stolen goat. Tell me, have you eaten?"

"I have not eaten, little Father. I have no desire for food. My heart is black."

"Then you shall daub your heart with white clay here and now, because I am going to send for food and you must eat and drink whether you like it or not. I dislike having to tell my dream to a hungry man whose face looks as sour as last year's corn beer. To me, boy!"

A servant boy entered and the High Chief said: "Bring some cold meat, boy, and bean stew, with a potful of beer for the Old One."

The food was brought and the High Witchdoctor managed to eat somehow, in spite of the dark cloud of strange foreboding that darkened his soul. Old *Shondo* sensed that something was going to happen that beautiful day. After he had eaten and bowed twice to his beloved chief as a sign of thanks, he listened intently as the Little Chief related his dream. *Shondo* was horrified at the interpretation the dream suggested to his mind, but he concealed this horror and said simply:

"The dream means that you have a great enemy close at hand, Oh my Little Father."

"But how can anybody hate me, *Shondo*?" asked the chief. "I have no enemy that I know of, either within or without my country. I have many, very many friends. I think it was just a meaningless dream."

"I wish I could be sure of that, Little Father. But whatever the dream may mean, I want my Chief to know one thing, that no enemy would ever touch you while I live."

"I know that, my loyal *Shondo*, and I thank you."

As he left his chief's hut, *Shondo* went past the newly built hut of *Nunu* and saw the ugly woman feeding the two motherless boys yam stew from a bowl. Then he saw to his surprise that tears were streaming down *Nunu's* cheeks — and he distinctly heard her say: "Poor little sons. Poor, poor children. But I will save at least *you*, whatever happens."

The words startled the great witchdoctor and he felt the icy worms of

fear crawling up and down his spine. These were not the words of an idiot woman. These words were clearly spoken, not in the usual faltering fashion *Nunu* always used, but in the clear liquid accents of a sane, normal woman—and above all, a woman who had foreseen what was to happen on that day.

Who or what was *Nunu*? That she was not what she pretended to be, old *Shondo* no longer doubted, and he decided to keep an eye on her for at least the whole of that day.

* * * * * *

Although the memory of his strange and disturbing dream was strong in his mind, *Bekizwe* was not the type of man who was easily depressed. He was a strong believer in 'happiness at all times'. So, to amuse his people and children, himself and his wives, *Bekizwe* donned his newest and most ridiculous headdress —a fantastic towering creation of cowrie shells, ostrich eggs, wooden horns and bundles of feathers of all sorts of birds. He also wrapped himself in his great *kaross*, which he called the '*kaross* of merriment' and which was heavily decorated with such unusual things as stones with holes through them, wild nuts that rattled, dried lizards, two small tortoise shells and about a dozen little monkey skulls.

He strode into the centre of the Great Kraal where women were busy cooking pot herbs in large clay pots. With his head held high and an expression of exaggerated pride on his face, he came strutting like a stumpy little ostrich to where the great pots were boiling, his great *kaross* sweeping the ground behind him.

"Hey, what is this?" he asked in mock surprise. "What are you women supposed to be cooking here?"

"We are cooking pot herbs, my lord," replied the Second Wife, *Kanyisile*.

"You are cooking what?" he asked with an exaggerated expression of surprise on his small, round face.

"Pot herbs, lord."

"Pot herbs," whispered *Bekizwe*. "And why are you cooking this rabbit's food?"

"The children say they are tired of yams, *putu* and sour milk, so we thought we would have some herbs for the midday meal for a change."

"Do you not know that eating pot herbs gives one a green stomach?" asked *Bekizwe* severely. "Do you not know that eating pot herbs causes constipation, flatulence indigestion, obesity, running nose, fractured hip bones, stupidity, and a cold in the back passage?"

"But, my lord," protested *Kanyisile*, "our sacred forefathers showed us that pot herbs were safe to eat and they never suffered any of the ills you mention."

"Our sacred doddering and myopic forefathers showed us that pot herbs were safe to eat, it is true, my beloved stupid, but they were the worst murderers, thieves, wizards, adulterers, fornicators, cheats, cowards, stone heads, malingerers, madmen, blunderers, fools, hypocrites, in short the grandest collection of green bellies under the sun. And do you know why, *Kanyisile*? Because they ate pot herbs, that is why!"

"But, my lord," protested *Kanyisile* weakly.

"Do not argue with me! Have you forgotten that I am the High-Low Chief around here? Have you forgotten that I am the chief—the one and only fountain of pure unwisdom?"

"I am not arguing, my lord," said *Kanyisile* amid shrieks of laughter from the other women. "My lord, dear husband, I did not mean to offend you. . . ." she gasped, thoroughly scared by now.

"*Kanyisile*, you did argue with me and you did offend me and for that I am going to punish you. Go into your hut and remain there until I call you," said *Bekizwe* in mock anger.

Kanyisile retired to her hut while the Little Chief drew his High *Induna Nsongololo* aside and whispered into his ear for a long time, concluding with a roguish wink which *Nsongololo* returned with a smile and another wink just as wicked. He took five young warriors and vanished into the forest.

Bekizwe then called out the drummers and singers and yelled for the cooks to slaughter three cows and prepare, what he called, a small feast for not more than a thousand guests.

A hundred cooks of both sexes sprang into action at *Bekizwe's* comical commands, and by early afternoon the feast was ready Great pots full of steaming meat stood in neat rows in the centre of the kraal while piles of huge wooden meat trays were enticingly arranged around the pots. Then, with a great show of dignity, *Bekizwe* began to inspect the pots of different kinds of meat, cooked to perfection. Behind him came a solemn procession of head cooks, food tasters and other members of the "Stew Regiment", as he lovingly called those of his *Indunas* who were in charge of food.

Suddenly *Bekizwe* clutched his forehead and staggered back for a few paces before falling flat on his back. Anxious hands reached out to assist him where he was lying dead still, but he opened one mischievous eye and said: "Oh . . . No!"

"Great Chief," asked *Shondo*, "is anything the matter?"

"Yes, much is wrong!"

"What is it, Great One?" asked *Shondo* again, most anxiously

"Just this, Oh *Shondo*. Am I to eat all this delicious meat by myself? Look at all these juicy roast haunches, these tasty ribs. Am I supposed to drink all that beer by myself? Help! Who's going to help me?"

And with this, *Bekizwe* leapt up and raced to the gate of the kraal with his *kaross* lapping up billowing clouds of dust. "Help! Who's going to help me?"

Hearing their chief's voice raised in what sounded like obvious distress, heavily armed men poured out of the surrounding kraals and converged upon the Royal Kraal, ready to die for their beloved Little Father. When the first wave of armed men reached him, he pointed wildly to the inside of the kraal. "Inside, in those pots! Sit down and help me—and help yourselves!"

Men stared in blank amazement at their chief and then at the pots in the centre of the kraal and gradually understanding dawned in the heart of each one of them. The High Chief of Merriment had been full of tricks again. They laid their weapons down—somewhat unsure—and with sheepish expressions on their faces they trooped in dribs and drabs in the direction of the pots, to feast and make merry.

"Oh no! you greedy hogs," cried *Bekizwe*. "Send home for your wives and tell them to come too. Do you want to get fat while your females grow

thin? Have you forgotten that our unholy ancestors have decreed that of the two, the woman must always be the fatter, as she has to take all the weight?"

Roars of laughter greeted the Little Father's last words and messengers ran back to the neighbouring kraals to fetch wives, and even farther afield to other villages, to collect men, women and children to join in the feast. There was eating and drinking, and dancing and singing, and ever so often *Bekizwe* rose to tell an amusing story which left the crowds breathless with laughter.

Some of the stories *Bekizwe* told his guests live in the hearts of true Nguni to this very day. Among them are the classic stories of 'How men got their beards', 'The ignorant bridegroom', 'The hot-blooded bride', 'The girl who married a lion by mistake'.

Bekizwe always sat on his famous "Throne of Misrule" on such hilarious occasions. This was a raised platform on four elaborately carved posts, on top of which was a clumsy throne, in the shape of two very ugly women who held up a small stool between them. The throne itself was carved out of one solid piece of ebony.

When the feast was nearing its end, *Bekizwe* sent for *Kanyisile,* whom he had promised to punish for arguing with him. He also instructed *Nsongololo* to bring forth what he had been instructed to prepare in the forest. What they produced was a great skirt made entirely of leaves and long grass, and a large headdress made of cooking herbs. When *Kanyisile* appeared she was escorted by warriors armed with grass whips, while she was wearing a skirt and a headdress of fibre.

Nsongololo took the part of Royal Accuser and, standing under *Bekizwe's* tall throne with folded arms, he addressed *Kanyisile* as follows: "You, *Kanyisile,* the daughter of *Sonsizi,* the son of *Velapi,* the son of *Nkomo,* have been brought here because you did deliberately and most maliciously argue with the chief, your lord and undisputed husband. We all know that you are guilty and we, therefore, sentence you to do the Dance of Penitence while wearing this skirt of leaves and grass and this headdress of the same pot herbs you had the great impudence to argue over with our most unimpeachable chief."

"My dear people," said *Bekizwe* in a broken voice. "Before the sentence is carried out on my dear wife, I would like to tell you what we argued about. I found my wives cooking pot herbs—pot herbs, my people—the food of rabbits, oxen and kudus! Oh my people, green herbs that only beggars would eat. Pot herbs which cause people to have malaria in the stomachs, colds in their intestines, green hearts, purple brains and club feet; and which even cause the green grass to grow in people's armpits and sunflowers to bloom in the areas beneath their navels."

Bekizwe paused and wiped away an imaginary tear, while a veritable hurricane of laughter swept the kraal.

"My people, for many years I have been wondering why my wives had a green look about them every morning, and why the babies they present me with always see the light of day with green leaves protruding from their ears. Today I found the reason: my wives are too fond of pot herbs. When I tried to point this out to my wife *Kanyisile,* she argued with me and said our forefathers ate them and what was good for our forefathers is good enough for their descendants too. My dear wife would not listen and she lauched an argument against me—as long as a crocodile's tail—and I, being as I am a self-respecting,

dignified chief, anxious to avoid a public scene order her to be confined to her hut until further notice."

Kanyisile was made to wear the heavy skirt of grass and leaves, and also the large leafy headdress. At a command from *Bekizwe* the hands of the masked drummers flew over the taut skins of their drums and *Kanyisile* began to dance, encouraged by mock blows from the plaited grass whips of her five guards.

Suddenly something fell from her skirt on to the ground and a loud shout burst from the excited spectators when they saw that it was—a fat live hare tied into a furry ball with a strip of calfskin.

"Oh my fathers," cried *Bekizwe*. "My wife has given birth to a rabbit! This is all the result of eating the food of rabbits. I thought something like this would happen."

"My lord!" cried *Kanyisile* above roars of laughter from the crowd. "I did not give birth to this . . ."

Her voice turned into a loud scream as she felt something warm and alive struggling feebly amongst the leaves and grass of her large skirt. With a shriek she jumped high into the air and two more rabbits fell out. Then a small tortoise thudded to the ground from her headdress. She tore the headdress and skirt off and ran like the wind to her hut. Amid roars of laughter, *Bekizwe* collected the tortoise and trussed hares and solemnly gave a humorous name to each creature, calling it his dear child, before ordering some boys to go and release them in the forest. He ordered a 'toast' to be drunk to the latest additions to his family, and the feast ended with another humorous story from *Bekizwe*, which caused a final roar of laughter. The people departed reluctantly for their homes, but in high spirits, secretly regretting having to leave the kraal of their dear Little Father, and wondering when he would hold another feast.

* * * * * *

The sun sank in the West and darkness claimed the land. In the forest, owls hooted loudly and faintly. In the distance, lions roared their challenge to the stars. *Bekizwe* was sleeping and his dreams were pleasant. Beside him slept *Kanyisile* whose turn it was to share the Royal Mat. The new First Queen, *Nunu*, slept in her hut with the motherless boys *Zulu* and *Qwabe*.

Towards midnight the chief felt someone shaking him violently: "Wake up, Little Father, wake up!"

The voice belonged to *Nsongololo*, the First Battle *Induna*, and former bandit leader.

"Who is stealing the fowls?" joked the Little Chief.

"Little Father," cried the *Induna*, "wake up and flee. We are being attacked—wake up!"

"Your joke is beautiful, *Nsongololo*. I will give you a cow in the morning. Now go back and sleep."

"Little Father, I am not joking. The huts are burning outside and people are dying. Our warriors are fighting bravely, but we are badly outnumbered. *Malandela*, your brother, is attacking us — listen!"

The ringing cry of a dying man tore the night to shreds and dispelled all doubts in *Bekizwe's* mind regarding the truth of what *Nsongololo* was saying. Slowly the sounds of a desperate battle crept into *Bekizwe*'s ears.

Bekizwe snatched up his loinskin and put it on quickly. He crawled out of the hut with *Nsongololo* close behind him. Outside, the battle was in full fury and a rain of spears fell inside the kraal. Ten huts were burning near the first gate, sending billowing columns of red glowing smoke and sparks into the star-bejewelled sky. Dead warriors were lying in the fire-lit clearing in the centre of the kraal and *Bekizwe* felt his heart sink into the depths of dark sorrow when he came to realise they were his men. He could not believe that the enemy was *Malandela* — of all people. He wondered why anybody, let alone his own brother, would want to attack him.

Bekizwe looked beyond the forests and saw that other kraals were burning and his eyes filled with tears when he realised that all those kraals belonged to the people with whom he had been fasting and joking, not so very long ago.

Could it be *Malandela*? They had never had a quarrel; they had lived in peace for so many years. *Bekizwe* could not believe it.

Even as he watched the brave defenders of the kraal, they were driven back — away from the stockade. A great section of the stockade went down with a loud crash. Warriors swathed in tattered animal skins poured into the kraal. *Bekizwe* recognised his brother's crack assault regiment—the famous 'Madmen'. At the head of them was *Malandela* himself.

"*Malandela*," cried *Bekizwe*. My brother . . . my own dear brother!"

Bekizwe ran across the clearing, ran towards his brother whom he could see clearly by the light of the burning huts. He was blind to the yelling hordes of Nguni warriors, pouring into the kraal like an overwhelming flood. He did not see his brave warriors fall, selling their lives dearly to *Malandela's impis*. Only dimly, faintly, did he hear the cries of his wives and children as they were slaughtered by the attacking hordes.

He never saw the huge ape-woman *Nunu*, his new First Wife, dash out of the kraal into the forest, through a hail of spears, with *Zulu* and *Qwabe* under her arms. *Bekizwe* only saw his brother and he saw the naked fury in his eyes.

"Brother *Malandela*, what have I done?" cried the Little Chief.

"I see you, wizard," said *Malandela* between his teeth. "You killed my sons and now you die. Die, you wizard!"

Bekizwe felt pain greater than any pain he had known before—the double pain of *Malandela's* words and that of the spear which *Malandela* plunged deep into his side—piercing lungs and heart, and coming out the other side. *Bekizwe* died not knowing why his brother killed him, died without a chance to plead for himself. Like a light snuffed by a sudden gust of wind, he was cut down by a brother he loved as much as he loved his own people.

He never saw a little woman come racing out of the darkness and throw herself at *Malandela's* feet. He never heard *Malandela's* curse and his loud exclamation: "*Celiwe*! What are you doing here?"

He never heard the hollow-eyed, exhausted little *Celiwe* shriek loudly: "You killed him! I am too late . . . Oh gods of my fathers! I am too late . . poor, poor, innocent *Bekizwe*! You, you . . . *Malandela*, you foul, stiff-necked gullible fool! You impious, hotheaded, bloodthirsty dog! You killed an innocent man. You call yourself the king of the Nguni, and yet you are a king no more. You think you rule a country and yet that country is now in the hands of others. You have been deceived into killing your own brother and your kingdom has

been usurped behind your back. You have been foully deceived, you low-down cur!"

"*Celiwe*!" roared *Malandela*. "What are you talking about? Are you mad? What do you mean by saying my country is in the hands of another? Speak, or I shall kill you too!"

"Kill me!" cried *Celiwe*. "One more murder should not worry your foul soul. You have just killed an innocent man. Carry on, kill more innocent people if you like!"

"Royal One," intervened the old Rainbow *Induna Solozi*, "I think your most honourable wife brings great and terrible tidings. Please listen to what she has to say."

"Speak clearly and tell me what has happened," said *Malandela*.

"All your daughters are wives of Vamangwe warriors. Your children and all your wives, save myself, are dead. You will never see your sister *Nomikonto* again. *Vamba Nyaloti*, who deceived you into fighting your own brother and who was the one who really killed your sons, is now king of the Nguni and the Vamangwe. You are lost, *Malandela*, you might as well kill yourself."

"What!" cried *Malandela* and his Rainbow *Induna* with one voice.

"Yes," said *Celiwe*, "and that is not all. I have brought with me the woman *Dambisa-Luwewe*, who tells me that within one moon the chief known as the *Munumutaba* of Zima-Mbje will attack our land because of a certain idol that *Vamba* has in his possession."

"Gods have mercy upon us!" groaned *Mapepela*, one of the Rainbow *Indunas*. "What have we done?"

"The gods have no mercy to waste on scum like you," cried *Celiwe*. "We shall be very fortunate to get out of this land alive. When the Mambo nation learns that their Little Father has been murdered they will come upon us like a landslide down a mountain slope. They will know how to avenge their chief's death—and we have no country to fall back to. What chances have we with an enemy in front of us and an enemy behind our backs, and yet a third on our flank?"

Malandela knew that *Celiwe* was right. She always was and always would be. He knew that at last the day of reckoning had overtaken him on the wings of sunset. He knew that at last his impulsiveness, cruelty and thoughtlessness had brought him to the very brink of the precipice of undoing, and there was no way out—no escape.

The fact that his throne had been stolen from under him and that he no longer had a country to return to, shattered him completely. Every army depends on a steady flow of reinforcements from the homeland if it is to continue its role of invader in a hostile land, and once that flow of reinforcements is cut off, the army is soon destroyed. With his country in the hands of a usurper, *Malandela* knew that his regiments, mighty as they were, would soon be overwhelmed by the vengeful Mambo and totally annihilated. He knew that men whose brains are clouded by anxiety for the safety of their families whom they left behind do not make good warriors in a hostile land and he already noticed marked signs of uneasiness amongst his *Indunas*, nearly all of whom had families in the land *Vamba* had seized. Conquest of the Western Mambo was no longer possible for *Malandela*, and he knew it was now utterly impossible for him to

try and make peace with the Mambo whose land he had already partly ravaged and whose beloved chief he had cruelly murdered with his own hands. With a low moan of despair, *Malandela* fell on one knee and touched the cold form that had been Little *Bekizwe*. Oh, how *Malandela* wished he could bring the dead one back to life again. How he wished he could raise within the stiff lifeless corpse but the faintest spark of life.

Too late. No amount of sorrow, no amount of tears and no amount of regret could ever bring his younger brother back to life again.

Worst of all, *Malandela* began to realise that no matter what the outcome of his present predicament, he would carry the guilt of having murdered an innocent man to the day he died. And he knew that men as yet unborn would judge him and find him—a fool.

The stigma of fool is indeed the worst stain that can defile a chief's name and in no time at all *Malandela* seemed to hear the name of "*Malandela* the Fool" echoing and re-echoing along the caverns of time.

"*Malandela* the Fool."

For once in his cruel and wicked life, *Malandela* felt tears welling into his eyes. He wept bitterly for his dead brother and his family and people, and he wept also for his own murdered wives, family and people. He wept for *Nomikonto*, his dear sister. These were a great many people to weep for, whose lives he had ruined. And then finally he rose and cursed himself—above all for not heading *Nomikonto's* warnings. She had always hated and suspected *Vamba*.

When dawn broke, *Malandela* ordered that every dead man and woman in *Bekizwe's* kraal be given an honourable and a hero's burial, with full mourning rites. He ordered all his warriors and *Indunas* to shave off their beards and hair, and collect all the hair in a great pile in the centre of the burnt kraal. This hair was to line out *Bekizwe's* grave as a sign of regret and an appeal for forgiveness. *Bekizwe* was to be buried in his biggest cattle pen, as befitted a chief, and his dead wives and children were to be buried in a great circle around the circular cattle kraal.

Men armed with razor knives went into action just as the sun rose, and by midday every warrior in every regiment had been shaven and the hair collected in a great heap in the centre of the kraal. Warriors carrying hoes and digging sticks began excavating the pits in which the dead were to be buried.

The Little Queen *Celiwe* and her Baluba companion *Dambisa* had the agonising task of dressing *Bekizwe's* dead queens in their best skin skirts and cowrie and copper necklaces, iron and ebony bracelets. Each was buried in a kneeling or crouching position, depending on her age. The mothers were buried in a kneeling position with brooms in their right hands, while girls were buried in a crouching position with water pots in front of them, and gourd water scoops in their right hands. The men and boys were buried with their knees drawn up to their chins and their hands clasped in front of their legs. This required skill and experience, and strength from those handling the already stiff bodies, and it also took a lot of time to prepare each body, with the result that the burial was not completed until the day following. Last to be buried were *Bekizwe* and his Second Wife *Kanyisile*.

The First Wife *Nunu*, with the two boys *Zulu* and *Qwabe*, and the Third Wife *Nodumo*, who was eight moons pregnant, had escaped. Also missing were *Shondo* and *Nsongololo*, and the escape of these two men boded ill for *Malandela*.

Bekizwe was laid to rest seated on his ebony throne with his headdress on his head and his great '*kaross* of merriment' covering his shoulders. He was buried holding the short 'Royal Assegai of Justice', with an elaborately carved shaft, in his hands and with his two favourite dogs, Nsini and Hlaya, lying at his feet. They had died while bravely defending *Kanyisile* and their master's hut.

A great *kaross* consisting of twelve big impala skin *karosses* sewn together, was lowered into the circular grave and it completely covered the seated body and enclosed the lining of human hair from the thousands of warriors.

As a hundred chosen warriors filled the pit with earth *Malandela* knelt nearby. Instead of making a long prayer and speech to his dead brother, as custom required, he simply said in a broken, hollow voice: "Forgive me, brother."

These three simple words were the most sincere *Malandela* had ever spoken in his life.

Celiwe wailed aloud and clasped her hands behind her head as *Kanyisile's* body was covered with earth. Loudly she wailed and twice fell fainting to the ground. Tears streamed down her pretty little face which was distorted with grief.

The burials were over and as the old man *Solozi* dug a hole in the ground near *Bekizwe's* grave to plant a fleshy leafed *mlahla-nkosi* plant which must always be planted over the graves of chiefs, the famous 'singing brothers', *Ziko* and *Majozi*, began to sing one of their songs, a song destined to live long, and for generations after both brothers had passed to the land of *Goqa-Nyawo*:

Oh Life, upon whose cruel stream
The Soul of man is borne;
Upon the savage, surging stream—
Behold the Soul forlorn.
As a lost leaf in a flood,
Behold the helpless Soul;
Over the rapids of Despair—
Over the cataracts of Pain
Or through dark forests of Fear,
The moaning Soul is borne.
Ah, cruel heartless soulless thing,
Oh thing as Fate by men misnamed,
We are the playthings in your lap,
The puppets in thy hands.

Behold with pride upon his brow
The scowling tyrant struts,
While 'neath his haughty flaming gaze
The starving peasants cringe.
But all are puppets thine, Oh Fate—
A puppet race, a puppet world;
And every move that each one makes
Is at thy dread command!

Behold with dark and evil soul
The thief a wanderer waylays
And from the wanderer's bleeding form
He rends the copper spoil!
He also is thy plaything Fate,
A plaything in a plaything world;
And though he thinks that I am I,
He is a plaything still!

Behold, upon the field of war,
Two tribes with deathful steel argue,
While loud upon the tortured plain
Resounds the voice of war!
Then he who should have lost the strife
Bears high a victor's shield,
While he who had a claim to Right
Lies slaughtered on the plain.
That was thy dread decision Fate,
Oh strangest Arbiter of all!
And though we shout that We are We,
We are thy puppets still.
Raise not your haughty head too high
Oh tyrant of the vales,
And you who won the glory shield—
Praise not overmuch your strength.

And thief, that stole the bawling calves,
Praise not your cunning hand,
Nor must you boast, Oh proudest headman
Who over thousands rule supreme,
For though you rule ten thousand men,
The Web of Fate rules you.

T'was not thy cunning nor thy stealth
That gained thee calves, Oh thief;
T'was just dread Fate that willed that thou
Shouldst have the bawling things.
T'was not thy war club's mighty blows
That won the tyrant throne for thee;
T'was at Fate's decision sole
That thou didst rule the vale.
Great men, low men, fools and knaves,
Chiefs or peasants, one and all:
Though thou boasteth Thou art Thou,
Thou and all the rest are toys,
Dancing, capering, rising, falling,
In the mighty hands of Fate.

Then when the great singers had finished, the lonely outcast from an outcast tribe, the ebony Baluba maiden, *Dambisa-Luwewe,* opened her mouth and sang in a low mournful voice:

Bekizwe—Bekizwe—
Chief of the Mambo Tribe
Which, at the setting of the sun,
Still has its fair and ancient land.
Bekizwe—Bekizwe—
The forests weep for thee;
The footpaths of thy beauteous land
Shed dusty tears for thee.

The moon is shamed, the sun is dull,
The grassy lands are black,
While bitter in my thirsty mouth
Is now the river's silt.
The *sakabula* sheds its tail—
The weeping mountains groan—
The fleet impala sighs with woe
And hangs his horned head.

The black-eyed cows low woefully
The stern bulls bellow deep in awe,
While loud and long and unrestrained
Each dog lets forth his willing howl.

The breasted virgins laugh no more—
The warrior's song is stilled,
While loud and long, with drooping heads,
The doddering Grey Ones sigh,
And from each dim and wrinkled eye
The liquid sorrow pours . . .

For he that laughed but yesterday—
With his happy tribe—he laughs no more,
Snuffed is now their Light of Merriment
It flickers and it burns no more . . .

"Stop that!" roared *Malandela.* "Stop that, you foreign bitch! Do you want to torture me—have I not suffered enough?"

With a savage oath *Malandela* threw his spear at *Dambisa.* But the tall, lithe girl twisted sharply to one side and the missile spent its murderous passion deep in the grass thatch of a hut.

"Madman twice befouled!" cried *Celiwe.* "Would you add yet another murder to your score? Rabid dog of a *Malandela*! You, shamed lion with its tail bitten off by a crocodile! Vile warthog without respect for the graves of those you butchered . . . so you will murder still! You, *Ngovolo* and you, *Malangabi,* hold that raving madman still, I command you! Break his arms if he resists. Foul, defiled and impotent fratricide!"

The giant hunchback *Ngovolo* and the powerfully built dwarf *Malangabi* seized the raging *Malandela* and held him fast; they no longer had any respect for him, they no longer recognised him as their chief. They despised and scorned the man who had killed his brother without a trial and tried to murder a dirge singer afterwards. In the eyes of his men *Malandela* was a creature without honour and totally undeserving of any respect. His own wife had publicly called him impotent and that was the worst accusation that can be hurled at any man. It was far worse in *Malandela's* case, because there it was based on fact!

For a man to start a brawl at a funeral, or to injure or attempt to injure one of the mourners was a heinous crime, punishable by instant death if the offender happens to be a commoner. But for one of Royal Birth, the punishment was worse—infinitely worse than death!

Thus:

"*Malandela*!" *Celiwe's* voice was hard and utterly cold. "You have committed a very serious offence. You have shown great disrespect for the dead, which includes your brother whom you murdered. If it is the last thing that I do, I shall see to it that you are suitably punished in strict accordance with the law."

Celiwe turned and coldly addressed the grim-faced Rainbow *Indunas*: "You know what the law says should be done to a chief who disrespects the dead. Proceed to execute retribution to its fullest extent!"

They took *Malandela* into the forest, tore off his chief's attire, cut the tree-gum *sicolo* ring from his head, tore off his 'necklace of honour', and flung all these in the dust. They collected a vast pile of fresh cow dung, goat pellets, dog droppings and any amount of human excreta. All this incredible filth they transported into the forest to a clearing where *Mapepela* had already erected a giant tripod of tall *mopani* limbs. From this they suspended *Malandela* upside down, still fully alive, and he actually stared in utter disbelief at the meticulous preparations that were under way for his formal disgracing.

'This cannot be happening to me,' he thought. 'It must be a bad dream from which I will soon awaken. It cannot be true!' *Malandela* watched as warriors left the great circle of spectators and fouled the pile of filth that had been brought from the kraal. Many even spat on it to improve the texture. Then *Malandela* saw the ugly dwarf *Malangabi* come strutting importantly up to the pile of refuse and scoop some of it up with his bare hands and roll it affectionately into a ball.

"You know, Old Thundering Stomach, I have been wanting to do this to you for years!"

"*Malangabi*! I command you to stop at once!" croaked the suspended *Malandela.*

"Why?" asked *Malangabi*, with a hideous yellow-toothed smile. "Why? You make such a lovely target." And with that he drew back his arm and threw the ball of foul excrement straight at *Malandela.* It splashed over his face, into his eyes and nostrils. He gasped only to get a second full in the mouth from the hand of the hunchback giant deaf-mute *Ngovolo. Malandela* retched and vomited as a storm of balls of filth hit him from all directions as each warrior took his turn at defiling and insulting the chief with gusto and many an obscene jeer. In the end the helpless man was one lump of dripping manure. around which thousands of flies buzzed in the midday sun.

Then everyone roared with laughter as *Malangabi* plaited a long rope of grass and thrust the one end between *Malandela's* buttocks, saying: "All demons have long tails, whether upside down or right way up!" And with this they left him to his fate.

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Just before sunset, the Nguni armies withdrew to their stronghold in the Madlonti mountains whence they had launched their attack on *Bekizwe's* kraal. *Celiwe* and the Rainbow *Indunas* wished to make a stand in the mountains from where they intended negotiating peace terms with the Western Mambo, whom the scouts had reported were massing vast armies in preparation for a fierce counter-attack on the Nguni agressors.

Night fell. From where he was hanging, *Malandela* saw a form emerge from behind a bush and make straight for him. It was a tall, lithe dark girl, whom *Malandela* had tried to kill not so long before—the Baluba girl *Dambisa*.

"She has come to kill me," thought *Malandela*. But *Dambisa* had no such intention. With a few strokes of her knife she freed *Malandela* and briskly rubbed life back into his numbed ankles and wrists. Silently she led him by the hand through the forest towards the Luangwa River and bathed him thoroughly, not forgetting her own needs. They had not yet spoken a word.

They proceeded along the bank of the river to a fisherman's village that stood deserted. Here the woman collected cooking and eating vessels, two bags of grain and a slab of stone which a fisherman uses as a fireplace in his canoe. She also collected two fishing spears, a shield and an old axe. All these she took to the biggest of the four clumsy dugouts that were moored to a crude jetty. *Malandela* helped the silent girl to carry some of the things and when the loading was done, *Dambisa* waved him to step in.

"But why . . . why have you saved me and where are we going?" *Malandela* asked.

Dambisa made no reply and behaved for all the world as if he did not exist, as if she were entirely on her own, paddling down the mighty Luangwa River.

"Young woman, tell me at least where we are going," said *Malandela*. But *Dambisa* remained silent.

The canoe glided down the ageless river, through dark and frowning forests, past the tall rustling rushes and reeds that bordered many an unhealthy malarial swamp. Down the Luangwa River glided the canoe until at last the first light of dawn kissed the eastern skies.

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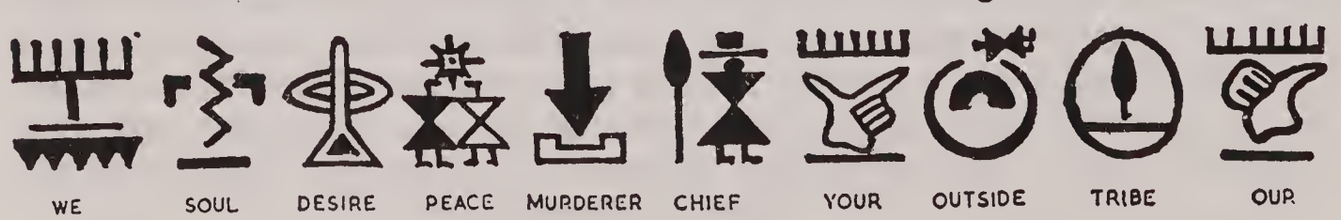
The old witchdoctor *Shondo* was standing on a rock with *Nsongololo*, the former thief leader at his side, and both men were looking down at the sea of



upturned angry faces belonging to tens of thousands of shocked Western Mambo tribesmen who had just learnt of the murder of their "Little Father."

"I do not believe you," said a burly rascal named *Ntombela*. "I think you are a liar. Why would *Malandela* attack and murder his own brother—the brother who is to us as the blood in our veins—part of us?"

"I wish to the gods I were lying," replied the old man, tears flowing down his cheeks. "I have not summoned so many of you here only to tell you lies. Our Little Father and all, except two, of his wives and children are dead in the Royal Kraal. Our warriors, and even the servants, fought to the bitter end in defence of our dear High Chief. But in vain. *Malandela* was too strong for us. He, yes even he, *Malandela*, was the one who cold-bloodedly slew his own brother—our Little Chief—on his own doorstep. That foul, defiled murdering cur—he killed our *Bekizwe*. He killed the Sun of Happiness that shone over our land."

"Tell us that you are joking," said *Ntombela*. "Surely *Bekizwe* cannot be dead. No, no, I cannot believe it!"

"It is true, we swear it," cried *Nsongololo*.

"Then why are we standing here like gossiping old women?" roared *Ntombela*. "Why are you standing there and whining like a lost dog, Oh *Nsongololo*? There is nothing we have to live for now. We are like trees with roots cut off. We have lost our father, our very blood. We have lost our head; and without a head, does the body not die? Our lives will never be the same again without *Bekizwe*, without the smiling Little One we loved so well. What is there left for us but death? Come on, you sons of defiled harlots, come on and let us first take the oath of vengeance. Then let us go and wipe that murdering dog *Malandela* and his band of cowardly curs off the face of the earth."

"*Yebo*!" cried *Nsongololo*. "Men of the Western Mambo, the blood of our dear chief cries out for revenge. His soul is roaming the Grey Land and it will never know peace until its murderer is dead! To enable our beloved chief's soul to find peace in the valleys of the Other World, we must kill *Malandela* and every Nguni in our country. Do you hear me? *Malandela* must die! Follow me, everyone."

"Sound the signal drums!" roared *Shondo*. "Send messages throughout the land. Send messages reading as follows: '*Bekizwe* dead. Murdered by *Malandela*. All Mambo. Able to fight. Assemble. Royal Kraal. Two days. Must Avenge. Our Little Chief'."

From hill to signal hill went the message; from valley to valley, plain to forest. Those who heard the terrible message took out their signal drums and relayed it farther, passing it on to other villages and kraals. A net of sound covered the shocked land. People heard the message and were stunned to the very marrow. Then their shock and surprise quickly gave way to cold anger.

Soon the footpaths leading to the half-burnt Royal Kraal were black with heavily armed bands of warriors keeping the rendezvous with *Nsongololo* who already had ten thousand men at his command.

Soon the mound of earth under which *Bekizwe* was buried became red with blood as thousands of warriors cut their hands slightly to let drops of blood fall on their Little Father's grave as they swore to avenge him, no matter what the cost. Some swallowed small pebbles from the grave mound with water as a sign of their dedication to vengeance.

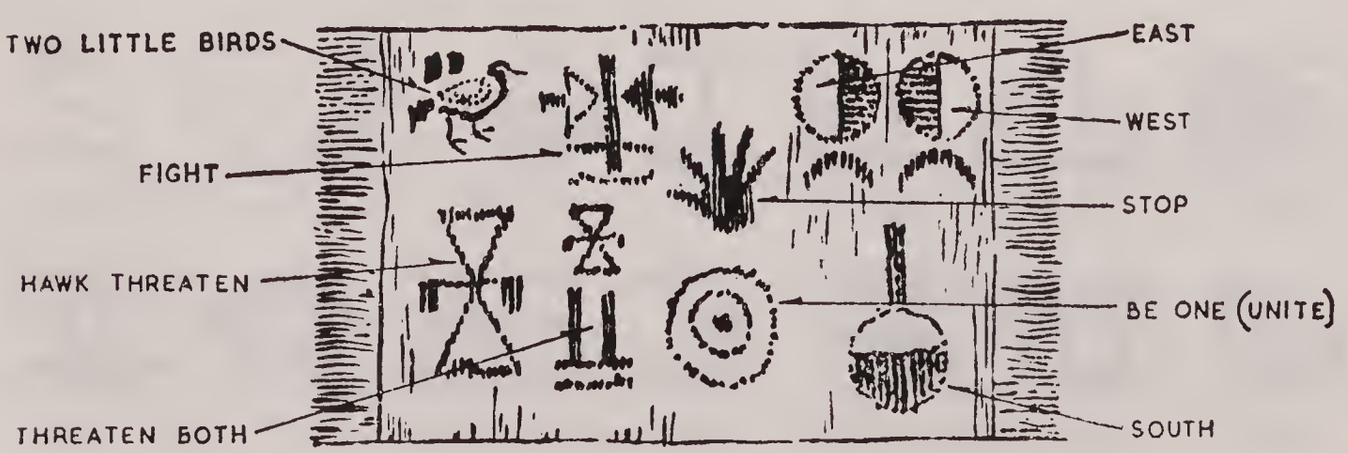
At last all the oath-taking was done and an incredible horde of three hundred thousand men poured in a black flood towards the Madlonti mountains where the Nguni *impis* were hiding.

The Nguni suddenly found themselves completely surrounded by a sea of angry, bloodthirsty Western Mambo tribesmen and knew that a massacre was inevitable—a massacre in which the Nguni would be the victims. Not one of the Nguni *Indunas* was unaware that the Mambo were seeking revenge and would show no mercy. They would be satisfied with nothing else but the complete annihilation of that vast Nguni army, down to the very last man.

This is what *Celiwe* wanted to prevent. She was aware of the importance of peace between the Nguni and the Western Mambo, because these two tribes needed time to prepare themselves to meet the threat from *Munumutaba,* whose hordes were now reported to be only a moon's journey away from the Zambezi. *Munumutaba* was reported to have vowed to wipe both the Nguni and the Mambo off the face of the earth in revenge for the theft of his sacred Bronze Idol, and for the murder of his two spies, *Luao* and *Dahodi.*

Celiwe therefore sent a message stick to the leader of the Mambo, *Nsongololo.* It was a beautiful mat on which patterns were woven (see illustration) translatable into the following: "We desire peace with all our souls—the murderer of your chief has been exiled from our tribe."

To this message *Nsongololo* replied arrogantly: You skulking mountain beasts, we have sworn to kill you all. Come out into the open and fight like men—so say we, you rotten vile cowards."



Celiwe made yet another moving appeal to *Nsongololo*. She sent a small fibre mat with violet patterns in it (see illustration) decipherable as follows: "Two little birds, one from the East and one from the West, must not quarrel—a hawk from the South is threatening both. It is best for them to stand together."

To this the Mambo replied curtly that battle would commence forthwith. And even as the Nguni received the message the Mambo was swarming up the slopes of their stronghold. *Ngovolo*, *Malangabi* and *Mapepela* rallied their men, exhorting them to fight and die like men and not let future generations call them cowards.

The well-trained and freshly experienced Nguni regiments fought back fiercely, flinging back one savage attack after another with spears and clubs—and even large boulders. The attacking Mambo were at a disadvantage on the open slopes and died like flies; but for every Mambo warrior that fell, a thousand took his place. The kranzes and the crags shook and trembled with the shock and fury of battle.

"*Bekizwe*! *Bekizwe*! *Bekizwe*!"

* * * * * *

The Mambo are still swarming up the slopes like so many monkeys, with shields and spears, and yelling like demons from the sewers of hell. *Celiwe's* keen eyes can pick out the expression of savage fury and naked hatred on every Mambo face. Their weapons shine dully in the morning sun and their shields fill the mountain slope with colour. Black, red, brown, white, a great kaleidoscope of shields steadily spreading up the mountain side.

Behind their breastwork of stones and boulders wait the grim-faced Nguni regiments, their plumes fluttering and nodding in the mountain breeze. *Celiwe* crouches lower behind the rock and gives way to tears as Nguni spears take their toll of the advancing Mambo, spears that flicker briefly in the sun before they bury themselves in the bodies of the advancing warriors. Men cry out as they fall, and are quickly lost under the forest of legs. A tall handsome Mambo man gains the Nguni breastwork and two warriors fall under his axe. But *lo*! a young boy from the Mice Regiment hurls a spear straight and true into his chest and he falls like a tall tree. *Celiwe* sobs . . . sobs as she realises that perhaps that dying man has wives and children at home. Silently she curses the sheer wastefulness of war.

LET PEACE REIGN SUPREME

PEACE thee, Peace thee, Oh my spirit,
Bow thy head to great *Somandla*;
Into His hands completely yield thee,
Into His mercy now surrender thee.
Though thou suffereth much disquiet,
The leopard of pain thy heart devoureth,
Though the jackal of sorrow howleth
Within the falling portals of thy soul.

Though raging foemen encircle thee
With whetted steel, vowing thee to slay;
Though scornful laughter pursueth thee,
From hostile mouths deriding thee!
Yield thee, yield thee to the Almighty.
Ere thou wert born He cared for thee;
And when thou diest, He shall be by thee.
Lackest thou then, a protecting hand?
Peace thee, and yield to Him entirely.

Are not the stars of His creating?
Do not the beast proclaim Him Father?
Is He not Ruler of us all?
Is He not Owner of all these?

The River Time supports His canoe,
The fleeting years are slaves of His;
The laughing stars bow low to Him:
Is He not Sire of them all?

Bird, man, beast and tree He owneth;
Star, moon, sun and earth He ruleth:
Who dares to dispute His profound authority?
Peace! And yield completely to Him.
No Evil One there is but fleeth
When *Somandla's* name is noised;
There is no trouble but that vanisheth,
When thou callest, Him, The Highest!
He shall take thee in His dread arms,
And bear thee to the Vale of Quiet;
Before thy feet and from off thy path
He shall completely sweep all thorns.

Let Him be the Great Helmsman,
Who guideth thy life's canoe o'er rapids;
Let Him be thy hard Fire Stone,
That lighteth thy fire in Life's midwinter.

Peace thee, Peace thee, Oh my spirit!
Bow thy head before *Somandla*;
In life's dark jungle let Him be thy Axe,
That shall hack thy path for thee.
In life's chill winter makest Him thy *Kaross*
That shall keep cold winds from thee.
Let Him be thy sturdy Canoe,
Wherewith thou sailest unto Tomorrow!

The strange song echoed and re-echoed through *Malandela's* slumbering and troubled brain. Each word, each verse left a firm imprint in his memory The beautiful flowing liquid tune rose and fell like a river in the canyons of his soul. Over and over again flowed the strange new song, a song destined to live for a thousand years.

It was the famous song which the Nguni, Zulu and Matabele of future ages were to sing in the darkest moments of their land's history. It was the great 'Song of *Malandela*'—a song that came to him while he slept, a troubled and dishonoured man. He had been deprived of his country by a scheming usurper and had lost not only his honour, but well nigh his life as well; he had lost everything—kingdom, honour, family—and was now sleeping in a small cave in a dark forest with a hard-lipped foreign girl by his side.

Let Him be thy sturdy Canoe
Wherewith thou sailest unto Tomorrow.

Over and over again, in a great glittering, rotating circle of heavenly melody, the song floated through the dark skies of *Malandela's* mind. It filled his veins with strength and it lit a roaring fire of hope in his soul. *Malandela* woke up suddenly, sat up. But the song and its tune was still clear in his mind.

Let Him be thy hard Fire Stone
To light thy fire in Life's midwinter.

"Am I mad?" muttered the exiled and disgraced chief. "I did not make up a song—it just blossomed in my mind."

"What is it?" asked *Dambisa*, addressing him for the first time in two whole days.

"I must have been dreaming, *Dambisa-Luwewe*. I dreamt about a song."

"What song?"

"A strange new song with a beautiful tune. It was simply heavenly," muttered *Malandela*, holding his forehead in one hand. "I remember every word of it."

"Let us sing it then, my beloved one," said *Dambisa*. "That song must be a gift to you from the spirits."

"What did you call me?"

"I called you my beloved one," *Dambisa* replied, "and I love you—I have loved you for a long time. Now that everybody has deserted you and you are alone in the cruel world, I love you even more. I know that, come what may, I will always be by your side."

"My future is dark, Oh *Dambisa*. We are hiding now in a dark forest in what was once my land. We are hiding like animals and our future is dark. Do you want to couple your life's youthful canoe to my life's sinking one?"

"The spirits tell me this could be the beginning and not the end, *Malandela*. They tell me this could be the beginning—the re-birth of *Malandela*, a new, wiser *Malandela*, purged of the sins of the past. A greater *Malandela* who will recover his throne and lead the Nguni once more into a glittering future full of happiness."

"I have no such hope in my heart, Oh dear *Dambisa*. Do not try to light a futile hope within me. What I have lost, I have lost forever."

"Come let us sing the song you dreamt about."

It was already nearing midnight and the moon was high in the night sky. The crickets were harping their love songs under rocks and fallen trees and the owls were hooting derisively from the branches of tall *mopanis*. In the depth of the scowling forest lions roared savagely and leopards coughed challenges to those who dared to steal their prey.

In a small, cramped and lonely cave high on a rocky hill, an exiled chief sat side by side with a homeless and fatherless Baluba girl, singing a strange haunting song—a song destined to be sung by millions of men as yet unborn, men suffering and dying under stranger chiefs in a future more fantastic than the past had ever been.

Peace thee, Peace thee, Oh my spirit,
Bow thy head before the great *Somandla*.
In life's dark jungles, let Him be thy Axe,
That shall hack thy path for thee.
In life's chill winter, let Him be thy *Kaross*,
That shall keep cold wind from thee . . .

* * * * * *

We were only one day's journey from the kraal in which the usurper *Vamba* ruled the land, which he and his gang of Vamangwe cut-throats had stolen from *Malandela*. Soon, oh so soon I would unseat that murdering Vamangwe devil and destroy him utterly and finally. As I lay tossing and sleepless on my sleeping *kaross* within the shelter we had erected for the night deep in an ugly forest infested with marauding beasts, I went over in my mind what I intended doing with *Vamba*. When I caught him, I intended making an *umkovu* out of him. This is done by cutting off the tip of the tongue and driving a thin steel spike carefully into the top of the skull, some short distance into the brain. This blots out all memory and an *umkovu* is thus a voiceless, memoryless, half-dead thing that lives on a diet of fermented millet and which wizards send

into the kraals of their victims to kidnap people in their sleep or to drive poisoned awls into their ears and so kill them. An *umkovu* obeys anything you tell it to do—except crossing a river; for it develops an uncanny fear for water.

As I lay thinking and laughing to myself, I heard people singing far away in the distance. They were singing a strange and beautiful song, a haunting song, in the middle of the night. Who were they? What lonely castaways were they, and whence? I used my telepathic powers to catch the words of that fairy melody, that strange haunting song that made me feel like trading my immortality for earthly things, so that I could drop my age-old head and die. Yes, I wished to die and forever shut out this cruel and heartless world which only knew suffering of humans and beasts alike. I, the Lost Immortal, the Outcast of the Ages, hated by the gods and feared by men, leading a lonely unhappy life amongst stupid, selfish, bloodthirsty, quarrelsome, wretched mortals—who are, after all, only good for stewing.

Let Him be thy great Helmsman
Who guideth thy life's canoe o'er rapids.
Let Him be thy hard Fire Stone
That lighteth thy fire in Life's midwinter.

Oh poor human beings, poor pathetic hopeful mortals! Poor self-deluding and ignorant mortals! If only they knew how little the gods whom they seek as Life's Helmsman, could care about the Universe, about the creatures He created.

Being immortal is not a good thing because one has to live for thousands of years with naked and unpalatable reality as one's companion, while mortals like those midnight singers lived their brief quarrelsome lives along with that greatest deceiver of all: Hope! Hope that in one's hour of peril there is somebody looking after one like a fat old aunt who looks after an orphan boy; hope that in one's life there is a purpose and, that beyond the grave is yet another life. Hope that this evil today might fade and reveal a better tomorrow!

Hope, the Great Deceiver, which lying priests and deceitful witchdoctors use as a pedestal for their countless doctrines and beliefs. And yet, strangely enough, I would rather be a mortal, leading a brief, hope-filled life, than an immortal enjoying a life as bleak as the wastelands of the Ka-Lahari. Slowly I got to my feet and groped for my loinskin, and my heavy and ornately carved ebony staff.

I crawled stealthily out of the crude hut, taking care not to awake the three infernal little pests I had the misfortune to call my daughters. I just did not, and still do not even today, know what to do with *Luanaledi*, *Mvurayakucha* and *Mbaliyamswira*—especially the first two. These voodoo girls, who are as ageless and as immortal as myself, were a plague—a High Curse on my shoulders. This evil spawn of both *Ninavanhu-Ma* and *Watamaraka* was the ruin of my life. They had the horrible habit of murdering any mortal woman who loved me and whom I wanted to marry. They had already killed five women whom I loved, simply because they themselves entertain an unnatural love for me, their own father, in their evil little hearts.

How I loathe and detest my daughters! I had once even tried to destroy the elder two but I had failed, because they were part of me. They were dedicated to spoiling everything I did, which they thought might turn my attention away from them. They had threatened to kill the Princess *Nomikonto* recently because she had kissed me in a fit of passion. Was there ever a man so cursed with a brood of foul little demon daughters?

I went outside and made my way past the big temporary huts that housed the Avengers, *Malandela's* changed wives and sister, and my puppet women who had formerly been the wives of the man called *Madondo*. *Mukombe*, my adopted son, must have seen me pass his tiny shelter because I felt his hand on my arm and, although I could not see him, I could see his soul and the anxiety and the love in his heart as he whispered: "Great Father, where are you going?"

"Shhhh," I whispered. "I am going to the forest, son, to find the people I heard singing. Come with me and we shall find them together."

"Let me get my weapons first, Great Father," said the boy, adoration shining in his soul like a sun. As I stood waiting for him to return, I heard once again the distant singing. I smiled as I imagined their surprise when I walked into wherever they were and asked them the reason for their midnight singing. People are forbidden by law to sing at midnight and I intended to remind the unknown singers of that fact.

We had not gone far into the forest when I sensed *Luanaledi* following us quietly. Her thoughts were quite clear: she was thinking I was sneaking off with one of *Malandela's* many women and she was promising herself she would kill the woman before I could so much as kiss her.

I paused and called out angrily: "Come out from behind that bush, you vile thing—I know you are there!"

She came out of her hiding place and made her way to where I stood with *Mukombe* at my side, and she said: "Forgive me, father, but there is no reason why you should call me a vile thing in front of this little mortal here."

"This little mortal here has a purer soul than you ever had, *Luanaledi*," I retorted. "He has not ruined my life in any way and he does not kill the women I love, as you filthy sluts do!"

"Father, listen," said the girl in a voice so cold and so utterly without pity that it chilled my soul to the very core. "We may be vile, we may be evil, or we may be any foul thing under the sun you care to call us. But remember one thing, we did not ask to be born and we cannot help feeling what we feel about you. We are the results of your stupid lusts: we are you! What evil there is in us we inherited from you. If you had been clean and free from evil we would have been clean and free from evil likewise. But we are the products of an evil father who associated with the Spirit of Evil, and an Imperfect Mother. Do dirty pots bring forth clean food? Do not the mortals say that rotten seed beget evil plants?"

I could listen to the tirade no more and walked on with the awful feeling that every word she had uttered had been nothing but the truth. I sensed great puzzlement in the heart of *Mukombe* who was immediately behind me. The poor innocent, adoring little mortal orphan could not understand what was happening.

The three of us pressed on deeper into the forest and at last we came to the source of the nocturnal singing—a small cave high on a rock-strewn hill.

"I see you, Oh midnight singers," I said, as we stopped just outside their cave. "Have you forgotten the law that says the hour of midnight must be respected? Do you not know that midnight is the hour of silence?"

Two brains, male and female, through which I could see as clearly as through the crystal water of a mountain stream, were clouded with fear, and a gasp escaped from the lips of the female: "Who . . . what are you . . .?"

"I am an old man and my name is *Lumukanda.* Unlike you, I do not have to ask you who you are. I am blind, but I know your name is *Dambisa,* and that the fat skunk with you is no other than *Malandela,* former chief of the Nguni."

"But I have not told you my name; how do you know me?" cried *Malandela* in blank astonishment.

"Your lips did not speak, but your mind did, and that I can read more clearly than spoken words."

"Are you a demon—a ghost—a *tokoloshe*?" asked the girl, panting with fright.

"My father is always joking," quietly intervened *Luanaledi.* "He is the Lost Immortal, and I may as well tell you that he has a strong weakness for human flesh."

"What . . .!" bellowed *Malandela,* retreating deep into the darkest recess of the cave. "The Lost Undying One?"

"*Yebo,*" I said. "The lost undying one who has found a dying one, Oh Thundering Stomach! I have long since promised myself that on the day I meet you, I shall have a feast. Now come out of there and let us see if you taste as beautifully as you sing."

"No . . . No! Have mercy, please! If you want to eat someone then eat me," cried the girl *Dambisa.*

"That I shall do in any case." And with these words I stooped into the cave and hauled the girl out into the moonlight. I felt her all over and said with a sigh: "You are too slim and muscular, my girl, so you're not quite fit for the pot. But I sense your fat *Malandela* would give me heartburn, indigestion and a sore throat—so perhaps I shall spare both of you. Come with me and be my guests. Who knows, I might even consider helping you out of your predicament."

"Let us first hear them sing the song they had been singing, my father—it was such a lovely song."

Their throats were still dry from fright, but the relief my last word had brought induced them to start singing and soon we all joined in. The innocent mortal atmosphere brought tears to my eyes, especially when the voices reached the final verse in perfect harmony:

> Let Him be thy sturdy Canoe,
> Wherewith thou sailest unto Tomorrow.

"Please sing! Let us all sing this song once again!" I exclaimed.

Our voices rose into the silver night in perfect unison, floating over the brooding forest like incense from an altar. It seemed to me as if the very stars, which I had not seen for ages, bowed from their lofty thrones to listen. It felt as though the forest held its breath.

"Let us go," I said at last. "And, *Malandela*, I think you and I have a lot to talk about."

On our way back to our improvised camp, I listened as both *Malandela* and the Baluba girl poured out their stories all too eagerly, like gushing springs of fresh water. On our arrival at camp, I woke up *Nomikonto* and had her relate to her brother *Vamba's* treachery and the blood-chilling adventures she and his wives had gone through in the Underworld. *Malandela* wept when he met the changed, wild-eyed survivors of his once great seraglio.

Nomikonto and *Lulama-Maneruana* stressed the need for finding *Muxakaza* immediately before the evil spirit that took possession of her could wreak havoc in the land. "She is evil, Oh Great *Lumukanda*, very evil. We do not know where she went with *Vamba's* mother, but you must find her."

"All in good time, Oh my children," I said. "Even an immortal cannot do two things at once and I think we must pack all our things immediately and be on our way. This time we are going into the land of the Western Mambo to avert a massacre. *Vamba* can wait—his turn will come!"

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The Nguni regiments were still holding their stronghold on the Madlonti mountains in spite of repeated and fierce attacks by the Mambo *impis*. But the end was fast drawing near. The Nguni, who had not slept for four bloody nights and who were cut off from supplies and refreshments, were in the last stages of exhaustion. Their arms were numb and swollen from hurling spears and swinging clubs, axes and *mpangas*. Many of them were falling easy victims to the fresher Mambo warriors who were continuously relieved from behind.

Celiwe knew that death stood only a few paces away, watching all of them—herself, her *Indunas*, warriors, and the boys from the Mice Regiment. Food and water were exhausted and some of her men had already died of thirst. Twice during a lull in the fighting *Celiwe* had sent her 'sacred messengers' to *Nsongololo* with offers of unconditional surrender. But the Mambo had replied with abusive signs to both requests. *Nsongololo* and his Mambo warriors wanted to kill them all, to the very last man.

"It won't be long now, Royal One," said the one-eyed dwarf *Malangabi* to *Celiwe*, with a hideous smile. "Do not worry, we shall all be nice and dead soon. I am not scared—are you?"

"I am very scared, *Malangabi*. I am very scared indeed!"

"I wonder what happened to Old Thundering Stomach," said *Malangabi* musingly. "Somehow I have a feeling we might meet that man again if we live through this."

"Not one of us will live through this, *Malangabi*," said *Celiwe*. "I only wish they would give us all a quick death."

The ugly dwarf laughed. "You will be the last one to get a quick death. You know what is done to the women of the defeated enemy. So, don't go hoping for a quick death, little one!"

"They have withdrawn for the present," said *Celiwe* sadly. "Perhaps they are eating their supper now that the sun has set. But they will be back. Will this never end?"

"It will, do not worry, and we shall all soon be in a better world—as happy as butterflies."

The sun had already set and a great round tired moon was climbing wearily into the skies. *Nsongololo* was standing alone on the flat-topped rock this night. *Shondo* had been killed early in the day and *Nsongololo* was bitterly angry at the death of his friend. With gnashing teeth and frothing mouth, the former bandit leader was telling the thousands of men massed below:

"This is going to be the final assault on those Nguni dogs up there. This time we must overwhelm them and slaughter them to a man. When you go up there, remember what those scum did to our chief and his family. Let us go now and . . . kill them all!"

With bloodcurdling yells, the teeming thousands burst out of the forests in a thundering black flood. They swooped up the Madlonti slopes like a tidal wave.

"*Bekizwe*! *Bekizwe*! Kill! Kill!"

With these savage war cries, the Mambo hordes raced up the slopes, brandishing spears, axes, *mpangas* and clubs, and not one warrior in all those incredible hordes but thirsted for Nguni blood. Not one warrior in that roaring sea of fierce humanity but hungered to slay the Nguni to the very last man. Vengeance is the sweetest and the headiest mead in creation. Drink from the Claypot of Revenge and drink deep! Happy . . . Happy are they who perish while avenging themselves on a hated foe! Happy is the one who will die first.

Thus the flood of humanity raced up the slopes, each man more eager than the other to see who could die first. Such is the law and the belief among all tribes: that the first, second and third to fall in a Battle of Vengeance receive special honours in the Other World. They are elevated to the rank of gods. Men have cheated and murdered, throughout the ages, to advance themselves to the position where they could be first to fall in a Battle of Vengeance.

* * * * * *

Nsongololo has made up his mind that with this attack *he* is going to be the first to die and he is determined to kill any of his warriors who gains on him as he runs. *Ntombela* is close behind, but he is taking good care not to pass *Nsongololo*. Puffing and panting behind *Ntombela* is the fat *Mavuso*, the Story teller, who has already felled three Mambo warriors contending for third place.

The three men are running well ahead of the main hordes and they are beside themselves with joy. They are going to be the first to die—they are going to be gods!

"Hail to the three of you there. Happy are you — blessed are you who will die first!" shout the warriors from behind.

But, it was not to be. Nobody is destined to die first; nobody is destined to die at all.

Nsongololo sees it first, and stops dead in his tracks. All the Mambo hordes stop. They stop and they stare—up in the sky—a strange premonition. A ball of fire like a shooting star. No, a comet. They all see sights—the weirdest they have ever seen.

They see naked girls, covered in blood, riding human skeletons. They see them riding backwards on beasts like oxen covered with scales. They see human skulls and gory human limbs, and freshly cut-off human heads.

This is seen by Mambo and Nguni alike. They drop their spears and flee—a mighty stampede with Mambo and Nguni running shoulder to shoulder.

A mighty voice brings the terror-stricken mobs to a halt:

"Listen, Oh Mambo; listen, Oh Nguni. You shall forget your hatred for each other instantly; Tomorrow you shall take a High Oath of Peace for a thousand years. I, the Lost Immortal, have spoken."

* * * * * *

It is midday and the sun is shining. A few clouds float like lazy flamingoes in the blue skies above. A wind is whispering its love song to the trees and the long grasses rustle as they dance to the tune. In the great gathering of tens of thousands of men, one loud voice is raised in violent protest:

"But this is contrary to the laws of our fathers! We cannot allow this to happen. The High Law states clearly that all aggressors must be wiped out to the last man. We cannot make peace with these Nguni dogs who invaded our country and laid waste part of it before murdering our chief. Do you hear me, blind wizard? There can be no peace between the Mambo and the Nguni!"

I am sitting on a high rock with my three daughters and one adopted son, and I cannot suppress the smiles that have come to my face. That wordy individual named *Mavuso* does not know it yet, but he is talking himself into the stew pot. Not only is he excessively rude—he is standing between the Mambo and the Nguni and preventing them from reaching agreement. He has been at it from early morning and I have ordered my two zombies, *Nomeva* and *Muwaniwani*, to go to our temporary camp and get the biggest cooking pot we have. *Mavuso* does not know it yet, but he is already in the soup in more senses than one.

Peace is absolutely essential between the Mambo and the Nguni. A nation divided by internal strife cannot survive the onslaught of a powerful invader Time is running out and it will not be long before *Munumutaba's* hordes invade I cannot allow a single garrulous mortal to stand between me and my task of restoring peace to the land. So . . .

"We have brought the pot, Oh lord, and have lit the fires," announces *Nomeva.* "What are your wishes now?"

Stay and rest here awhile, and you *Luanaledi*, lead me down to that talkative *Mavuso*—I have a bone to pick with him!"

I am being led down the great rock and into the vast crowd of men who cringe away as I pass. I cannot see their faces, but their thoughts spell sheer

fright. Some are anxious to repeat last night's performance when I announced my presence. I am now focused on *Mavuso's* soul, and I read every thought as he stands there on his own in the centre of the rapidly enlarging circle. *Mavuso's* terror is growing as the distance between us decreases. I can see his courage oozing from his soul like sour milk from a cracked calabash.

"Tell me, *Mavuso*, what were you saying? I could not hear well from up there."

Mavuso swallows hard, and I hear a strange hissing sound as he wets his loinskin.

"I . . . I said it is unlawful. No! No, get away from me . . . go away, you foul wizard. Do not touch me!"

"My son, you have just made the most delicious mistake of your life! You see, I have the nasty habit of devouring my opposition."

I like men who have the courage to voice their opinions. They make such brave stew and such courageous roasts. *Mavuso* is merrily sizzling away in my big pot. My spectators were not too amused when I seized him, turned him upside down and crushed his skull on a rock . . .

"Is there anyone who still disagrees with my proposal for peace between the Mambo and the Nguni?"

"There is no one, great cannibal wizard. How can men voice their opinions if you cook them?"

"Who are you, little morsel?"

"*Celiwe*, Great One."

"One of *Malandela*'s wives?"

"*Yebo*."

"Then I have good news for you. Your husband is alive and well, and you must return to him."

"Never! I will never go back to that selfish monster—not that evil-hearted murdering brute. I live now to try and make my people happier. *Malandela* never did so—he oppressed them and only lived to gratify his vile appetite. I would rather die than go back to him!"

"Come here, my little one. Come to grandfather and let us discuss this properly."

I see fear in *Celiwe's* little soul. She tries to escape, but *Luanaledi* seizes her and brings her to me. I sample her delicious little round body with my hands, and I sense the youthful beauty of her. A strange feeling creeps over me. I want her . . . madly. I want to possess her, with all my heart and soul. This little woman is kindness, wisdom, mercy personified. She would be wasted on that wretched dull-brained thin-blooded mortal *Malandela*. I can easily take her as wife. But I sense my daughter's thoughts. They know now that I love *Celiwe*, and plans are taking shape in their minds to kill her.

Celiwe must not die on my account. The two tribes need people like her. She must go back to *Malandela* and help him to rule wisely and somehow I have to force her to do so . . .

A second cooking pot has already been brought and into this I gently lift *Celiwe*. "*Nomeva*, add some water and light the fire." And to *Celiwe*: "This is your last chance, Oh beautiful one—I command you to return to your husband."

"Never . . . Never!"

"I command you!"

"No."

"If you don't, I shall cook and eat you."

"That does not matter."

"Why?"

"I loathe *Malandela*."

The water is getting warmer and warmer and *Nomeva* is stoking the fire briskly. *Celiwe* refuses to change her mind, so . . . I lift the heavy lid on top.

"*Muwaniwani*, bring the pot herbs and yams."

The lid flies off the big pot and *Celiwe* stands upright. "No . . . No! Surely you don't mean it . . . cooking me alive!"

"I am not joking, young woman. Either you go back to *Malandela* or back down in the pot."

"No, no . . . I mean yes, yes, I shall go back to him," she wails, like a child.

"*Muwaniwani*, take her to our camp and dress her in full wedding regalia. Present her there to *Malandela*."

And raising my voice to the crowds around: "Hear me, Oh tribesmen of the Western Mambo. I now claim you as my people. I now declare myself as your new High Chief. I will stand no arguments and I have given you a graphic demonstration of what I do to people who oppose me. I am invincible—I am the Lost Immortal. I promise to rule you wisely. But you must obey my every command. My first command is, make peace with the Nguni here and now!"

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Five hundred skilled wood carvers from both the Nguni and the Mambo tribes went into action. Seasoned *mngongo*, *mvongoti* and *chiwande* trees were quickly felled and split in two from top to bottom after the leaves and branches had been hacked off. Five hundred big Peace Bowls must be ready within two days. These double bowls are to be used in the great ceremony of the High Oath of Peace for a thousand years, between the Nguni and the Western Mambo. Each one must be carved to perfection and lavishly and skillfully decorated.

It is indeed strange to see men who were at each other's throats only yesterday, working together so feverishly. It is a rare and beautiful scene which I had seen only twice before in the many years of my life.

There is the tap, tap, tap of tempered steel adzes cutting into wood. Laughter and boasting jokes . . . and the work is going faster and smoother than I thought it would. One bowl is finished, a second, a fourth, a tenth. Two men from each tribe carve one double bowl and a third smoothens it with a razor-sharp knife while a fourth heats the iron needles used in decorating it.

Meanwhile two thousand Mambo women and youths are building my great new kraal, the kraal I have decided to call *Tulisizwe* (bring peace to the land).

I want this kraal to be big enough to contain one hundred thousand people and I want it to be surrounded by a quadruple stockade bristling with sharp stakes and metal barbs. On top of that I am going to surround it with a double

circle of deep ditches with metal-tipped stakes and also with a double circle of pitfalls and man traps sown with cruel stakes. I am doing all this because I can foresee a great war in the near future and I want to turn my kraal and all others in the neighbourhood into the most unassailable forts on earth.

Now I am busy re-forming the disorderly hordes of the Mambo into disciplined, hard-hitting regiments of five thousand men each. Each regiment is divided into two *mabutos* of two thousand five hundred men each, and the supreme commander of the regiment is called *Induna Yo Tingo*, or Rainbow *Induna*. Under the Rainbow *Induna* are two Battle *Indunas*, or Thunderbolt *Indunas*, each commanding the two thousand five hundred strong *butos*. Each *buto* is divided in turn into four parts of six hundred and twenty-five men under the command of a Battle Leader. When a command comes from the chief, it is received by the Rainbow *Induna*, who passes it to his two Thunderbolt *Indunas*, each of whom passes it on to the four Battle Leaders under him.

Should a Rainbow *Induna* be killed in battle, he is promptly succeeded by the two Thunderbolt *Indunas* who take joint command of the regiment. Should one or both Thunderbolts be killed or wounded, that regiment is withdrawn and reorganised behind the fighting lines.

There are also men known as Battle Avengers, a thousand to every regiment, whose duty it is to execute deserters on the spot and to catch and torture cowards. The penalty for cowardice is to have the 'members of manhood' chopped off and a wooden plug forcibly driven up the back passage.

A collection of four regiments is called an *impi* (army), and to each *impi* are always attached two or three Boys' Supply regiments and one *Sekela* (support and replacement regiment).

I have four regiments in my *impi* now, and the first is the Swallow Regiment under *Nsongololo*. This regiment wears headdresses of black sable antelope skin and the shields are black and white, and shaped like swallowtails. The second is the Storm Cloud Regiment under the fat *Ntombela*. Its members carry oblong heavy dark-red shields reinforced with wood and they are designed to spearhead any attack. The warriors carry five hurling spears each, and one heavy battle axe. Their headdresses are made of red-dyed ostrich plumes.

The third regiment under the command of *Dudula*, a heavily scarred one-eared veteran who has only half a nose, is called the Thunder Hawks. *Dudula* fought under *Mitiyonke*, father of *Malandela* and *Bekizwe*. The shields in this regiment are of untrimmed bull's hide, heavily reinforced with crocodile skin. The warriors wear a headdress of ornately carved wood with a cluster of hawk feathers on top. Each headdress is carved to represent a hawk's head.

The last regiment is called the Crocodiles, and each warrior is an expert swimmer, including the Rainbow *Induna*. I have designed this regiment for secret attack: they will fight on land as well as on water. This regiment is going to man the huge fortified battle rafts I intend to build on the Zambezi. Their duty will be to ferry troops across the river and to attack any enemy canoes trying to cross the river.

Under the command of the former fisherman *Mavimbela*, the Crocodiles are distinguished by their crocodile skin cuirasses and headdresses made out of the heads of crocodiles.

I also intend forming a fifth regiment of archers and slingers, to be called the Hornets. I want each one of these archers and slingers to be so well trained

that he can put an arrow through a man's head at a hundred paces or sling a stone and hit a running guinea fowl at half-a-hundred paces. I know that if the *Munumutaba* attacks, much might depend on these archers and slingers.

* * * * * *

Five days later. Everything was ready for the great Ceremony of Peace. Thousands of willing Mambo tribesmen had worked feverishly to finish the Great Kraal. Two thousand and ten men had been erecting the stockades, digging ditches and mantraps and carving huge wooden gates. More than ten thousand men and women had been occupied building huts at the fantastic rate of five hundred huts a day. My Great Hut, a gigantic monster of wood and grass which could easily accommodate a hundred men, was built over an underground 'secret dwelling' or 'boar's lair', as I had called it. It had been dug and tunnelled out of the hard clay by men whom I afterwards swore to secrecy. I did not want anyone, including the pests I call my daughters, to know what was going on and to have knowledge of my secret underground sanctuary.

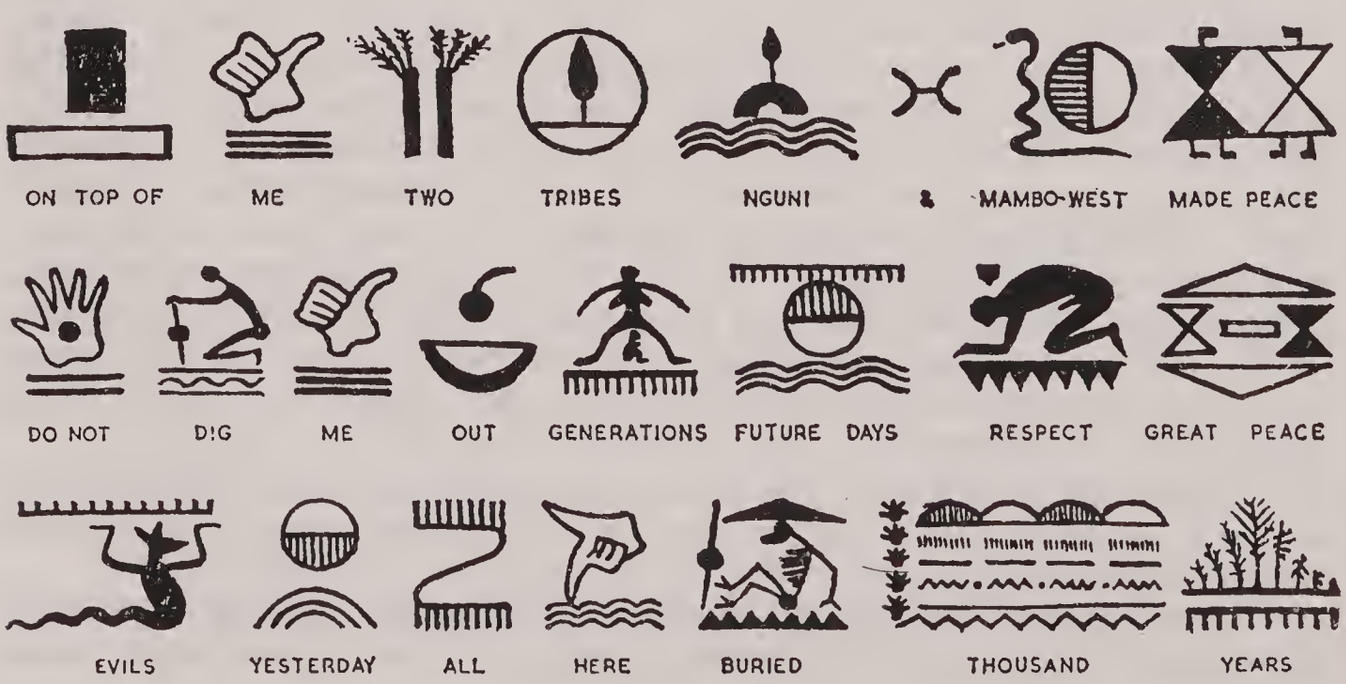
Everything was ready for the great Ceremony and scores of oxen were being slaughtered for the feast. Women and girls were bringing in hundreds of claypots full of corn beer and thick-walled baked-clay cooking pots. Great cooking fires were lit; the cooking pots filled with water and the frying pots filled with fat.

It was not long before rows of boys started bringing along the fresh meat from the slaughter kraals on huge six-legged meat trays to the places of cooking.

From all over the vast land of the Mambo, gifts of thousands of cattle and goats were pouring into my new kraal—gifts for the 'Wizard Chief', as everyone began to call me.

It seemed that every kraal and village in the land was anxious to curry the favour of the feared and distrusted new chief, who had the nasty habit of eating people for breakfast if they so much as tried to criticise him.

The traditional gifts of girls were not forthcoming, however, because few parents relished the idea of sending their daughters as gifts to a wizard and a



chief who might put them in the stewing pot rather than taking them to the love mat, as all good chiefs should.

Thus I was beginning to feel very lonely indeed. In fact, I was going to be the loneliest chief on earth, because my subjects treated me as one treats an evil and dangerous animal.

Whenever I summoned some of them to my presence, they came with shuffling steps and fear written all over their souls, and they were all too keen to get away from wherever I happened to be. Even my newly elected Rainbow *Indunas* spoke to me from a very safe distance of ten paces, crouching like runners about to take off. I did not like this at all, but there was nothing I could do to prevent it.

The cooking and the roasting had gone on right through the night and early on the following morning there remained only the final preparations before the Ceremony of Peace began.

The Laws of the Tribes require that if people intend to do something of importance, time should be taken to do that something properly and it was the deepest sacrilege for anyone to try rushing the preparations for something as important, as great and as sacred, as a Ceremony of Peace.

But now, everything was ready. The sun smiled from a cloudless sky and the birds sang their joy in the trees. The grass, already yellowing with the approach of autumn, or 'Late Summer' as the tribes call it, nodded and rustled to the faintest breeze.

Four powerful Nguni and four powerful Mambo warriors carried a great slab of sandstone into the kraal—the 'Peace Stone'—with a shallow scoop out of the centre. This stone was hollowed out by craftsmen who also decorated it with signs and inscriptions decipherable as follows:

"On top of me (over this stone) the two Tribes, Nguni and Western Mambo, made peace. Do not dig me up. Future generations respect this peace. All our evils of yesterday are here buried for a thousand years."

The Peace Stone was carefully laid on two great *karosses* and the skilfully carved wooden peace bowls were arranged in a wide circle around the stone.

The ceremony begins—the ceremony on which so much depends for so many generations to come. Thousands of people converge on the great kraal and the hills overlooking *Tulisizwe* are black with distant spectators from the farthest corners of the Mambo land—even from beyond its borders.

News of this rare event has travelled like wildfire over the lands of many tribes. A Peace Ceremony! A rare thing that happens once every five hundred years.

Oh sacred, unforgettable ceremony, that means so much to so many! A ceremony that means that men need go about no more with fear in their hearts — that means that men no more need take the whetted steel to fellow men. The weary wanderer shall no more be greeted by burning kraals and dead bodies in the valleys. In this land, at least, the war spear is broken and the voice of war shall shatter the peaceful night no longer.

The massed Nguni regiments face their former enemies across the Stone of Peace, but there is a green branch of *ntolwana*, instead of a spear, in the hand of every warrior. The frowning war headdresses have been laid aside, as have been all other war regalia, including shields. From the Nguni side, the Rainbow

Induna Mapepela steps forward with a battle assegai in his hands. From the Mambo side, *Nsongololo* steps forward. But he is carrying nothing in his hands. Then the Nguni singers *Ziko* and *Majozi*, start up the Song of Peace:

Now *lo*, the weary *impis*
Lay down their bloody spears,
And from war's night they turn away
To seek the dawn of peace.
Souls by hatred scorched, they seek
Refuge now from hatred's flame;
War-weary warriors come to seek
The fair embrace of Peace.
Let us come together friends
And build from war's destruction Love;
Those who carry hatred still today—
Let them do so never more.
The summer of peace has arrived,
War's dark winter has fled
And never more shall there be heard
Amongst us, the Song of War.
The dark deeds of yesterday,
My brothers, let's bury them now;
Let us now as brothers wait
For tomorrow's peaceful dawn.

Mapepela slowly stretches out his arms and offers the spear to *Nsongololo*, shaft end first. *Nsongololo* takes it and breaks it over his knee and throws the two halves contemptuously to the ground.

He extends his right hand and shakes hands with *Mapepela*, who leans over the Stone of Peace and kisses *Nsongololo's* forehead briefly. Both men stretch out their arms and touch one another's shoulders before changing places. *Mapepela* returns to stand in front of the Mambo and *Nsongololo* returns to the ranks of the Nguni.

"I see you, Oh brother," says *Mapepela* to *Nsongololo*. "May, as of now, the cloud of war vanish between you and me forever. May there no longer be strife of any sort between us. May peace be the torch to light us both on our way and may the deeds of the past, though impossible to forget, be remembered without rancour. May, on the refuse that is the past with all its mistakes, the plant of a peaceful and enlightened future grow. May we, on the cinders of the past, build a new kraal of understanding, love and brotherhood between our two tribes—a kraal that will stand for a thousand years as an example to future generations."

"I see you brother, and I see you again," *Nsongololo* now replies. "My eyes look upon you in peace and my heart is white when I see you. Both you and I can now face the future without having the gritty dust of hatred blinding our eyes. We can now face the future without the wood smoke of enmity itching our eyes. We can now swim across the River of Life unhampered by the grindstones of war tied around our necks. I see you, Oh brother, and I see you again and yet again. As from now, when you come into my kraal, I shall give you

water to wash your hands and food to still your hunger. My daughter shall lay a sleeping mat for you and you shall spend the night in my kraal without fear Brother, I see you and I see you in peace. Between us the tool of war has been broken and there is peace between us. Our tribes shall stand together and face the future side by side."

Two old Tribal Avengers hand out small knives to the warriors, one to every tenth man, and with these knives the Nguni and the Mambo warriors each make incisions between the thumb and forefinger of the left hand, and they all let some blood drip into the Bowl of Peace nearest to them. There is one double Peace Bowl to every one hundred warriors—fifty Mambo and fifty Nguni. When the bowls are half-full, the two old Avengers go from bowl to bowl pouring bitter *joye* juice into the blood to prevent it from coagulating.

When all this is done, the Avengers call upon the Great Spirit and the Holy Ancestors of both tribes, to witness the Vow of Peace which the Nguni and the Mambo now make to each other. The Rainbow *Indunas* take all bowls and empty them into the great hollow in the Stone of Peace.

At the command of the Avengers, the warriors, both Nguni and Mambo, queue up in one long line and march past the great Stone of Peace. As each warrior and *Induna* passes, he dips his forefinger of his right hand into the blood and then puts that finger into his mouth after which he says aloud: "I am one with my brothers and they are one with me. Whoever attacks the Mambo now attacks the Nguni. Where there was war, there is now peace; and where there was disunity, there is now unity."

There is a continuous drone of voices for a long time as warrior after warrior repeats the words—words which one must speak with all sincerity straight from the heart, because the spirits must see the genuineness of the desire for peace in the hearts of all the members of the two former enemies.

By midday the solemn ceremony is over, but one more ritual remains to be done. The Little Queen *Celiwe*, whom the Nguni warriors have chosen as their chieftainess, with *Malandela* demoted to Prince Consort, steps up to the Stone of Peace with a ceremonial water pot on one shoulder. A woman named *Nonuda*, representing the Mambo tribe, also carrying a claypot full of water, approaches from the opposite direction and, like *Celiwe*, puts her pot down on the Stone of Peace. A young girl brings a gourd water scoop to the two women.

Celiwe takes the vessel and scoops out some water and hands it to *Nonudu* who drinks the water and, with the same scoop, hands *Celiwe* some water from her pot. Then they both wash one another's hands upon the Stone of Peace, before leaping on to the stone itself and falling into one another's arms in a fierce embrace.

With shattering abruptness the drums crash out a booming torrent of savage noise; the fierce sinuous Dance of Life begins—the Dance of Life which seals the Peace Ceremony.

From behind a tall grass fence there emerges a weird figure: a man dressed up as the Holy Tree of Life, with little carved figurines of men, birds and animals dangling from every branch of his wood and bark costume. My eldest daughter *Luanaledi*, bursts through the crowd daubed from head to foot in white clay, representing the First Goddess *Ninavanhu-Ma*. Leaping, shaking, swaying, and all but tying herself in knots, she dances around the Tree of Life while the storm of drumbeats mounts to a deafening crescendo. Slowly and

menacingly the Tree of Life approaches her while she dances. But like a lithe phantom, she leaps away from her would-be captor and dances in dizzy circles around him. Then, from one of his many branches, the man representing the Tree of Life plucks a soft sphere woven out of bark and hurls it accurately at the dancing girl, enacting that incident so long ago when the Tree of Life threw the moon at the First Goddess.

The drums roar out as the Tree seizes the make-believe Goddess and pretends intimacy with her. Rattling nuts are shaken and everybody dances as my daughter, in the role of the Goddess, writhes and screams on the ground in pretended labour, symbolising the lengthy agony the Goddess suffered before she gave birth to the First People.

The first dance is over and everyone takes refreshments. Huge trays full of well-stewed and well-roasted meat are attacked with savage gusto Giant claypots full of beer are emptied of their contents in the twinkling of an eye. Roars of laughter fill the air with an earth-shaking din.

Outside the kraal, lively contests are held by boys—running, wrestling and stick fighting—contests in which the victors win either one or both the lungs of an ox, roasted or boiled to perfection. My son by adoption, *Mukombe,* has won a delicious boiled lung in a stick fight.

The great feast, with close to ten thousand people participating, not counting the two armies, is by no means a disorganised affair. Under the gaiety, the singing, shouting and laughter, stern rules of feasting are being strictly adhered to. For example, each kind of meat is eaten only by that age group supposed to partake of it. The warriors eat what is known as the 'warriors' meat'—that is, the flesh from the heads and hooves of the oxen and also the tails and the intestines which have been stuffed into the stomach bag together with fat from the kidneys, before being boiled. The Rainbow *Indunas*, Thunderbolts and Battle Leaders eat only the liver and the kidneys and the left haunches, while old men, regardless of rank and social status, eat what is called the 'meat of the Grey Ones'—that is, the tongues and the right haunches.

All strangers are given meat from the forequarters, while all beggars are given what is called 'beggars meat'—that is, the back passages and the genitals.

Married women eat only the very fat meat from the breast bone, while virgins eat the udders of cows, slaughtered expressly for this purpose.

Adolescents of both sexes eat the brains and the left-overs from any of the other age groups.

Newly married brides are not given any meat; the law forbids it. They must be content with soup, yam stew and corn cakes.

All men born out of wedlock, all impotent men who have no wives, and all liars and cowards, have been separated from the rest of the people and are shut inside a dark hut guarded by two burly warriors. They eat the 'meat of shame'—that is, the urine bladders, and goat's meat mixed with a little earth.

Suddenly there are hoots of laughter as *Mboza*, one of the male cooks, who has been caught eating the meat of the Rainbow *Indunas*, is brought forward for punishment. A cracked old clay pot is fitted over his head and he is made to wear a heavy necklace of the jawbones of goats and oxen, while his stomach is smeared with black soot from the bottom of cooking pots. His loinskin is torn off and a witchdoctor paints the following signs on his bare buttocks in white clay: "I AM A THIEF."

The laughter reaches hysterical proportions as *Mboza*, the best cook in the whole land, is made to run the gauntlet of warriors who each gives him a heavy kick as he passes. *Mboza* ends up by running blindly into the closed gate, which he hits head on, shattering the pot on his head and falling heavily on his fat buttocks. He is not seriously hurt, however, and his fellow cooks carry him to his hut with many a ribald 'cook-place' joke.

The eating and drinking and singing is over and people wait tensely for what is to follow. They do not have long to wait. A horn bugle sounds and a great monstrosity of wood and skin and clay enters the main gate of the kraal. This monstrosity is a great fish, hideous, with a mouth full of wooden teeth and a body of cow skin, wooden fins and tail, and painted all over with fertility symbols. Its eyes, skilfully painted in white, yellow and black, glare menacingly at the people. This fish is supported by fifty warriors dressed in grass, tree leaves and fibre from head to foot, and a red-daubed girl rides on top. With her is an ugly man, the dwarf *Malangabi*, the Nguni Rainbow *Induna*. The girl is *Ntombazi*, the Mambo girl who has for a strange and very interesting reason fallen madly in love with *Malangabi*.

The fish represents that great 'Fish of the Seas' on whose back the Father and Mother of the Second People, *Odu* and *Amarava*, escaped when the empire of the red-skinned First People was destroyed. *Malangabi* represents *Odu* while his adoring sweetheart represents *Amarava*, whose name was afterwards corrupted to *Mameravi*—Mother of Nations—by the Sacred Storytellers.

Reed flutes shriek out and xylophones rattle as everybody—man, woman and child—rises and begins to dance.

The second part of the 'Dance of Life' has begun.

Soft-eyed virgins abandon their shyness and turn into ravening bolts of dark-brown, passion-charged lightning and they leap, shake, sway and even turn complete somersaults to the music of flutes, pipes, and *marimba* xylophones. Old men and women forget their age as the wild 'Song of Fertility' rises to a savage crescendo. They forget their toothless mouths, wrinkled faces and bodies. They forget their age-stiffened joints, age-cooled veins and weakened muscles. They yell at the tops of their voices and stamp their thin, wasted feet. They are slow and clumsy and many are not even in step, but they do not care. Any step, as long as it is a dancing step, caper or gallop, will do.

If only I still had my sight to see this marvellous spectacle . . . If only I could see . . .

The married man dances with his wife, or wives; lover with lover; unmarried girls dance in 'regiments' on their own, openly flirting with and teasing the hot-blooded warriors dancing opposite them.

With a nerve-jarring suddenness the growling drums boom out, adding more sound to the incredible barrage of noise. The dancing reaches heights of wild abandon, terrible to behold. Savagely dancing girls and screaming women tear into the ranks of the maddened warriors—twisting, shaking, leaping and bending. Two of the men are sent spinning by women who strike them in the groin with their broad hips. Here and there a girl is tossed into the air and expertly caught by strong arms as she comes down. An exhausted married woman is carried away by her husband amid shouts of laughter and crude banter.

Malandela carries his tiny Queen *Celiwe* on one wide shoulder out of the jostling crowd which is now fast losing control as people dance around the

great monstrous fish with its bearers and riders. The Princess *Nomikonto* is dancing with her new lover, the singer *Ziko*. *Lulama-Maneruana* and the rest of *Malandela's* changed wives, whom he refuses to take back and who are all mine now, are also among the crowds and all but dancing themselves into a frenzy. The only people who are not dancing are my three puppet women who are serving me with food and beer, here where I sit—an island of unhappiness in a seething ocean of joy and wild abandon. Beside me sit five of the masked Avengers, including the Avenger Leader. Strict custom forbids Avengers from taking part in any dance, singing or burial, unless it is the burial of an executed person.

The dance is now at its wildest and the venerable old man, the sage *Mpungoso*, the Master of Ceremony of the Feast of Peace, makes his way to the drummers and raises his long black Stick of Wisdom. The beat of the drums slowly dies away. The dancing and singing now also dies down and people sort themselves out and seat themselves with many a weary sigh. The great moment has arrived for the burying of the Stone of Peace in the centre of my kraal. Absolute silence is now imperative.

A drunken man and his wife who had trodden on one another's toes during the dancing and who had continued shrieking obscenities at each other, regardless of the order for the Holy Silence, are seized by the Tribal Avengers and taken out of the kraal. They are going to be hung by the wrists from a *marula* tree and given a hundred lashes each with a rawhide whip.

A heavy thrashing was also to be given, in my Great Hut, after the feast, to a hot-blooded beautiful stranger, the widowed *Noliyanda*, daughter of *Xhosa*, a thieving chief who rules a small breakaway tribe of expert cow thieves. They call themselves the Ama-Xhosa, after their chief. This tribe inhabits a small portion of the land of the Mambo, towards the southern tip.* *Noliyanda* had been given by her father, *Xhosa*, to *Shondo* the witchdoctor, as the price of *Shondo's* services in curing his persistent headaches. *Shondo* was killed in the battle of the Madlonti mountains and he had only received his golden-brown dark-eyed, full-hipped and full-breasted, though sterile, beauty thirteen months before.

Noliyanda had been caught trying to seduce a young boy of eighteen years to go into the bush with her during the wildest moments of the Dance of Life. This female was notorious for her strange love for boys younger than herself and already the stern Avenger Leader is pressing me to have her whipped to death in public for her offence.

I nod in agreement; even I dare not stand in the way of tribal justice. But I have a strange feeling of sorrow as I agree to this. I wish to spare *Noliyanda* from such a harsh chastisement. An exciting idea dawns above the valleys of my mind—an idea that banishes the crushing feeling of sorrow and loneliness in my heart and makes me smile broadly and say to the proud Avenger: "Yes, Oh Avenger, the woman shall be whipped to death as the law requires."

I had decided suddenly that I desperately needed a First Queen. I intend stealing *Noliyanda* and bringing her back to me afterwards, secretly, so that my three daughters will not interfere until it is too late.

**It is this thieving tribe of cunning bush-skulkers which in later years blossomed into the mighty and famous Xhosa nation after the Great Journey to the South.*

I have made up my mind that I am going to train *Noliyanda* into being the most perfect and most powerful being in the Universe—a being against whom my three daughters will be powerless. I need a wife.

The Stone of Peace is lowered into the great hole that has been dug in the centre of my kraal and now comes the most harrowing part of all this strange and uncommon ceremony. Two brave warriors are required now—brave men, one each from the two opposing tribes. A Nguni and a Mambo who must don full battledress and be buried alive in the hole with the Stone of Peace. This is the final tragic seal of peace between the two tribes—the most cruel sacrifice of all.

No word is spoken and people must communicate by signs only. Everyone grows tense and there are tears in the eyes of many. With a whispered curse, the dwarf *Malangabi* leaves the ranks of the Nguni and stands forward, but *Mpungoso* thanks him in sign language and waves him back—he is too ugly and deformed.

The two men needed for this final part of the ceremony must be the most handsome, the most brave and the strongest men from either tribe. Tension mounts as a tall, lean hard-lipped Mambo steps forward. A loud cry follows as a Nguni warrior also steps forward.

HIS ADOPTED SONS

"Oh no!"

That agonising cry is wrung from the lips of a round-faced girl somewhere in the vast silent crowd. But the cry is cut short as the girl's mother clamps her hand hard over her offending offspring's mouth.

The hard-eyed tall Mambo has stepped forward. He is *Luti*, the son of *Vezi*. But the handsome Nguni is known only as *Mdelwa*, and he does not tell *Mpungoso* who his father is.

The Mambo girl who cried out has been *Mdelwa's* sweetheart for the last few days and she is horrified and brokenhearted when she sees her beloved thus forsake his young life and her.

Two Avengers lead the young men away to be dressed and fully armed. When at last they come out of the huts, striding abreast with heads held high and their weapons and bracelets shining in the sunlight, the young girl, *Nozipo*, breaks free of her mother's detaining arms and throws herself at *Mdelwa's* feet. "No, *Mdelwa*, you cannot do this—not you *Mdelwa*!"

One of the Avengers seizes the sobbing girl roughly and drags her aside. *Mdelwa* and *Luti* help each other into the pit and both squat upon the Stone of Peace, facing each other. With a smile on his cruel, hard features, *Luti* extends his hand and shakes *Mdelwa's* hand as the deep pit is filled in rapidly by fifteen Avengers, using hoes and canoe paddles.

Nozipo suddenly goes limp in the Avenger's arms, and when he looks down he finds that she is dead.

She is lowered into the half-filled pit, from the bottom of which at this stage only the headdresses of the two entombed warriors are protruding.

"Tell your children, and urge them to tell their children," bursts forth the philosopher *Mpungoso* as he stands over the pit which is now completely filled in and stamped over. "Tell them that in the centre of this kraal built by *Lumukanda*, King of the Western Mambo, the Peace Stone is buried. Tell them that here the Mambo and the Nguni broke the spear of war and made peace forever. Here we buried the mistakes of our yesterday and two brave young men sacrificed their lives so that you might live in peace together—to the end of time. Disperse now, and go to your homes. Go to your homes carrying with you the memory of what happened here today.

The guests disperse in their thousands, some to their homes, as far as ten days' journey away, and all of them carry with them memories which will always be fresh in their minds to the day they die.

Malandela is weeping bitterly, because only he knows who *Mdelwa's* father is. Many years ago *Malandela* had forcibly dishonoured a young girl in a forest and she had conceived and later given birth to a baby boy under heavy guard in one of *Malandela's* many kraals, where he had kept her for more than a year. The reason why *Malandela* had kept this girl, *Nonsizi*, a prisoner was

due to her age—a mere child of twenty and thus of the age as yet not permitted by tribal law to sleep with a man, or to be slept with. *Malandela* who was in those days an insolent and blundering tyrant, had kept the girl a prisoner in order to avoid a scandal and because raping a girl who is under twenty and who has not been initiated into womanhood in accordance with the Laws of the Tribes, promptly invites death for the offender at the hands of the Tribal Avengers. *Nonsizi* had died mysteriously six months later and the little boy, *Mdelwa*, whose name means 'Forsaken One,' had been brought up by two old women in the secret kraal. *Malandela* had never recognised *Mdelwa* as his son and although *Mdelwa* had once saved *Malandela's* life in battle, he had never been promoted or thanked by his father. *Mdelwa* had known very well who his father was, but had chosen to take this secret to the grave with him.

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Although peace has been made between the Mambo and the Nguni, there is still someone in the land of the Mambo whose heart is on fire with revenge and grief. This is the Second Queen of the murdered Mambo Chief *Bekizwe*, who is dying in her father's kraal far away. She had given birth to a baby girl three days ago and although the baby is alive and well, the mother is dying. Beside her kneels *Tembani*, her faithful handmaiden, and to this bitter and ill-favoured woman the dying queen says: "Now promise me, *Tembani*, that you will take my little girl and bring her up as your own child. But remember, when she reaches puberty, you are to tell her exactly who her father was and how he died. You are to make her take an oath that one day she will kill *Malandela* and thus avenge her father—do you hear me?"

Tembani places her right hand below the navel of the dying queen and solemnly swears to do as bidden. Then, as the woman dies, *Tembani* whispers in her ear: "Do not worry, Oh my mistress, because even if it takes me a thousand years I shall grant your dying wish. I shall bring up your premature little girl *Pindisa* (Vengeance) as if she were my own, and when she has grown up—*Malandela* shall die!"

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After the guests had dispersed and the memorable ceremony was over, a company of warriors which had been out patrolling the forest, returned home just before sunset, bringing with them the First Queen of the murdered Mambo Chief. They had caught *Nunu* in a cave where she was hiding *Zulu* and *Qwabe*, *Bekizwe's* little sons. The Battle Leader commanding the company knelt before me and said:

"We found this woman hiding in the forest with these two children, Oh Great One. They are *Bekizwe's* two sons and his First Queen, *Nunu*, this most hideous and ugly female here. What shall we do with them, mighty King?"

"Take them to the women's huts and tell the Royal women to wash and feed them. Then call the Nguni ex-chief *Malandela* to my presence," I commanded.

A short while later, *Malandela*, *Celiwe*, *Dambisa-Luwewe* and six Nguni Rainbow *Indunas* entered my Great Hut and I lost no time in telling them about

the woman and the little boys who had been found in the forest.

"I have lost all my children, *Lumukanda*," said *Malandela* at length. "And since the High Gods in their mercy have spared two of my brother's sons, I shall adopt these boys and make them my sons."

"The adoption will be in strict accordance with High Laws," said *Celiwe*. "We must make preparations for a Ceremony of Adoption immediately."

"Do the Rainbow *Indunas* agree to this?" I asked, absent mindedly tapping the huge cooking pot.

"Great One, we give this adoption not only our fullest agreement, but our blessing as well. We consider it to be the best thing that can be done for the departed one, *Bekizwe's*, memory. It will go down in history as the noblest deed *Malandela* ever accomplished and it will, in our eyes, salvage for him a little of the respect we lost for him on the day he was disgraced," said *Mapepela*, the Nguni Rainbow *Induna*.

"Those are indeed words of wisdom, *Mapepela*. I wonder what a man as wise and as fat as you will taste like in the shape of stew. Quite noble, I suppose."

Nervous laughter followed this remark and *Mapepela* suddenly found that his bladder needed relieving. He crawled out of the hut, followed by titters from *Celiwe* and *Dambisa*. Shortly after that the Avenger Leader entered and stood before me, his soul radiating insolence and righteous anger. (Avengers never kneel before chiefs and they always address even the highest of High Chiefs in a haughty manner.)

"Chief!" he snapped. "The time has come for the punishing of that unnatural beast named *Noliyanda*, who tried to seduce a young and uninitiated boy. I demand that all the women in your kraal and all the Rainbow *Indunas* attend."

"It is fortunate for you that Avengers are such revered people," I told him coldly, "otherwise I would have roasted you so fast for your insolent words, that you would find no time to scream until you were half digested! Bring the woman in and have her whipped to your heart's content. You, *Malangabi*, go and call the Royal Women and the other Rainbow *Indunas*."

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The great hut was full of people, men and women who had come to witness the punishment of *Noliyanda*, the Xhosa woman. There were a series of gasps from the women when the beautiful woman was brought in and flung unceremoniously at my feet. I sensed her shrinking, frightened soul clearly. She was so scared that she could not think and her thoughts were a hopeless jumble.

'You do not know it yet, my beautiful one,' I thought to myself, 'but you are not going to rot in a grave of shame. I shall revive you and make you into an undying goddess. You have not come to the end of your life yet; you have, in fact, come to your rebirth.'

The Avenger Leader then spoke and his voice was a harsh rasp in the silent hut: "You, *Noliyanda*, the only daughter of a thieving bastard named *Xhosa* who calls himself chief of a dog tribe known as the Ama-Xhosa, are accused of trying to mislead a young and uninitiated boy. Do you deny the charge?"

"Yes," gasped *Noliyanda*.

"Why?" grated the Avenger.

"I . . . I . . "

"Be silent!" cried the Avenger Leader. "One of you, bring in that boy."

"I have already brought him in, Oh Great Leader," one of the Avengers replied.

"You, boy, stand up!" roared the Leader. "What is your name; how old do you think you are; who is your father; who was your grandfather; what did this woman say to you and what did you say to her? Answer!"

"I . . . My name is *Vumani*, Great One," stammered the boy. "I am the son of *Ntombela*, the Rainbow *Induna*. My grandfather was *Malevu* . . ."

"What did this woman say to you? And what did you say to her?"

"It was during the dance, Oh Great One . . . I was also among the dancers. She . . . She . . ."

"She did what? And whom do you mean by 'she'? Don't waste my time boy; speak clearly if you value your wretched life. She did what?"

"She drew me aside and told me to come to the forest with her . . . She said she had something to show me."

"What did you say to her?" And what did you think about what she said? The truth, boy!"

"I asked what it was she wanted to show me and she laughed and said I would see when I got there. I told her that father forbids us to go into the forest on our own and . . ."

"And what?" roared the Leader. "Speak up, you unclean brat!"

"She kissed me in the mouth . . . with her tongue . . ."

"So!" hissed the Leader. "And what did you think of all this?"

The boy did not answer and I, who could see in the depths of his mind, clearly fathomed what he had thought when she had kissed him. He had felt very strange and frightened at the same time—but also very curious, as any boy would be under similar circumstances. I realised that if he admitted this to the Avenger Leader he would be put to death immediately and without mercy. So, to thwart the old Avenger, who was trying to trap the lad into convicting himself, I took command of the boy's mind and replied through his lips:

"I was frightened, Oh Great One . . . very frightened."

"You can sit down now," growled the Leader. "You are a good child."

Noliyanda was tied to one of the solid posts supporting the hut and whipped until she lost consciousness. Then water was thrown over her and when she came back to life she was whipped again, this time until she dropped in a dead faint. I commanded my two strongest zombies to follow the Avengers who were taking *Noliyanda's* limp body away for burial in the forest.

Outside, the angry skies were being torn by lightning. Earth-shaking peals of thunder exploded again and again above the cringing land. Soon hail and rain would sweep the forest-clad hills, valleys and plains.

No sooner had the Avengers buried the not-quite-dead woman and left, when my two zombies exhumed her and carried her back to the kraal, which they entered through a secret tunnel known to me and them alone. Under cover of the roaring darkness, *Noliyanda* was brought into my dark and empty Great Hut, and lowered carefully into the secret underground dwelling place. *Nomeva* then securely fastened the wickerwork door of the hut and joined *Muwaniwani* and myself in the secret dwelling.

My two zombies carefully washed the half-dead woman with hot water and laid her very carefully on a big rush mat. Then I ordered *Muwaniwani* to cut the woman's scalp carefully away from the crown of her head and remove a large disc of bone from her skull, using a tempered steel chisel and an obsidian hammer. For some time there was the sound of the tapping of the hammer on the chisel, as I performed the operation through the mind and hands of *Muwaniwani*. Eventually the disc was loosened and the brain exposed. I produced a small green emerald with a strange irridescence which *Muwaniwani* inserted between the two lobes of the brain.

"Replace the bone disc and tell me what happens."

"I have replaced the bone disc," said *Muwaniwani* in a hollow voice. "It looks as if the bone is fusing again . . . it is healing . . ."

"Replace the scalp," I said, concentrating hard on inducing the damaged tissues to heal, with all the mental powers at my disposal. The half-dead woman would henceforth cease to age. I had endowed her with immortality.

"I have replaced the scalp . . . the flesh is healing. The heart is beating normally. She breathes normally too," said *Muwaniwani*. "Her face has assumed a strange beauty, her body also. She seems to be taller than she was. But her hair has turned grey—a purplish-grey."

"Go on," I said.

"She has moved one arm—her eyes are now open. She is looking at you now, my master. There is surprise on her face. She has passed into unconsciousness again."

I sent a sharp mental command that shocked the unconscious woman back to life once more.

"What happened? Where am I?" she gasped.

"Do not ask silly questions," I snapped. "Tell me who you are. What is your name?"

"*Noliyanda*," she whispered. "I am *Noliyanda*, and yet I am not! I feel very strange."

"Close your eyes and tell me what you see."

"I see stars . . . a great darkness. I see strange men and women who shine, like the sun. I also see a great tree with animals growing from its branches like fruit. I see many strange things—thousands of people—monsters . . . No, I can't bear to look! It is such a vast spectacle . . ."

"What do you think it is?" I asked gently.

"Something tells me I am seeing the Birth of Eternity . . . and the furthest future. It is awe-inspiring . . . unbelievable . . . The gods and goddesses, and the Tree of Life are talking about me. They say I must be destroyed immediately. Why . . . what am I? What have you done to me? What have you turned me into . . . you blind and utterly wicked monster!"

"I have made you into my wife, Oh beautiful one," I said. "You are going to be the most perfect and most beautiful being in the Universe and you are mine, and mine only, *Noliyanda*. No god or goddess can harm you now, because I have turned you into a goddess yourself."

"You evil demon!" she cried. "You unclean and impious monster from the depths of hell! Who gave you the right to create me into a goddess?"

I brushed *Muwaniwani* aside and took *Noliyanda* in my arms—violently and with great passion. I was madly in love with her.

"I turned you into a goddess, because I love you, my Queen," I said harshly. "You are mine and nothing will ever take you away from me. Sleep now—take a good rest, my Queen."

* * * * * *

Malandela, Celiwe and *Dambisa-Luwewe* woke up very early the next morning and began their three-day fast in preparation for the Ceremony of Adoption to be held on the night of the fourth day.

First *Celiwe,* the newly appointed High Queen of the Nguni, and *Malandela,* her consort, and *Dambisa, Malandela's* concubine, had to drink a strong *mbiza* purgative to clean out their stomachs. Then all three shut themselves in a hut whence they were not to emerge until the ceremony was over. They had to fast for three whole days, touching neither food nor drink, purifying themselves in preparation for a ceremony which would make the little boys, *Zulu* and *Qwabe, Malandela's* sons—a ceremony which is both strange and sacred.

The days and the nights flew by and at last the great day arrived and the Princess *Nomikonto* prepared the little boys for the Holy Ceremony which was to take place that night.

The little urchins first had to have their bowels cleaned out and this is a very simple and fascinating procedure. The only requirements are a small hollow reed, a bowl full of warm water and a nice fat ebony black *piccanin.* One end of the reed is smeared with fat, as a lubricant, and the *piccanin* is best caught by surprise. He must be made to lie flat on his little belly across somebody's lap. The reed is carefully inserted into the back passage and, needless to say, the *piccanin* will invariably squeal his big fuzzy-haired head off.

Nomikonto cleaned the bowels of both *Zulu* and *Qwabe,* who voiced their disapproval in no uncertain terms. Then she scrubbed them thoroughly—something they resented even more. In the meantime I had chosen two spotlessly white cows from my vast herds and these were slaughtered quickly in the morning and once more cooking was in progress within the kraal. This time no guests were invited because the Meat of Adoption must be eaten only by the people in whose kraal the adoption takes place. It must be eaten only at night in a darkened hut.

The bile sacs from the two cows were carefully preserved in a clay pot full of water. I ordered my first-rate cook *Mboza* to excel himself preparing food for the coming feast, because all the food to be eaten after the Ceremony of Adoption must be cooked to perfection. "And," I concluded, "if that food is not cooked to the highest peak of perfection, you will promptly take its place."

"My Great Chief," said the fat buck-toothed cook calmly, "on the day I cook you a bad meal, cut off my legs and I shall prepare them for you for supper."

"That sounds very appetising, *Mboza.* I am quite sure that you who have turned out so many good meals, will turn into one equally good!"

When *Mboza* left I called my first Rainbow *Induna, Nsongololo,* and told him to remove all the dogs in the Great Kraal to the neighbouring kraals and to tell everybody to observe absolute silence during the coming night.

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Night falls and the Rainbow *Indunas*, both Nguni and Mambo, assemble in the Big Hut in which *Malandela* and his two women have fasted for the last three days. *Nomikonto* and the rest of the women also move to the hut in the gathering dusk—the hut which will henceforth be known as the Hut of the Adoption.

The females do not enter the hut yet. They must first bathe themselves in warm water just outside the entrance and then throw the dirty water in a great circle around the Hut of the Adoption, to keep away *Tokoloshes* and other Evil Spirits. To facilitate matters the great baked clay bowls used for face washing by the warriors in the morning have been arranged in a wide circle around the hut. Beside each bowl lies a loofah with which to scrub the body. The only women who will not attend the Ceremony are *Muwaniwani* and *Nomeva*, who are attending to my new Queen, *Noliyanda*, in the secret dwelling place under my Great Hut. I have told nobody about my Queen and my daughters have not yet suspected her presence. They are going to be the three angriest girls in the land on the day they find out about their new stepmother—of that I am very sure.

It is nearly midnight now and the ceremony begins. I have been chosen as Ceremony Leader. I raise my ebony staff and everybody, male and female, shed their raiment, necklaces, ear-rings, ear plugs, mutshas, loinskins and bracelets, and pile all these near the entrance of the hut. All stand dead still as I address them:

"We are here to take part in, and also to witness the ceremony in which *Malandela*, the son of *Mitiyonke*, and *Celiwe*, the daughter of *Nyawo*, take by the full Rights of Adoption, *Zulu* and *Qwabe*, the sons of the departed one, *Bekizwe*, as their own children. Henceforth *Zulu* and *Qwabe* shall be known as the sons of *Malandela* and the name *Bekizwe* shall not be connected with them as long as they live. The first rule of the ceremony requires that nobody in this hut shall think of anything except the proceedings here performed. You must observe this rule strictly because your ancestors and I can see clearly into the mind of every one of you. I am now going to ask the son of *Mitiyonke* the Seven Questions as the law requires and I expect each question to be answered clearly, truthfully and with all the sincerity at his command. Are you ready for the Seven Questions?"

"I am."

"*Malandela*, son of *Mitiyonke*, are you prepared to take these two children, *Zulu* and *Qwabe*, as your very own flesh and blood, your very own sons regardless of whether they grow up into brave men or cowards, into wise men or fools, into cruel men or kindly?"

"I am."

"Do you sincerely promise before the thrones of your Holy Ancestors to treat these children as your very own; to guide them as a father should; to chastise them and to teach them the laws and the customs of your tribe?"

"I do."

"Do you promise to protect these two children, and if necessary lay down your life for them?"

"I do."

"Do you promise to care for them in illness and ensure that they will never lack food?"

"I do."

"Do you promise that when these children offend you, you will never under any circumstances reveal in the heat of anger that you are not their father?"

"I do."

"Do you promise to love both children equally and never show favouritism to any one of them?"

"I solemnly swear to love both my children equally."

"Lastly, do you promise to leave an equal share of all your wordly wealth to both these children on the day you die?"

"I promise."

To *Celiwe* and *Dambisa* I address questions very similar—only small differences here and there in the wording.

Malandela picks up a ceremonial knife with a handle shaped like a fish, and heats its blade in the fire until it is red hot. With this razor-sharp red-hot knife he makes a long cut on the inside of his left thigh—a cut deep enough to bleed profusely. With blood from this cut he smears the two baby boys from head to foot, and taking both blood-bedecked children, one in either arm, he says slowly: "Be a witness, Oh my departed brother—and all you, my Ancestors, be witnesses. Witness that I am today making these two children my own flesh and blood. Be witness to the solemn oaths I have taken and the promises I make this night. As from this night men shall know both *Zulu* and *Qwabe* as the sons and heirs of *Malandela.* And future generations shall know and salute *Zulu* and *Qwabe* as the sons of *Malandela.* They are now my sons, and my sons they shall always be."

Celiwe sits down on the reed mat and *Malandela* places her little boys on her lap. She induces both to apply their mouths to her breasts, but *Zulu* protests with a loud scream. She also makes a small incision on the inside of her left thigh and smears the palms of both boys with her blood, saying: "I am your mother now, and you are my children. I shall love you with all my heart and with all my soul. With the gods and the spirits willing, my sons, I shall choose brides for you one day, and shall lead the dancers on both your wedding days."

She now takes both bile sacs from the bowl of water and empties their contents over the heads of the two little boys, saying: "This bile from a spotless white cow symbolises the birth fluid which covers you, Oh my sons, on this day of your being brought forth by me, your mother. May the Highest of the Most High grant you pleasant lives, my children, and a future unclouded by the storms of suffering and of trouble. May you walk in the sunshine and may the moon attend you at night. May your loins be ever fertile and may your brains be crowned with wisdom. This, my children, is my blessing to you."

Dambisa-Luwewe takes both the little boys and washes them thoroughly and then blesses them in her lilting foreign accent. She calls *Zulu* the 'Lion of Sunrise' and *Qwabe* the 'Fount of Wisdom and Courage'. She wishes them each a thousand wives and a million warriors at their command. Then the girls and women, and both Nguni and Mambo Rainbow *Indunas*, take their turns in saluting and blessing the two boys. *Malandela* heats the knife red hot once again and cauterizes the cuts on both his and *Celiwe's* thighs.

Everybody leaves the Hut of Adoption and joins in the great feast laid out in my Great Hut. Here the Feast of Adoption proceeds in the dark. But in due course dawn's fiery hues start kissing the eastern sky.

The Hut of the Adoption is ceremoniously burnt to the ground and each Rainbow *Induna* receives as a present from *Celiwe* a small gourd containing the ashes of the hut as a fertility charm.

The two little boys are carried by heralds on great war shields and presented to the Nguni and Mambo warriors amidst thunderous cheers. With this the Ceremony of Adoption is concluded.

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Three days later we led the powerful combined armies of the Nguni and the Western Mambo back eastward with the intention of wresting the Nguni throne from *Vamba Nyaloti*, the Vamangwe murderer and usurper, and reinstating *Celiwe* and *Malandela* as rulers of the land of the Nguni.

We made good progress on our journey towards the Great Kraal of the Nguni and to our great surprise the people in the kraals we passed welcomed us with open arms. Some of them even fell on their faces before *Malandela* and *Celiwe* and asked them—begged them, with tears in their eyes—to save them from someone whom they simply called the Horrible Beastess who was now ruling them with unbelievable cruelty. They told us that this beastess had overthrown *Vamba* somehow and had seized power in the land. She was now terrorizing both Vamangwe and Nguni alike and every tenth day she had the habit of sending bands of her evil followers to scour the country for ten of the most handsome youths and maidens. These young people were taken to the Great Kraal and there sacrificed to this evil and mad beastess, whose real name was *Muxakaza*, who had once been *Malandela's* First Queen.

Determined to crush this infernal mad woman, I urged the army to make the journey to the Nguni Great Kraal in a forced march that shortened the three days' journey by a full two days. But when we reached the kraal, we found it deserted, save for an old man named *Ngozo*, who met us at the gate and prostrated himself before *Malandela*.

"Where is the Beastess, *Ngozo*?" asked *Malandela*, "and what has happened to everybody?"

"The Beastess sensed you coming, High Ones, and fled across the Zambezi together with the rest of the Vamangwe people," said the old man. "But *Vamba*, or what is left of him, is in one of the huts together with his mother, who is vainly trying to nurse him back to health."

"*Vamba*!" bellowed *Malandela*. "Take me to him this very moment! Let me see that murdering, treacherous dog and run him through with the spear."

"I do not think you need defile your spear with that creature's blood, Oh Lion of the Nguni," said *Ngozo*. "*Vamba* is already dying—he has been dying for ten days now. Come and see."

Malandela followed the old man *Ngozo* to the hut where *Vamba* was dying. We all followed him and stood just outside the hut as *Malandela* went in, spear in hand. There was a loud yell of fear and horror from within the hut and *Malandela* crawled out of the small entrance as if all the evil spirits in hell were after him. "Gods of my Fathers—it is horrible, it is utterly horrible!"

"What is it, my brother?" asked *Nomikonto.*

"*Vamba* is in there with his mother, and both are rotting—rotting away while still alive. *Vamba* is glowing like a firefly and his flesh is disintegrating before your very eyes. Set this hut on fire . . . burn it down!"

"So," cried *Celiwe.* "This is the source of the horrible stench that hangs over the kraal. *Vamba* has at last got his just deserts! Burn down the whole kraal—we can build a new one elsewhere. It has seen far too many sins for far too long."

Soon the kraal was one mass of flames from which a dense column of smoke rose to the very heavens, attracting thousands of people from the neighbouring kraals. And out of the roaring mass of ravening flames came the sound of shrill demon laughter. All the people turned and fled for their lives down the gentle slope, leaving the courageous Nguni dwarf *Malangabi* and his gigantic deaf-mute friend *Ngovolo* and myself standing our ground at the gate of the burning kraal.

"What do you see, Oh *Malangabi*?" I asked. "Tell me what you see."

There was a short pause and then: "By the shrivelled buttocks of my first ancestor—I see a corpse capering about in the flames, listen . . ."

Ghostly laughter reached our ears, and then *Vamba's* voice: "I am immortal; I am indestructible; I shall live forever!"

The smell of burning flesh grew stronger in my nostrils as the sizzling remains of *Vamba* came staggering out of the flames and made straight for us, leaving a trail of smoking pieces of charred flesh behind.

"Stop!" I shouted. "Stop, you foul thing and answer my questions."

"What questions?"

"Where is the Bronze Idol of Zima-Mbje?"

"She has got it, ha, ha, ha. But before she took it, I exposed myself to its glow. I am immortal, indestructible . . . ha, ha, ha . . ."

"Thing most foul—perish! I command you!"

The rotten living cadaver sagged to the ground and one thigh bone broke with a dull crack and telescoped through the flesh. It opened its smoking mouth and croaked: "I know you—I know who you are."

"You don't need to tell me," I said. "I am the Lost Immortal . . *Lumukanda.*"

"Yes," croaked what was left of *Vamba,* trying to rise, but failing as his flesh tore from the bones. "Yes, but you are also my father!"

"What?"

"You, *Lumukanda* . . . are my real father. Remember . . . dumb maiden, *Luojoyo*?"

Luojoyo! So *Vamba—Vamba* the evil, the ruthless *Vamba,* was the son of *Luojoyo. Luojoyo,* one of the hundreds of maidens whom I have loved and discarded in the many, many years of my ceaseless wanderings through the land. *Luojoyo,* one of the many girls who had loved me fiercely and then with whom I had to part for one reason or another. Girls whom I had loved briefly, fiercely, during short stays in villages and kraals here and there, and whom I had forgotten soon afterwards, but who had never forgotten me, because they had become mothers of my children—evil children who had inherited their father's worst traits.

There were scores of my children all over the land and only the Great Spirit knew when one of them would cross my path again. I felt tears starting into my eyes and flowing down my cheeks. I had spread evil all over the land and no wonder the gods hated me. I had befouled the land of mortal men with my evil spawn—evil children like *Vamba*. When, Oh when would I clash head on with one of them again?

"So," croaked *Malangabi*. "So you are *Vamba's* father."

"Yes," I replied, "I am the dead *Vamba's* father."

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Afterwards *Ngozo* told us how *Vamba* came to be afflicted with the malady which had rotted the flesh from his body while he yet lived. The Beastess, *Muxakaza*, had tricked *Vamba* into giving her the Bronze Idol of *Zima-Mbje* and had used the evil idol's powers to overthrow *Vamba* and to afflict him with the strange consuming disease. *Vamba's* mother had tried in vain to cure her son and had contracted his deadly malady for her pains. *Luojoyo* . . . my *Luojoyo*!

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I did not leave the land of the Nguni until I was sure that *Malandela* and *Celiwe* were safely and happily reinstated as the rightful rulers. *Malandela*, of course, was no longer a king—he was now a mere consort and it was the wise and kindhearted *Celiwe* who ruled supreme as High Chieftainess of the Nguni.

This strange reversal of roles brought many a smile from the old men of the Nguni tribe, who had forced *Celiwe*, as High Chieftainess, to take two extra husbands besides *Malandela*, as the law states that all women of her rank should do. *Celiwe* had agreed to do this, most reluctantly, with a lot of sobbing and copious tears. She had chosen *Mabovu*, a tall handsome warrior, and she had also chosen the grey-haired Mambo philosopher warrior *Mpungoso*, who had presided over the famous Peace Ceremony between the Mambo and the Nguni. *Malandela*, *Mpongoso* and *Mabovu* were all tall and powerful men who dwarfed the pretty girlish chieftainess as a *marula* tree dwarfs a thornbush. "By my fathers . . .!" the one-eyed dwarf *Malangabi* had sworn after the Little Queen had made her choice of extra husbands, "Have you seen anything like it? How is a small and delicate woman like *Celiwe* going to cope with the demands of such hulking monsters? I would never be *Celiwe* for all the riches in the world."

"Do not worry about her, *Malangabi*," said the old Rainbow *Induna Solozi*. "*Celiwe* is a woman-and-a-half. She can love any one of those thin-blooded scarecrows to death any time. Why, if she had chosen an experienced old cock like me . . ."

"There you go again, you lying old boaster," growled *Malangabi*. "You have never loved any woman in your whole life, and yet you call yourself experienced!"

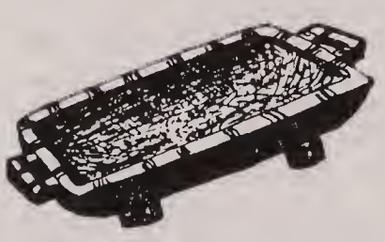
"I have loved hundreds of women, my boy," boasted the old liar vehemently. "Dare you doubt my word?"

"*Aaarrrgh*!" *Malangabi* spat disgustedly before turning away.

After *Celiwe* had chosen her husbands, she held a great feast to celebrate her return to the land of the Nguni and also to honour her sister-in-law, *Nomikonto*, who had also declared the handsome singer *Ziko* to be her husband.

The marriage of *Nomikonto* and *Ziko*, however, was not a happy one, because *Nomikonto* continued to nurse a private hatred for men—a hatred that started to grow in her soul that eventful night when *Mukingo* ravished her. Strong is the truth behind the old saying of the tribes that "a raped woman makes a thorny wife". This marriage was destined to break up shatteringly, resulting in *Ziko's* death when we needed him most during the great journey to the south.

When, after a stay of nearly a whole moon, the time came for me to return home to the land of the Mambo, I knew I was leaving the Nguni a happy, contented tribe, in the hands of a kind-hearted and wise woman who was doing her best to erase the hatred for *Malandela* in the hearts of her many subjects. Already people were beginning to call *Celiwe* their Little Mother.



BEHOLD THE COMET

I CANNOT see her, but I can hear her voice and I can see the sorrow clouding her deep immortal heart. In her hands she is holding an ugly ebony doll and she is fondling the lifeless thing as if it were a baby. I can actually feel the great beauty of her—a beauty she radiates as the sun radiates heat at midday. Her sigh is a barely audible caress in the confines of the silent underground chamber. I hear her as she puts the doll down carefully on the tiny mat she has woven for it and covers it tenderly with a small wildcat skin blanket. I hear her crooning nonsense to the ugly doll—the kind of nonsense a mother croons to her baby when she wants it to sleep.

She comes towards me and I await her coming with bated breath. Her arms encircle my neck and her perfectly moulded body is pressed fiercely against mine. I feel her heavy breasts, her abdomen and thighs against mine. Her warm, trembling lips seek mine.

She releases me from the fury of her embrace with a shuddering sigh and steps back. "Gods of the gods . . . if only I can see you!"

"What is the use?" she asks at length. "Of what use is my loving you, my lord and husband, if I can bear you no young? *Lo*, my womb is more barren than the sands of the Ka-Lahari, where the skulking Bushmen live. My breasts are for nothing and never will I feel a baby's tender mouth extract nourishment from them. Oh my husband, I am so . . . so ashamed of myself."

"You have nothing to be ashamed of, Oh my adorable creature—you, who are the most perfect, most beautiful being in the land, have nothing to be ashamed of, except that you are the wife of an immortal to whom the gates of the land of the gods are barred. My love for you and your slowly flowering love for me is worth more than a million babies."

"The duty of the female throughout the length and breadth of Creation is to conceive, carry and bring forth young. Of what use is the rocky beauty of a barren desert? Of what use is a barren woman, mortal or immortal?"

"*Noliyanda*," I chide her, "be quiet. Do you want those above to hear your voice?"

"My husband, you must reveal me to your daughters and to the people you rule. I am sick of hiding like a mouse in a hole from your naughty daughters. They can do me no harm, although they have cut the throat of many a woman you loved. I want you to present me to your people and your children, and then I would like to select for you the three most beautiful mortal women for your second, third and fourth queens. I shall ask these women to bear children for me. I shall adopt them; I adore children."

"The children I beget grow up into evil people, *Noliyanda*. I have no wish to spread farther my evil-tainted spawn."

"The goodness or the evilness of a child depends on how he or she is brought up. There is no such thing as an inherited evil."

"*Noliyanda*, I love you. I love you more than I have ever loved any woman or goddess before." I kiss her forehead, cheeks, and we rub noses together.

"Ha!" she laughs. "So the great *Lumukanda* loves his own creation! Does a sane potter ever love the pot she has made? Does a wood carver ever love the image he has whittled out of the unfeeling ebony? Tell me, Oh my creator, my god and my husband, what is love? Love is nothing but a euphemism for animal desire. Love is what a man feels for a woman before he takes her to the love mat. Love is only a form of hunger: a yearning to possess and to keep, and the inter-dependence of male and female beings."

"A truce to your nonsense, Oh my wife. We must now . . ."

A familiar voice cuts my words short. "Father, what are you doing down there and who are you talking to?"

"He is talking to me," says *Noliyanda* pleasantly.

"Who in the name of all that is evil are you?" demands my first daughter *Luanaledi*.

"Come down, Oh children," says *Noliyanda* gently. "Come down here and meet me."

"Who are you?" cries *Mvurayakucha* fiercely.

"I am your father's new wife—your step-mother."

"Our what?"

"You heard me, child, I am your step-mother."

"Will you please say that again," hisses *Mvurayakucha*. "Have we heard you correctly?"

"Children, come down here and let us talk properly and stop being so rude."

The two eldest girls come down the ladder, but the youngest, *Mbaliyamswira*, remains above; she has foreseen trouble for her two sisters.

"How did this woman get here, and when did you have this secret dwelling made?" *Luanaledi* demands.

Before I can answer, the second girl's voice cuts in coldly, savagely: "So this is our new mother—all beauty, large breasts and broad hips. A voluptuous, moist-lipped and obviously hot-blooded slut. From which malarial swamp did you fish her, my father?"

"He found me growing from a *marula* tree," says Noliyanda with a smile. "Don't tell me he did not inform you!"

"Is that the reason why you smell like fermented *marulas* in a dead warthog's stomach?" queries *Mvurayakucha* nastily. "And when are you going to be ripe for the bush pigs to eat, Oh beautiful *marula*?"

Luanaledi, who has been studying *Noliyanda* closely, suddenly chips in: "I know what this thing is. She is not a mortal woman; she is a goddess. How terrible—how disgusting!"

I sense anger rising in *Noliyanda's* soul—anger so terrible that I can feel the bolts of fear tearing through me like lightning through storm-pregnant clouds. "*Luanaledi, Mvurayakucha*, stop your nonsense and get out of here."

Too late! There is a loud crackling clap of mountain thunder and an invisible force hits me full in the chest and sends me crashing back against the wall of the chamber. With a loud scream the lithe form of one of my daughters falls across my thighs. Then, to my great surprise, I slip into unconsciousness.

But not completely. Across an infinite distance I hear *Noliyanda's* voice: "My lord and husband, what . . . what have I done! I did not mean it, honestly . . . it just happened . . ."

I hear a loud wail, and a shrill scream of horror, surprise and fear. Then *Luanaledi's* voice, charged with bitter hatred and unfathomable grief shrieks accusingly: "You monster, you vile demon from the sewers of hell . . . you have killed her!"

"Child, I did not know . . . I did not know I had these powers," cries *Noliyanda* in a voice shrill with pain and grief.

Another voice comes to me, a voice dull and hollow with pain so great that only an immortal can feel and still live: "*Lua*, sister *Lua* . . . call father . . ."

"What is it?" I cry, as things come into focus again. "What is it? What happened . . . tell me."

"Father," cries *Luanaledi*, helping me to my feet. "This foul mistress from hell you concocted, has murdered *Mvurayakucha*. You must destroy her . . . destroy this unearthly evil creature!"

"*Mvurayakucha*?" I ask hollowly, unable to comprehend. "But nothing can harm you children. We are all indestructible."

"But immortals and gods can destroy each other, though nothing mortal can destroy or harm us," cries *Luanaledi*. "Father *Mvurayakucha* is a horrible sight. She is blistered all over and her face is all but gone. There is a gaping hole in her chest. Her heart still beats . . . do something for her quick, father!"

"*Mvurayakucha's* voice, strange and hollow sounding, floats up to me from where she is lying in the corner: "Father . . . end my misery . . . take away my immortality . . . destroy me."

I make my way to where my second daughter is lying and I can smell charred flesh. The suddenness of the whole episode has left my brain numb. My knees become very weak indeed. For once I am glad of my blindness. I am glad I cannot see what is left of one of my beautiful daughters. "I can recreate, you, child, I will . . ."

"No father, I do not want to live. Life is too futile and sickening. Destroy me quickly—the pain is too great. And help *Lua* too . . . she is also hurt."

I stand over my child and I have to fight back the tears. A Master of Eternal Life is not supposed to weep, and I seem to have acquired the mortal's habits of weeping lately. I concentrate all my mental powers and with the utmost effort I project them—focus them on *Mvurayakucha*, and as though an unseen bolt of hissing lightning strikes her, she dissolves into a cloud of warm air. I turn and ask *Luanaledi* to tell me just what happened.

"This foul monster hurled a bolt of concentrated mental power at us, father. My sister received it full blast, but I was hurled clear and fell on top of you. My left hand has been burnt off at the wrist and the pain is getting unbearable."

"I reach out and touch *Luanaledi*. It brings her immediate relief from the pain. I concentrate on her arm and the wound closes . . . it gradually heals But, as from now, she will have only one hand.

"Father, destroy this evil creature," *Luanaledi* commands. "I insist that you do so now!"

I just cannot bring myself to destroy her. I love her too much. Now I have to choose between my daughters and someone whom I really love. The

object of my affection has just murdered one of my children; must I punish her? My soul is tossed about like a leaf in a hurricane of indecision as I take a step towards *Noliyanda* . . .

"No father, do not kill her," says the voice of my youngest daughter *Mbaliyamswira.* "My two eldest sisters got what they fully deserved."

"What!" cries *Luanaledi,* in great surprise.

"Yes, big sister," says the younger girl from the top of the primitive ladder, "you seem to forget that there are High Laws in the Universe which all beings, mortal and immortal should, and must, obey. Respect for one's parents and chosen superiors is one such law. The gods of the forests, of the rivers and plains, must respect the First Goddess, *Ninavanhu-Ma,* at all times, and the First Goddess must respect the Great Spirit, who must respect the Ultimate Cause, subject in turn to the Most Ultimate, the Grand God of all gods Himself. Respect is one of the ten pillars of the Universe, and humility is another. But sister *Lua,* we have never shown any respect to our father or for those whom he loves—whom we must respect for our father's sake. And today we have reaped the bitter harvest of our lack of respect. Although we love our father most sincerely —and in a way which shocks both gods and mortal men, a way considered to be evil and unnatural by all creatures in the Universe—we must remember that he is our parent, our lawful superior, and that there are things we must not do to him—nor to those he has chosen as his mates, be they mortals, goddesses, or creatures of his own creating.

"Sister *Lua,* a parent, be he mortal or immortal, human or animal, god, man or tree, is more than just a 'thing' that had brought forth young. A parent is to his or her young the representative of the Most Ultimate Himself and the respect due to him or her from the young is not something they—the young—can give or withhold at will; it is a compulsion—a duty."

Slowly *Noliyanda* rises from where she was sitting and approaches *Luanaledi* and *Mbaliyamswira,* who had come down the ladder while she was speaking. She reaches out her arms and takes both girls in a tender embrace. The three females sob loudly and I turn away, climb the ladder to the surface on heavy legs. I reach the floor of the Great Hut, and I shut the door in the floor carefully behind me.

A voice reaches my ears. It is calling loudly, excitedly, outside the closed door of the Great Hut. It is the voice of *Nsongololo,* my first Rainbow *Induna.*

It seems as if night has fallen long ago, but strangely, instead of being asleep in their huts, the inhabitants of my kraal are milling around in the clearing and shouting at the tops of their voices. I wonder what has happened. Once more *Nsongololo* knocks at the wickerwork door of my hut, shouting very excitedly: "Great Chief, wake up, there is a Star of War in the sky . . . an ill omen of great bloodshed."

A Star of War, and much bloodshed. So that is what has excited the people so much. A very rare things is in the sky out there: a great comet. A comet, large and terrible looking is dominating the star-bejewelled, cloudless autumn skies, like a hideous demon from the deepest pits of hell. A comet—a star which the tribes fear more than anything that can ever appear in the skies. A comet, and also a total solar eclipse, are regarded by the tribes throughout the length and breadth of the land as omens of disasters to come—disasters that would claim thousands of lives.

A comet! It is the duty of every chief in the land above whose skies a comet appears, immediately to sacrifice his first-born son or daughter by burning him or her alive in a pit full of charcoal and cow dung to placate the dread Star of War. The people out there are waiting for me to bring out my daughters, and drag out my adopted son *Mukombe*, to sacrifice them in a great fire pit to the beat of drums and the wail of flutes. Well, they are going to be very disappointed . . .

Outside, the cool night air is fanning my body and face. I can feel the eyes of everyone turn towards me and all the excitement, the loud shouting and gesticulating, dies down. An expectant hush claims the kraal as the people turn and come slowly to where I am standing, flanked by *Nsongololo*, *Ntombela* and *Mavimbela*, all three carrying lighted torches. (A chief must always be accompanied by *Indunas* carrying torches when walking about his kraal at night.)

"My people," I shout in the silence, "listen to me—*Lumukanda*, your immortal High Chief. I know what you are expecting me to do now in view of that star you see in the sky above. But I shall not do it!"

I pause and listen in great satisfaction to the gusty gasp of collective surprise that escapes from more than two thousand mouths and it fills me with a sense of elation such as I have never experienced before. There is nothing like disappointing bloodthirsty people. It is like cheating hyænas of their prey!

"I say once again that I am your High Chief and as far as I am concerned, there is no Star of War in the sky. I am your blind Chief and I do not see any Star of War. What your chief does not see, you must also not see."

"But there is one, Oh Chief, there is," protests a voice in the crowd. "There is a War Star in the sky."

"Warriors, seize that man and bring him to me."

The man is promptly seized and brought to where I stand, and he is none other than *Govu*, one of my ten best cooks. "So at last I am going to have a cook for breakfast. Listen *Govu*, I have heard of men being cooked in a pot of their own shaping which, as you know, is an old tribal idiomatic expression. But at last I am going to have the satisfaction of literally experiencing and tasting a *cook* being cooked in his own cooking pot! And what is more, you are first going to wash and prepare the pot herbs and yams which will flavour your stew. Take him away."

They drag him off and I continue: "Does anyone still insist that there is a War Star in the sky? If so, kindly step forward."

Nobody steps forward. But all eyes are focused on me and I quietly proceed: "You say there is a War Star in the skies, and you say it is an omen of war and evil to come. I say again, and without fear of contradiction," and I point to a great stew pot, "that it is a warning and not an ill omen—a warning to all of us to prepare and not to waste time on all kinds of ceremonies. We must start immediately. You must help me strengthen your armies, help me raise our regiments from five to ten. I am going to send messengers to all the districts in the land first thing tomorrow. I want each district to contribute five hundred men. I want blacksmiths, shield makers and iron miners to work day and night—on pain of instant death if they do not. I want spears, 'man-killing' arrows, bows, weapons—all this within ten days from now. You must stop gawking at that star and help me to make the army of the Mambo the strongest in the land."

There is a burst of thunderous applause from the massed warriors and peasants. Even the women join in the cheering. There is a loud gasp from the people as *Noliyanda* crawls out of the Great Hut and stands just behind me, a little to my right.

"My lord and husband, I beg to speak to the people." Her low throaty voice is nevertheless musical.

"You have my permission."

"Children of the Mambo," says *Noliyanda*, "I have something to tell you and also a confession to make. You are very surprised to see me, I can tell, because none of you knew of my presence until now. I am not a human being like you; I am not a spirit either. I was brought back to life in a secret underground chamber under this hut by your Great Chief *Lumukanda*, who is a master of Eternal Life . . ."

The people let out loud screams of astonishment and press closer to have a look at *Noliyanda*. The warriors venture closer with exclamations of "*Hawu*, Impossible, *whew*! Is she a real woman?"

"Children of the Mambo," continues *Noliyanda*, "I have just caused the death of the second of the three daughters of your Great Chief and the loss of the right hand of the eldest."

But the people are not interested in what she is saying; they are only interested in her. The other women press forward and the hideous ape-woman *Nunu* tears the leopard-skin cloak from *Noliyanda's* shoulders and feels her smooth skin with an innocent curiosity.

Lulama-Maneruana and the other girls and women crowd around my new queen and tear the skin skirt off her waist. They just cannot bring themselves to believe that she is real and alive—as real and as alive as they themselves are—and *Noliyanda* seizes both *Nunu* and *Maneruana* by the backs of their necks and playfully bumps their foreheads together.

"By the breasts of *Ma*, the thing can fight," says *Maneruana*.

The warriors and *Indunas* surge still further forward and deluge me with a flood of questions: "What are you going to do with it, Oh Chief. It speaks like a human being, but is it truly one? Shall we kill it, Oh Chief?"

The warriors also reach out grimy, calloused hands to touch *Noliyanda*, but the Rainbow *Indunas* curse them and tell them to stop. With loud giggles and much chattering the women and girls carry *Noliyanda* away to their hut—as excited children would do with a toy they wished to show to their friends.

* * * * * *

Noliyanda had tried to introduce herself to the people. She had tried to make them accept her as a human being. But she had failed miserably. For many years the people always referred to her as "*Into*" (the Thing); they always called her *It* and never *She*.

For twenty-one days after the appearance of the dread Star of War my Rainbow *Indunas* and I were very busy indeed. Fortified war rafts were built and canoes were hollowed out, while sleds drawn by oxen brought great bundles of weapons of all kinds from the twelve districts of the land of the Mambo to the Great Kraal *Tulisizwe*.

The scent of war was in the air, and we were prepared.

THEY WHO MUST DIE

THE messenger was staggering with exhaustion. He was in the very last stages of weariness. A huge message stick was clutched tightly in his hand and his hard mouth was grey with hunger and thirst. He had not had time to drink from the many streams he crossed. He had to deliver the message and . . . die.

Valindlu, the son of *Nopempe*, knew that each weary step was bringing him nearer to the grave. The High Law of the Tribes says that all bearers of evil tidings must be killed immediately and instantly after they have delivered their unsavoury message or news.

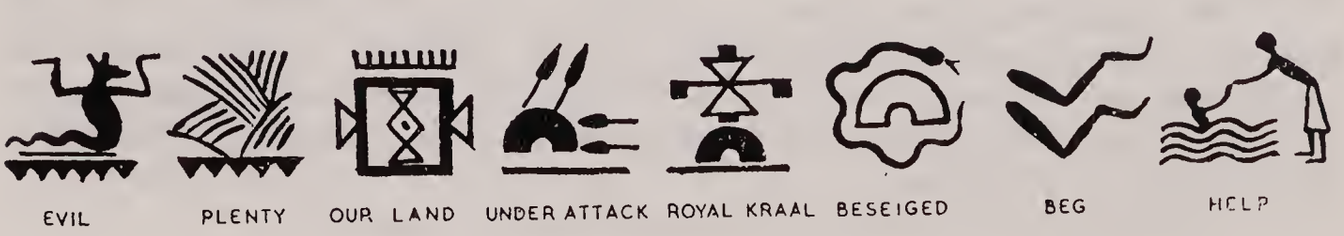
Valindlu was past caring. All he was worried about was that the message he was carrying should be quickly delivered to the cannibal High Chief of the Mambo as quickly as possible.

It was evil news indeed.

At long last the messenger saw the kraal, standing out against the dense forests surrounding it like a wound—a great circular wound on a thick-haired warrior's head. He saw the tiny distant figures of warriors and women moving about among the countless huts like so many ants. He heard the faint sounds as women called out to each other. Noise-loving things, women. The messenger began to think about *Tandi*, his bride of ten days, back there in the war-torn land of the Nguni. What would become of her? Tears flooded the messenger's eyes as he realised with shocking finality that he was *really* going to die that day, die and never see *Tandi* again!

He crushed his feelings; the law says one must be ready to sacrifice all for the sake of the tribe. The Nguni tribe is in great danger. The long-awaited invasion from the south has come and savage hordes of the tyrant of Zima-Mbje, the *Munumutaba*, have crossed the Zambezi and are ruthlessly laying waste the land of the Nguni. They have come to exterminate, and not to conquer or enslave. The Nguni regiments were fighting back fiercely when the messenger left with the message from *Celiwe*, from the besieged Royal Kraal. But the brave Ngunis needed help; they alone could not hope to stem the tide of murderous Mashonas and half-castes together with a moderate sprinkling of the dread foreigners, known as the Feared Ones — these long-haired, long-bearded, light-skinned Arabi, with noses like the beaks of vultures.

The army pouring across the Zambezi is the strangest the land has ever seen, and it was the most ruthless army the Nguni and the Mambo have ever been called upon to face.



Thus, the tired messenger ran the remaining distance towards the Great Kraal *Tulisizwe.* He entered the main gate at full speed and promptly slipped on a slick of thin dung deposited by a sick cow, and fell flat on his back. A Rainbow *Induna* took the long message stick from the ground where the unfortunate man had fallen, scanned the message briefly, shook his head and gave a brief order to four warriors before turning away. Four long-bladed new spears tore into the body of the fallen man and he was no more.

Noliyanda read the message to me and even before she had finished, I was on my feet and groping for my great war spear. The message read: "Evil Plenty. Our land. Under attack. Royal Kraal. Besieged. Beg help."

I crawled out of the Great Hut with *Noliyanda* close behind me and yelled at the servant boy sitting just outside to sound the battle horn he held. The boy leapt up to obey and the sound of the great horn floated over the kraal. The Rainbow *Indunas* came running out of their huts and stood before me—all fully armed.

"Our long wait is over, men, this is war! You know what to do—do it!" I snapped.

In the short space of half-a-day the great Mambo *impi* of ten regiments and approximately a hundred thousand men was ready for war. From each of the ten great military kraals neighbouring the Great Kraal, came two heavily armed regiments in full battle order. Leaving two regiments, the Stormclouds and the Hornets, to guard the land, I dispatched five regiments overland under *Nsongololo* and *Ntombela.*

I took the remaining three regiments to the riverside and embarked with them on the war rafts—the massive fleet of battle canoes and barges. These regiments, directly under my leadership, with *Mavimbela*, the Rainbow *Induna*, as my second-in-command, were to be used in cutting off the *Munumutaba's* retreat and in keeping the Zambezi clear of his ferry barges and supply canoes. They were also to be used in lifting the siege of the Nguni Royal Kraal, situated near the great river. The *Munumutaba* was soon going to find he had lifted a stone with a scorpion poised under it; he was about to regret the day he set foot in the two lands under my protection. The vain egomaniac was unaware of what he was up against. I was ready to thrash the pelt off his miserable carcass and send him back to Zima-Mbje with his tail between his legs like the miserable cur he was.

The great battle rafts, fifty in all, huge things made of logs with a raised platform in the centre on which are built ten skin covered huts, glided slowly and carefully down the river. We entered the Zambezi from the Luangwa. These rafts were manned by the regiments called the Crocodiles and the Crabs, and the third regiment, the Leguans, followed the raft spearhead in the fleet of battle canoes and barges. Just as the leading craft, in which I was, glided past a stretch of crocodile-infested reeds bordering the great river, I heard my Rainbow *Induna Mavimbela* give a loud shout of excitement.

"Look at that! Oh, what a rare sight—what a good omen!"

"What is it?"

"An omen of victory, Great One. Two otters, fighting like drunken demons amongst the reeds. Look there, you stupid sons of Mambo goat thieves, look over there. We are going to win this war! We are going to trounce those impotent sons of bush pigs from Zima-Mbje and I am going to un-man the first son of a double-sexed hyæna who says we won't!"

A thunderous cheer shook the great rafts, following such strong words from the grizzled old crocodile hunter, who was also a fisherman of renown. The confidence among my warriors mounted; every man was suddenly fired with enthusiasm and a raging desire to come to grips with the enemy.

Night fell and the laughing stars twinkled mockingly down at the ancient earth from their lofty thrones in the skies above. The heavenly river, the milky way, was a great smoky band of living silver, jewelled with millions of stars. The sullen river reflected the glorious sky and loud in our ears was the song of frogs amongst the reeds. In the frowning forests on either bank of the mighty river lions roared savagely in the naked night.

Hyænas laughed in the dark, and now and again the loud wail of a love-thirsty jackal added more discord to the disturbed night, the untamed night, invisible to me, but yet so distinctly audible. This was not a night for men to seek the enemy; it was a night for men to seek the soft arms of those they loved. This was the sort of night in whose embrace Wise Men sat near dying fires, swathed in *karosses*, meditating—meditating on history already made, not participating in history about to be made. This was indeed a night made for peace.

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The whispering dawn sets fire to the Eastern sky; a weary sun climbs slowly up to usher in yet another day over an ungrateful earth. The dew vanishes from the grass and the clinging morning mist flees like a sneaking thief before the High Chief of Day. In the trees the birds sing their morning love song to the cool breeze—and directly in front of us, *lo*! the hated enemy we seek.

A fleet of thirty barges full of Luvijiti warriors is trying to cross the Zambezi. Paddles lash the water as the barges labour across the current and there are shouts of surprise as the enemy sees our giant rafts bearing down upon them. I give no command to attack—none is needed; I hear a series of sharp twangs as the Mambo archers send volley after volley of arrows at the enemy boats. There is a bone-wrenching shock as our raft rams two barges and capsizes them, spilling the Luvijiti warriors to the crocodiles. Loud screams of agony rise as the Mambo archers send more flights of arrows tearing into the struggling, drowning men. Dead bodies are borne down river by the current and there is a cloud of bright red blood on the waters of the timeless Zambezi.

The enemy rallies as the warriors recover from their surprise. They fight back bravely and their arrows tear into the ranks of the Mambo massed on the battle rafts. But the Luvijiti barges are rammed mercilessly one after the other and their occupants become ready food for fishes and crocodiles now massing to partake of the spoil.

The great fleet of Mambo war rafts, barges and canoes glides onward, with a long trail of tiger fish and crocodiles whose appetites have apparently only been stimulated. We meet ten more Luvijiti barges and we ram them savagely out of existence, to the satisfaction of only a small portion of our greedy rearguard.

Gradually we leave the middle of the river and edge our way closer to the northern bank of the mighty Zambezi. In the far distance we see *Malandela's* kraal, with thousands of enemy warriors swarming around it like flies around a

honeycomb. Some of the huts are burning and the smoke is climbing lazily into the cloudless skies.

On my brisk command, two regiments thunder off the rafts and swarm up on the bank, falling immediately into battle order. Two men who refuse to disembark, due to a sudden attack of cowardice, are promptly shorn of their members of manhood and flung into the river.

"Forward! Forward!" I shout.

The great crescent of warriors rolls through the forest. I am leading at the southern point, and *Mavimbela* is leading at the northern point with a battery of foul curses. We tear into the rearmost ranks of the besieging Luvijiti with the fury of a charging rhinoceros. Men whom I can sense but not see go down under the crushing blows of the iron-studded club I am wielding with both hands. No shield on earth can withstand the tremendous weapon in my hands.

Spears hiss past me and men cry out as they fall on either side. Spurting blood drenches my legs with warm stickiness, clotting and peeling off. The sickening sounds of spears thudding home in human bodies and axes cracking and splitting skulls, mixed with hoarse screams and groans, are all around me. The enemy tries to disengage and re-form, but this I shall not allow them to do. We press the enemy hard and fight our way forward without pause, towards *Malandela's* kraal. And above the din of battle a familiar voice bellows in my ear: "We have got them surrounded, Oh High Chief. We have surrounded the adulterous sons of double-sexed, splay-footed hyænas!"

"Is that you, Oh *Mavimbela*?" I yell.

"It is I, Oh Great Chief."

"Let us then press them hard. We must give them no breathing space."

"They won't get the slightest chance for that, Oh High One. We are pressing them closer than a lover presses his sweetheart at the great moment."

"Forward!" I shout at the top of my voice. "Forward and annihilate the Luvijiti dogs!"

There is a savage torrent of Nguni war cries as they break out of their Great Kraal and fall upon the hated enemy which has been threatening them for four days. Like hawks released from captivity, the three husbands of the little Nguni Chieftainess *Celiwe* lead a gallant charge by twenty thousand yelling warriors. The besieging Luvijiti are thrown into confusion and they fall in their hundreds . . . and along with them fall many of their hateful foreign allies, the Arabi.

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The siege of the Nguni Great Kraal is a thing of the past. In half-a-day's savage battle more than fifty thousand Luvijiti, five hundred Mambo and ten thousand Nguni have been killed. But the great war is by no means over. In fact, it has just begun!

The clever dog of a *Munumutaba* has not used all his forces in the invasion of the land of the Nguni. The bulk of his armies is encamped south of the Zambezi and it would appear that his intention is to attack us from as many points as possible at the same time. In fact, he had merely diverted our attention from the main objective he wishes to attack.

The Nguni Great Kraal has been relieved and the enemy hordes which beseiged it have been annihilated to the last man. But there are still strong Luvijiti regiments carrying all before them in the land of the Nguni and these must be destroyed first before we can think of launching a counter-attack upon the *Munumutaba* beyond the Zambezi.

When my First Rainbow *Induna*, Nsongololo, arrived with the five Western Mambo regiments I had dispatched overland, we decided to launch an immediate attack on the marauding invaders laying waste the land of the Nguni. We left three regiments in the Nguni Royal Kraal, two Nguni and one Mambo, under the joint command of *Mabovu* and *Ngovolo*. These regiments were to work closely with the river-borne Mambo regiments I had left in the river to man the war rafts and the canoes, to keep the river clear of Luvijiti barges.

Malandela, *Mpungoso* and I led the powerful combination of seven Mambo and ten Nguni regiments in search of the Luvijiti marauders who, reports said, were under the command of the youngest of the great *Munumutaba's* twelve sons, *Munengu*.

For ten days we followed the enemy who seemed to be determined to avoid capture and destruction. But on the eleventh day we came upon the vast Luvijiti camp just before sunset and we slowly but surely encircled it, keeping out of sight in the great forests. When night fell, the unsuspecting enemy was trapped in a deadly double circle of nearly fifty thousand fighting men. Secure in the knowledge that the enemy forces had no chance of escape, I sent word to all the regiments to have a good night's sleep, because I intended wiping the foe off the land early in the morning. Thus, in the dark depths of the frowning forest, the Nguni and Mambo built carefully covered cooking fires and cooked their supper—mainly meat and corn cakes.

It has always been attractive to me to spend the night with mortal men who were going to gamble their lives bravely against a ruthless enemy the next morning. It is fascinating to see just how differently men feel the night before about their coming ordeal. The words so dear to beggardly story tellers: "brave and fearless warriors" are but a putrid myth. No mortal is ever truly brave in battle and the picture often etched in our minds of a fearless and cool-headed warrior slaying a thousand of the foe is so much make-believe.

On the eve of a battle a warrior is either as scared as a wet *kaross* or he is resigned to death, but determined to do as much damage to the enemy as possible before being killed. Very often this strange resignation to death and a raging desire to kill as many of the enemy before being killed, has been mistaken for courage. Once one is resigned to death and ready to receive it with open arms, one can still live to die peacefully through old age.

Many of the older warriors and *Indunas* in both the Mambo and the Nguni armies had been going into battle totally resigned to being killed or maimed, but only after they had dispatched as many of the enemy to hell as they possibly could. Such men were *Nsongololo*, *Mavimbela* and three other famous Nguni Rainbow *Indunas*, *Malangabi*, *Mapepela* and *Solozi*.

There is also a third type of man—the man who comes to the field of war only to make a name for himself or to keep up a family tradition. Such a man was *Malandela*.

Malandela was a bitter man with a long family tradition of ferocity and courage to uphold. He also wanted to outshine his two rivals in the eyes of

Celiwe, and he wished to recover the honour and respect he had lost on the day of his disgrace by distinguishing himself in the battle about to begin. Such a man tends to be impatient, and reckless; he can spoil carefully designed plans and prolong a battle.

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In anticipation of this I called *Nsongololo*, *Mavimbela*, *Malangabi* and *Mapepela* aside and said: "Men, I want you to keep a close watch on *Malandela*. I have a strong feeling he might try to do something reckless tomorrow. I do not want him to be killed."

"Between you and me, Oh High Chief," grinned *Malangabi* wickedly, "I think it would be a good idea to let our friend Old Thundering Stomach get himself killed. Ever since he killed his brother and got himself disgraced his life has been hell. He has become moody, absent-minded and irritable. I think only death can cure his misery."

"Far be it from me to question your logic and decision, Great One, added *Mavimbela*, "but why must *Malandela* be exempt from the privilege of taking a chance on the battlefield, like the rest of us? Quite a few good sons of our women will be dead by midday tomorrow, and we might be among them."

"Listen men," I said, "none of you will be killed tomorrow—of that I can assure you here and now. You will survive tomorrow's battle to take part in monumental happenings in the very near future. But *Malandela* must also survive tomorrow's clash so that he too can take part in these happenings. They will be remembered by generations as yet unborn as the greatest happenings in the history of the Nguni, Mambo and Xhosa Tribes."

"Great One," said *Mapepela*, "is it true that you have lived for a thousand years and can see the future as clearly as we see today?"

"Yes, *Mapepela*, I have lived for more than a thousand years."

"I am sure that in the course of your long life you have loved quite a number of women," *Malangabi* put in with a wicked leer.

"About two hundred thousand," I replied nonchalantly.

"By my father's - - - - - -." swore *Mavimbela*, "I really envy you, Oh High One."

"No, *Mavimbela*," said the wise *Mapepela*, "the Great Chief *Lumukanda* is more to be pitied than envied, I think. We human beings, we ordinary mortals, should thank the spirits for the fact that one day we shall die. We should be thankful that we are not immortal. Life is a futile, senseless thing. Death is not evil; it is the ultimate relief from the pain and dreariness of life. A mortal man can at least struggle hard in the course of life to win himself fame and renown one way or another, so that when he dies men will at least remember his name, which is the only victory that one can glean from the stark futility which is life. But what does an immortal gain from life? Nothing at all! Tribal wisdom says that all men should try hard to make their names famous for long after they are dead. I would rather lead a brief life and leave a name behind, than an endless one in lonely obscurity."

"Three curses on your thick head, *Mapepela*," growled *Mavimbela*. "Do you have to be so free with your opinions in the presence of my respected Chief?"

"Do not be angry with *Mapepela*," I said with a smile. "Every word he has said is true. He is a very, very wise man."

"Strangely, Wise One," growled *Mavimbela*, "I am forced to agree with what *Mapepela* says. Give me a short and sweet life, an honourable death, and a name men will remember."

"The only thing for which people will remember you, is your foul tongue," said *Malangabi*. "Never have I come across a man with a tongue as rotten as yours."

"You must get married, *Mavimbela*," said *Nsongololo*. "Perhaps a wife, or a nice pair of wives would help to cleanse your foul tongue."

"The day you see me married and wasting my blood in the stupid and ungrateful task of procreating children, will be the day when elephants grow wings. I loathe the things they call women, I detest them," *Mavimbela* responded.

"Why do you hate women, *Mavimbela*?" I asked. "Were you once hurt by one?"

"My mother must have planted an unfading flower of hatred for all women in my heart. She was the cruellest mother; she used to torture me and my two brothers while we were small children, Oh my Chief," said *Mavimbela*.

"She should have wrung your bull neck," said *Malangabi*. "Then the land would have been one foul-mouthed scoundrel less."

"I hear you have a wife, *Malangabi*," said *Nsongololo*. "They tell me you married that girl you were riding the great fish with, during the Peace Ceremony. Tell me, what made that beautiful creature choose a monstrosity like you?"

"She dreamt that an old man, who was her first ancestor, told her to marry me," said *Malangabi*. "And the very first thing she did on waking up was to weave a message mat telling me she loved me. I nearly fainted when I received the message."

We all laughed heartily at this and just then one of the warriors brought my supper—a whole boiled goat with yams, and I invited the *Indunas* to join me. As we ate, the voice of *Malandela* came faintly to us. Bitter, lonely, he was sitting all by himself with a three-string harp for company, and singing:

"Peace thee, Peace thee,
Oh my spirit—
Hold thy peace before the great *Somandla* . . ."

Even after I had wrapped myself in my great *kaross* and was waiting for the sweet embrace of sleep, even when all the camp fires had been extinguished and the only sounds heard were the crackling of twigs under the feet of the sentries and the roar of distant lions, *Malandela* still sat alone singing to the hum of his harp.

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Dawn spreads itself over a land swathed in a thick blanket of crawling mist, blunting human vision to a distance of a few paces. Horns sound and the Mambo and Nguni regiments surge forward through the forests with savage war cries.

The attack is on. The attack is fully launched, and a young warrior named *Gojela*, the son of *Mlomo*, is scared. Every one of the more than six hundred warriors under the command of the scarred Battle Leader *Malevu* knew *Gojela* by the nickname of 'The Coward' and every one of those hardened veterans has made life unbearable for *Gojela*.

The pitiless, hard-bitten warriors have the habit of torturing *Gojela*. Their favourite method is to hold the thin, spindle-legged boy upside down over a very smoky fire . . . teaching him courage, as they call it, with loud roars of laughter.

Gojela is a coward and he cannot understand why. The very sight of a spear is enough to make his bowels open uncontrollably and a war cry leaves him paralysed with fear—with teeth clattering. *Gojela* has always dreamt of the day when he would rise and become a great Battle Leader, like *Malevu*, and the mighty *Mapepela* under whose command *Gojela's buto* falls. Often, in his few moments of peace *Gojela* has liked to imagine himself in the role of either of these two men, fighting bravely like them, killing many victims and bringing home trophies in the form of wounds from a victorious battle. Always when he has lain whimpering after having been cruelly teased or tortured by his fellow warriors, he has comforted himself by dreaming of the day when he would show them all that he too could be brave. He too could die bravely as all true warriors should. He has pictured the day when he will die a hero, praised and admired by all.

Last night, after a particularly nasty bout of torturing and gross teasing by the other warriors, *Gojela* had lost his temper and became angry for the first time in his life. With a flood of tears pouring down his cheeks, he had called them rotten bullies and told them he would show them all in the morning that he too, could be brave. Loud roars of contemptuous laughter had followed this tearful promise. Now, in the mist-wreathed morning, sneering warriors are urging *Gojela* to make good his boast. *Gojela* swallows hard. His brows are covered in sweat and his round fish-like eyes are glazed with fear. His legs are stiff with terror. His headdress has fallen off and is lying at his feet; his shoulders droop under the 'weight' of his shield and weapons and his teeth chatter.

"Come on, hero," roars one of the warriors. "Come on, we are attacking."

"Come on, you son of a rotten hyæna," bellows *Malevu*, prodding the boy cruelly with his spear. "Can't you see we are attacking?"

Gojela, urged by his inbred fear of men like *Malevu*, leaps high into the air, tosses his shield and weapons aside, and flees in blind panic—in the general direction of the enemy.

"Look! Look at him," roars *Malevu*. "Look at our hero; he is going to tackle them with his bare hands!"

Gojela runs, on and on—and right into the centre of a Luvijiti encampment. A score of the most ruthless looking foemen led by an awe-inspiring foreigner with a long flowing beard, long white robe and a spine-chilling curved sword, come charging straight at *Gojela*.

He turns and runs blindly away from such terrifying and very unfriendly looking men. He runs right into another band of yelling Luvijiti and they promptly surround him and hack at him with their *mpangas*.

"No! No, please don't kill me . . . No . . . Oh my mother . . . save me!" cries *Gojela*.

A huge Luvijiti aims a tremendous blow at *Gojela's* head. He ducks between the legs of the tall man, who falls back sprawling in the dust, with a curse. *Gojela* leaps away only to crash into another man who seizes him by the throat. Both go down and a savage struggle is in progress. *Gojela* finds himself astride the bigger man and he hits him again and again with his bare fists. Another man slashes at him with a *mpanga.* But he twists sideways and the tall man under him receives the full force of the blow; its owner loses his hold on the weapon—and *Gojela* seizes it.

Wildly, blindly, *Gojela* lashes out all round him—and three men go down. The Luvijiti close in, but in their wild frenzy they lash haphazardly and inflict more injuries on one another than on *Gojela.* A shield falls and he grabs it. He dances around, screaming, praying to his mother, pleading, treading around in a muddy puddle of blood, freely contributed by some twenty Luvijiti warriors now lying prostrate around him.

Gojela is still dancing, lashing, fighting blindly, insanely, and he is suddenly joined by another Nguni who charges forth from the mist, yelling at the top of his voice and carrying all before him. It is *Malandela.*

The attention of the Luvijiti is distracted by this newcomer. They try to re-form to face both. But their confusion is only increased. *Gojela* and *Malandela* are now fighting back to back, completely surrounded by maddened Luvijiti. *Gojela* adds ten more to his score, fifteen . . .

The mighty Nguni and Mambo regiments close in on the scene as the combined score of *Gojela* and *Malandela* reaches towards three score.

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The Nguni and Mambo regiments closed in from all directions and a savage battle took place, lasting the best part of the morning. The Luvijiti were butchered to the last man—including the youngest son of the *Munumutaba.*

Gojela had seen his enemies melt away before the Nguni and Mambo warriors, and he had wondered why he was still alive. He observed the men he had killed, and he was not prepared to accept that it was his own handiwork. He retched at the sight of so much blood and death and slowly felt his senses evaporate from his body. He quietly sagged to the ground unconscious.

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"Awake, hero!" The voice seems to come from a great distance. Wake up, the High Chief wants to see you."

Gojela opens his eyes and looks into the bloodshot eyes of his battle leader, *Malevu,* and he is surprised to find no mockery in them—only dawning respect and surprise.

"I did not know you had any courage in you, *Gojela,*" says *Malevu.* "You and Old Thundering Stomach must have enjoyed yourselves before we came."

Gojela is half-led and half-carried to where *Malandela* and the rest of the Nguni commanders are sitting in the shade of the old *marula* tree, sheltering from the intense heat of the midday sun. As he comes face to face with *Malandela* his bewilderment weakens his legs. But *Malandela* catches him as he sags and, holding him erect, he plucks two ostrich feathers from his royal headband and places them on *Gojela's* head.

"Heroic son of *Mlomo*, I salute you, and I here and now appoint you one of my Rainbow *Indunas*," says *Malandela*. "I shall give you ten maidens for wives and a kraal of your own with fifty head of cattle. You are a brave, a very brave, man."

Gojela quietly sinks to the ground in peaceful oblivion.

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Kokovula, the Great Witchdoctor, all his assistant witchdoctors and other numerous assistants are very busy. To him and his vast panel of assistants has fallen the most pathetic duty of all, that of saving the wounded and burying the dead. There are five hundred Nguni and Mambo wounded lined up for attention.

Groaning and writhing men are laid out in neat rows under the shade of the sacred *mopani* trees. Great pots of molten tree resin and pain-killing drugs are smoking and boiling away on fires a short distance away. Also in the fires are scores of metal axes, knives and hammers used for amputating limbs and cauterizing wounds. These instruments must only be used when red-hot. The High Laws forbid anyone to use either a surgical instrument or the poultices placed on wounds, unless these are red-hot. A pile of ornately carved ebony splints is close at hand, as is a great heap of soft hare skins, wild cat skins and even young impala skins, used for bandaging. On a bowl of clay is a pile of *tsinga* gut used for stitching open wounds and a grass basket stands next to this bowl; it is full of small copper clips used to clip stitched wounds firmly, in case the stitches loosen too soon afterwards.

Kokovula is quite used to the sight of human blood and pain. He has attended to the wounded on many a battlefield before. He is a cold, calculating and efficient man with nerves of iron and a heart of cold granite. He is occupied at his gruesome task with the casualness of a man weaving a grass basket. His two close assistants, *Mandatane* and *Silwane*, are nervous and scared by comparison, and *Silwane* has a small gourd of strong *ilala* palm beer in his hand to help steady his untrustworthy nerves.

Kokovulu draws with a piece of charcoal the sign of life on the foreheads of his two immediate assistants and then all three men wash their hands and arms thoroughly in a bowl of ox urine which has been brought in a great leak-proof skin bag for this purpose. It is important that all witchdoctors have a bag full of it when going to a battlefield to tend to the wounded. Ox urine is considered, together with that of a woman, to have strong antiseptic powers.

After washing their hands in the urine, the witchdoctors rinse them in hot water and they are ready to begin their task. The first patient is a badly wounded man whose forearm had been all but slashed clean off in the middle, and who also had an ugly flesh wound in the left hip. This patient poses a challenge to the skill of the great *Kokovula*, the Nyasa. The problem is, which wound to attend to first. The prompt action of the Battle Leader to whose *buto* this warrior belonged, of putting a firm tourniquet around the severed forearm had saved the warrior from losing too much blood, and for this *Kokovula* is more than thankful. Prompt action is now needed if this man's life is to be saved.

"*Mandatane*, you see to the wound in this man's hip, while *Silwane* and I attend to his arm—and don't let us waste time!"

Mandatane knows what to do; he does not need to be told. From the leather pouch he procures a soft hare skin and this he uses for cleaning the gaping wound carefully, with warm water, and from a large claypot with a lid he takes a handful of cobwebs and stuffs it into the wound. The cobwebs absorb the blood and assist the clotting process; bleeding stops almost immediately. He takes a delicate bronze needle and a short length of gut and stitches the wound skilfully. There is no need for a copper clip—only a wooden spoonful of *joye* leaves boiled in ox urine to keep away infection. The poultice is placed over the wound and a soft cat skin is used to bandage it.

Meanwhile *Kokovula* and *Silwane* have also begun the delicate task of amputating the man's arm—a task which requires iron nerves and infinite skill. This is a task which few witchdoctors attempt. Even the best witchdoctor loses one out of every three cases.

Carefully *Silwane* lays the man's arm on the great ebony block used for amputating and *Kokovula* starts by cutting out four flaps of flesh above the wound towards the elbow. There is much blood, but *Kokovula* does not mind, though *Silwane* retches continuously. The bone has been reached and it shines pink in the sunlight. The red-hot knife cools and with a curse *Kokovula* demands another from one of the ten 'fire boys', who take turns in pumping the bellows. He brings the next knife at a run, holding it with a wet skin, and *Kokovula* seizes it by the wooden handle and, with a deft slash, severs the forearm at the elbow and tosses the knife back at the feet of the boy who brought it. Quickly he stitches the four flaps together, adding copper clips to help the gut. Then he calls for the tree resin which is promptly brought by two other boys. This specially prepared resin is moulded skilfully and firmly over the stump until it forms a huge ball. This resin helps to keep the wound clean and also accelerates the process of healing. One can only get this resin from the *luwafa* tree, which grows only in very hot places. Its wood is often used in carving very sacred masks.

So antiseptic is this resin that any wound is bound to heal, provided it is properly covered and any infection or pus is properly removed before it is applied. It causes an unpleasant itching, but a brave man finds it quite bearable. The warrior under treatment is bound to go with this ball of resin for a year or two before it can be melted off.

"Great *Kokovula*," says *Silwane*, "this man has not been unconscious all the time."

"I have seen you cut off my arm," says the brave warrior. "What are you going to do with it? Roast it for dinner?"

Kokovula smiles back at the warrior and says: "You are a very brave man!"

"Did you doubt it, you old butcher?" smiles the man weakly, still in a daze. "Just wait till I am well again."

Mandatane brings a bowl of *lunjwe* juice—a thick syrupy and pleasant-tasting potion prepared from a herb by this name, which brings almost immediate and pleasant unconsciousness to anyone drinking it in the right quantity "Drink this, brave one," he says, putting it to the lips of the warrior.

Meanwhile the other lesser withdoctors have also been busy with the wounded. To each witchdoctor is attached two learner witchdoctors. All the

witchdoctors and apprentices are under the command of *Kokovula,* who only treats the most serious cases.

One fat warrior is making a thorough nuisance of himself and he is not even seriously wounded. This gross quivering nuisance has only an arrow buried deeply in his thigh. But judging by the way he is yelling and screaming he has a whole quiverful of barbed arrows in his fat belly. The poor young witchdoctor and his two apprentices who are attending to this fat coward have been kicked in the face and clawed viciously. In desperation the young witchdoctor calls loudly for *Kokovula* who comes running with a short, heavy club in his hand. One good blow sends the fretful nuisance into dreamland and *Kokovula* calls for a red-hot knife with which he promptly cuts the arrow from the man's thigh.

There is a strong smell of burning human flesh as the great *Kokovula* uses a red-hot hammer to cauterize the wound. The arrow itself is thrust in the charcoal till the metal tip is red-hot. Then it is plunged into cold water. As soon as the warrior regains consciousness, he must drink the water and hang the arrowhead around his neck with a string as a charm to protect him against being wounded by arrows in future.

Thus the hours pass while, with the smell of blood heavy in their nostrils and the cries and groans of the wounded loud in their ears, *Kokovula* and his team of witchdoctors labour to save lives. There have been some deaths, under operation, but many have been saved already who would certainly have died had they not received attention. Lesser ailments are casually treated; men with large bumps on their heads have these punctured and blood is drawn with suction horns—a favourite remedy with witchdoctors, called the *lumeka.*

The witchdoctors work with acrid smoke in their eyes. This smoke comes from the fires and also from the piles of burning *ntelezi* leaves, purposely burnt to give off clouds of billowing smelly smoke which drives away blow flies that might endeavour to reach the wounded men. All kinds of flies are an infernal nuisance and a foul menace to any witchdoctor trying to operate on a battlefield.

Spare 'fire boys' enjoy themselves in a circle around the clearing in which the wounded are laid out and attended. These boys are armed with slings and bows and arrows, and already they have killed some dozens of vultures.

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While *Kokovula* and his team are saving lives, another detail—or rather a whole regiment—under the command of the Nguni Rainbow *Induna Ziko,* the singer, is occupied with burying the dead. Nguni and Mambo dead are given a 'Victor's Burial', which means they are buried in full battle regalia in a sitting position with the knees drawn up and all their weapons are interred with them. The Luvijiti are buried in what is called the 'Defeated One's' graves—large communal graves taking twenty men each, with bodies stripped and laid flat on their bellies across their shields.

Bodies of the enemy, of those known to have killed Nguni and Mambo warriors before they were killed themselves, are buried upside down with their legs protruding from the mound. Thus they mark the spot, so to speak, for hyænas and jackal to find them and drag them out. This is called the 'burial of the hated ones' and is often practised on executed wizards and murderers. Nguni and Mambo graves are arranged in a large circle and a battle axe is planted in

the centre to mark the burial ground. This battle axe is planted with its edge facing the East as a salutation to the gods. The dead foreigners, the Arabi, are left unburied and all those Nguni and Mambo warriors who were killed as a result of cowardice are strung up in trees to attract the attention of vultures and hyænas first.

The burial takes the whole day and as the sun goes down the great singer *Ziko*, who is also a traveller and the only man in the whole land who can speak the languages of both the Lawu (Hottentots) and the Batwa (Bushmen), stands over the fresh graves and commences one of his famous songs: *Brief is life's flickering flame.*

The kneeling warriors look up at their tall handsome Rainbow *Induna*, sharply silhouetted against the flaming sunset sky, and they listen attentively to his rich manly voice.

Lo, in the scowling, icy Dark
Is lit a tiny flame;
It is a tiny flickering flame,
Which is a human life.
Lo, for only moments few
It doth illume the dark,
And quick the chilly wind of Death
Sucketh its fuel away.

Life is but a lost caress,
A whisper in the dark;
Life is but a tiny flame,
That flickers and soon is gone.
Mighty tyrants briefly rule,
And suddenly they live no more;
Great empires grow and bloom
Blooming just to fade again.

You that walk Life's thorny path,
And still are young in years,
Remember Life's thread is short
And brief each fleeting year.
So make the most of each bright day
You see upon this earth;
Strive and bleed for but one end—
A victor's death, a victor's name.

Vain the life a fool doth lead,
Who leaves no name behind;
From Life's own stark deserted land,
I snatch this fragrant triumph—
That on the day I'm laid to rest,
Men shall salute my grave—
Do thou then likewise, Oh my son,
Do thou then likewise, Oh my child.

Leave on Life's flinty ancient sands,
Oh leave thy footprints firm and deep,
And plant on history's recent shore
The flower of thy name.
Thus men and beasts as yet unborn
Shall bow above your grave,
And greybeards of long years to come
Shall say with pride—there was a Man!

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The last dead man had been laid to rest and the last wounded man of the Nguni and Mambo carefully attended to—and carried home on a strong wickerwork litter. The last enemy wounded had been caught and dispatched, with a deft blow from an axe.

Now it was time for the weary though jubilant regiments to go home. All the enemy weapons had been collected and ceremoniously urinated upon by every man from both tribes, before being handed over to regimental blacksmiths to be melted down into lumps. All this metal and other spoils were transported on the backs of the ten thousand head of cattle we captured from the Luvijiti, and which they had brought up for their food supplies.

We rested for two days and on the third day we set out towards *Celiwe's* kraal. We had rid ourselves of an invader, and now there remained the counter-attack.

THE TENDER, DEADLY SPEAR

WHILE we were busy hunting down the Luvijiti in the land of the Nguni, the *Munumutaba* was chuckling softly to himself. He had successfully diverted the bulk of the Nguni-Mambo armies far to the East and now he was ready to launch a savage, devastating attack on the thinly defended land of the Western Mambo.

He thought he would sweep through the land like wildfire. But he did not keep reckoning with a woman named *Noliyanda*. *Noliyanda* had foreseen the invasion long before it came and on her own initiative she mustered a small fleet of old fishing canoes and crocodile hunter's rafts. She manned all these with the two regiments left behind to defend the land. She had decided to meet the invaders on the Zambezi. Thus, when the black invasion barges and canoes of the *Munumutaba* nosed their way across the Zambezi one moonless night, they ran right into a storm of stones and arrows and fire spears hurled at them by the Mambo home defence fleet.

Twenty Luvijiti barges were sunk almost immediately and another ten set on fire. The rest limped back to their side of the river, badly mauled and defeated. It was rumoured that the gross *Munumutaba* burst into an earth-shaking rage when the news of this defeat reached him, and bellowed orders at his nine remaining sons, each of whom commanded a sixteen-thousand man regiment.

The result of these orders was that on the following morning a three-pronged attack was launched across the Zambezi, an attack which forced my Queen *Noliyanda* to retreat to the Mambo Great Kraal, fighting every step of the way.

During the ten following days, Luvijiti armies besieged the ten military kraals built across the land of the Mambo, and also the heavily fortified Royal Kraal *Tulisizwe*. Thinking that he had all the time in creation, the *Munumutaba* built a great camp around each of the besieged kraals, intending to starve them gradually into surrender. As he reclined amongst leopard skin pillows, the *Munumutaba* giggled softly to himself, enjoying visions of what he intended doing with the tall beautiful Queen of the Mambo, who was impudent enough to try and resist him—the mighty *Munumutaba*!

Every attack that the *Munumutaba*'s sons launched against the incredibly fortified Great Kraal was repulsed with heavy losses to the attackers, and already four of the sons of the *Munumutaba* had been killed—by bronze-headed, red-feathered arrows shot with deadly accuracy by none other than my Queen *Noliyanda* herself. The *Munumutaba* sent a 'sacred messenger' to the besieged kraal during a lull in the fighting, with a long message demanding that *Noliyanda* surrender. The great Queen replied with a single, well-known and most insulting sign.

When the *Munumutaba* received this insulting message, he killed the messenger on the spot and ordered an all-out attack against the Great Kraal. There was an earth-shaking roar as the Luvijiti hurled themselves at the bristling stockades.

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She is standing on the stockade; she is tall, wide-hipped, large-breasted and narrow-waisted. And she is beautiful in a way which is not of this earth — a way which astonishes all mortal men and brings fear into the hearts of all who see her. To the warriors crouching at her feet, ready to meet the rush of the Luvijiti multitudes with spear and arrow and slingstones, this unearthly giantess is more to be feared than the enemy hordes converging on the Great Kraal from all directions. They fear her because she is not an ordinary human being. She is shaped like one, but she does not belong to this world.

Men fear this synthetic creature; they are repelled by her. To them she is like a most beautiful ornate claypot full of vomit—a beautiful flower whose odour causes a fatal headache. The very fact that she was created out of the near-dead body of an executed woman, fills everyone with horror, fear and disgust, and the most pathetic thing is that *Noliyanda* is herself fully aware of this. She tries hard to ignore it; she tries hard to overcome the bitterness in her own soul and the maddening longing to be just an ordinary human being. Her voice is low and throaty as she says: "Here they come, men. Get ready and give them a hearty welcome!"

The warriors grip their weapons hard and wait tensely as the attack closes in. Arrows and spears tear the air around *Noliyanda's* head. But she is contemptuously indifferent to them. The very skies darken with hissing and whining arrows—and they take a frightening toll.

Soon loud screams rend the air as wounded and dying men writhe in the dust, some with arrows protruding from them like so many porcupine quills.

The Luvijiti hordes advance at a run, their bows twanging and their slings snapping viciously. Hundreds of men vanish into the ground as they step on to the cleverly covered man-traps dug in great quadruple circles around the kraal. There are loud shrieks of agony as dozens of men are impaled on the barbed stakes protruding from the bottom of the deep trenches.

"Now!" cries *Noliyanda.* "Now men, now!"

A hail of arrows erupts from the defenders behind the ten rings of stockades surrounding the kraal—a tempest of death that cuts down the yelling Luvijiti with only the first concerted volley. But volley follows volley of arrows, slingstones and spears, and multi-pointed heavy missiles also launched by slings. The Luvijiti attack falters. They withdraw and leave thousands of men lying wounded and dead in a huge circle around the kraal, and those within are sickened by the sight.

Slowly the Luvijiti withdraw farther back from that devouring scourge of airborne death, and the defenders intensify their efforts by projecting a last devastating hail of arrows at a steep elevation. This is more than the attackers can take; they turn and run in blind panic, helter-skelter, a pathetic sickening rout.

Noliyanda has won yet another victory. The Luvijiti stampede back to their great camp in spite of savage efforts on the part of the leaders to make them stand firm. Many of the leaders are trampled under foot, and the *Munumutaba* loses more of his sons. In fact, there are now only two left!

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The *Munumutaba* ordered a three-day pause in hostilities in which to mourn the loss of his sons. The besieged kraals had a breathing space, and in this period interesting things happened. First the ugly woman *Nunu* accosted the pretty foreigner *Lulama-Maneruana* who had just come out of the new 'hut of the wounded' where my Queen *Noliyanda* and her witchdoctors, *Hlabati* and *Madolo*, were busy tending the wounded. *Lulama-Maneruana* had been helping *Noliyanda* and was red-eyed from lack of sleep. She was utterly exhausted and was on her way to her own hut to sleep, as *Noliyanda* had commanded her to do.

Lulama-Maneruana's pretty face was also lined with pain; the secret unmentionable disease from which she is suffering was becoming worse with each passing day. Already she had contemplated suicide, as the High Laws encourage, by setting fire to her hut in which she would then calmly lie down and await death.

This strange, shameful alien disease is called the 'bite of the Arabi' because the alien slave raiders brought it into the country of the Black Tribes. Only those women who had loved members of the Arabi, or who were ravished by Arabi suffering from this disgusting malady, could be infected, and they could pass it on to those with whom they associated afterwards. *Lulama-Meneruana* who had been an empress of Zima-Mbje before being deposed by the *Munumutaba*, had once slept with an Arabi suffering from this disease. For many years she had borne this secret malady with great fortitude. But now the end was in sight. She could bear it no more.

Maneruana had been bitterly annoyed when that hateful, soulless synthetic creature *Noliyanda* had discreetly asked her if she was unwell. She had fiercely and coldly lied to the infernal thing that she was healthy—quite healthy. The impudence of the infernal creature! The Great *Lumukanda* must be induced to destroy this soulless thing one day. Imagine a man like *Lumukanda* loving something he virtually manufactured with his own hands!

"My child," the rattling voice of the huge, incredibly ugly woman *Nunu* cut across *Maneruana's* angry thoughts, and caused the pretty woman to jerk up her bowed head, "I want . . . to talk to you . . ."

"What about, *Nunu*?" asked *Maneruana* irritably. Speak quickly I am tired."

The half-witted *Nunu* was deeply disliked in the Mambo Royal Kraal. People loathed her for her ugliness and very close resemblance to an ape, not only in features, but also in behaviour. *Nunu* preferred to live in a hole in the ground and she was so much like an animal that, if given food in a bowl, she always emptied it in a shallow hole in the ground and then proceeded to eat it. She was always dirty and she always liked to wear an old mouldy skin. The only time when people had use for *Nunu* was when heavy corn-grinding was to be done, or a heavy stone or log needed lifting. *Nunu* was used to doing all this without a murmur. The men and the women in the Great Kraal hated *Nunu*

with the same intensity as they hated and feared *Noliyanda,* and in this *Maneruana* was no exception.

"You hate me, do you not, *Maneruana*?" said *Nunu* softly—and something in that soft animal voice made *Maneruana* feel uneasy.

"I do not hate you, *Nunu*," stammered *Maneruana.* But I do not want you near me—that is all."

"Is it . . . is it because you consider me dirty?" asked *Nunu* with an ugly grin which was intended to be a smile. "You are not so clean yourself . . . with all that purulence in your loins."

Lulama-Maneruana gasped. She had never told *Nunu* about her secret malady. The only people who had been told about it were *Malandela's* former wives and they had sworn not to disclose her secret to anybody.

"How . . . how do you . . ."

"Does the name *Lufiti-Ogo* mean anything to you, my child?" asked *Nunu* softly.

"*Lufiti-Ogo*!" cried *Maneruana.* "*Lufiti-Ogo*! Do you mean you are . . ."

"Yes," smiled *Nunu,* "I am your old friend from the Underworld . . . the *Ogo,* my child."

"Why . . . why?" gasped the girl, "Why did you not tell me this before? Oh, why . . .?"

"I did not want *Lumukanda* and his wife *Noliyanda* to know who I am," *Nunu* replied. "Now my child the time has come for you and me to strike the final shattering blow at the *Munumutaba* and save the land from further bloodshed. Remember that I predicted you would strike the decisive blow, my fallen saviour? The time is now! Come."

The *Ogo* seized *Maneruana* around the waist and suddenly the girl's vision blurred and the kraal vanished. When things came into focus again *Maneruana* found herself somewhere in the depths of the forests near a small lake. The *Ogo* was nowhere to be seen but her voice came from somewhere close by: "I have made myself invisible, and I want you to do exactly what I say. Take off your skin skirt and necklace, and bathe in the water. Quickly!"

"How did I get here?"

"I carried you here, child," said the *Ogo.* "Now do as I say."

Lulama-Maneruana quickly took off her attire and got into the water. No sooner had she done so when two young men armed with bows and arrows burst through the forest on the other side of the lake and spotted her. They circled around the edge at a fast run to get at her. They were Luvijiti warriors. *Maneruana's* heart pounded wildly as she leapt out of the water onto the grass and fled with desperate fear into the depths of the forest. But the long-legged Mashonas were gaining on her and the leading one dived at her legs from behind and brought her down. She fought and struggled and screamed, but in vain. She was knocked unconscious with a fist and left lying in the grass while the two young men discussed what they were to do with her.

"We must take her to our camp and show her to our father," said the elder of the two.

"You are a fool, *Shabasha*—a great fool!" said the younger. "That fat hog we call our father will only sacrifice her to the gods, and for that she is far too beautiful."

"What shall we do with her then, Oh *Shumba*?" asked *Shabasha.*

"She is our woman. We can hide her in a cave, and have her any time we want her," the younger replied.

"But we are not allowed to sleep with women," cried *Shabasha.* "We are not yet initiated into manhood."

"Who needs to know?" asked *Shumba* contemptuously "There are only the two of us here and . . ."

"Yes, you are right, Oh my brother. She will be our secret woman. We don't have to tell anybody about her, and I know a cave close by where we can hide her."

But the woman had recovered consciousness quickly. She had been listening to this conversation with wide, horrified eyes and at length she whispered: "No, children . . . no!"

"You keep your mouth shut," grated *Shumba.*

Shabasha threw himself down beside her and drew her to him with savage trembling hands. *Maneruana* struggled fiercely, silently, to free herself from the young man's passion-deranged clutches. *Shabasha* struck her cruelly across the face—again and yet again. Dazed by the savage blows, *Maneruana* ceased struggling and lay still. 'So be it, you stupid young fools,' she thought angrily. 'If you want to infect yourselves then, do so with the greatest pleasure!'

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Lulama-Maneruana smiles softly to herself as she sits alone in the dark interior of the cave. She feels a strong self-satisfaction at what she had done to *Shabasha* and *Shumba.* Soon the only two surviving sons of the *Munumutaba* will be wishing they had never been born. She smiles softly when she remembers that in the greatest adventure of her life in the Underworld, the *Ogo* had called her the fallen saviour. Yes she, *Lulama-Maneruana,* had at last succeeded in hitting back at the *Munumutaba* through his sons, using no other weapon than her beautiful though disease-wasted and pain-wracked body. Yes, the fallen saviour had struck the final blow at the hated invader—the tender deadly spear had stabbed twice and stabbed deeply. Soon the *Munumutaba's* hordes will be finally and shatteringly defeated and sent running back to their distant land like the dogs they are.

The stone the two young men had used to close the mouth of the cave is suddenly rolled aside and *Nunu,* the *Ogo,* stands in the sun-drenched entrance. "Come out, Oh my child, come out quickly."

Maneruana staggers to her feet and emerges from the cave. The *Ogo* says: "Child, I am now going to cure you of your terrible malady, as I promised you in the Underworld." She places both hands on *Maneruana's* hips and the girl feels a strange burning sensation tearing through her. Her hips seem to be on fire and she writhes and moans with pain. She has to endure this ordeal for quite a while, and at last the *Ogo's* voice says gently: "You are cured now, my brave child, although, you have been deprived forever of the powers of bearing children."

"I honour you, Great *Ogo,* though I don't deserve your mercy. I thank you from the very roots of my soul. But what do we do now?"

The *Ogo* smiled. "We shall now go back to the Royal Kraal and . . ."

"You will do nothing of the kind—you will come along with me!" says a harsh hollow voice behind them. They whirl around and *lo*! behind them stands that strange apparition—the Spirit of Nature. "You, *Ogo*, you will now kindly return with me to the Underworld."

"Never!" screams the *Ogo*. But the Spirit of Nature seizes her in his long grassy arms and both vanish from sight in a hiss of disturbed air.

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Lulama-Maneruana was left alone in the forest, alone and utterly helpless. When she had recovered from the great shock and surprise at the sudden turn of events her first action had been to get as far away from the cave as possible. *Shabasha* and *Shumba* had said they would return at sunset to bring her food. For *Maneruana* to try and return to the Great Kraal on her own was no longer possible. She was cut off from the kraal by the beleaguering Luvijiti and even if she could have crept through their encampments unobserved, there was still the risk of falling into one of the many man-traps before she reached the kraal itself.

She decided, therefore, to keep walking towards the east, farther and farther away from the besieged kraals. For three whole days she journeyed eastwards towards the land of the Nguni. On the fourth day she was found by a band of Nguni cow thieves who had crossed the border into the land of the Western Mambo to steal some cattle. The thieves, led by *Shungu*, a hulking rascal with a big wart on the nose, found *Maneruana* lying near a stream, suffering from a serious fever.

She was half-conscious and delirious. But her shining bronze necklace and dull-red copper bracelets told the thieves what her status was.

"This is a woman from a Royal Kraal," rumbled *Shungu*. "We are bound by the High Laws to protect her with our lives if need be—thieves and cut-throats though we are."

His band of seven hundred hardened killers nodded in gruff agreement. Even thieves had to revere and respect the High Laws. These were not laid down by selfish and bloodthirsty tyrants for their own evil benefit; they were laid down by Wise Men in ancient times for the benefit of all tribes and they had long since been accepted by all tribes. These laws were a pleasure to obey, not a burden, because everyone, from the highest chief to the lowest footpad, knew and clearly understood that they were the roots, aye, the very lifeblood, of every tribe.

So *Shungu* and his band of incorrigible thieves and cut-throats took the helpless woman to their temporary camp where the gaunt, frightened girls who were *Shungu's* wives and concubines did their best to nurse her back to health. Slowly, ever so gradually, *Lulama-Maneruana* began to recover.

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Meanwhile, in the great camp of the Luvijiti, other things were happening which were destined to live forever in song and in story throughout the lands of the tribes. The *Munumutaba* had withdrawn all his armies from around the

ten Mambo military kraals he had been besieging, and concentrated them all round the Royal Kraal Tulisizwe, which he intended to crush and destroy finally, regardless of the cost to his armies.

The day for the final attack had come and the *Munumutaba* chuckled softly to himself as he sent one of his counsellors, *Mpolo*, to call his two sons *Shumba* and *Shabasha* who were to lead the attack. On the leopard skin mattress on which the *Munumutaba* was reclining like a great hippopotamus on a sandbank, there also sat a hard-eyed albino woman who formerly had been *Muxakaza, Malandela's* one-time First Queen, who had become possessed of an evil spirit during her strange journey through the Underworld. This woman was now the *Munumutaba's* wife, with the proud title of *Nyabangerika*, or High Empress. This woman had escaped just punishment from the land of the Nguni which she had ruled briefly and with great cruelty after outwitting *Vamba Nyaloti* and she had been ingratiating herself with the Luvijiti and their mad ruler by restoring to them the infamous Bronze Idol, the 'Eye of *Odu*', still intact within it.

Now *Muxakaza* was the proud, haughty and cruel spouse of the man she fondly imagined to be the strongest ruler under the sun, and the person who suffered most at her hands was, strangely enough, the *Munumutaba's* orphaned grand-daughter, the dusky deaf-mute *Muwende-Lutanana*, of whose great beauty *Muxakaza* was bitterly jealous.

Muxakaza was seated next to the *Munumutaba*, feeding him ripe wild figs and other fruit as if he were a child, pausing now and again to whisper intimately into the fat despot's ear, causing the depraved *Munumutaba* to explode into gusty raucous laughter. The girl *Muwende-Lutanana* crouched in a dark corner of the temporary hut, awaiting with mute resignation the next sign-language command from either *Muxakaza* or her heartless grandfather. Beside her lay Lumbilo, her famous pet cheetah, who watched his mute mistress with yellow and highly intelligent feline eyes.

Mpolo returned just as *Muxakaza* was holding a bronze bowl full of strong beer to the *Munumutaba's* ugly lips. *Mpolo* fearfully prostrated himself before his ruler, expecting to be killed any moment and terribly afraid of speaking what he had to say.

"Great Elephant, the young Royal Lions cannot come to your presence," said *Mpolo* shakily.

The *Munumutaba* choked and spluttered on the mouthful of beer he was about to swallow. He tore the bowl from *Muxakaza's* hand and hurled it with great accuracy at *Mpolo's* face. He snatched another bowl of sticky sour porridge and also threw it — straight and true. *Mpolo* fell flat on his back as the heavy clay bowl struck him full in the face, filling his nostrils, mouth and eyes with sour porridge. The *Munumutaba,* encouraged by giggles from *Muxakaza,* leapt up, seized *Mpolo* by the throat and hauled him to his feet.

"Why can't my sons come to me when I call them?" he demanded.

Mpolo's eyes bulged and his tongue lolled out. His dark-brown face became as black as ebony. He tried to speak but could not and, as the gross tyrant tightened his grip around *Mpolo's* throat, the poor counsellor's loinskin became very wet. The *Munumutaba* laughed cruelly and released his hold. *Mpolo* fell flat on his back once more.

"Speak, dog!" growled the *Munumutaba.* "Why can't my sons come to me?"

Mpolo opened his mouth to speak, but only a hoarse croak came out and, as he made another equally unsuccessful effort at answering his ruler's question, *Mpolo* received a back-handed blow right on the mouth from *Muxakaza.*

"That ought to encourage you, dog," hissed the Queen. "Answer!"

"They are most unwell, Oh Great Ones," screeched *Mpolo* when he found his voice at last. "They are unwell and are ashamed to come to your presence."

"What illness would make my sons ashamed to come when I call? Answer, dog!" bellowed the Great *Munumutaba.*

Mpolo swallowed hard, opened his big fish-like mouth once, and then promptly shut it. He then beat a strategic retreat towards the entrance of the hut, but the *Munumutaba* followed him and reached for his throat. "Answer, dog!"

"Great One," stammered *Mpolo,* "your sons are both suffering from a foreign and unclean disease."

The *Munumutaba's* eyes opened wide. His flabby face became a playground of different expressions—surprise, anger, and utter disbelief.

"What disease is it?" he demanded at length.

"The slave raiders' disease, Oh Great Elephant," whispered *Mpolo.*

"You are lying, *Mpolo,*" growled the *Munumutaba.* "Tell me you are lying."

"Great One," moaned the counsellor, "I wish I were."

"*Mpolo,*" said the *Munumutaba* in a low, terrible voice, "tell me you are joking."

"Believe me, I am not, Oh Great Elephant."

The *Munumutaba* stood still for a long time, huge fists clenched and sweat pouring down his fat many-chinned face. He bit his lower lip until blood flowed and tears burst in a torrent out of his eyes. "*Mpolo,*" he said at last, "tell me, what have I done to the gods to deserve this? What awful sin have I committed before the Highest to be thus punished?"

"Great One," cried *Mpolo,* "I do not know."

"Call *Lumbewe* the Prophet," said the *Munumutaba* in a faltering voice. "Send for *Lumbewe* the Prophet."

The counsellor *Mpolo* bowed his head to the very ground and went outside, leaving the *Munumutaba* sobbing on his leopard skin mattress, with *Muxakaza* trying in vain to comfort him. Some time later *Mpolo* came back into the hut, followed by a thin, hollow-eyed, wild-looking man wearing tattered and mouldy impala skins and a headband of green leaves.

"Your soul is greatly troubled, Oh *Munumutaba,*" cackled *Lumbewe.* "You who have the dread Eye of *Odu* in your possession and who should have used its awful powers for the benefit of your people, instead of your own selfish ends, have been overtaken by retribution at last. The gods are angry with you, Oh *Munumutaba,* because you have abused the powers they gave you. You have tried to make yourself into a god, and you have even had the impudence to force your subjects to pray to you—and offer human sacrifices to images of yourself.

"Today your evil deeds have overtaken you and your name has been stained with shame because of what has happened to your last two surviving

sons. And here is another thing which has called forth the anger of the gods: you have taken as your wife an evil woman whose body is inhabited by the soul of a creature that caused the destruction of her race a million years ago. Her only intention now is to destroy you so that she can take over your subjects and lead also them to death and destruction. You are lost, *Munumutaba*, you might as well kill yourself."

"Get out of here!" bellowed the *Munumutaba*. "Get out of here, you cackling old spook!"

With a loud, cracked laugh *Lumbewe* quited the hut. Then the *Munumutaba* said to *Mpolo*: "Accompany me to the hut in which my sick sons are."

Without so much as a glance at *Muxakaza*, the *Munumutaba* took the Bronze Idol from its little shrine in the far corner of the hut and went outside. The tens of thousands of fierce Luvijiti warriors flung themselves flat on their faces and licked the dust as the *Munumutaba* went by, while the thousands of wives and concubines the Luvijiti had brought with them from their distant native land knelt and tore off tufts of their hair, flinging them at their dread god-king's feet in salutation as he strode heavily past.

But the *Munumutaba* seemed blind to all this. For once he was not smiling and waving his hand in indifferent blessing as had been his practice. For once the expression of fierce pride and arrogance have left his bloated features, being replaced by one of unimaginable agony and horror. His high priests, who tended fires on altars on which were burnt human sacrifices to himself, were quick to notice that something was wrong. Together with lesser army commanders and counsellors, they came forward in a crowd and followed their flesh-and-blood god at a discreet distance.

When he reached the hut in which *Shumba* and *Shabasha* were hiding, the *Munumutaba* paused and ordered all his priests, commanders and counsellors to stand in a circle surrounding it. He then drew *Mpolo* aside and whispered harshly into the ear of that terrified man: "Listen *Mpolo*, this is my last moment on earth and I command you to take charge of my armies and fight your way out of this land, back to Zima-Mbje. Take the female *Muxakaza* with you and make her your goddess-queen in my place. But first I want you to move all commoners, all ordinary warriors and their women as far away from this hut as possible. Now go."

Mpolo ran like a maddened impala to carry out his king's commands. By dark he had completed the task of moving people away from the vicinity of the hut and the men standing around it. Night fell. The smiling stars looked down upon the earth once more, and the brooding forests were lent a more sinister appearance by the coming of the darkness. In the depths of the forests jackals began to howl dismally and hyænas to laugh like drunken old women.

Inside the hut the *Munumutaba* rose slowly from the carved stool on which he had been sitting and listening to the ceaseless babbling of his two sons who had been shocked into madness at finding themselves afflicted by so horrible a disease.

"So," said the *Munumutaba* softly, "so this is the end . . . and the time has come for me to die. The thread of my life, which would have gone on forever, must be snapped off soon. Welcome death . . . welcome maiden from the Outer Darkness . . . welcome dark Virgin Death. My name has been stained with a shame so great that were I to live for a million years I would never wash

it off. Neither would I be able to forget what happened to my sons were I to outlive the very stars, the very mountains, the very River of Time. A curse, a vile curse on this evil, senseless thing that some idiot misnamed Life! Of what use is life, whether it outlasts the Universe or whether it lasts but a mere heartbeat? It is still nothing but life—life with its few transient joys, but mostly heart-racking pains and soul-shattering sorrows. So, farewell life—I cast you away as easily as one casts away an old flea-infested loinskin. But, *Munumutaba* shall not die alone, neither shall he die an ordinary mortal's death. He shall die in a blaze of glory that men shall remember to the end of time. And he shall take all his servants and his last two sons with him."

The *Munumutaba* opened the Bronze Idol and took out the radiant stone called the Eye of *Odu*. For a few moments he looked at the heavy crystal shining brightly in his hands and shedding a dull yellow light all over him and on to the floor. He raised his hands above his head and focussed his mind on what he wanted the stone to do.

A pillar of searing, ravening flame burst from the ground around the hut and consumed everything almost immediately, as though struck by a direct flash of lightning. The priests and servants standing around the hut were reduced to ashes. The dry grass and bush all round caught fire. A mighty pillar of flame rose and lit the countryside with the brightness of midday.

Soon the fire spread far and wide, fanned by a strong south-easterly wind. The Luvijiti hordes fled wildly from the advancing wall of tree-devouring flame, smothering heat and choking smoke. Driven by a natural fear of fire, wild beasts of all kinds burst from their sanctuary and fled side by side with the human horde—a stampede of a haphazard host of man and beast. Tall *mopanis* burst in flame like tufts of grass, and crashed to the ground, crushing mobs of falling and struggling animals and human beings. Panic-stricken elephants trampled men and beasts alike. Maddened rhinoceroses tore through the seething ocean of fleeing beasts and warriors. Crashing, dashing and falling, up and on, shoulder to shoulder, darted lion, wildebeest and impala, leopards with fear-glazed eyes, and baboons, kudu, eland and nyala.

The devouring wall of fire seemed to reach the very stars. It was the greatest forest fire of all time—the *Muuota-Mkulu* of song and legend. The fire raged westward across the lands of the Tribes for more than a hundred days.

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From where she stood on the innermost stockade of the Western Mambo Royal Kraal, my first Royal Queen *Noliyanda* saw the fire rage over the land. And she saw the great tide of men, women and beasts fleeing past the kraal on either side—one continuous torrent of living creatures fleeing side by side, natural and mutual enmity forgotten in the face of the greater common enemy

To the panic-stricken people within the Great Kraal *Noliyanda* shouted: "There is no need to abandon the kraal. The fire won't reach it, the clearing around the kraal is wide enough. You are quite safe, but prepare for sparks coming down on the huts . . ."

Some time later two shapely female figures were seen staggering towards the main gate of the Great Kraal from the direction of the fire and *Noliyanda* herself went down to open the gate. It was *Muxakaza* and the dead *Munumu-*

taba's orphaned grand-daughter, the deaf mute *Muwende-Lutanana*, the beautiful. As the surprised *Noliyanda* was about to close the huge carved portals behind her midnight visitors, a lithe cheetah bounded in and frolicked around the two strangers. The mute girl snapped her fingers twice and the beast stopped its display of affection and stood, looking up at the girl with luminous, adoring eyes.

"I see you, Oh foreign ones," said *Noliyanda* throatily. "What brings you to the kraal of those you hate?"

"I see you, Oh Great Queen," the albino woman *Muxakaza* responded. "But I do not see us as enemies because the enmity between our nations has been wiped out by the death of my lord, the *Munumutaba*, and also by the fire you see roaring across the land. I, *Muxakaza*, the Empress of Luvijiti, greet you, *Noliyanda*, as a friend. And I have come to give you a peace offering—a gift which will bring you much joy, you and your lord, the Great *Lumukanda*."

"I do not think I want any gift from you, Oh *Muxakaza*," said *Noliyanda*. "Hands that are red with the blood of my husband's people can bring no gift to me."

Muxakaza knelt mockingly before *Noliyanda* and her eyes were alive with pure mockery as she said: "Great *Noliyanda*, it ill becomes a great queen like you to continue hating an enemy who has come to you with an offer of peace. The High Laws say that the hand that is offered in friendship must never be struck aside, and I have not yet heard that the Great *Noliyanda* is exempt from obedience to the High Laws."

"A truce to your mockery, Oh *Muxakaza*!" hissed *Noliyanda* angrily. "What is the gift you have come to make me?"

Muxakaza pushed the girl *Muwende-Lutanana* towards *Noliyanda* saying, "She is my gift to you, Oh *Noliyanda*."

"What am I supposed to do with her? I cannot take her to the love mat, can I?"

"The birds of rumour have sung in my ears, Oh *Noliyanda*," smiled the albino woman. "They have told me that although the Great *Noliyanda* is the most beautiful creature in all creation, she is as barren as a lump of granite and is even now looking for a woman who will be prepared to bear children for her, whom she could adopt as her own. And I have brought my dead husband's grand-daughter with me to present her to the Great *Noliyanda* so that the dearest wish in your most royal heart may be granted."

For a long time the tall *Noliyanda* stood as still and as silent as a *mopani* tree. Long-lashed eyes lowered, she glanced down at her heavy jutting breasts and sadly shook her head. Tears sprang from the fountains that were her deep-set, burning eyes and flowed freely down her high-boned cheeks. Her dark, full mouth trembled as she said very slowly, "I accept your gift, Oh *Muxakaza*. I desire nothing more on earth than to bear my husband just one, just one child. Alas, that is not possible. So I shall take this girl for my husband as his Second Queen and she shall bear children whom I shall know as my own. Thank you, Oh *Muxakaza*. I . . . I honour you."

The Great *Noliyanda* was blinded by the glare of the distant bush fire and by her own tears, so she did not see the expression of malevolent triumph that flickered for a few brief heartbeats over the brazenly beautiful features of *Muxakaza*. The immortal woman did not realise that her insane love of children had already plunged her, and the man she loved, into the cauldron of sorrow

and disaster. The evil woman *Muxakaza* had struck a devastating blow at us and we were not to feel its effects until a year had gone by

"She is a virgin, the daughter of a great man who loved her mother for a short time long ago, and then left her to continue his travels," the albino woman was saying smoothly. "When she finally realised she was pregnant and that her lover was lost to her for ever, the mother of this child nearly went mad with grief. When the time came for her to bring forth her baby she was so weak she did not survive the strain and the pains of childbirth. But her offspring lived—and this is she, *Muwende-Lutanana*, the beautiful. Take her, Oh Great *Noliyanda*—she is my gift to you."

Queen *Noliyanda* drew the girl *Muwende-Lutanana* gently to her and smiled down at her sad, beautiful face. She then ordered the two puppet women, *Nomeva* and *Muwaniwani*, to take her into the Great Hut, bath her and give her some food.

Noliyanda turned to *Muxakaza.* "Tell me, what do you intend doing now?"

"I have ordered that all those of my people who survive the fire should make their way back to our boats on the Zambezi," said *Muxakaza.* "When they have assembled there, we shall cross the river and go back to our homeland."

"But you must first spend the night here and eat the corn cake of peace with me. Then in the morning I shall personally escort you to that place of embarkation."

"Your kindness overwhelms me, Oh *Noliyanda.*"

The two queens made their way through the crowd of warriors and servants towards *Noliyanda's* hut. The distant fire shed an eerie red glow over everything. Inside the Queen's Hut *Noliyanda* washed *Muxakaza's* hands in warm water and both women sat down to eat. First they broke a huge corn cake into two pieces and from her piece each woman broke a smaller piece which she ate. The rest was broken into still smaller pieces and distributed among the women and warriors inside the hut. The two queens then toasted each other with copper bowls full of *mukoyo* beer before eating the deliciously cooked fowl set before them.

* * * * * *

Mpolo the Counsellor was dying. He was lying helplessly on his back watching with pain-dimmed eyes as the fire swept nearer and nearer.

He saw mighty trees go crashing down to the ground. He felt the searing heat of the oncoming fire wall. He saw bushes explode into brilliant flame and he saw the rain of sparks and ashes that fell over everything, setting the long grass on fire and singeing the skins of the countless dead and dying men and animals around him, all trampled underfoot by the stampeding hordes and left behind in the path of the approaching inferno.

Muxakaza had stabbed *Mpolo*—to stop him from warning *Noliyanda,* as he had threatened to do, about the horrible trick *Muxakaza* was about to play on the man whom *Mpolo* knew as his father. *Mpolo* was determined to get up from where he was lying and warn *Noliyanda* before he died; slowly, painfully he raised himself on his elbow, gasping hoarsely for breath, slowly . . .

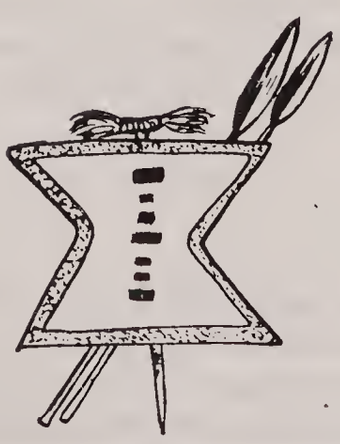
Mpolo sat up. He managed to rise to his feet. He actually took a few

staggering steps away from the oncoming fire. But then he fell flat on his face. With a sob he struggled slowly to his feet once more and staggered on, clutching the streaming gaping wound in his chest with both hands. On he staggered, on . . .

"Got to warn them . . . *Lumukanda* . . . my father . . . never saw him. Got to . . . can't . . . can't let evil woman . . . do this . . . to father . . ."

He did not see the pain-maddened and smoke-blinded rhinoceros charging madly out of the flaming forest. The huge beast had been trapped under a great fallen tree, but had succeeded in freeing itself after a mighty struggle. Its hide was blistered and smoking; one ear was burnt and shrivelled and one eye had burst. The great horn above its nose was burning and smoking like the stump of a fire-devoured tree.

Blindly, madly, it bore down upon the struggling human being. It struck *Mpolo* with its burning horn full in the small of his back and sent him high into the air, and down into a clump of bushes that exploded into fire at the same time. The forelegs of the animal collapsed and it ploughed the ground with a shuddering grunt.



HAIL TO THEE, OH MAIE-GAWANA

THE Wise Ones of the Tribes have a saying that goes: "*Inyoni yobubi ilizalele qede iqanda layo isheshe ibaleke.*" (The bird of evil lays its foul egg and quickly flies away.) This saying applies to an evil person who is always quick to leave the scene of his or her crime.

And Empress *Muxakaza* of Zima-Mbje was quick to leave the Great Kraal Tulisizwe early the next morning. She did not wait for *Noliyanda* to wake up and arrange an escort for her. She did not even bid *Noliyanda* goodbye. She left alone and unattended just before daybreak, armed with two short assegais and a woman's shield. She left at a brisk, half-running walk, not pausing until she was three-quarters of a day's journey away from Tulisizwe.

She was a triumphant woman who had done an evil deed and was now putting as much distance as possible between herself and the scene of her crime. *Muxakaza* was no longer *Muxakaza*. She was nothing but a shell in which dwelt a spirit of a woman who lived a million years ago—a woman more evil than the Spirit of Evil herself; a woman who revelled in committing the worst crimes. She had no conscience. She dedicated herself to evil. She had once more begun a career of wickedness beyond the wildest imagination. The Beastess had just struck the first blow in her new project and this was to be followed by worse acts of evil before she would finally be defeated.

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In the Great Kraal Tulisizwe the Queen *Noliyanda* was preparing the deaf-mute *Muwende-Lutanana* for the ceremony of receiving the long cowrie-shell decorated skin skirt of a Royal Wife. Firstly the beautiful girl was handed over to three old women known as the Sacred Grandmothers of the Tribe. These women dwelt in a big hut in one of the military kraals and they were elected for the sole purpose of checking all the girls in the land of the Mambo as yet unmarried to see if they were still virgins. This was done once a year and was—and still is—one of the strictest laws among the Tribes.

It was also the duty of the Sacred Grandmothers to verify the virginity of any girl about to be married, whether she was to marry a commoner or a king.

In the hut of the Sacred Grandmothers, or the Three Hags as they were secretly though popularly called, a secret ritual was once again in progress. No man is ever allowed to be present, least of all the bridegroom, and few men know the details of the ritual. I am one of these few men, but the High Laws of the Tribes forbid me to divulge any details.

The young girl *Muwende-Lutanana* was proven a virgin beyond all doubt. She was tested most rigorously and was found to be a fertile and highly sexed girl—a woman of the first order, a woman capable of bearing children with the

minimum of pain, difficulty and risk to her own life and that of the child. I repeat that I am forbidden to describe the tests by which all this was established. Suffice it to say that the whole programme took ten whole days and nights.

Muwende-Lutanana also went through the painful ritual of the 'opening of the gate of love' with mute fortitude and, on the fifteenth day she was released from the hut of the Three Hags where she had been confined without seeing daylight for the whole period. As a mark of their approval and blessing, the Three Hags presented her with the elaborate cowrie-shell fringed *mutsha*. This garment, called the *Mutsha* of Fertility, was given only to those girls who had passed all the strenuous tests of womanhood with honours.

The Three Hags also gave the girl lengthy advice in sign language and made her swear, by placing her hand on the withered right breast of each of them, to be good and faithful to her husband to the end of her days.

Then, on the evening of her Day of Release, *Muwende-Lutanana* was sent back to Tulisizwe with three young priestesses for company.

Noliyanda received her with great joy and made a great fuss over her, after which she told her to have a good night's rest in preparation for the Ceremony of Acceptance which was to be held early the following morning.

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Dawn had not yet stained the eastern sky and the glittering star called the *Ndonsakusa*, the Bringer of Day, or the Morning Star, was high in the Eastern heavens. This star is also known as the Star of Purity, because of its pure, steady brightness, and the Tribal Wise Men tell us that all brides taken when this star rules the eastern sky are destined to be faithful and dutiful wives.

Noliyanda woke up with the birds which had started their morning worship of the coming dawn. She did not step into her long, black, calf-skin skirt as she used to do; she only tied the First Queen's *mutsha*—made of shining bronze and copper beads—round her broad hips, put on her copper necklaces and bracelets and broad copper headband, also her bronze earrings. Then the stangest female creature of all time left her hut to awaken the two zombies *Nomeva* and *Muwaniwani*. These went to arouse the other women in the kraal while she turned her attention to the gentle awakening of *Muwende-Lutanana*.

A little later a group of twelve women made their way down to the lake in the fire-devoured forest, *Noliyanda* leading. The red light of coming day was creeping up the heavens and the trees of the burnt-out forest stood etched against this background tint like gaunt, atrocious skeletons. The smell of the burnt veld was still strong in everyone's nostrils and the black ash of burnt grass and wood was ankle deep. The women hastened their steps because the coming ceremony must be performed before sunrise and while the Day Star still rules the eastern skies.

Quickly the Queen *Noliyanda* led the bride *Muwende-Lutanana* into the cold water and the rest of the women threw off their skin skirts and followed. They all stood in a circle, waist deep in water, around their queen and the bride from the south, waiting patiently for the ceremony to begin.

Noliyanda scooped water with her cupped hands and poured it over *Lutanana's* head, saying, "I now pronounce you the Second Wife of my lord and husband, Oh ebony flower of the South, and to me you shall be like a sister, a

part of me. I shall laugh when you laugh; I shall sing sweet songs and pray for you. I shall weep when you weep and dance when you dance. They who hate you shall be my foes and they who love you shall be my friends. The fruits of your undefiled womb shall be known as though they are mine as well. I, *Noliyanda* the ageless, salute you, Oh Dark Flower from the South."

Then each woman, but not the two zombies, scooped up water and poured it over *Muwende-Lutanana's* head in turn, praising her and giving her a poetic nickname, such as 'Flower of Sunrise', 'Joy of the Immortal' and 'Daystar of Luvijiti' and so on. The brief ceremony was concluded by the singing of the Song of the Moon. The gentle voices of the women rang eerily across the black desolation in the spreading dawn:

Oh sacred orb, which through the starry sky
At fleeing *Ma* the Tree of Life let fly—
Shed o'er the world thy gentle silver light,
And make each being feel love's consuming might.

Inflame with love the lion's savage soul—
Make him forget to stalk the zebra foal;
And make him turn to where beneath the trees
His mate awaits; and there find sweet release
From pleasant anguish, Aye, command the warring king
To lay aside his deathful lance awhile
And seek his consort of the shining smile
And with her fight and win a sweeter war,
Where shield is kiss and assegai desire!

"Where shield is kiss and assegai desire . . ." The words were a whisper, a lost fragrant whisper in the charred forest long after the women had departed to return to the kraal. A lonely bird sat on the only remaining branch of a blackened tree and sang its joy to the rising sun.

Another day was born. Another day was sent like a lost *mopani* leaf on a stream down the savage cataracts of time.

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There was laughter in the kraal of Tulisizwe. There was joy and happiness. There was singing and dancing—eating and drinking. The Mambo were celebrating the end of the war and the return of peace in the fire-ravaged land.

But there were also tears. There were many tears for those who died. There were thousands of homeless people whose kraal had been devoured by the fire. There were thousands of widows and orphans. *Noliyanda* had sent out one of her two regiments to collect all the orphans and widows in the land and to bring them to the Great Kraal. She was also distributing thousands of baskets of corn to the homeless and the starving.

In a long ceremony with much dancing and singing, *Muwende-Lutanana* was presented at long last with the skin skirt of a Royal Wife. The singing and dancing went on for three full days.

Noliyanda was the happiest woman in the world and the people were surprised to see their queen dancing and leaping amongst the revellers like any young girl.

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Shungu the thief leader and his band of male and female incorrigibles met us just as we were crossing the border from the land of the Nguni into the land of the Western Mambo. *Shungu* handed *Lulama-Maneruana* over to me and would have gone back to his evil ways of stealing had I not threatened him with my biggest cooking pot. I actually forced him and his whole band into my service.

Lulama-Maneruana threw herself at my feet and told her story, concluding by urging us to make full haste for home. When we reached my Great Kraal two days later we were greeted by a large crowd of men and women led by *Noliyanda.* The triumphant Mambo armies which I had led into the land of the Nguni were received like the victors that they were. They marched into the Great Kraal, preceded by shrieking and dancing women who showered them with a storm of sacred cowrie shells to the accompaniment of reed flutes and the thunder of victory drums. Oxen were slaughtered and roasted whole over great fires for the Victory Feast to be held on the evening of the following day.

In the wild tempest of rejoicing that preceded and followed our entry into the Great Kraal, I found myself carried shoulder high by my ten Rainbow *Indunas,* I was festooned with garlands of flowers and thousands of strings of cowrie-shell necklaces. My Queen, my *Noliyanda,* led thousands of wildly dancing women each of whom carried a sacred broom with which she swept the clearing before the advancing and chanting warriors. Loud piercing *kikizà* cries tore the air to shreds as they exploded from countless female throats. The dust rose in clouds from under the feet of the twisting, shaking, leaping women and the sounds of happiness floated over the surrounding hills and plains.

The wild dancing went on into the depths of the silvery moonlit night—as did the singing, drinking and eating. At midnight huge clay bowls full of water, mixed with the bile from the slaughtered oxen, were placed in the centre of the kraal for the warriors to wash their hands in, to remove the 'dirt of battle' before retiring to their homes.

The High Laws of the Tribes forbid warriors to go to sleep with their wives on returning from battle and for this reason a Widows Regiment is formed before the victorious armies return. A Widows Regiment includes all women without husbands at the time—true widows, rejected ones and spinsters—and these are gathered for the sole purpose of accommodating married warriors on the first night of their return. For a warrior to sleep with a strange woman on such an occasion is said to remove the 'darkness' with which he becomes cursed when he kills men in battle. Under no circumstances must a man pollute his wife with his first fluid immediately on returning from the field of bloodshed because, if he does so, he will defile his own children as yet unborn—and their children's children—with tendencies to become homicidal maniacs. Such is the law, and such the beliefs of the Tribes.

Thus, the woman who shared my love mat that night was not my favourite *Noliyanda,* but the mortal, vivacious *Lulama-Maneruana.* Just before we went

to sleep *Noliyanda* came in and told me pleasantly that she had a surprise for me, the nature of which I would find out in the morning.

As my Queen, *Noliyanda* had chosen the beautiful foreigner *Maneruana* from a hundred women who had been clamouring for the honour of sharing the love mat with their High Chief. But *Noliyanda* had not given thought to the fact that *Maneruana* hated her bitterly and the greatest wish in this former queen's heart was that I should destroy *Noliyanda*—the Unnatural Creature as many called her. A man is forbidden by law to reject a woman whom his first wife has chosen for him, be it permanently or for one night only. I was thus powerless to change *Maneruana* for another woman, much as I wanted to.

Lulama-Maneruana—now generally known as the Fallen Saviour—loved me with an intensity that approached madness and she wanted badly, madly to become my First Queen in *Noliyanda's* place. She was a wilful, dangerous woman who knew what she wanted in life and stopped at nothing to get it. As she came proudly and fearlessly into my Great Hut, her thoughts—her secret unspoken thoughts were as loud in my ears as if she had spoken them at the top of her voice: "At last, my adorable and mighty god, I have you—even though it will be for only this short night. Would to the Ultimate Cause it were for the rest of my life! I love you *Lumukanda* . . . I desire you with every vein in my body . . . every cord and fibre of my being! You shall be mine, Lost Immortal, you shall be mine even if I have to wait till the very stars fall from their lofty thrones. You will be mine even if I have to kill and poison every woman upon this earth to get you."

"Someone," I said with a smile, "someone is thinking in violent and red-hot directions."

She was startled. She had forgotten that I could read human thoughts. I sensed her hand going to her mouth and I heard her gasp of surprise and fear.

"I do not want you, Oh *Maneruana*," I told her gently. "You must remember that you are one of *Malandela's* wives and you have not gone through the Rites of Separation with him so that you may marry again."

"My lord and Chief," she said coldly, "whether or not you desire me makes no difference to me. I love you and that is all that matters. And I mean to have you or die trying. I am *Maneruana*, the rightful chieftainess of Zima-Mbje, and what I want, I get. Even if I have to go out and kill every woman in the world, my mind is made up that I shall have you."

"You talk like a fool, Oh *Maneruana*," I said calmly. "I have met many women like you in my life and your drivelling does not impress me. To me you are but a man-hungry harlot, nothing more."

"You shall have reason to regret those words one day, Oh Great *Lumukanda*," she said angrily. "The day shall come when you shall crawl to me with your tail between your legs, you arrogant, heartless beast!"

"Sit down, *Maneruana*. A truce to your childish bleating and squawking. You are here to do my bidding, so shut your dirty little mouth, you strumpet!"

"*Ha*!" laughed she. "Insults are spears that hurt only the foolish. Insult me as much as you wish. But in the end—one day—you shall be calling me your beloved one."

"That day shall never dawn, Oh *Maneruana*," I said, smiling. "Come here, Oh mad one—you shall have your wish, but for this one night only."

In the course of my life I have met and loved thousands of women. But, believe me, *Lulama-Maneruana* was one of the best, of the very best, as I discovered that night.

She was a pliant sapling, tossed by the raging tempest of emotion and desire. She was a bolt of searing lightning, vibrant with passion. *Yea-ha*, she was a red-hot spear, heated in the furnace of love. There was something frightening in her wild unabashed caressing, her lip-bruising kisses and her lacerating clutches. *Lulama-Maneruana*—the Fallen Saviour—was second only to *Noliyanda*, in what the Wise Ones of the Tribes call 'True Womanhood'.

But somehow I did not dream of making her my wife. To me she was but one of the thousands of women whom I had loved once and forgotten. She was but one of the many flowers I have plucked, admired, and cast aside—flowers that grew in their thousands along the footpath of my life.

"That," I said at long last to the thoroughly spent female, "ought to cure you of your stupid infatuation."

Her closed eyes opened slowly and her eyelashes fluttered. "*Aie-kona*, great *Lumukanda*," she whispered, "nothing will ever cure me of my love for you. And this has made me love you all the more. And I am prepared to walk into the Furnace of Eternity itself if by so doing you will turn out to be mine."

* * * * * *

In the morning *Noliyanda* came into the Great Hut with her handmaidens, the two zombies, and greeted me by first kissing my forehead, hands and feet, and then saying pleasantly, "My Lord, I shall now present to you the young mortal woman I have chosen to be your Second Queen and I beg you to accept her and love and cherish her for my sake. She is the one I have chosen to bear you the children I am unable to bear. She is a proven virgin and *Muwende-Lutanana* is her name."

"I accept your gift to me, Oh *Noliyanda*, joy of my sightless eyes, and I do hope she is a beautiful one."

"She is as beautiful as midsummer dew, my Lord, and unlike me she is both young and fresh . . . and pure."

"No creature under the stars could ever be as beautiful and as pure as you, Oh immortal sun of my life. And it is for your sake only that I accept the young woman. Bring her in and let her see her lord and husband."

Twenty women, including my two daughters, *Luanaledi* and *Mbaliyamswira*, crawled into the hut at a signal from *Noliyanda*, accompanying the young bride *Muwende-Lutanana*.

"My Lord—your bride," said *Noliyanda* throatily.

I was suddenly aware of tension mounting inside the hut and I wished to the stars I could see what was going on. I sensed *Lulama-Maneruana*, who had not left my side since sunrise, stiffen beside me. I heard her gasp with horror. Then I heard *Luanaledi's* delightful voice saying, "It seems as if *Lulama-Maneruana* and *Muwende-Lutanana* know each other from somewhere, Oh my stepmother."

"They are looking at one another as if they are each seeing an evil ghost, Oh *Luanaledi*," laughed *Noliyanda*. "Tell me, *Maneruana*, are you and *Lutanana* acquainted?"

Lulama-Maneruana ignored *Noliyanda's* question. Instead, she rose and flung herself at my feet shrieking, "Great *Lumukanda* . . . my Lord, Great Immortal One, you . . . you cannot marry this girl!"

"Why, *Maneruana*?" I asked, feeling uneasy. "Why can I not marry this girl?"

Noliyanda's voice rang out suddenly, coldly: "My Lord, disregard this woman's raving. She is jealous of *Lutanana*, that is all. And she hates me bitterly as you know. All she wants is to spoil your new bride's happiness. I want a child-bearing female for my husband, *Maneruana*, not a creature like you who is as sterile as I am and has many other faults besides!"

Believe me, *Lumukanda*," shrilled *Maneruana*, "believe me, I beg you. You cannot marry *Muwende-Lutanana*."

"Rainbow *Indunas Mavimbela* and *Nsongololo*," called out *Noliyanda*, "come in here and get this mad woman out! I am sick of her jealousy and I do not want to see her face again."

"Shall I kill her, Great Queen?" bellowed *Mavimbela*, the woman hater, as he crawled into the hut.

"No," replied *Noliyanda* coldly, "give her food and tell her to go away from here and never come back. Take a company of warriors and escort her far away from this kraal and tell her to keep on travelling. Quickly now!"

Mavimbela hauled the sobbing *Lulama-Maneruana* to her feet and dragged her roughly away.

"My Lord," sobbed *Maneruana*, clinging briefly to the doorway, "my Lord *Lumukanda* . . . my beloved one, you shall regret having accepted this girl as your bride. That evil, unnatural monstrosity you created—that slut *Noliyanda* —is plunging you into the whirlpool of sorrow, shame and suffering . . ."

"Come, you dirty harlot!" snarled *Mavimbela.*

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I accepted the young girl *Muwende-Lutanana* as my bride. But *Maneruana's* words had filled me with uneasiness and dark foreboding. Something was wrong somewhere and for once in my life I did not know what. And, to my great surprise, I could foresee great trouble in the very near future for myself—trouble springing forth from my having accepted *Lutanana* as my Second Queen.

Thus, when *Lutanana* came into my hut that night I turned my back on her and began thinking of ways of getting rid of her—somehow. When I read her thoughts in an effort at finding out the true nature of the trouble that she was going to bring me, I found she was nothing but a simple girl who had never known her father and whose mother had died when she was born. I also discovered why she had been so shocked at seeing *Maneruana* sitting next to me. *Maneruana* had ill-treated the girl somehow, long ago while she was still queen of the Luvijiti, before her brother, the now dead *Munumutaba*, overthrew her. I also realised that *Lutanana* loved me and was beginning to feel heartbroken and insulted as a result of my ignoring her.

One moon went by and at the beginning of the second winter moon *Muwende-Lutanana* did a strange and unprecedented thing. First she tried to kill herself with a spear while she was alone in her hut. Fortunately my daughter

Luanaledi happened to enter at that moment and was just in time to tear the spear from the deaf-mute women's hands. Then *Lutanana* sought out Rainbow *Indunas Nsongololo* and *Ntombela* and bitterly complained to them in sign language about my continued coolness towards her, and concluded by demanding that the *Indunas* should ask me the reason for my insulting behaviour.

They came to me as I reclined on a lion skin under the cool roof of the canopy hut, known as the 'day shelter', a large grass roof supported by eight wooden posts. They knelt at a safe distance from me and started beating about the proverbial bush for a long time, asking me a lot of questions about my health and *Noliyanda's*. They even wanted to know if all my one hundred favourite dogs were healthy and if I slept well the night before. They were summoning enough courage to ask me the question they had been told to ask—and they hesitated again and yet again. I could not help smiling softly to myself because I had already read their thoughts and found out the true reason for their having come to me. At long last the fat *Ntombela* cleared his throat and said slowly:

"Great One, a little sparrow has complained to two dogs — two of your dogs with two feet . . ."

"Oh!" I responded. "And what did the sparrow say to the dogs?"

"The little sparrow sat on a branch and called the dogs to her," said *Ntombela*. "And when the dogs came under the tree the sparrow asked them to go to the great vulture and ask him why he was ignoring her. She also told the dogs to tell the great vulture that if he does not love her, and has no intention of making her his own, he must please say so."

"And," added *Nsongololo*, "the little sparrow says unless the great vulture respects her rights of wedlock, she shall complain to the great hen-vulture, who chose her to be the second mate to the great vulture."

"And," *Ntombela* put in again, with a nervous laugh, "the little sparrow is of the opinion that the great vulture has become, er, well . . ."

"She does, does she!" I bellowed, sitting up with a jerk. "The two dogs must go back to the little sparrow and tell her that the great vulture would like to see her in his Great Hut right away."

The two Rainbow *Indunas* left with wide grins on their faces. When I entered my hut some time later I found *Muwende-Lutanana* there alone. And very soon she had good reason to regret having insulted me by telling tales to my headmen.

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The moons sped by and it was not long before the song of summer was again in the air. From the ashes of the burnt forests new and brighter trees were rearing their young heads proudly—growing, slowly growing.

In many places the wild beasts were returning and the roar of lions and the howling of jackals tore the nights asunder once more.

The cornfields and yam plantations were the purest green and loud was the singing of women and maidens as they hoed the fields. The days were lovely and cool and the nights were either cloudless or cloud-packed and torn by hail and lightning. It was on one of these clear lovely days that *Noliyanda* came into my hut and said tiredly:

"It is as said, Oh my Lord, the young woman *Muwende-Lutanana* has three lively young in her womb, and the time for her deliverance has come; it is today. But she is in difficult labour and might not survive."

There was tension in the Great Kraal Tulisizwe. There was tension mingled with great excitement and expectancy. The bird of rumour had already flown around the great kraal and everybody knew that at long last, after many months of speculation, something was about to happen, for better or for worse, to a young Royal Wife with the foreign name of *Muwende-Lutanana.*

For her the greatest and the most dangerous moment of any young woman's life had come and her life was definitely in danger. For a young woman who had never given birth to a child before, the birth of triplets trebles the pain, fear and hazards.

At long last *Noliyanda* came into my hut again and said with a sigh: "My Lord, the brave young woman *Muwende-Lutanana* has given birth to three healthy baby boys, and two of them are blessed ones."

Blessed ones! Oh rare occurrence on a rare event. Blessed ones! For a woman to give birth to triplets is a rare enough event in the land of the Tribes. But for two of these to be Blessed Ones is rarer still! Such children, born with a caul covering the head, are destined to become wise and famous in the land. The Laws of the Tribes require that such children should be treated with special care. They should be trained to become Wise Men, or witchdoctors even; and they should be cared for, not spoilt, in the course of their growing up like rare plants that they are. Immediately after birth such children should be given an ivory spoonful of the fluid from the caul that had covered their heads, and the caul must be dried and included in the *gri-gri** charm that such a child must wear around the neck for the rest of his life.

"This is indeed a great happening, Oh *Noliyanda,*" I said, genuinely moved. "Have you seen to it that the requirements of the High Laws are being carried out with regard to these two children?"

"Yes, my Lord, the Blessed Ones have been given that which they must drink and I have sent the puppet woman *Muwaniwani* to the river to find a smooth white pebble for the third child."†

"This means that preparations will have to be made for the journey to Maiegawana," I said. "Go, my wife, and bid *Nsongololo* find a young white goat with black ears."

"As you command, my Lord," she said and promptly left.

Maiegawana, the 'mother of children', was a great rock far away across the Zambezi where little babies of all tribes were buried. Babies who died at birth, one of twins destroyed according to the law, premature babies, all were buried at the foot of this towering rock. People travelled for days on end, carrying tiny litters on which lay their dead young, to Maiegawana, the ageless rock. The legends say that this rock was once a beautiful woman who had turned into stone when she saw the Sun Dragon devour all her children. It

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A gri-gri *is a tiny roll of calf skin containing the dried navel string of the wearer.*

†*The law requires that if a woman gives birth to twins one twin must be destroyed by having a round pebble pushed down its throat. But if she gives birth to three children. one must die and two must live.*

was also said that all little ones buried under the presence of the great cone of solid granite turned into stars that brought hope to the hearts of all those in distress who read them on clear nights. Yes, strange indeed are the beliefs of the Tribes.

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We took half a regiment of warriors and crossed the Zambezi in fifty large canoes. On the other bank we left a company to guard the canoes while we made the long journey south-west to Maiegawana on foot.

On the well-worn trail to the great rock we met many people from different tribes returning to their homelands. We even saw two skeletons of a young couple who had been so heartbroken at the loss of their child that they had killed themselves with a spear on the way.

Two days later we reached Maiegawana and the two old half-witted gravediggers, who had their home near the great rock, met us with heavy digging sticks and hoes in their hands. To these lonely, but very rich old men we gave the red cow we had brought with us, and they began digging the round little grave at the foot of the mighty rock. *Noliyanda* and I brought the little litter with a tiny bundle of leopard skin inside it to the grave side, walking backwards as custom dictates, and *Tondo*, the elder of the two gravediggers, took the bundle and put it gently into the grave. "Rest now, little one," he said tenderly. "You shall be playing amongst the stars soon."

The other gravedigger dragged a portable stone altar towards us as *Tondo* rapidly filled the grave, and lit a fire of dry twigs on it. *Tondo* then took the goat we had brought with us and trussed its legs together before laying it on the altar. The two old men lifted it on to the fire and then waved us away "Go now, and peace go with you."

We left just as the sun was setting and the sky was a blaze of blue, red, yellow and purple. Sharply silhouetted against the burning sky the mighty rock Maiegawana reared its bulk above the flat-topped trees. Maiegawana the ageless, Maiegawana the eternal rock which has seen more woe and more grief than any other single rock in the land.

Hail, hail, and farewell, Oh Maiegawana!

BA-KONGO HAIRSTYLE

VENDA AND BASUTU HAIRSTYLE

A WOMAN'S REVENGE

THE year fled by on the wings of sunset and another year winged its silent way towards the waiting earth. The two little boys, to whom I had given the names of *Demane* and *Demazana*, grew up like green corn plants in a fertile field. Although I could not see the chubby little things, I could feel and sense exactly what lovely babies they were. Everybody wanted to hold them, and once or twice I had to be firm with childless women who tried to steal the little *piccanins*, now crawling all over the place, bawling and very often fighting fiercely with one another over the hundreds of ebony toys that children from all over the land had showered on them. *Noliyanda* was beside herself with joy, and now most of her time was spent in bathing, handling and anointing with hippo oil *Lutanana's* chubby little mischiefs as if they were her own.

Then came the day of the 'Sun-baby Ceremony' which must be held when the baby begins to walk. With this ceremony the little Sun-god *Shati* is called upon to bless the child and to make him strong and unafraid.

The Sun-baby Ceremony of *Demane* and *Demazana* was unique because everything had to be in triplicate. The land had been combed for three cows exactly identical in colouring, age and general form. The cows we eventually found were red with white bellies and white faces and all three had horns that grew in a perfect moon crescent. Every vessel, every pot to be used in this ceremony had to be in triplicate. Nothing was to be used individually.

The result was that each guest found himself eating the same food at the same instant from three identical bowls and the law prescribed that everybody must eat exactly the same amount from each bowl.

Although the third child of the triplets had been killed according to the law, he was never to be referred to as dead, for as long as the other two were alive. He was always to be referred to as living—albeit in spirit—and whenever anybody wanted to give gifts to the boys he had to give three, not two. For the rest of their earthly lives the two boys were to refer to themselves as 'the three of us', and whenever food was dished out there had to be three dishes.

To our great surprise, very few people answered our invitation to the ceremony, and many of those who did had an uneasy look about them which made *Noliyanda* wonder what could be the matter. My adopted son *Mukombe* told me a rumour he had heard that daily many people were secretly leaving the land of the Mambo and trekking to the land of the Nguni. *Mukombe*, who was an overseer of the boys who watched my vast herds of cattle and who had thus to make frequent trips overland to find new grazing lands, added that confirmation of the truth behind this rumour was to be found in the fact that about twenty large kraals he and his fellow herdboys had passed on several occasions were standing empty.

In spite of the few hundred guests and the atmosphere of uneasiness that hung over everything, the Sun-baby Ceremony was a great success. The warriors

danced wildly and ate, drank and laughed lustily, as did some of the guests, both male and female.

When the time came for the little boys to come out—daubed all over their fat little bodies with broad black and white stripes of soot and white clay, and wearing most unwillingly light round calf-skin masks with a stiff grass fringe all round, the people roared with laughter and toasted the squalling urchins from bowls of beer, solemnly calling upon the Sun-god to look upon and bless the two little infants.

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Two days later the Rainbow *Indunas Nsongololo, Mavimbela, Ntombela* and *Shungu* came into my hut—armed to the teeth.

Their souls radiated murderous anger and *Mavimbela* was weeping openly and without shame as he laid down his spears and crawled close to me. He laid both his calloused hands on my right foot. "Great One, Great *Lumukanda,* we have a request to make to you. We, your loyal servants humbly request to be permitted to kill an evil and black-hearted pest here—here before you."

"You four war leopards seem a little angry," I said with a smile. "And who is the pest you ask my permission to kill?"

"Great One," replied *Ntombela* angrily, "this is not the moment to joke and we are in no mood for laughing. In spite of your many faults, you have been a great and good Chief to us, and I, together with these three brave colleagues, regard you as a father. We should willingly lay our lives down if you tell us to—here and now. You know our loyalty to you, and our love for you, Oh Great One. Now, an evil woman has been going around from kraal to kraal for these past two years and spreading evil stories about you among the people. She has been telling the people that you are an evil demon and a wizard, and that you have . . . have . . ."

"Have what, *Ntombela*?" I asked. "And who is this evil woman?"

"She says, Great One, you . . ." stammered *Ntombela.* His voice trailed away in a low moan and he refused to say another word.

Just then *Noliyanda* came into the hut, her soul radiating surprise. "What have you men got in that big grain basket you have outside the hut?"

"An evil pest, Great One," said *Mavimbela* with a grim smile, "the queen of all the skunks and the polecats in the world."

"*Mavimbela,*" said *Noliyanda* sternly, "there is a woman in that closed basket out there and I can hear her thoughts. Take her out! Who is she?"

Nsongololo and *Shungu* brought the basket inside the hut and there was a loud scream as its contents were unceremoniously emptied on the floor.

"You!" cried *Noliyanda.* "You!"

"Who is it?" I asked.

"It is that dirty harlot who used her body to destroy the *Munumutaba's* sons," hissed *Nsongololo,* "*Lulama-Maneruana.*"

"Now," growled *Mavimbela,* "let me hear you talk before we kill you. Open your rotten mouth and let the *tokoloshe* within you tell our chief what you have been telling the people about him."

"Five hundred thousand people have left this land as a result of this woman's malignant prattling," roared *Nsongololo.* "There are now less than that

number of people left in the land of the Western Mambo. She has caused the Mambo to scatter and to leave their country. This pest has destroyed our tribe. Beat her."

There came the dull thud of a blow—another and yet another. A storm of savage blows, punctuated by loud yelps of pain, was followed by the dull thud of a falling body. There followed yet sounds of kicks and further loud screams.

"Stop it!" I cried. "Stop it . . . let me hear what this is all about."

"Speak, you filth!" cried *Navimbela.* "Tell our chief what you told the people about him."

"Forgive me," sobbed *Maneruana.* "Do not hit me again . . . please . . ."

"Speak woman!"

Lulama-Maneruana sobbed out her story, encouraged by occasional blows from the Rainbow *Indunas*: "I had tried to tell you the story, Oh Great One . . . to warn you in time. But I was not given the opportunity. When I was still the chieftainess of Zima-Mbje, the daughter of my brother quarrelled with her father and left the land of the Luvijiti with a band of her followers and fled into the land of the Lunda to the north-west. A year later she returned and told us she had met a man with whom she lived and after six months she was carrying his child. But he left her. She was half mad with grief and on her return to us she died a few days after giving birth to the child . . . a girl. I brought up this girl, a normal child, capable of speech and hearing—*Muwende-Lutanana.* She grew up as my slave and servant.

"Then one day I was told that the girl was among those who, together with her grandfather, were plotting against me. I had her seized and taken to the fortress of Zima-Mbje to be publicly tortured as an example and a warning to the other plotters. A hot poison was poured into her ears, forever destroying her ability to hear, and she was forced to drink some of this poison, with the result that she nearly died and forever lost her voice. A few months later her grandfather, my brother, led a popular revolt against me and my followers, and I had to flee in defeat. My brother took over the vacant throne and assumed the title of *Munumutaba* the Fifth. When I saw the girl on the day *Noliyanda* presented her to you, Oh *Lumukanda*, as your Second Wife, I was shocked. Although neither you nor she knew it, I knew that you are her father. And *Muxakaza* brought her to you as an instrument of revenge!"

"But why did you have to go about the country telling all the people about this?" demanded *Shungu.* "Why did you not warn the Chief first?"

"I tried!" shrieked *Maneruana.* "I tried hard, believe me, but no one bothered to listen to me. *Noliyanda* had me thrown out of the kraal like a dog. And that broke my heart."

Mavimbela drew back his arm and sent the woman flying with a blow in the stomach. She fell at my feet and lay still for a few moments. Then she stirred and sat up. "Forgive me, Oh *Lumukanda,*" she gasped. "I deserve everything done to me. Love makes a woman mad and being scorned makes her even more so. I thought that while I had been given no opportunity to speak, I might tell others so that they may find an opportunity to bring my warning home to you."

"Your spreading this terrible thing among the people has caused them to flee the land, because they think that the chief married the young woman *Lutanana* knowing she is his own daughter, and they believe that a great curse will fall over their homeland as a result," said *Ntombela* coldly. "You may not

have anything to do or say now, strumpet, but we know what to do You shall die, *Maneruana.*"

"No, no!" I said in a voice I no longer recognized as my own. "No, there shall be no killing. Let *Maneruana* go free."

Noliyanda began to weep, sobbing louder and louder until she was wailing at the top of her voice. She flung herself about on the mud floor of the hut. "I caused all this, I was the one who caused all this," she wailed over and over again.

Night fell and *Muwende-Lutanana* and my two daughters, *Luanaledi* and *Mbaliyamswira*, returned with the other women of the kraal from hoeing the cornfields. *Noliyanda* bade the *Indunas* not to tell anybody else what had happened, at least not until the whole problem had been given a lot of thought. *Maneruana* was confined in one of the huts and it was not long before I found myself alone in my own hut.

I took my long ebony staff, flung my leopard-skin *kaross* over my shoulder, and silently left the night-veiled kraal.

I did not know where I was going and I did not care. I walked and walked. The birds sang in the trees as dawn broke. The day wore on to sunset and another dawn crept upon me. The days fled by, the frowning nights passed, never to return. I neither ate nor drank, and I was walking in no specific direction.

Eventually, one storm-wracked night, with ravening bolts of lightning tearing down tall trees and peals of thunder shaking the earth I stumbled and fell—and I entered a yawning chasm.

"Lost and Fallen Immortal!"

"Lost and fallen in more ways than one!"

"Awaken . . ."

"Awaken!"

"Father of all Demons!"

"Awaken . . ."

It was the voice of a midsummer's dream,
Like love's lost caress—
It dripped with honey,
And was lived with deadly mockery.

I turned over slowly on my left side and, for the first time in the countless years since I have been afflicted with blindness, I could see.

I was in a great cavern—in the bowels of the earth. Into my ears came the distant roar of the Lulungwa-Mangakatsi like one continuous cataract of muted thunder. I could dimly make out mighty rocks in the darkness. In the near distance I could clearly see a mighty waterfall whose top and bottom were lost in dark chasms.

A tall silvery apparition appeared on the far side of the cavern. It was *Ninavanhu-Ma*, the first Goddess. I heard her voice saying, "You must surrender, *Lumukanda.* You must deliver yourself into our hands for punishment. You must be punished for all your sins. The earth does not want you, and neither do the heavens. And you are equally unwelcome in the Underworld of Evil."

"I do not fear you, Goddess," I replied. "I shall continue fighting you to the end of time."

I felt myself rising from the ground as everything vanished in a burst of silver light.

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"Awaken, Outcast of the Ages, we have a long way to go to your kraal."

I opened my eyes and found that I was back in the Upper World and for the first time in a thousand years of blindness my eyes drank in the pure beauty of the blue skies, the breathtaking greens of the whispering forests and the purple of the distant brooding mountains. I felt like a man reborn, and suddenly my thousand years of earthly life seemed to slide off my shoulders and I was young again. I looked in rapt fascination at the surrounding landscape; I spent a long time drinking in the sight of two rainbow-hued birds pursuing each other in the blue skies above. The distant silver river that snaked its way through the green undulations held me in its spell.

I saw tiny canoes full of warriors crossing the river—far, far away; I saw a herd of more than fifty impala grazing at the base of the low hill on whose slopes I lay. I saw the long grass nodding and dancing as the lovelorn wind sang through it.

Yea-ha! After a thousand years of blindness, sight is a wonderful thing. Surely there is a great truth in the tribal saying that if one wishes to appreciate a good thing, one must first be well acquainted with its opposite.

I was conscious of a presence and I turned slowly. A woman, almost as tall and powerful as I am, stood there. Unlike my dark-brown skin her skin was as black and as smooth as polished enbony and she was as beautiful as only a goddess can be. Every curve of her womanly body spoke of beauty and perfection, and her wide, full-lipped mouth smiled mockingly at me: "Are we going to stay here forever, *Lumukanda*?"

It was *Vuramuinda*, my Fire Bride of those long centuries ago.

"I can see you *Vuramuinda*," I blurted out stupidly. "I can really see you!"

"Your long fall into the Underworld knocked sight back into your stupid eyes, baboon," she said, "and you had better start thinking of a very good explanation of where you have been to give to those people coming towards us. Some of them seem to be women of yours."

I glanced down the hill to where she pointed and I saw what looked like two full regiments of warriors advancing up the grassy hillside.

"How did they know I was here?"

"They must have followed the smell, Oh beloved Carrion," replied *Vuramuinda*. "You may not know it, old fool, but to those mortals down there you have been missing for one whole year."

"One whole year!" I could not believe it, but it was true nevertheless. As the warriors came closer I saw there were women among them, and also a man in the garb of a Royal Consort.

They had not yet seen us, but there was something about the leading woman that told me she had sensed our presence.

Suddenly *Vuramuinda* did something that left me totally speechless with surprise. She threw herself down beside me and her arms stole round my neck, holding me fast and crushing me down into the yielding grass. She started raining

kisses on my mouth, neck, nose and forehead. The sound of long grass being crushed under many feet grew louder in my ears. A tall shadow fell over both of us and a soft voice said: "Oh . . .h!"

"Go away, you interfering fool!" hissed *Vuramuinda* to the youthful female intruder. "Can't a woman be with her husband in peace in this land any more?"

The young girl vanished and I heard a voice: "Princess *Luanaledi*, who are those people in the long grass over there?"

"It is father!" cried the girl. "We have found him at last . . . we have found him!"

There was a rush of many feet and *Vuramuinda* and I found ourselves surrounded by scores of warriors with very amused expressions on their faces.

"By my grandfather's - - - - -!" swore a burly round-shouldered individual who looked like a gorilla's first cousin. "It is our chief all right . . . and as virile as ever! Where have you been, Great One?"

"And who is this woman, my Lord?" asked a tall woman—none other than *Noliyanda.*

"*What* is this woman, you should ask," said *Vuramuinda.* "Then you might get a sensible answer."

"Well, *what* is this woman then my Lord?" asked *Noliyanda*, completely taken aback.

"Are you asking about me?" purred *Vuramuinda* insultingly.

"I am addressing myself to my Lord and husband, strange one."

"Your husband? If this is your husband, why did you not cut your name symbols on his buttocks? Until you do that he is any woman's property. Now, believe it or not, beautiful pumpkin, I have decided to keep him all to myself."

"We shall see about that!" stormed *Noliyanda.* "Who are you?"

"Do you really want to know?"

"Of course!"

"I am what you waste yourself in imagining that you are."

"Oh!" said *Noliyanda* pleasantly. "And from under which rotting log did you crawl?"

Vuramuinda ignored the question and turned to me, saying softly (but loud enough for the guffawing warriors to hear): "Tell me, *Lumukanda* mine, is there a shortage of women in the land?"

"No," I answered. "Why do you ask?"

"No! Then why did you go to all this trouble of creating a thing like this one and then calling it your wife? You started an evil precedent, my love, and it will not be long before all a lovelorn potter and carver will have to do is to model and carve himself a wife, thus saving himself the expense of paying *lobolo.* You should be ashamed of yourself, *Lumukanda*, putting us decent natural women out of business!"

"Decent is not the word you should apply to yourself!" cried *Noliyanda.*

"Stop your rattling, you glorified puppet!" cried *Vuramuinda.* "When I want advice from a plaything like you, I'll ask for it."

A diminutive baby-faced woman interrupted hurriedly: "Peace, my sisters, peace. This is not the time for childish squabbles. Let us all go home and thank the Great Spirit that at last we have found *Lumukanda* on whom all our hopes of saving our Tribes rest."

"Well spoken, Oh Royal One *Celiwe*," said *Noliyanda* quietly. "We must let *Lumukanda* know of the terrible thing that has happened in the land, and perhaps he can tell us what is to be done."

"Do not tell me the land has been invaded again!" I cried, leaping to my feet.

"No, my Lord and husband," said *Noliyanda*. "The land has not been invaded . . . yet; neither is there any disastrous occurrence . . . yet. But about ten days ago the people of the two lands saw a terrible sign in the heavens. The sun was totally eclipsed at midday."

"Tell me about it," I commanded, sitting down on a rock.

"We were out in the fields, busy with the ploughing and sowing when suddenly it became dark," said *Noliyanda*, "and when I looked up I saw the sun was dim. Two women looked straight at the sun and were blinded. For a long time there was darkness over the land and the only sign of the vanished sun was a blinding glare from behind a black sun, two glares, one pointing east and the other west. It was terrifying, yet magnificent. But that is not all, my Lord and husband, that is not all. A day later, after this terrible omen of coming disaster, a group of four men entered the Royal Kraal on the pretext of bringing gifts of iron ore for making spears. These men we received and treated kindly indeed. But they were bent on evil, as we soon found out. They saw the triplets, *Demane* and *Demazana*, playing near the Great Hut and they playfully called the little ones. The children went to them and two of them seized the boys and ran into one of the empty huts with them. The remaining two then did a strange thing. They set the hut on fire with their two friends and the boys inside, and then they too crawled into the burning hut. But *Lulama-Maneruana* and *Muwende-Lutanana* ran into the burning hut and succeeded in rescuing the two children, although *Maneruana's* left arm was badly burnt. *Mavimbela* here hauled out one of the four men before the hut collapsed on the other three . . . and I will let him tell you what we learnt from him about this fantastic attempt at murdering the innocent children. Speak *Mavimbela*."

"I will indeed!" growled *Mavimbela*. "When I dragged out that struggling son of a hyæna, I said to him: 'All right, you filthy beggar, you shall tell me why you tried to murder our absent chief's children!' The stupid fellow shook his head and refused to answer me. Great One, I turned him over to the warriors and by my grandmother's -----, was the fool glad to start babbling! When he saw his ----- being cut off and thrown to the dogs and a red-hot spear being applied to where it was, he started squawking and words poured out of his drooling mouth like a torrent.

"He told us the few Mambo still left in the land had formed themselves into a band dedicated to overthrowing you. They have already named one *Sozozo* the Fat as the new chief of the Western Mambo. Those four men were suicide volunteers whose duty it was to kill either *Muwende-Lutanana* or the children, because the Mambo believe it is your incestuous marriage to *Lutanana* which has angered the gods who now wish to bring disaster to the land.

"But Great Chief, I can assure you here and now that every one of your *Indunas* and warriors are loyal to you. All of us, in your Great Kraal and the ten military kraals, know that you did not marry *Lutanana* knowingly and for this reason we are standing firmly behind you . . . come what may."

"Thank you, *Mavimbela*," I responded. "But that does not alter the fact that I have unwittingly committed a gross and disgraceful sin, and I am left with an insoluble problem on my hands."

"What problem, Great *Lumukanda*?" asked the tiny baby-faced Nguni Queen *Celiwe* with a strange smile on her face.

"Unknowingly I was tricked into marrying and having children by my own daughter, and the problem facing me now is this—just what to do with these children. I cannot kill them and I cannot bear the realisation that for the rest of their lives they will carry with them the stigma of being children of incest. What am I to do?"

"Doubtless the Great *Lumukanda* thinks his problem is unique in the history of the Tribes," said *Celiwe* softly. "You tell him, *Malandela*."

The handsome thickset man in the garb of a Royal Consort said slowly: "Your problem can be solved, Oh *Lumukanda*, and that is why we are here—to help you solve it. But I must say I am very surprised that you, who have outlived many mortal generations, do not know this. We live in a turbulent world, *Lumukanda*, a world where many strange accidents happen—and the accident which has befallen you is by no means unusual, neither does it pose a problem to which there is no solution. My own grandfather married his own illegitimate daughter by accident in the land of the Nyanja and did not discover his mistake until ten years later. His problem was also solved in the same way that yours will be. What has happened to you is what the Wise Ones call '*Icilo lo muzi*' (Knot of confusion in the family), and *Celiwe* and I have been in your land for six whole months now, trying to find you and help you in unravelling this knot. This we hope to do soon and to the complete satisfaction of both the Nguni and the Mambo."

"But how?" I asked. "I don't see . . ."

"You will discover soon," said *Celiwe* sweetly.

Vuramuinda rose from the rock on which she had been sitting and contorted her face into an expression of self-importance—cleared her throat in a most unwomanly fashion and said: "Oh honourable bachelors and spinsters of the Mambo and Nguni cow thief tribes . . . I, *Vuramuinda*, the daughter of Nobody who comes from Nowhere, have a strong complaint to make to you. Not only are you, yes you, the most hypocritical, the most stupid, cowardly, bad-tempered cretins under this misbegotten sun, but you are also worm-eaten, mildewed, splay-footed sons of ungrateful hyænas into the bargain. You are all, deliberately and with malicious intent, trying to ignore the fact that this insignificant stranger is the one who found your silly old chief for you. I am the one who took care of him for you, and also restored his eyesight so that in future he may be able to have a good look at his women."

"You --------!" *Mavimbela* swore. "Do you mean that our venerable chief can see now, Oh Honourable Lady?"

"That," said *Vuramuinda*, "is just what I mean."

"By my father's --------!"

"My father," cried *Luanaledi*, "can you really see—after all these years? Can you see us, father?"

"I can see you, child. After a thousand years of blindness I can see at last."

"This is wonderful!" said *Celiwe*.

"The Great Spirit be praised!" cried *Malandela.*

Mavimbela expressed his jubilation with a string of foul curses.

"It is a great day," said *Ntombela.*

"You must be rewarded, Oh Unknown Lady," said *Nsongololo* gallantly to *Vuramuinda.* "Name any number of cows you want and you shall have them."

"Yes any number," said *Noliyanda* uneasily.

"I want only one ox," said *Varumuinda* with a roguish smile.

"One ox!" *Malandela* exclaimed in astonishment. "One ox after what you have done for us!"

"Yes, just one ugly, bony, hornless old ox."

There was a roar of laughter at this, because *Vuramuinda* had indicated me. Men rolled in the long grass and some danced about, tearing themselves with laughter.

"Oh no!" gasped *Noliyanda.*

"Oh yes!" responded *Vuramuinda.*

Once more I looked at everyone of my servants, friends and beloved ones in turn, drinking in every detail, every feature of their faces. The ugly gorilla-like visage of *Mavimbela,* the handsome serene face of *Malandela, Ntombela's* blunt fat visage and *Nsongololo's* long sloping muzzle, strongly reminiscent of a giraffe's. I drank in the face of *Celiwe*—the childlike innocence of the woman I madly coveted but could not have—a fruit placed beyond my reach by a cruel god. I turned my gaze to the heavenly features of the light-brown *Noliyanda*—the woman who was not a woman, and yet more of a woman than any of her kind. My own beautiful handiwork, with her wide forehead, her long nose and full mouth, her large deepset eyes and her jutting squarish chin with a slight cleft in it. My own creation, neither goddess nor human—an unhappy creature, human in shape, unhuman, yet more human than any human can ever be.

I saw *Lulama-Maneruana* hovering in the background like a lost sparrow. I saw what I had suspected for a long time, that this ravening, brazen-featured wanton whose face was that of a wilful and stubborn slut, was of Bantu-Arabi parentage—a soulless half-caste from that hotbed of a harlotry in the south—Zima-Mbje, where Arabi slave raiders and Bantu maidens mate freely.

I stared in rapt fascination at her soft hair, her light skin and straight, almost aquiline, nose. So this was *Lulama-Maneruana*! So this was the woman destined to win undying fame as the Fallen Saviour of song and legend! I turned my eyes away and stared straight into the bitter, veiled eyes of *Luanaledi,* my eldest immortal daughter. I saw the strange hunger burning in my child's eyes. I saw the bitter lines about her beautiful mouth. I turned away and *Vuramuinda's* alien face smiled mockingly and half pityingly at me. She knew. She knew of the strange love *Luanaledi* held for me, and like me she sensed danger—danger in *Luanaledi.* This one-handed stormy daughter of *Watamaraka* seemed like a mamba poised to strike—but whom?

I heard *Vuramuinda's* unspoken thoughts ringing in my mind: "Watch that brat of yours!"

"Let us go home," I said to all those assembled. "We have much to plan and much to do."

As we made our way down the hill and into the forest towards the canoes, *Malandela* slung his heavy *kalimba* harp from his shoulder and began to sing his famous 'Song of *Malandela*' His manly voice rang through the forest as verse

after verse of the wonderful song floated like a mellow breeze over our heads, to be lost in the distance:

Peace thee—Peace thee, Oh my spirit!
Bow thy head before the great *Somandla*—
Into His mercy now surrender thee;
Into His hands completely yield thee.

Ere thou wert born He cared for thee,
And when thou diest He shall be by thee . . .

BEHOLD THE PLAGUE

NIGHT has fallen and a savage storm is lashing the cringing land with thunder and hail. The rivers have been turned into roaring, hissing torrents and by the frequent light of the bluish flashes one can see them, borne relentlessly down towards the Zambezi, trees, bushes, zebras, more wild animals, two huts . . .

Water is knee-deep in places and the newly ploughed fields are flooded. The first rains of early summer have come with a devastating vengeance and summer has used the thunder horn-bugle to herald its arrival. The frowning heavens are torn apart by searing bolts of lightning. The young trees are stripped naked of their green foliage by a roaring sheet of hail, the size of fowl eggs.

Yes, the ravening heavens roar their spite upon the helpless land and even the trees are afraid. The howling dogs and cackling fowls have long since sought shelter under granaries. Some of the hens have lost their chickens and two young calves in the cattle pens are dead.

Such is life on earth—a destructive storm bringing hope for a year of plenty. Life and death go hand in hand. The one is but a reflection of the other—two facets of the same thing. The Wise Ones of the Tribes say 'Life is Death and Death is Life'. Without life there can be no death, and *vice versa*. Such is life on earth!

Inside the Great Hut of the Royal Kraal of the Western Mambo, strange and momentous things are about to happen. A man is about to dissolve the bond of fatherhood between himself and the daughter he accidentally married, proclaiming her a stranger—in strict accordance with the Laws of the Tribes.

There are eighty people inside the Great Hut and all of them have not tasted food or drink for ten whole days. Some of them are now weak with hunger and thirst and are lying on their sides on grass mats and leopard skins. They are awaiting the beginning of yet another ceremony—one of the many that rule a tribesman's life, as strings govern a puppet's limbs.

The roaring rain-drenched and lightning-torn night wears noisily on and soon it is midnight. And now the storm holds its savage breath. A silvery star peers shyly through a gap in the scowling clouds and near the Great Hut, just outside the door, comes the sound of a dog shaking water from its long lean body. There is still the heavy uneven sound of large drops from trees and the distant continuous rumble of sheets of water exploring new channels of flow.

There is the sound of fire sticks being briskly rubbed inside the darkened hut, and soon a shower of red sparks falls onto the small pile of dry grass in the centre of the great sunken fireplace. A woman—yes, it is *Muwaniwani*—blows into the pile of grass. There is a glow and smoke—a sudden flicker—and a burst of flame. Dry twigs are laid on top and they are ravenously devoured. Heavy logs follow and soon the whole interior of the hut is bathed in flickering light.

In the far corner of the hut a wickerwork cover opens on the floor and a tall ebony-skinned woman with flashing eyes emerges from the secret underground dwelling. It is *Vuramuinda*, the Black Goddess, and her silvery voice rings through the smoke-blackened interior of the hut: "The ceremony begins now. *Lumukanda* and *Muwende-Lutanana* must stand up and come near the fire."

I leave my seat between *Noliyanda* and *Lulama-Maneruana* and step close to the fire. *Muwende-Lutanana* also rises at a sign from *Vuramuinda* and comes to stand next to me—her eyes wide with mute wonder and fear. *Vuramuinda* picks up an all-metal copper Holy Axe and thrusts it deep into the fire, also a long, slim-bladed, iron knife with a wooden handle carved to represent the Star Serpent.

The little Nguni Matriarch *Celiwe* rises and picks up one of the fowls lying trussed in a dark corner of the hut, bringing it to the fireplace. She begins to pray:

"May the High Heavens look down upon what is taking place in this hut tonight and bless each and every one of the people taking part in this most holy of ceremonies. May the pure, distant, undefiled stars breath their scented breath of forgiveness upon all of us for the great sin, which was unwittingly committed in this kraal. May our ancestors in their wisdom and mercy plead with the Highest of the High to erase from the memory of men and gods the sin which *Lumukanda* and *Muwende-Lutanana* unknowingly committed, great and heinous though it be. May the Highest of the Most High remove the shadow of this very great transgression from the lives of the three innocents, *Demane*, *Demazana* and their brother who walks unseen with them alive in spirit.

"Since, Oh Great Spirit, *Lumukanda* had unknowingly made a wife of his own daughter, had taken to the love mat the fruits of his own loins, he has now come before you to ask your forgiveness and to break forever his claim of fatherhood over *Muwende-Lutanana*. Hear me, hear me, all my respected Ancestors! Hear me, *Malembe*, *Vukela*, *Dlalela* and *Kanjane*! Hear me as I pray to you. Plead, Oh plead with the Highest of the Most High, to forgive these people. Plead with the earth, the stars and the Great Waters to raise their voices and ask the Highest of the Most High to forgive his servants."

With these words she hurls the struggling fowl into the fire and at the same time *Vuramuinda* throws a bundle of dried *mpepo* plants into the pit. A cloud of white smoke rises from the fireplace and the smell of burning feathers combines with the fragrant smell of the *mpepo* incense. As *Celiwe* returns to the place where she had been sitting earlier, *Vuramuinda's* cold, mocking voice came to my ears through the smoke:

"*Lumukanda*, I, *Vuramuinda*, of no fixed abode and of no definite origin, do here and now demand that you declare truly before the Most High, before the Stars and before the Eternal Fire in the very Core of Eternity, before the mountains, the seas and the skies, and before all things that are upon this earth—did you deliberately and with sinful intent sleep with your own daughter? Did you knowingly have children by your own child?"

"No."

"Come close to me, *Lumukanda*, and address your denial to the Highest of the High."

I step over to her and she draws me very close to her. Side by side we stand, looking up—up, and slowly the roof of the hut fades—the upturned faces

around me fade. They all vanish, and I find my stare penetrating space—far into the depths of Eternity. Far, far beyond the deepest reaches of Eternity; far beyond the outer frontiers of Eternal Darkness. I see a Shape, which is like no known shape on earth or under the stars. It is the Shape of Something Ultimate—something beyond Which and above Which there is and can be nothing greater, nothing more ultimate . . . Men call it God. Some call it the Ultimate, the Ultimate Cause, the Most Ultimate. Some recognize Its existence. Some doubt and even deny It. But there It is, recognized, doubted or denied—that Shape is there and I see It. Far is It above beings, mortal and immortal. Far is It above gods and goddesses — above spirits Ancestral and Existing. All these fear It — always. I have no fear of gods and goddesses, of Spirits, be they that of Nature, Evil or Creation. But before the Ultimate upon whom my eyes now focus, I tremble like any mortal should, immortal though I am. And to the Ultimate I address my denial: "No, I did not deliberately and knowingly take my own child, oh Highest of the High. You know I did not."

There comes a strange dizziness to my head. My body sags to the ground. But I remain standing. My soul—yes it is my soul that remains standing. I find myself on the edge of a great barren plain under a dark red sky. There, covering the entire horizon, is the Presence of the Ultimate. I am standing before It, like an aphid before a mountain. I feel naked. A voice like a thousand tempests cleaves my brittle soul: "You feature but insignificantly in My great experiment of Creation, and yet you have a part to play. I am interested in you. Stop defiling yourself with evil, I command you."

"Forgive me," I beg humbly.

"I forgave you long before you asked. Go now; be watchful always. You are alone in a hostile world. Your fellow immortals despise you and they wish to destroy you . . . but they shall fail. Work for Me and spread My name amongst the wretched mortals to whom I have sent you. You are my Chosen One."

Those words—those mysterious words. I am shocked into wakefulness. *Vuramuinda* bends over me, and for once I can see concern on her face. I hear her voice: "He has regained consciousness . . . the ceremony shall continue. *Lumukanda*, you have denied before the Highest of the Most High that you wilfully and knowingly slept with your own child and made a mother out of her, is that not so?"

"It is so."

"To the complete satisfaction of the people of the Mambo and Nguni Tribes, I, *Vuramuinda*, who loves you and who believes your denial, challenge you fully to confirm your denial by holding the red-hot Axe of Truth in your bare left hand."

"I accept that challenge."

Varumuinda draws out the almost white-hot copper axe and hands it to me, head foremost. I reach out, grab the axe by the middle of its long red-hot shaft and hold it aloft. The smell of burning flesh invades my nostrils and the pain is intense. But I hold it aloft.

"I ask you all within this hut," says *Vuramuinda*, "you who are of the Nguni Tribe and you of the Mambo Tribe . . . are you satisfied?"

Malandela's metallic voice answers: "I *Malandela* of the Nguni am speaking for the Nguni . . . we are more than satisfied."

"And I," says *Mavimbela* savagely, "am speaking for all the Mambo. We knew our chief was innocent, and we are completely satisfied."

"That is good," says *Vuramuinda.* "Put down the axe, *Lumukanda.*"

I tear the axe off my left hand with my right, and deeply scorched flesh from my palm comes with it. The pain slowly evaporates.

"Sit down."

Vuramuinda draws the terrified *Muwende-Lutanana* to her and asks her a question in sign language. With an expression of unimaginable agony on her ebony features she shakes her head.

"You—still—love—him?"

Her eyes widen and she looks around nervously for a possible way of escape.

"Answer!"

She makes a sign in the affirmative.

"Why?"

She indicates that she does not know.

Vuramuinda's long fingers flutter as she tells *Muwende-Lutanana* the purpose of the ceremony we are now holding and she pauses now and again to ask the girl whether she really understands.

Vuramuinda takes the long iron knife from the fire and with a gasp *Muwende* sinks fainting to the ground. *Celiwe* and *Maneruana* revive her with cold water and as she regains consciousness the two women hold her down while *Vuramuinda* scorches some of the hair from the girl's armpits and below her navel. The rites involving the Axe of Truth and the burning off of hair are known as 'Fire Rites of Penance'.

Water and food are brought in and the gathering, excluding *Lutanana, Vuramuinda* and myself, enjoy its first meal in ten days of rigorous fasting. This concludes part one of the four-part ceremony.

* * * * * *

The people have eaten their fill and my adopted son and two other boys bring in a black goat which is to be used in the second part of the ceremony. This goat is not going to enjoy his role one little bit. It is the 'Animal of Sin Bearing' and the sin I had committed with *Lutanana* will be transferred to it after which it will be promptly dispatched to beyond the borders of Outer Darkness.

There is a long time of waiting while people indulge in second helpings and now they sit around gathering strength for the dancing about to commence. Heavy drums are rolled in and the ceremony is continued.

Vuramuinda calls for a big grass mat to be brought near the fire and instructs *Muwende-Lutanana* and myself to lie on this mat. Now pandemonium is released as the masked drummers strike up weird rhythms with their hands on the taut skins and roaring, booming sounds fill the Great Hut. *Malandela, Mavimbela, Ntombela* and *Celiwe* jump to their feet and snatch up fowls from the bundle lying trussed in one corner. They shriek, caper, stamp their feet, to the savage beat of the drums—dancing in a series of mad circles, nearer and nearer to where we lie.

Everybody now joins in and the dust really starts flying. I see *Mavimbela* leap high into the air. I see *Maneruana, Noliyanda* and *Vuramuinda* turn

themselves into ravening bolts of demoniac abandon—dancing, leaping and rolling on the ground. I am holding my breath for the Great Hut—it might tear off its foundations and take off into the air as a result of the explosions of incredible noise.

The dancing grows wilder; men and women fling off their loinskins and skin skirts and dance forth naked, maddened, as though all the demons of the Underworld have suddenly taken possession of them. *Maneruana* goes into a wide-eyed slack-mouthed trance and falls backwards, only to be kicked aside by *Mavimbela* and *Vuramuinda.*

With a torrent of savage oaths *Mavimbela* tears the fowl he had been holding to pieces and deposits the gory remains on the forms of *Muwende-Lutanana* and myself. Others follow suit and soon we are covered with feathers, blood, and sticky intestines—a warm mess symbolising the sin we have committed.

The drumming, screeching, bellowing and cursing are still building up to a deafening crescendo. Even the dogs outside are now competing with us at the tops of their voices. I cannot hear it, but I know that their sympathetic participation has infected others in neighbouring kraals and in kraals far beyond.

Vuramuinda breaks away briefly to light three large lamp bowls full of hippo oil, with calf skin wicks floating inside. At the height of their frenzy the men, led by *Mavimbela,* now close in a tight circle around the fire in the centre and begin to extinguish it.

Malandela and *Mavimbela* add the finishing touches by dancing into the middle of the fireplace, trampling the hot wet ash into a muddy pulp. *Vuramuinda, Maneruana* and *Noliyanda* proceed to excavate the fireplace with heavy hoes to the accompaniment of the drums.

The hole is now filled with grass and twigs and quick-burning *marula* logs and a roaring fire is promptly lit by throwing in one of the hippo-fat lamps. The interior of the hut is like a furnace. Water is rushed in and the women proceed to wash *Lutanana* and my self from head to foot, using powdered calabash seeds and loofahs. A great leopard skin mattress is brought in and on this we lie down while we are rubbed dry with jackal skin towels.

Mavimbela hauls the black goat near the fire and starts dancing wildly around it, pummelling it savagely and calling it all sorts of names, the very best from his repertoire. To this the goat takes exception and butts him cruelly in the belly sending him sprawling, his last breath turning into a foul curse.

"*Aieeeee*!" shrieks *Ntombela,* "that is a very good omen. That goat is aggressive, and he will make a good messenger to carry our chief's sins to hell. Nothing will get in its way . . . what a good omen!"

Meanwhile the women have been collecting the mutilated fowls and have stuffed them and their intestines into two grass baskets. These are now tied to the back of the goat, held fast by a blaspheming *Mavimbela.* The dirty water with which we have been washed is poured over the goat which glares savagely at us and tries its best to have another go at *Mavimbela.*

At a signal from the Black Goddess the drums roar and *Mavimbela* pushes the goat into the white-hot fire pit. Women add twigs and heavy logs and the fire roars in fresh fury while savage dancing starts again.

"Go, Oh honourable goat," shrieks the dancing and twisting *Lulama-Maneruana.* "Go straight to hell and take all our sins with you . . . and leave us in peace and happiness."

Lutanana and I are bathed again and yet again. We are rubbed with earth and ash, and for the tenth time with scalding hot water. Finally we are rubbed dry and *Vuramuinda* calls for silence.

"We have now come to the end of the second part of this ceremony, and both *Lumukanda* and the young girl *Muwende-Lutanana* have now been purified of their sin." She says "We shall proceed with the part where Chief *Lumukanda* must break his bond of fatherhood with *Muwende-Lutanana* and openly declare her no longer a child of his. What we now require is that one man must come forward and declare himself prepared to answer to fatherhood of this girl. To this man *Lumukanda* must apply for permission to re-marry his daughter, who will cease to be a daughter of *Lumukanda* after we have completed the part of the ceremony we are about to perform.

Malandela and *Celiwe* come to their feet and take a few steps forward: "We shall adopt *Muwende-Lutanana* as our daughter," says *Celiwe* softly.

"And I, *Malandela,* champion of the Nguni, challenge any man to a death duel who dares to dispute that I am not, in fact, the father of *Muwenda-Lutanana.* Is there such a man?"

There is none, and *Vuramuinda's* voice proceeds, with an undertone of mockery: "Since there is no dispute, we shall continue. *Lumukanda* is now required to break his bond of fatherhood and you are all required to assist him with your prayers."

Vuramuinda cuts a tuft of hair from my head and tosses it into the fire. She does likewise with *Muwende-Lutanana.* In strict accordance with the High Laws *Noliyanda* and her former enemy *Lulama-Maneruana* smear themselves with ashes and they lift *Muwende-Lutanana* up in their arms, bringing her close to where I am standing. I call upon the Highest of the Most High to witness my breaking of the bond of parenthood with *Muwende,* and with this I spit at *Muwende* and turn my back on her.

Muwende is laid near the door of the hut while I and the three women known as my High Queens, *Vuramuinda, Noliyanda* and *Lulama-Maneruana*—I have reluctantly accepted the latter as a Royal Concubine—walk over the prostrate girl in the final act of disownment. We walk out of the hut, leaving *Celiwe* and *Malandela* to perform the Ceremony of Adoption.

* * * * * *

Dawn crept up to the horizon and the sun peered hesitantly over it a short while later. After ensuring that everything was safe, it rose boldly into the blue heavens. When it assumed its lofty throne in the midday sky the ceremony ended and the feasting began.

Three days later the Matriarch of the Nguni, *Celiwe,* and her First Consort *Malandela,* took their adopted daughter *Muwende-Lutanana* and her three children, *Demana* and *Demazana,* to their land, whence they were to send her back to me as my bride—after the payment of *lobolo.* I felt I could

look the world straight in the eye again. I found time to attend to my affairs and my responsibilities as chief again, after an absence of more than a year.

The first thing I did was to call my *Indunas* together to discuss what was to be done about the rebellious remnants of the Mambo tribe.

"The trouble, Oh Great One," complained *Mavimbela* angrily, "is that we do not know just where the sons of - - - - - dogs are hiding."

"That is soon remedied," said *Vuramuinda.* "Bring me a bowl full of water . . . a clay bowl."

The bowl was brought and *Vuramuinda* slowly stirred the water and withdrew her finger, allowing the water to settle. Within the water she conjured a clear picture of our opponents hiding in the Madlonti mountains. "So that is where the dogs are hiding!" cried *Nsongololo.* "Let us go there and wipe them out, Oh Great Chief."

"There must be no killing," I replied. "Those people are misguided. We must capture them all alive and put them to work on a scheme I have in mind."

"So be it, Oh Chief," *Nsongololo* responded with a smile. "The idle dreamers must be given something to do."

"Call out two regiments and we shall go after them at sunset," I commanded.

"Take us with you" pleaded *Vuramuinda,* taking *Noliyanda's* hand. "We shall use our powers to scare these fools into submission."

* * * * * *

Sozozo was a very happy man. He had just murdered two men and proclaimed himself chief of a small band of about five hundred men and women hiding in the Madlonti mountains. Although night had fallen and the bodies of his victims had long since grown cold at his feet, he was still letting all and sundry know for the hundredth time that he was now the Big Man of the sorry remnants of the scattered Mambo Tribe. In one hand he held the roast leg of a goat and in the other he brandished a club still soiled with the blood of his two unfortunate victims.

"Do you hear me, you green-bellied scum?" he bellowed at the top of his voice. "Do you hear me well and clearly? I am now your chief, by right and might—and I dare any of you miserable dogs to dispute my claim! I am now going to appoint ten men amongst you to be my *Indunas.* And all ten must lick the dust off my feet and swear allegiance to me."

"B-but," an old man named *Mpongo* protested, "the Laws of the Mambo say an *Induna* must swear allegiance by laying his hand on his chief's left thigh, *Sozozo,* and not by licking his feet."

"You shall do what I say without question!" bellowed *Sozozo,* his incredibly fat face darkening and his bloodshot eyes bulging obscenely. "I have already laid down new laws. And as from now you are no longer to call yourselves the Mambo, but the Masozozo. You are my people — the people of *Sozozo.* You shall obey me, and me alone, morning, noon and night. To start with, I want the prettiest of your daughters as my wives and I want lots

of your best beer and meat. Hurry now, *shesha!* Bring these to me now."

The frightened people jumped to obey the gross vagabond's commands and while they were busy at the tasks *Sozozo* appointed ten very fat men as his *Indunas*, and ended by crowning himself High Chief with an improvised and rather clumsy royal headdress.

He and his ten *Indunas* then sat down and ate like greedy hippos the food that was brought in—celebrating their first night of power. They consumed piles of meat and nearly drowned themselves in a lake of corn beer. They toppled over where they were sitting and fell asleep, each with two terrified girls in his arms.

They were awakened by a blood-curdling scream such as can only be produced by a demon from the Underworld. The men sat up and jumped to their feet like one man. There, in the mouth of the great cave which *Sozozo* had named his 'Lions Den', was the most hideous female demon ever seen.

She was glowing a bright red all over and had only one huge eye in her otherwise featureless face. A large fanged mouth leered between her breasts.

Sozozo was the first to find a voice with which to scream and legs with which to run into the furthest interior of the cave. The newly appointed *Indunas* tried to hide themselves by digging their faces into the bat guano on the floor of the cave.

The demon told the terrified girls to return to their families and, after beating up *Sozozo* and his *Indunas* with a heavy knobkierie, she said: "Run, you carrion animals. Run and go straight to High Chief *Lumukanda* and surrender yourselves to him. Tell him the Red Devil sent you. . . ."

Sozozo shot out of the cave like an arrow, with his ten *Indunas* anxious to do better. They dashed down the mountainside like feathers pursued by a tempest. They ran slap into another she-devil—a green one this time—and this hastened considerably their speed through the forest.

The guards at the gates of Tulisizwe saw eleven very fat men running, touching the ground only here and there and squealing like so many biped bush-pigs. The surprised warriors watched in blank astonishment as the panting fugitives ran straight into the gate of the largest cattle pen and started digging holes in the manure.

"Get out of there!" yelled one of the warriors. "Get out of that manure, you fools—have you gone mad?"

The men crawled deeper into the manure until only their heads showed. Their eyes were glazed with fear and the hair of *Sozozo* and two others had turned grey.

"Surround this heap and keep a close watch on these shivering fat-bellies," bellowed a battle leader. "We shall have to keep them here until our chief returns."

When we returned to the Great Kraal at midday of the following day, bringing with us five hundred would-be Mambo rebels, we found a full company of fifty warriors guarding a pile of wet manure in which eleven men seemed to be hiding—or at least trying their best to hide. I went up and smiled down

upon them, most unpleasantly. "I see you, Oh rebellious ones. Tell me, are you yam plants?"

"Go away, you incestuous wizard!" bellowed *Sozozo*. "You can't kill me, you dare not try. I am the High Chief of the Mambo. I am now your superior and I command you—go away!"

"Is that dung-heap your throne, Oh new High Chief?" I asked with a sneer. "Surely the Great Hut is yonder."

"Go away, you son of a man-eating wanton."

"Listen *Sozozo,*" I replied, very pleasantly, "you are talking yourself into my biggest stewpot. You seem to have forgotten that I indulge in excentricities of diet."

"You wouldn't dare . . ."

I turned to the warriors and commanded: "Take all of them to the cooks. They are to be tied to poles and they are to be fattened even more. I want to enjoy them one by one, in my own time."

After that I called my queens and my *Indunas* together and spoke to them as follows: "My people and my wives, we must now make preparations to meet the disasters foreshadowed by the sun's eclipse which you saw. These coming disasters can only be of the following nature: invasion, which we are strong enough to repel, a famine or a pestilence. One of the last two is the most likely. But we must prepare ourselves to face either. The land of the Mambo is vast and mostly deserted, and it is my intention to turn it into one big cornfield, the biggest cornfield in the land. And I am sure we can do it. We must plough and sow day and night. We must cut down whole forests and plant corn and yams everywhere. I shall send messengers to *Celiwe* and *Malandela* to ask them to send all the Mambo refugees back, by force if need be. I want every hand in this land on the handle of a hoe. The survival of both tribes may depend on what we now plan to do."

Blacksmiths went into action immediately, forging tens of thousands of heavy hoes and axes. Soon every warrior, every woman and child, was out in the veld ploughing and sowing. Tilled lands began to advance, to creep over hills and through vales, as tens of thousands of cursing warriors and bad-tempered women laboured day and night at the most unusual task of all time—turning the land into one vast cornfield.

Two moons fled by and still the work went on, gaining pace as thousands of sullen Mambo were herded back to their homeland by Nguni regiments.

The rains came, the corn grew, and the ploughing and sowing were accelerated. At last, after three solid moons of sweat and toil exactly three-quarters of the land stood under corn—from horizon to horizon. The angry and lazy Mambo talked openly of revolt and many were my own warriors who started calling me a madman and a tyrant, with strings of suitable adjectives. Many were the blistered and calloused hands in the land by the time I calculated we had done enough.

In those three months of toil and tears I had made myself the most hated chief of all time and only my persistent threat to cast an evil spell on anyone found guilty of insubordination kept things going according to plan. *Vuramuinda, Noliyanda* and I had to use our voodoo powers once or twice to

scare the lives out of some angry Mambo men and women who threw down their hoes and took to the forests. I threatened once to turn six mutinous warriors into hyænas in public—which I very nearly did—to discourage a general revolt in one area.

Eventually the work was finished—the ploughing and sowing, that is—and the people assumed the task of guarding all the lands against the hazards and the whims and fancies of nature. I forced thousands of already infuriated people to take up posts and beat drums to scare the clouds of finches and frighten away herds of wild animals. Ten full regiments were out continuously, chasing animals and shooting with bow and arrow, and sling-stones, finches and other birds—a rather humiliating chore for full-blooded warriors.

Then *Vuramuinda* and *Noliyanda* did something that was both strange and unusual, and which brought wonderful and unexpected results. They called upon an old wood-carver and his assistants to carve numerous small ebony masks representing themselves, and they instilled in these masks voodoo powers guaranteed to bring good luck to all wearing them. They publicly announced that a mask would go as a trophy to any man, woman or child, who could produce evidence that he or she was responsible for the death of more than a thousand finches while watching the corn anywhere in the land.

The result was astonishing. Every man, woman and child in the now fully populated land of the Western Mambo declared open war on the destructive birds. Within ten days people were making their way in thousands to the Great Kraal carrying large skin bags full of tens of thousands of dead finches as proof of their prowess. Within one month my wives had made presentations of five thousand of these small good luck masks. The corn flourished. Good rains and plenty of sunshine showered their blessings on our efforts. The sorghum ripened and harvest time arrived.

The Mambo streamed from their kraals in multitudes to reap the ripe corn. Now there was no cursing and scowling. All the people hurled themselves with an almost fanatical dedication upon their task of gathering the harvest. This dedication was considerably enhanced by a knowledge that further good luck masks were due to those who could claim, from any district in the vast land, that they had reaped a thousand grain baskets of corn within eight days.

While the reaping was in progress I gave a full regiment of warriors the task of constructing ten of the largest granaries ever built on earth. Each granary could accommodate a thousand men, with some room to spare, and stood on no less than eighty wooden posts well planted in the earth. Each was built entirely of skins on a stout sapling framework. This consumed no less than three hundred ox hides. There were ten entrances to each dome-shaped granary.

The outside of each granary was heavily coated with fat from a hundred hippos to make it waterproof. It was not long before the amused people started referring to these granaries as the black domes of mad *Lumukanda*. Each granary stood next to a military kraal and was heavily fortified. A short path flanked on either side by a great stockade linked the granary to the kraal so that in the event of a raid the warriors could dash from the kraal to man the granary stockade without exposing themselves.

Each granary contained enough grain to feed a million people for fifty days and yams to feed the same number for ten days or more.

The people never stopped thinking I was mad as they brought the hundreds of thousands of baskets full of yams and sorghum to the granaries. Many were the sly jokes cracked about me and my ridiculous enterprise. Some said I had developed a leaking stomach which needed constant filling. The more imaginative said I had started a secret *tokoloshe* farm somewhere and that all this was intended for food for their breeding. If only the stupid mortals had known. . . .

* * * * * *

It was towards the end of the harvesting and storing of the grain that Queen *Celiwe* of the Nguni visited me once again, bringing *Muwende-Lutanana* and her children, *Demane* and *Demazana*, back to the land of the Mambo. The diminutive matriarch came into the Great Kraal attended by two regiments of warriors and announced with a glint of mischief that she had left a little gift for me outside in the forest, and asked whether I would be so kind as to fetch it. She gave me the directions before escorting *Muwende-Lutanana* and her children into *Vuramuinda's* hut.

I took *Ntombela* and *Mavimbela* and set out over the golden cornfields towards the distant forest. On reaching it I sent *Mavimbela* in to get the little gift. The fierce *Induna* went in and returned, cursing most foully.

"What is it, Oh *Mavimbela?*" I asked. "Why are you empty-handed?"

The foul language continued to flow from his lips and he concluded by saying: "They cannot do this to my chief! Wait till I lay my hands on that filthy little hyæna *Celiwe*. She cannot do this to you, Oh Great One!"

"Swallow a stone, *Mavimbela,* swallow a stone and tell us calmly just what has happened," said *Ntombela.*

"Come and see for yourselves."

We followed him to a small clearing in the forest and there we saw the most amazing sight of all time — a company of grinning Nguni warriors guarding nearly two thousand pretty girls. "Your gift, Great *Lumukanda,*" grinned the battle leader in charge of the warriors. "Your gift from *Celiwe* of the Nguni."

"We shall need more than one of your granaries to store them in," bellowed *Mavimbela.*

"No, *Mavimbela,* we shall build three great huts in the Royal Kraal for these beautiful wives of mine and you shall have the honour of guarding them."

"Great One, you can tell me to do anything—to go out and kill a lion with my bare hands, to go and wrestle with a crocodile. But—I beg you, do not make me guard these women."

"I have spoken, *Mavimbela.* Now you will be kind enough to escort my wives to the Royal Kraal and there guard them until further notice. You shall enjoy your new appointment."

On reaching the Great Kraal I found *Celiwe* staring in blank amazement at the granary. "What is that huge dome there, *Lumukanda?* Is it true that you are storing grain in that . . . that huge thing?"

"Yes, Royal *Celiwe,* I am storing corn in that, and nine others like it."

"But why, *Lumukanda?"*

"Believe it or not, *Celiwe,* but I can foresee the greatest famine of all time in the very near future."

"*Somandla,* save us!"

"He gave us brains to enable us to save ourselves. He has no time for puny mortals on a plaything world."

Celiwe smiled, saying: "I do not think he has time for puny immortals either."

"Neither do I. But tell me, Royal *Celiwe,* why have you played such a trick on me?"

"You mean the girls? I hope they give you much pleasure. I spent six whole months scouring the country for girls as near to me in looks as possible, to present to you."

"But why, *Celiwe,* why?"

"Let us be frank with each other, Oh *Lumukanda.* I love you as the earth loves the rain. And I know you love me too. But alas, as Queen of the Nguni I must bear it. A High Law of the Nguni forbids a ruler to marry a foreigner. So I have sent you these two thousand girls to occupy in your heart the place I bitterly long for but cannot occupy. Please love them for my sake."

"I will, Little One, but I have sworn, as a result of what happened between me and *Lutanana,* to deny myself women for three years."

"Oh no!" she cried, her great eyes widening. "You are in for trouble then, Great Immortal. Those girls are not only the prettiest in the land of the Nguni; they are the most hot-blooded wantons ever born into the bargain. Sooner or later they are going to come after you like a pack of hungry hyænas."

"They wouldn't dare! Every woman in my seraglio will respect my vow."

"Your Black Goddess *Vuramuinda,* and *Noliyanda* and *Lulama-Maneruana* might take strong exception to not being slept with, Oh *Lumukanda.* A woman gets very offended when a man ignores her, as you well know."

"They can all go and milk a zebra," I said, as we went back to the kraal along the fortified passage.

"Tell me, *Lumukanda,* are you happy in your life?"

"Do you really want to know, Little One?"

"Please."

"I am not, *Celiwe.* My life has been, still is, just one long, rock-strewn path of misery. I live only to carry out the mission given me by the Highest of the Most High."

"Oh! Can I be so bold as to ask what that mission is?"

"Your little brain might not fully comprehend. But I shall try to explain. You see, the lesser gods, led by the First Goddess, *Ninavanhu-Ma,*

have been trying to destroy the Bantu in various ways. The Bantu, as a product of Creation, are a danger to the old gods.

"Destroy the Bantu? But why, why?"

"In the far-distant future, the furthest future you can imagine, a chief is going to be born who will challenge the very gods and enslave them. He will be born among the Bantu and his name will be *Luzwi-Muundi.* He will be so powerful and so wise that he will give immortality to every man and woman on earth. This chief, who will be born some twenty-eight thousand years from now, will turn men into indestructible spirits with unimaginable powers. These people will conquer the Mother of Creation and make the very stars do obeisance before them. These people shall give blood and a thinking brain to the mountain Killima-Njaro, and use it to conquer the Great Waters over which they will walk as one walks on solid ground. The Holy Chief *Luzwi-Muundi* shall train elephants into spear-carrying warriors and lions into wise counsellors with the ability to speak the tongue of men. The armies of *Luzwi-Muundi* will besiege the Hidden Kraal of the gods and capture them, and enslave them. An end will be put to greed, anger, murder, war and famine. The whole world will be turned into a soft, scented paradise in which undying men and women will live in peace and happiness forever.

"But the lesser gods do not want this. They do not want *Luzwi-Muundi* to be born and they know that if they destroy the Bantu completely in the next two thousand years this will not happen. I am here to thwart them again and again.

"The gods are trying all kinds of ways to destroy the Bantu. They sent the Strange Ones to enslave the tribes and exterminate them, more than two thousand years ago. Now they are sending slave raiders to ravage and denude parts of the country of its inhabitants. And they are going to try again and again in the future, while I shall do my best to thwart them."

Celiwe was sobbing silently as we entered the kraal. As we crawled into the empty Great Hut she said: "Give me your lips, *Lumukanda.*"

Kneeling just inside the sunbathed entrance of the Great Hut we kissed briefly, savagely.

"I shall always love you, unhappy immortal," she breathed. "In your hour of sorrow always remember—*Celiwe* is there."

"I shall remember, *Celiwe.* I shall remember."

We broke away quickly as I sensed *Vuramuinda* coming towards the hut. She entered and smiled sweetly at *Celiwe,* who smiled back equally warmly. *Vuramuinda* then told me she had had to knock *Luanaledi* unconscious when she caught the latter trying to brain *Muwende-Lutanana* with a small grindstone.

"I must keep an eye on *Luanaledi,*" said the Black Goddess. "This is her third attempt to murder *Lutanana.* I think the girl is mad."

* * * * * *

Celiwe stayed with us for the rest of the winter and left for the land of the Nguni early in the first moon of the early summer. As usual, I ordered the

Mambo out on the cornfields and soon we were busy ploughing and sowing again.

The rains came—the corn grew—and the second moon of spring fled by. Then the cruel gods struck their first terrible blow. The rains abruptly stopped and a burning sun glared malevolently at a shrinking earth from radiant cloudless skies. The tender corn drooped like heartbroken virgins, ruined and deserted by cruel lovers. The bawling cattle grew thin as the grass slowly dried. Rain-making ceremonies were held everywhere, ceremonies in which naked girls and old women danced in great circles around idols of *Ninavanhu-Ma*, the First Goddess.

The rains came. The drooping corn revived. The grass grew greener than before. And then came the scourge of Africa—locusts.

The first hint we had of the presence of this dreaded pest in the land was a message—a drum message—relayed from the distant land of the Lunda in the west and warning all tribes to be on the alert for the vast swarms that were winging and breeding their way south-east from the land of the Ba-Luba.

The Laws of the Tribes say that all messages of this kind must be relayed by drum from kraal to kraal and from land to land. Any tribe failing to relay a message as important as a locust plague immediately fell under a High Curse and it had become a point of honour for all the other tribes to attack such a tribe and wipe it out.

Immediately after the arrival of the message the Mambo 'drummers of honour' hauled out their huge signal drums and relayed the dread warning from kraal to kraal right into the land of the Nguni, who in turn relayed it into the land of the Nyanja.

Two days later, *Vuramuinda* and *Noliyanda* called me to the stockade of the Great Kraal. There I found women and warriors standing and watching, eyes wide with horror, the reddish-brown clouds approaching low over the north-western horizon—a solid wall of millions upon millions of locusts drifting slowly and relentlessly nearer.

A hoarse agonised cry exploded from one of the warriors as he pointed to an equally dense cloud moving in from the south-west.

"Out all available grain baskets!" I shouted. "Out all skin bags and big spare cooking pots! All warriors, all men and women—out of the kraal, quick! Drummers, call out all people of the neighbouring kraals. We must build a chain of fire to stop those locusts. Out all regiments! They will not eat our grain; we are going to eat them."

* * * * * *

Torches were applied to all the piles of dry grass and twigs arranged in a great crescent facing the oncoming swarms and a sheet of white smoke billowed upwards to the sky. Green branches were laid on the fires to increase the density of the smoke. The fires were tended ceaselessly by tens of thousands of men, women and children from scores of kraals. The mighty wall of billowing smoke was a spectacular sight.

The locust swarms hummed closer to the wall of smoke and fire, leaving a stretch of desolation in their wake. They consumed every blade of green grass and every leaf of the tall trees. Millions settled and laid eggs, soon to hatch young to partake in the devastation. They dropped in their millions as they came against the unbroken wall of smoke. They dropped until the ground within

the crescent was a writhing sea of crawling destruction. Men and women waded knee-deep into the vast mass, scooping up great grass bowls full and pouring them into the large grain baskets, each big enough to contain two men. Ox-sleds hauled dozens of these baskets to and from the kraals where old women were busy with pots, making large dumps of cooked locusts.

For five days the desperate battle against the locusts raged. Many thousands of great grain baskets full of roasted locusts found their way into my already overflowing granaries.

Finally the locusts broke through the wall of smoke. We could not maintain the defensive operation. The sky turned black and the land became alive with them as they winged and hopped their way eastward. But we were not disheartened—they still met with bitter opposition. We set entire fields on fire, destroying millions upon millions of the invaders in each field. Whole *mopani* forests were set alight and billions of locusts were charred. But millions more came and passed—and bred—to spread more destruction further afield.

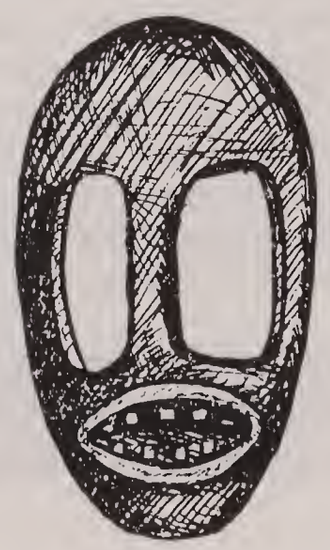
People lost all their crops. The cattle lost all their grazing. Starving cows died calving—goats died. So did many of the wild animals of the forests.

Vultures came in their thousands, gorging themselves to bursting. And in their wake came the epidemic.

MASK OF THE GREAT PROTECTOR OF WILD LIFE

MASK OF THE 'DEATH BOATMAN'

MASK OF THE 'FIRE-BRIDE'



MARRIAGE MASK USED AS A MISSILE

BEHOLD THE GREAT DEATH

Peace thee, peace thee—Oh my spirit—
Bow thy head before the great *Somandla*;
Into His mercy now surrender thee,
Into His hands, completely yield thee.

IT was midday and the sun shone fiercely from a dazzling sky on whose pale blue expanse not a single cloud was to be seen. Underfoot, the ground was as hot as a furnace and a heavy veil of stifling heat hazed over the land like a transparent mist.

The small lake, towards which the five girls were coming in single file with heavy water claypots on their heads, was steaming hot and a haze of vapour hung in the stagnant air above its slimy green water. The five girls were walking on the dry, blasted, locust-cropped grass on the edge of the stony footpath, carefully avoiding the blistering ground.

"*Aieee*!" cried the leading girl whose name was *Zodwa* (short for *Ntombi-Zodwa*), "the sun is hotter than the bottom of a frying pot. Oh my sisters, I can hardly see with all the sweat pouring down my face."

"Be careful that the sun does not melt you out of existence, Oh *Zodwa*," said the third girl in line. "You are so fat that you might melt quicker than we."

"You are always jealous of my figure, you tall thin piece of dried meat you," *Zodwa* replied tartly to the third girl, whose name was *Ntutana*. "You are always the envious one."

"*Hai-ya*!" jeered *Ntutana*, "I would rather be a tall thin piece of dried meat than a heavy clumsy sorghum-meal dumpling, Oh *Zodwa*."

"You forget, Oh *Ntutana*," said the soft-spoken second girl, *Duduzile*, "that men take no notice of tall thin women."

"I do not need you to tell me, you little mouse. Shut your birdlike mouth quickly before I feed you a fist!"

"You *Ntutana*?" asked *Duduzile* softly. "Have you forgotten all the fists I fed you three days ago?"

"*Yey-yieee*!" cried *Zodwa*, turning round slowly. "I will have no fighting between you brawling mad fools today. I am sick of your constant squabbling."

"As you say, *Zodwa*," murmured *Duduzile*.

"Yes, as I say, you bloodthirsty little she-jackal!" shrieked the leading girl. "It is high time you got yourself a man to tame you, you little bully. I am getting tired of your habit of picking fights with *Ntutana*."

"*Ntutana's* mother always picks fights with my mother," replied *Duduzile* mildly.

"Your mother's quarrels are none of our business," cried *Zodwa* sternly. "You must learn to respect *Ntutana*, you lawless little hag; you must respect your father's first wife's daughter."

"If you fight with *Ntutana* again we shall all beat you up, *Duduzile*," said the rather ill-favoured fifth girl *Nonsizi*, in heavy tones. "The High Laws say the daughters of one man must never fight amongst themselves."

The fourth girl, *Tandiwe*, took no part in this bickering because she was deaf and could not hear what her sisters were talking about. But it was she who first saw the three young men crouching behind a bush and surveying the girls with hopeful, sheeplike eyes. *Tandiwe* tapped *Nonsizi* on the shoulder and pointed at the bush behind which three heads had just bobbed down out of sight.

"What is it, *Tandiwe*?" asked *Nonsizi* at the top of her voice. "What is behind that bush?"

"Three young men," replied *Tandiwe*, who could hear nothing less than a shout.

"Ignore them—pretend they are not there."

The girls came to the little half-dry lake and started scooping up the sun-baked water with gourd scoops into the clay pots, each trying her best to ignore the three love-struck young men who had left the bush and were now coming stealthily up to them.

"I see you, Oh beautiful ones," said one of the young men gently.

The five girls coldly ignored the greeting as though it had not been spoken and continued with great deliberation their task of filling the clay pots.

"Oh, happy is he into whose hands one of you has fallen, Oh beautiful butterflies," said the young man again. "Oh happy will be the man that will one day marry one of you."

"And you are not that man," *Zodwa* responded, turning upon him suddenly. "You had better turn around and go straight home to your mama before we spank your behind, Oh little boy."

"It would be an honour to be spanked by your beautiful hand, Oh star of my waking dreams," murmured the young man with a bright ivory-white smile.

"Star of your waking dreams, do you say?" asked *Zodwa*, her eyebrows rising in mock surprise. "*Ahhhh*, poor little boy . . . poor little boy, so you dream in daytime do you?"

"*Yebo*, oh bright star of the dark skies of my life; I do dream in daytime and I always dream of you."

"Well, you can just carry on dreaming for all I care."

"My vein's desire, please to remember that today is the day you promised to give me the answer I have been begging you for two whole years now. I am sick of waiting and the suspense is killing me."

"The suspense can kill you thrice for all I care, Oh *Gawula*, son of *Mtombo*," said *Zodwa* spitefully. "You have waited two years for my answer and, by the stars, you shall wait for ten years more."

"No, *Ntombi-Zodwa*," replied the young man in a cold and deadly voice, "I shall wait no more. I am warning you here and now to give me your answer today."

"Or else what, son of a green-bellied hyæna?"

Gawula did not answer. Instead, he drew one of his short heavy spears from behind his black shield and, before *Zodwa* could stop him, he had given himself a nasty cut with it above the left breast. The four girls and the two other

young men cried aloud in alarm and dismay. *Zodwa* leapt upon *Gawula* and pinned his arms to his sides, an expression of horror distorting her face. "*Gawula*! *Gawula* . . . are you mad?"

"I want my answer from you *Zodwa*; I want my answer here and now. Say yes you love me or I shall stab myself and die at your feet. I am not joking."

"*Gawula*," sobbed *Zodwa*, "*Gawula*, can't you see that I have already given you your answer? Can't you see I love you? Do I have to tell you that I love you? I loved you since the first day we met. Here, may be this should convince you."

She undid one of the cowrie-shell strings around her waist and tied it around the bleeding *Gawula's* neck. Then she raised herself on tiptoe and kissed him full on the forehead. "Beloved one, you did not have to do this to yourself. I would have given you the token of acceptance in any case. I love you *Gawula*. Mother was right after all when she warned me to be careful of you. She said you are a hot-headed, impulsive fool."

"I know, beloved one, I know. I did act like a fool. Forgive me my love. Now let me go and wash off this blood."

"Let me help you, *Gawula*. I always carry some wound medicine in this little pouch."

She undid a small impala-skin pouch hanging from a copper-bead necklace and shook out a lump of greenish stuff into her right hand. All first-born daughters had to wear such a pouch around their necks whenever they led their sisters to the riverside to get water or to the cornfields to hoe or reap. This little pouch contained a lump of medicine that should be used immediately if one of the girls was bitten by a snake or injured by a hoe.

The others crowded round as *Gawula* cleaned the blood off his wound and *Zodwa* applied the greasy medicine.

The two other young men, *Mvezi* and *Fanyana*, took their sweethearts, *Duduzile* and the ugly *Nonsizi* respectively, into the forest for a walk in the cool shade of the trees and to talk such intimate drivel as young and hot-blooded lovers talk to each other when all by themselves.

Never was there a pair better matched than *Mvezi* and *Duduzile*, except perhaps for the pair *Nonsizi* and *Fanyana*.

Mvezi was short, thickset and round of face, with monkeylike features and a light-brown skin. He had a very quick temper. His sweetheart, *Duduzile*, was a tiny, pretty little thing also with a light skin, also soft-spoken and with an equally fiery temper.

Fanyana was monstrously ugly, with a dark-brown skin, and he was huge, slow-witted and clumsy in almost anything he did. His bride-to-be, *Nonsizi*, was just as ugly and just as slow-witted. But she had a beautiful figure that compensated for her ugliness. The people of the village of these young people waited with great impatience for their day of marriage, because for people to be so well matched as these four, was something that happened once in a hundred years. People referred to them as the 'four little doves of our village'.

After the four had gone into the forest, *Zodwa* and *Gawula* also departed. The tall, thin *Ntutana* and her deaf cousin *Tandiwe* were left alone under the tree to guard the clay pots in the cool shade.

Tandiwe had not yet reached the age when girls are allowed to love and to be loved, being not yet twenty-five years old. But *Ntutana* was an unlucky

girl. No man wanted her, and the reason for this was plain enough to see. She was too wide-shouldered, too narrow-hipped, and altogether too thin. She was the type of girl men take and marry, not for love and for bearing children but to work in the fields and to cook. Hers was a bleak future indeed. She was tormented by asthma and also by a searing loneliness which made her cry every night while the other girls stole out of the kraal to meet their lovers under the stars. Her father, the great lion hunter *Madevu*, hated her—and her mother was the only one who had any love for her among the many men, women and children in *Madevu's* village.

Mvezi and *Duduzile* had been walking hand in hand for some time before *Duduzile* started complaining that she was feeling dizzy.

"There you start again," cried *Mvezi* irritably. "You always love to spoil our appointment one way or the other. If you do not shriek at me like an old hag then you pretend you are ill. I do not believe you."

"Oh you insufferable rat! You are a heartless jackal, *Mvezi*, and I have half a mind to break our engagement. Do you know that?"

"You have been threatening to do so for six moons now, Oh *Duduzile*, and I am telling you again as I told you many times before—break our engagement and I shall break every bone in your vile little body. I dare you to break your promise."

He seized her left arm and twisted it behind her until she screamed aloud with pain, fear and anger. When he released her she spun around and struck him a stinging blow across the face. With a fierce oath *Mvezi* dropped his shield and spears and grappled with her. Like two infuriated wild cats the two young lovers fought, rolling over and over on the ground.

Duduzile seized a round stone and struck *Mvezi* savagely on the forehead with it. *Mvezi* retaliated by picking up a stump of wood and beating the girl black and purple. The angry girl tore the stump from *Mvezi's* hand and closed with him. Her hands clutching his neck, she tried her best to throttle him. The lovers exchanged blows until both were tired and short of breath. Finally *Duduzile*, who had taken the worst punishment, threw her arms around *Mvezi's* neck and kissed him tenderly on the forehead saying, "Do not hit me again, beloved one; you know I shall never break my promise . . ."

Mvezi sat down and drew *Duduzile* gently down beside him. The lovers kissed each other's foreheads twice—and then kissed each other full on the mouth. This is a thing reserved exclusively for married people. And then it is to serve one purpose only.*

"We should not have done that, my love," murmured *Duduzile*, suddenly feeling very tired. The persistent headache she had been feeling flared up

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**The Laws of the Tribes forbid people to kiss on the mouth unless they are going to mate. Engaged couples may kiss each other's foreheads, noses and even necks. But they must not kiss on the mouth. The Bantu worship the love-kiss and regard it as very holy—not to be used in a trifling way; only in dead earnest. A man or a woman must never kiss a child on the mouth. Even when a man returns from a long journey, he must not kiss his wife on the mouth—only on her forehead or cheeks. The love-kiss is reserved only for mating and then only when the intention is to procreate children. When honey and beer are used to prevent conception, the married couple too, should not use the love-kiss. Such is the Second Law of the twenty-one High Laws in the 'Secret and Sacred Code of Love' among the Tribes.*

blindingly and she felt hot all over. A strange fear tore through her as she found herself falling backwards. She did not know it, but the young man holding her was dead—and she was dying.

* * * * * *

Nonsizi was walking beside the man she loved. She was feeling the ripple of the muscles of his strong arm as it drew her close to him. Her broad hip pressed his own muscular form and a strange hunger rose inside her as his fingers caressed the other hip. Her legs suddenly weakened.

She sat down in the long grass with a nervous giggle and *Fanyana* sat down beside her. His bulging bloodshot eyes were ablaze with adoration and love no words can describe. They spoke but little, these two ugly lovers—they were both shy and nervous in one another's presence. They kissed, they cuddled and caressed and were both alive with a ravening desire.

At last *Nonsizi* said very tiredly: "Hold . . . hold me tightly, Oh desired one. I . . . I feel . . . dizzy . . very strange . . ."

She was smiling and her long-lashed eyes fluttered coyly. She gave no indication of the blinding headache that was all but tearing her apart—a headache that had troubled her since the previous night. *Fanyana* continued to kiss and caress the doomed girl, even though he himself suddenly felt unwell. He suddenly found himself a victim of a blinding headache. But he gritted his teeth and tried to shrug it off. The Laws of the Tribes say it is very shameful for people to show that they are not able to bear pain cheerfully, and *Fanyana* smiled down at his sweetheart whose head was resting on his lap. She smiled back. Beads of salty perspiration erupted on the foreheads of both lovers. But still they continued to caress.

"Kiss me, Oh *Fanyana*," murmured *Nosizi*.

His arms tightened around her as he sought with his lips her sweat-bedewed neck through the red mist of pain swimming in his glazed eyes. She struggled up—their lips met . . .

It was their last kiss on earth. They died in one another's arms.

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"I cannot believe it!" cried *Gawula* some time later as he stared down at the dead bodies of his younger brother *Mvezi* and his sweetheart *Duduzile*. "They are dead. But what . . . what could have killed them?"

"Don't you think they killed each other?" asked *Zodwa* in a horrified whisper. "Look, the grass has been flattened all round them and both are bruised all over."

"I do not know what to think. Come let us call out for the others. Somebody has to run back home and call our parents."

the locust-ravaged forest for *Fanyana* and *Nonsizi*.

They called and called and no one answered. Then they began to search

It was *Gawula* who first saw the 'ugly lovers' lying dead in each other's arms. There was an expression of indescribable peace on their faces and their arms were tight around each other—their last embrace in a cruel world.

"Dead . . .," moaned *Gawula*. "They are dead—they are dead too . . .

Gawula and *Zodwa* lost their nerve and ran out of the forest at this shattering sight. They ran straight back to the sun-bathed lake, and found both *Tandiwe* and the tall thin *Ntutana* dead among the water-filled clay pots under the flat-topped *munga* tree.

"No! Oh no!" shrieked *Zodwa*. "Let us run home, Oh *Gawula*; let us go and call father and the other people. There is evil afoot . . . there is much evil!"

"I . . . I can't believe it," muttered *Gawula*, as both young lovers set out at speed for the distant village.

They entered the village at a run. There they found all the people either dead or dying. Men had died where they sat. The women had died where they worked. One had fallen into the great cooking fire in the centre of the kraal.

Zodwa and *Gawula* ran to the next kraal and found it burnt to the ground. The owner of that kraal had seen his wives and children drop dead one by one and had realised that a deadly epidemic had invaded his kraal, that he too, was as good as dead already. The brave man had remembered the demands of the law in such circumstances. He had carried his dead wives one by one into his hut, and the children one by one into their hut. He had first set fire to the children's hut and then to his own hut, which he had then entered himself.

Zodwa and her lover, *Gawula*, realised the truth at last. A pestilence of some unknown type was sweeping the land—a deadly epidemic that killed silently, swiftly and effectively. Before the blood-red sun sank wearily beyond the western mountains, *Zodwa* and *Gawula* had visited three kraals and four villages, finding nothing but dead, dying or unconscious people.

The two young lovers stood at last on the top of a scowling precipice, searching the distant horizon for a sign of life—a whisp of smoke from some far kraal, or a distant shout. Seeing neither the former nor hearing the latter, they realised that they were the last two persons alive in the eastern district of the land of the Nguni.

Ere thou wert born, He was close to thee,
And when thou diest He shall be by thy side;
Lackest thou then a protecting hand?
Peace—and surrender thee to Him.

Are not the stars of His creating?
Do not the beasts proclaim Him Father?
He is the One who careth for thee,
And thy footsteps He shall guide.

Let Him be thy hard Firestone
That lighteth thy path in Life's chill winter;
In Life's dark jungle He shall be thy axe
That hacketh thy lonely path for thee.

Let Him be thy sturdy helmsman,
Who guidest thy barge o'er the rapids of Life;
He—thy Star that adorneth the sky,
To guide thy footsteps to thy home.

Zodwa and *Gawula* are now in a cave among huge rocks. They have gone through a simple ceremony on their own and have proclaimed themselves man and wife. *Zodwa* has taken off her small calfskin skirt and presented it to *Gawula* on her knees, and *Gawula* has accepted it with both hands, also on his knees. The lovers have embraced fiercely, clinging to each other with a strength born of despair. Both are as good as dead already, and both know it all too well.

They are now man and wife, and they have no future. *Zodwa* is a fertile, hot-blooded woman who has always aimed at bearing the man of her choice no less than ten children. She had passed all the tests during her initiation with honour and had been very proud of this fact.

Now all her dreams are shattered. She will not live to see tomorrow's dawn.

Gawula is a young man whose heart has been broken again and again by cruel girls. By the time he met *Zodwa* he had lost all hope of ever being loved by a woman. Even as he kneels now, facing *Zodwa*, he remembers the strange words of *Tambo*, his famous grandfather, who was once the leading witchdoctor in the eastern district of the land of the Nguni. Old and wrinkled, *Tambo* had thrown the 'bones of divination' and had told *Gawula* in his toothless and cracked old voice:

"Listen, Oh son of my son, the bones of divination say that your heart will be broken many times by faithless girls. And on the day you find a woman who truly loves you death will be breathing down your neck."

Gawula had been puzzled by the old man's words on that bright mid-summer day so many years ago. And now he knows.

He has met the first woman who truly loved him, and by tomorrow he will be dead. Tears run down his lean cheeks and he wipes them savagely away with the back of his hand. A Nguni must not cry—and *Gawula* is a proud Nguni.

Zodwa's experienced hands are building a fire to roast the two hares *Gawula* has brought from the forest. The two lovers sit side by side, their arms about each other's shoulders, listening to the hissing of carcases roasting in the fire. Outside, the frowning forest has assumed a more sinister shape with the coming of night and a distant jackal strikes up dismally, advertising a vacancy in his heart. The song of night has begun and its discordant verses assail the ear with countless sounds.

The last two lovers left alive in a plague-scourged land eat their last supper in trembling silence. The two participants in one of the strangest marriages of all time eat their wedding feast with no enjoyment. There are silent tears in their eyes and a creeping fear in their clouded hearts.

The dark, beautiful bride Death is close behind them, smiling softly. She has reaped a good harvest in this part of the land of the Nguni, and now only two little ears of corn await her basket. It will not be long now. In the darkness the beautiful bride Death smiles softly, almost pityingly.

The two young people have eaten and now recline on their love mat of green *mopani* leaves. The slow moon rises above the distant forest-veiled hills and a lonely owl hoots derisively from a branch of the tree directly outside the cave. A pack of marauding wild dogs yaps excitedly in the vale below.

"Come to me, my bride . . ." *Gawula* reaches out and draws *Zodwa* to him. But the woman pushes him away savagely and rolls off the leaf mat, out of reach. *Gawula* half-rises and seizes her again, crushing her to his chest almost

brutally. A fierce struggle ensues in which the hot-blooded young people pit their strength against one another.

Zodwa writhes away like a snake and *Gawula* seizes her for the third time and pins her down mercilessly. Then with the skill of a well-initiated young man *Gawula* controls his own smothering passion and starts 'lighting the fire of love' in Zodwa by skilfully caressing her and occasionally kissing her fiercely. *Zodwa* still resists but she knows already that she has lost the battle. She is afraid and excited at the same time. Her mind begins to wander and she starts talking a lot of unintelligible nonsense.

She suddenly feels shy and afraid of *Gawula* and she closes her eyes tightly. To her great surprise she finds herself kissing him ardently.

She is calling him all sorts of names; she is calling him her fierce lion, her mighty elephant, her chief, her star in the sky. She is lost in a whirling mist of rainbow colours . . .

The two panting lovers draw deep breaths of the cool night air. For a long while they lie on their backs, revelling in the strange feeling sweeping over them—a feeling of peace and pleasant tiredness they wish would last forever.

At last *Zodwa's* eyes open and she sees the laughing moon huge in the sky outside the cave. Sharply silhouetted against its golden face, the fat owl is still hooting derisively at the world.

Zodwa turns on her side and caresses *Gawula's* muscle-corded belly. He turns too and takes her in his arms again. She says: "Hold me tighter, Oh beloved one, I am yours . . . all yours forever."

These are her last words. Outside the cave in which the two lovers are now lying, sleeping a sleep from which there is no awakening, the plump owl still sits on the branch of the lonely tree, ruffling his feathers and glaring malevolently at the midnight landscape with his large, frilled, smouldering eyes.

"Too-whooo-who . . . too-whooooo . . .," it hoots sombrely.

* * * * * *

He was a 'drummer of honour' and he had a duty to perform ere he yielded to death. Everybody in his kraal was either dead or dying, but he, *Liva*, was still on his feet. His vision was already blurring with the throbbing headache and he knew he would not last till sunset. He had to send out a drum message; he *had* to before his strength failed. A wanderer—a dying wanderer from the east, whom *Liva* had admitted to his kraal two nights previously, had brought this vile, deadly contagion into his kraal and it was only a matter of time before the strange deadly plague depopulated the whole district.

"I must warn them," moaned *Liva* as he staggered towards the drum shrine—the little hut in which the sacred drums were kept and treasured for the ancient and sacred things they were. *Liva* crawled into the hut, his head heavy with pain, and rolled out the largest and oldest drum, which had stood untouched for more than fifty years. Heavily preserved with hippo fat, it stood there waiting for such an emergency.

Liva lifted the drum and slung it over his shoulder. He staggered out of the kraal he had built with his own hands so many years ago and which he loved. Wearily, painfully he climbed the steep hill that rose some distance away. He finally reached the summit, unslung the heavy drum and rested briefly. Slowly

he stood up, tested the wind direction with his hand and, turning upwind, he gripped the heavy drum between his thighs and with his last ebbing strength he proceeded to beat out a short message over and over again: "Big Death . . . Abandon All Kraals . . ."

The terrible message boomed out of the bottom end of the drum. The howling wind carried the sound to the farthest mountains. *Liva* did not ease the beating until he heard another drum in the far distance taking up the message and relaying it.

He smiled happily and embraced the ancient drum. He laid it down and drew his sharp hunting knife. "A sacrifice to you, Oh Holy Drum of my Fathers." With these words he gritted his teeth and drove the knife into his chest. He sagged across the drum and died the death of a 'Drummer of Honour'. His blood stained the huge black drum on which was inscribed in holy symbols the history of the Nguni. An ugly vulture dived from the blue sky and for a moment its shadow fell over the dead drummer . . .

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The trails and footpaths are thick with cattle and people fleeing westward and southward in their countless thousands—fleeing from a deadly unseen Death which carries off thousands every day. The epidemic has struck a cruel devastating blow at Man, but Man is now fighting back bravely.

As the people and their cattle flee westward they meet hard-faced warriors marching resolutely towards the east. These warriors are known as the 'Dedicates' and they are not going to return alive. Their strange mission is to seek out all kraals in which victims are lying dead and dying, and to burn these kraals to the ground.

Any member of the fleeing crowd falling a victim of the plague must immediately remain behind with all the members of his family. They are required by law to commit suicide or to wait for the 'Dedicates' to assist them if they lack the courage.

In other parts, if a man finds a wife or a child struck by the plague, he must immediately tie a large branch with green leaves across the entrance to his kraal to warn passers-by to keep clear and to attract the attention of the 'Dedicates'. It is from this custom of tying a green branch to the gate of a plague-afflicted kraal that the famous Bantu saying *Kuvalwe nge hlahla* sprang. It means 'a green branch closing the gate' and is used when a calamity—mostly an illness of some description—has fallen upon a kraal or a village.

The epidemic, or the 'Great Death' (as the Nguni now call it) is spreading with a shocking rapidity, sweeping across the northern, eastern and central parts of the land—sweeping these parts clean of human life with a mercilessness unparalleled in the history of the Tribes.

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When the news of this terrible epidemic reached her, *Celiwe* of the Nguni ordered an immediate evacuation of all the kraals in the three remaining districts of her realm which were still unaffected. She ordered her warriors to seal off the borders of the districts to prevent the streams of refugees from the other districts

entering the three districts. This was the most terrible decision of *Celiwe's* life and it is said that she wept bitterly as she made it. It was a terrible, but wise, decision and it saved more than three-quarters of the Nguni nation. Even so, more than twenty-five thousand refugees were left to their fate. Desperate refugees fought with the Nguni warriors who were barring their way. A great bitterness against *Celiwe* arose in the hearts of these refugees. They swore vengeance against her. They moved in another direction and formed themselves into a tribe apart from the Nguni and called themselves the Balahliwe—'the Forsaken Ones'.

Although these refugees did not know it at that time, *Celiwe* had followed what was destined to become one of the High Laws of all Tribes. All chiefs were henceforth expected to make such sacrifices to save the bulk of their people. Future generations were going to thank and remember *Celiwe* for her wisdom, however cruel it may in actual fact have been.

Meanwhile, a great exodus from the three unaffected districts of the land of the Nguni was in progress and countless thousands of people streamed over the border into the land of the Western Mambo. The last to leave was *Celiwe* herself, accompanied by her regiments from her military kraals. *Malandela* had to carry *Celiwe* forcibly across the border because she wanted to remain behind and die with the other refugees whose escape she had blocked.

The land of the Mambo became the last stronghold of humanity in central Africa against this most fantastic disease of all time. But not for long. The 'Great Death' entered the land of the Mambo from the west. It would appear that this strange contagion had broken out independently also in the land of the Lunda. After sweeping away more than four million people it had crept into the land of the Western Mambo from behind.

People were suddenly beginning to die in my own Royal Kraal. But we decided to make a stand. *Vuramuinda, Noliyanda* and I attacked the infernal pestilence with a foul-tasting medicine which people soon called *'Tokoloshe's* urine'. We worked day and night brewing thousands of great clay pots full of this evil medicine. We forced the warriors, *Indunas*, servants and peasants, every man, woman and child to drink it. This medicine also turned out to be a strong purgative.

We launched a ruthless, savage battle against the unseen enemy. We snatched tens of thousands of victims from its talons. I sent entire companies of warriors out to every district with sleds loaded with giant pots full of my secret miracle medicine. They forcibly seized every human being they saw, including those half dead, and forced the medicine down their throats, liberally and indiscriminately.

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Thus one day *Mbewu* the mighty hunter was standing at the gate of his new kraal staring absent-mindedly into the hazy distance, trying his best to ignore the throbbing headache with which he had woken up in the morning. And then, suddenly, he saw a group of heavily armed men working their way up the dusty footpath leading to his kraal. Behind these warriors came two oxen hauling a sled—a huge strongly built thing—carrying what appeared to be large shiny black cooking pots. Four young warrior boys walked beside the plodding oxen and a full platoon of a hundred warriors brought up the rear.

A huge round-shouldered Rainbow *Induna,* with a face that reminded *Mbewu* of an ape, led the procession—urging them with an angry purposefulness that struck fear into *Mbewu's* heart. *Tetiwe, Mbewu's* First Wife, came running out to join her husband at the gate. "Those are High Chief *Lumukanda's* warriors, Oh my husband," she whispered. "What do you think we could have done wrong?"

"I do not know, Oh beloved one," muttered the hunter. "I shall meet them and find out what they want."

Tetiwe watched as her tall husband strode down the slope to meet the warriors. She watched with fear-filled eyes and with both her hands hard on her mouth to stop herself from crying out aloud. "Great gods, what have we done . . . *Lumukanda* is such a strange and terrible cannibal. Oh my dear husband! Now what are they doing to you?"

After a brief conversation, which *Tetiwe* could not hear across the distance, the giant Rainbow *Induna* had knocked *Mbewu* flying to the ground with a huge fist. Four grinning warriors leapt on the fallen hunter and had pushed a huge enema horn into him. *Mbewu* yelled in outraged dignity and tried to shake off the fat warrior sitting comfortably on his back, while three warriors took turns in blowing the medicine through the wide end of the horn deeply into his bowels. Then, under the threat of a huge battle axe, *Mbewu* was turned over and forced to drink some of the foul liquid.

Tetiwe watched in shocked amazement as her husband got up after being released and ran like the wind into the bush, yelling and cursing at the top of his voice. The Rainbow *Induna* then came striding up the slope to the kraal.

"You, woman!" he roared. "Call out every man, woman and child . . ."

"Why . . . why . . ." stammered *Tetiwe.*

"Hurry," roared the *Induna. Tetiwe* sprang away to call her rival-in-marriage, *Kikiza* and the children. "Here!" bawled the *Induna* at the terrified group—two women, three boys and four girls—shoving to them a calabash full of the most foul-looking, foul-smelling and obviously foul-tasting medicine *Tetiwe* had ever seen. "Drink that in turns, you stupid fools."

"But we are not sick," protested *Kikiza.*

"Our venerable High Chief has declared everybody in this land sick. And when the chief says you are sick, you had better be sick!"

The women drank first, then the boys and last the girls. Murderous looking warriors kept a close watch to see that everyone actually swallowed the required amount. Then the *Induna* thundered: "Turn around, all of you, and bend over."

With many a sob and many a sniff the women and children surrendered to the remainder of the treatment. Thereafter the warriors moved to the next kraal, after the Rainbow *Induna* had added another pebble to those in his already nearly full pouch—each representing a family or a kraal saved from the terrible claws of the Great Death.

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Ndawo, son of *Vezi,* was a thief and on this particular night he had a good reason for losing himself in the dark forest. He was driving eight brown cows before him and all of them were stolen. *Ndawo* had waited and planned for more than a year to steal these cows from the kraal of his fat, rich neighbour,

Dumaza. Now he was taking them to his secret hiding place far away in the dark forest.

He was already dreaming of the fortune in copper ornaments, ivory and ebony utensils he was going to get from *Mxhosa* of the renegade Xhosa tribe in the south-west, in exchange for the eight fat cows. The wily old hyæna *Mxhosa* would haggle and fume and try to beat *Ndawo* down to a few bracelets for each cow. But as always, *Ndawo*—who was more than a match for *Mxhosa* in dishonesty and low cunning—would get his full price in the end.

"May the gods keep the Great Death out of *Mxhosa's* kraal until I have sold him these cows," muttered *Ndawo* with a greedy smile.

Then, out of the quiet night, an angry rasping voice bellowed: "You there, you with the cows, stop . . . in the name of the chief of the land!"

Ndawo saw dim forms moving towards him out of the frowning darkness. Warriors. *Ndawo* may have been a thief, but he was averse to hurting people because he did not like being hurt himself. He knew the punishment dictated by the High Laws for stealing cattle, and for this kind of punishment he had no particular liking. Few people would like to have a fire lit on their chests while staked to the ground like drying skins. And *Ndawo's* wish was to live to a ripe, if dishonest, old age.

So he turned and ran as fast as he could, trying to shake off the pursuing warriors. He ran as he had never run before. But his pursuers seemed to fly over the long grass and the distance between him and them grew horribly less and less.

Ndawo did not see the startled lovers in the grass until he tripped over them and went ploughing into the land. And before he could rise and resume his flight he and the startled couple were seized and frogmarched back into the forest.

"I am as good as dead already," muttered *Ndawo*. The young man next to him began to sob—the young woman had been doing nothing else since they were caught. This surprised *Ndawo*, until he discovered later that the woman was another man's wife . . .

The three were hustled into the centre of the camp the warriors had built for the night and an irritable Rainbow *Induna* gave them, to their great surprise, a bowl full of an evil-smelling fluid and told them in sharp terms to drink from it in turn. When told to turn around and bend over, *Ndawo* and his fellow-victims obeyed and tensed themselves for the pain of deadly spears. The enemas were pushed into them and their bellies croaked as they swelled from the cold medicine.

A few moments later, a very astonished cow thief and two equally astonished transgressors of the marriage laws were sworn and cursed on their way by the *Induna*.

Ndawo lost all interest in the stolen cows. His outraged belly dictated thus, and he was soon squatting behind a particularly unfriendly thorn bush. He did not know it just then, but with this strange experience a rather worthless life had been saved.

Thy yesterday—thy pale tomorrow—
Thy dark and uncertain present,
They are all clear to Him;
They are all in His Holy Hand.

Though thy foemen encompass thee,
With whetted steel, seeking to slay;
Though the unseen hyæna of woe
Devours thy bleeding soul—yield to Him.

Though thy hut be the starry sky,
The vagabond wind be thy blanket—
Though for a lover thou hast but a dream,
Trust in God and yield thee to him.

Though for thy food thou hast but the grass,
And for thy fire the faint firefly;
Though for thy loinskin thou hast but thy hand
To shield thy shame from a staring world;
And though thou hast weeds for a sleeping mat—
Trust in God and yield thee to Him.

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Six moons later we had won a decisive victory over the Great Death, not only in the land of the Mambo, but in the land of the Nguni as well. We snatched tens of thousands from the claws of death, but it had carried away more than we could save. The last traces of this disease we swept out of the land of the Xhosa.

People started drifting back to the depopulated areas, trying to bring back life to the desolate country. A slow, painful task of rebuilding began. The large herds of ownerless cattle were equally distributed amongst the people.

But we survived one battle only to fight another. And the latter was more terrible than the first. The pestilence-ridden and sun-blasted summer had worn on to late summer, and on into winter. It was soon early summer once more and before we knew the second moon of early summer had passed. And in all this time an angry sun blistered the cringing earth most mercilessly.

Grain fields ceased to exist. Cattle died by the hundreds. The Jackal of Starvation was howling outside every gate in the land.

THE GREAT JOURNEY BEGINS

THE Hand of Death is heavy upon the land and people are dying like flies in the Milk-pail of Famine. There is no food; even the leaves of trees in the forests are too dry for human consumption. In the great kraals the people are dying the most terrible death any creature can die. They fade into hollow-eyed skeletons, hardly able to move. They look like things dead, and yet they move. They look like the dessicated bodies of long dead Bushmen on the dry sands of the ageless Ka-Lahari. Their teeth protrude in hideous grins; their thin necks make their heads look very big.

Inside these heads brains are also shrinking, not in volume, but in normal mental capacity. Men, women and children resort to doing strange things, and these should not be seen—least of all be remembered. Yet many are the unsavoury incidents destined to be brought back to memory for many generations to come. Let us take a brief look at one such example and quickly pass over this dark phase in the History of the Tribes. Let us try to forget . . .

The two youngsters are waiting and watching with great impatience as their mother slowly dies. Their beady, sunken eyes are alive with a hideous, insane animal fire. Now and again they lick their hunger-cracked lips and glance furtively at each other. They are sitting with their bony knees drawn up and their thin shoulders hunched. They look like two large dark-brown bats—like two demons from the deepest pits of hell . . . waiting . . .

These two youngsters, *Dedani* and *Baningi*, are no longer human; they are not normal animals. They are insane beasts from the cesspools of the Underworld. Ten days ago they had their last bite of food. Their mother sacrificed their baby brother, *Velapi*. They have not eaten since . . .

And now *Dedani* and *Baningi* are waiting for their mother to die so that they could eat again. But *Dedani's* patience is suddenly drowned in a frenzy of madness. Summoning all his strength he reaches for his long dead father's battle axe . . .

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For many days after this, *Dedani* and *Baningi* had food on hand, and they slowly regained their strength in a region entirely depopulated by the famine.

Nearly a month later they left the kraal and ventured out into an environment reigned by vultures in the day and by hyænas in the night. For days they walked, sleeping in caves or treetops. One day they passed a kraal perched on a grassy hilltop and were spotted by a tall skeletal man who stood at the gate. His starvation-dimmed eyes widened as he saw the two youngsters, and his mind spoke through his cracked lips the one word "Food!"

Three naked and emaciated women crawled out of one hut when they heard this magic word. They saw their husband stagger out of the kraal after something that was apparently edible, and they felt strength—strength born of despair—flood their wasted bodies. They must help their husband. The four moving skeletons ran down the bush-dotted hillside towards the two children—fourteen-year-old *Dedani* and his sister *Baningi* of twelve summers. The two youngsters saw what was coming their way, and they took to their heels.

With his longer legs the tall man closed in on *Dedani*. But he stooped, picked up a stone and hurled it straight and true at *Dedani's* head. The boy went down screaming while his sister streaked away for the shelter of the distant forest. *Dedani* tried to struggle to his feet. But the man and his shrivelled wives threw themselves on him . . .

Baningi ran on and on, running until she could run no more. The sun was setting when she stumbled over a fallen tree and crashed headlong into a pit barely covered by the grass growing over it.

She remained in the pit until the following day. Towards midday she heard the shuffling of many feet in the grass above, a murmur of many listless voices. A group of ten boys was hunting tiredly through the forest for something to eat. A dead animal they thought would do, even a dead man.

Baningi did not know this and she made the last mistake of her life. She cried out for help. They *did* help her out but they brushed aside her whispered thanks. A little while later a brisk fire was burning . . .

* * * * * *

Those were strange days in the history of the land—those days of the Great Famine. The Lunda tribe, which held a vast empire in the west, consumed their Emperor, all his wives and *Indunas*. Men ate their wives and children ate their parents. Lovers no longer took each other to the love mat, but to the meat tray.

Men fought with vultures and hyænas for carcases of oxen many days dead. Whole families settled around such carcases eating away like mad — assuring all and sundry that they were eating the meat and what crawled inside, not the smell from it.

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People now realized why I had built my huge granaries, and they began to praise me where they had insulted me before. I was no longer the mad Wizard; I was transformed into *Lumukanda* the Father of the People.

Starving thousands from as far as the land of the Lunda in the west, the Nyanja and Kikuyu in the north and the Lukondi in the east (those that the slave-raiders overlooked), converged on the land of the Mambo and Nguni where they had heard that a Great Father named *Lumukanda* had corn and dried

locusts with which to feed them. I heavily reinforced the regiments guarding the granaries. I sent out other units to hunt elephant and buffalo, and even rhinoceros. I sent out warriors to fish. And for six whole moons I fed the gods alone know how many thousands of mouths besides those of my own people.

People had become too weak to hunt for themselves. Many just lay down and died. There was death everywhere, in spite of the provision we made, and the cruel drought showed no signs of abating.

The Great Famine killed more people than the Great Death and it caused more misery to the Tribes than anything that ever happened before or was to happen afterwards. I made my wives and concubines work day and night stewing locusts and sorghums for the hungry thousands who clamoured daily for food outside the gates of my kraal. They begged in ten different tongues: "Give us food, Oh Great Father *Lumukanda*!"

I gave it to them—I gave bowls of steaming sorghum and meat broth to those naked, pathetic scarecrows—men wasted into shrivelled skeletons covered with taut skins; women once creatures of beauty turned into dessicated nightmares, nursing babies at their empty breasts—babies which looked like skinned dried hares. I gave them food and they ate like the starving animals they were; they ate and licked the bowls clean, and not a few devoured the gourd bowls.

One of my two thousand wives was eaten by a mob of Nguni starvelings for whom she was dishing out food. They ate her, all the food in the pots and the giant wooden stirring spoons as well. I was greatly annoyed by this—she was quite a lovely little wife—and for two days I closed down the food distribution in my ten kraals and told the clamouring multitudes outside my kraal to go and milk a zebra, or jump in the Zambezi and drown themselves.

And this they did. The strength of my voodoo personality combined with their diminished mental faculties induced more than eight thousand of them actually to jump in the Zambezi and drown themselves. I was bitterly sorry for what I had said to them. On the following morning I re-opened the food distributing, and this time my wives and concubines were guarded by heavily armed warriors to avoid further accidents.

Some months later a band of hunger-maddened Lunda tribesmen got themselves killed trying to raid one of my granaries, and before my warriors could bury them a band of mixed Nguni and Nyanja descended upon them and left only their bones to bleach in the sun.

The Great Famine raged for one whole year and eight moons, and the food in my granaries sank lower and lower. Then at last we decided to do something about it. It was already early summer, and rainless, and the land was not green, but a dead, brittle brown. The tall trees stood leafless and naked in the blistering heat and the ground underfoot was as hot as a spear heated in a forge. No birds sang in the silent forests; there was death under every bush. Here and there in the long grass piles of bones lay bleaching whitely in the dazzling sunlight—bones of whole herds of zebra, impala and other wild animals that had perished from hunger in the forests.

Along a faint and long-disused footpath there came a man and three women. The man was huge and his shoulders were round and stooped, while he walked as if all the cares in the world were resting upon them. His hair and beard were a mixture of grey and black and his eyes deepset under a wide

and care-lined forehead. He wore no ornaments and his loinskin was of cheetah skin trimmed with black sable antelope—the loinskin of a High Chief.

The woman immediately behind him was a tall, wide-shouldered and broad-hipped giantess whose skin was as black as polished ebony and whose fiercely out-thrust breasts seemed to cry defiance at eternity. Her beauty was a beauty which was not of this earth and the perfection of her figure did not speak of a cruel world. She was a creature who belonged to the plains of the Forever Land, where only High Gods dwell in places of pure crystal.

She walked with the assurance of a female who is over-conscious of her beauty.

The second woman looked more human, but still in an intensely beautiful way. She was human—and yet, somehow she was not quite human. She reflected the smouldering beauty of a midsummer moon. Her skin was a rich golden brown and her eyes were so dark brown as to be almost black. Her face was beautiful in a soft, delicate way that made her look like a fragile toy of exquisite workmanship. The perfection of her physique was that of the tribal ideal; it was the beauty which tribal elders dream about but rarely see in this world.

The third woman was, unlike the first two, of medium height and while the first two were obviously Bantu, she stood out conspicuously as a foreigner. It was easy to recognize that she was a half-caste—a daughter of Bantu-Arabi parentage. Her skin was very light and her hair fuzzy and soft, with a glossy sheen to it. Her round forehead and full-lipped mouth were her only Bantu features; her straight thin nose and high arching eyebrows were her most alien characteristics. The beauty of her face was the beauty of a very earthly harlot and she walked with a gait aimed at attracting men.

All three women were dressed alike in black calfskin skirts reaching to just below the knees and decorated with cowrie shells and large copper beads. Such skirts are worn only by the High Wives of a High Chief.

These four people were myself, *Lumukanda*, and my three wives *Vuramuinda*, *Noliyanda* and *Lulama-Maneruana*. We were on our way to the Madlonti mountains to ask the Highest of the Most High to save the Tribes from death by starvation.

* * * * * *

We are now on the highest summit in the timeless Madlonti range and I look down on a devastated land. Down there in those brown, lifeless plains and ravished forests, thousands of men, women and children are dying. Tens of thousands of cattle are dead and no young are being born to men or to beasts. The Land of the Tribes, from as far north as the Masai to as far south as the Mashona, is in the grip of death. The cruel gods have turned their backs on mankind and are slowly but surely bringing about the extinction of the descendants of *Odu* and *Amarava*.

We kneel down on the hard rock. We bow our heads low and our souls reach out beyond the farthest frontiers of Eternity—to the presence of the Highest of the Most High who sees all and knows all.

"Your mercy, Oh God!" whispers *Vuramuinda*. "Your mercy, Oh Highest of the Most High."

And the ringing silver voice of *Noliyanda* strikes up with the Song of the Supplicant:

Lord of the Eternal Land,
Father of the Stream of Time—
Thou in whose almighty Hands
Rests the future of all mankind.

Thou upon whose Mighty Hands,
Our lives' paths are clearly traced;
Father of all the Ages—
Hear us now—we pray to Thee.

From the cruelty of *Ninavanhu-Ma*,
From the dreaded arrows of *Shimbi*,
From the bolts of *Duma-Kude*,
And the wolves of *Nomkubulwana*—
Shield, Oh God, the human race
From the claws of darkest plague—
From the jaws of hunger-death,
From the evil eyes of *Kufa*,
And *Ka-Lunga's* grasping hands,
Lord of all the far-off stars,
Save—Oh save the Human Race.

Lo! on earth the dark vile demons,
Make a mockery of Thy name;
Lo! the gods that know no mercy,
Dare to harm Thy helpless souls.

From the cruelty of *Ninavanhu-Ma*,
From the bolts of *Duma-Kude*,
From the keen arrows of *Shimbi*—
Save, oh save the sons of men!

We all concentrate our minds, giving God a clear picture of what we have come to lay before Him. I imagine rain falling on the parched country—great and extensive showers bringing relief to the devastated land. In her mind, *Vuramuinda* has a clear picture of corn growing, trees turning green and cattle grazing in lush pastures. *Noliyanda* imagines people of many tribes eating—happy children playing near baskets overloaded with corn. She imagines peace, plenty and happiness all over the land.

Our mind pictures and unspoken prayers float up like lost feathers to the Feet of the Highest of the Most High. He sees them and accepts them. And then it is as though we hear His Voice:

"My lost children, your prayers are granted. Even today rain will fall over the whole land, and it will carry on for five days. There shall be plenty of food in the land once again. But listen carefully: I command you to take the Mambo

and the Nguni tribes, and all the other tribes now in your land, and go to the south. Go beyond the Limpopoma. This is not, as you believe, the southern frontier of the earth. You must spread, multiply and grow strong, to meet what lies ahead. This will be a perilous journey, the greatest and longest of all time. This journey will be full of woes and surprises. Leave as soon as your people have recovered their strength."

* * * * * *

For a long time we remained kneeling on the windswept mountain top, tears of gratitude streaming down our cheeks and a pleasure most profound pulsing through our hearts. Our people were saved—our land was saved.

Far away in the south-east a cloud appeared above the dim horizon. Another and yet another—a whole regiment of rain-pregnant clouds soon gathered in the distant skies and some time later we heard the rumble of thunder. The land was saved.

Slowly the frowning clouds crept across the skies and came overhead, shielding the sun. The earth breathed a sigh of relief. As we made our way down the mountainside the sky grew darker and soon it turned so black that we feared the presence of *Kalunga*, the double-sexed god from hell. The hot wind died down and an expectant silence fell upon the earth.

There came a dazzling flash of forked lightning which briefly illuminated the mountainside with a purplish light and was quickly followed by a brazen peal of thunder that shook the earth under our feet. Flash followed flash, tearing the frowning skies apart. Peal after peal shook the mighty mountains. Great eagles left their nests among the crags and chased each other in dizzy circles high in the scowling heavens, revelling in the stormy turbulence.

"We might as well make ourselves at home here, my Lord," said *Lulama-Maneruana* with a nervous smile, pointing to a cave shortly below us. "I shall make a fire."

"It is my duty as First Wife to make a fire for my husband," said *Noliyanda* throatily. "Remember that, you foreign harlot!"

"There is someone who would like to dispute that claim," hissed *Vuramuinda* venomously. "I am *Lumukanda's* First Wife, and remember that, you glorified puppet!"

"My sisters-in-marriage, I beg you, please. Respect the presence of our lord and husband. Go and brawl elsewhere."

"Let them fight to their hearts' content, *Lulama*," I said. "The honour of making a fire for me falls into your hands."

"Thank you, my Lord—your handmaiden is honoured."

Quickly *Lulama* built and lit a roaring fire in the cave, warming and lighting the interior. *Vuramuinda* and *Noliyanda* stopped their fighting and both came to sit near the fire with eyes downcast.

Some time later there was movement in the mouth of the cave and a low, husky voice said: "Neither of you is this man's First Wife; it happens to be my privilege."

We turned and stared with widening eyes at the apparition that stood tall and beautiful in the entrance of the cave. I recognised her in spite of her efforts to shield her identity behind a large black *kaross*, and I sensed an expression of

incredible dejection on her face. There was a terrible flash of lightning, and I remembered no more . . .

* * * * * *

O irreki hamaresi—
E, anazueru!
Thaite marhevi anakeberu!
Ouzarauena ahité Bakeri—
Thaite areri amakharabethi
O, yrreck hamaresi i ana Zueru!

The strange song—the 'Song of the Gods' in spirit language—rang through my brain again and again as I slowly opened my eyes. Who was I? What was I doing lying on my back between two rocks? Above me the sun was shining and a few clouds were drifting in the blue skies yonder. The ground was wet as though it had rained during the night.

Suddenly a girl emerged from behind one of the two great rocks between which I was lying. She was an alien-looking girl about twenty years old, with a very light, reddish-yellow skin and a shock of fuzzy hair with a glossy, sheen in it. She was wearing a skirt made of green leaves and there was a frightened look in her dark eyes. She stood for a few moments looking down at me and then her hand went to her mouth to stiffle an involuntary cry:

"*Lumukanda*, my Lord!" she cried at last. "So . . . so it has happened to you too!"

"*Lumukanda*?" I asked. "Who is *Lumukanda*?"

The girl's eyes widened and she came nearer and knelt on one knee beside me. "You are *Lumukanda*, my Lord. That . . . that is your name. I am *Lulama-Maneruana*, but both of us . . . have changed. I can hardly believe it!"

"Young girl," I asked, "just what are you talking about? You say we have changed, and that you are called *Lulama-Maneruana*. To me you are a stranger . . . I have never seen you before."

"Don't you remember me, my Lord? I am *Lulama*, your Royal concubine. We went up to the top of this mountain a moon ago, you, *Vuramuinda*, *Noliyanda* and myself. We went up there to pray for rain and rain came. We took shelter in a cave. And then that Goddess came . . ."

Even as she spoke, memory returned to me like the sun breaking through the clouds after a thunderstorm.

"You say we went up this mountain a moon ago? Do you mean I have been lying here for a moon?"

"More than a moon, my Lord. I have been looking for you for more than a moon now. But yesterday I saw you lying down here—this is the bottom of a precipice. But I did not know how to get down to rescue you. This morning I succeeded, and here I am."

"I honour you, *Maneruana*. But why is it that you look much younger? Why, you are just a child!"

"My Lord, you would be even more surprised if you could see yourself. You have changed too, my Lord. You look like a boy of twenty-five."

"What!" I cried, sitting up with a jerk.

"Yes, my Lord, had it not been for the moon-shaped birthmark above your left breast and for the star-shaped scar of immortality between your eyes I myself would not have known it was you."

"What happened to us, *Maneruana*? And where are *Vuramuinda* and *Noliyanda*?"

"You will never see them again, my Lord. I do not know just what happened. But I have a very strong feeling that you will never see them again. A strange blinding light exploded in the cave. I was hurled outside and into a clump of thick *mfomfo* shrubs. When I regained consciousness a great fire, fantastically bright, was burning in the crater where the cave had been. Then, my Lord, I saw a dark figure rising slowly out of the flames: it was the figure of a woman. This figure rose higher and higher and I saw sparks flying off her body as she floated out. Afterwards she went to sit on a stone —for a long time. Dawn came and she was still sitting there, and I was still hiding in the clump of bushes. And, my Lord, as the sun rose she also stood up. But I have never seen a creature so beautiful. She was like *Vuramuinda*, *Noliyanda* and the goddess *Ma* combined. My Lord, she came straight to where I was lying, as if she had known all along that I was there; she stood over me in all her naked beauty. She looked down at me and said: 'Tell *Lumukanda* when you find him that *Ma-Ouzarauena* awaits his pleasure in the Royal Kraal'. My Lord, I was terrified. Her eyes looked upon me with a cold pity and seemed to be alive with all the forbidden knowledge of the Universe."

"Where is she now?"

"She is in the Great Kraal, my Lord; she is ruling the Mambo and she has had your grain fields ploughed and corn sown. Soon there shall be plenty of food under the good rains of the past moon. She told the people that you had gone to the Land of the Gods to drink from the fountain of youth and that she, your new Goddess Queen, would rule the Mambo until you came back."

"I honour you, *Maneruana*. I honour you again and yet again."

* * * * * *

The warriors are very angry; to them I am the biggest liar in all creation. They believe so and they say as much. "You beggardly knave, you are not the Lost Immortal. For the last time, tell us the truth: what do you want here?"

"I am telling you lame-brained sons of dogs that I am *Lumukanda*, the chief of this kraal!"

Once again the Battle Leader *Mandla* draws back his powerful arm and plants a heavy fist on my nose. "If you said you were a flying elephant we would believe you, pretty boy!" he snarls viciously. "Try another lie; this one you persist in telling is now tarnished. What do you want here?"

"Listen to me, you son of a hyæna—if you do not believe I am *Lumukanda*, then go and call someone who will recognise me. Call one of the Rainbow *Indunas*."

A tall girl with one hand missing comes striding along the path between the huts. It is my eldest daughter, *Luanaledi*, and *Mandla* bows low before saying, "Great Princess, we have here a mad youth who claims he is your father. He has persisted in this, in spite of the thrashing we have given him."

Luanaledi's cold dark eyes sweep me from head to foot. She extends her

long-fingered, right hand and touches the scar between my eyes. And slowly she says: "Do not lie to me, young man, you are no more my father than I am a crocodile's cousin."

"Do not be a fool girl—I am your father, *Lumukanda.*"

"I have known my dear father for countless years, and you are not he. Take this beggar away and imprison him in a hut until *Ma-Ouzarauena* comes back in a few days' time."

* * * * * *

For three whole days they held me prisoner in an empty hut in my own Great Kraal. Then, on the night of the fourth day, I had a visitor who crept stealthily into the hut and quickly closed the wickerwork door.

"Who are you?" I demanded.

"It is I, the Princess *Luanaledi,*" answered the visitor.

"Do you now believe that I am your father?"

"There is no need to keep up this deception, strange one," she replied. "I do not believe you and nobody in this kraal believes you. I have come to help you escape, beloved one."

* * * * * *

It is midnight and in the ebony skies the stars shine like so many lost sunstones. The great constellations stand out against the starry tumult—the Three Healers, the Virgin's Fire and the Stars of Planting are directly overhead. The River of Stars spans the heavens from horizon to horizon—cold, glittering, utterly remote.

"I do not believe you," says *Luanaledi* for the fiftieth time.

I see the tears that flow down her cheeks. I hear her heartrending sobbing.

Beside me I hear a shuddering sigh burst from the reddish lips of *Maneruana.* Far down the ancient mountain in the night-shrouded forests a hyæna laughs hideously.

Lulama-Maneruana leans forward and addresses the girl beyond the dancing fire. On the walls of the cave time-dimmed figures of men and beasts drawn by Bushmen, stand out against the grey granite. "Princess *Luanaledi*, you simply must believe us. This is your father and I am his Royal concubine, *Lulama-Maneruana.*

The one-handed girl beyond the fire shakes her head violently. She leaps to her feet, her eyes blazing. She tears off her 'virgin's *mutsha*' and flings it savagely at my feet. Her light-brown face is black with rage. "You keep on telling me you are *Lumukanda*, my father. You are not! All you want is to deny yourself to me, knowing fully that I love you. You want to break my heart and I can assure you, you will not! As an immortal I can will myself to death if I so wish. And if you do not promise me here and now to take me as your wife, stranger, I shall will myself to death—and you will have a lot to explain to the Rainbow *Indunas* when they find my body here. I give you twenty heartbeats in which to make up your mind, stranger."

"Give me more than that," I plead. "Give me six moons in which to think it over. Do not destroy yourself."

"Good, I give you exactly six moons. The daughter of *Lumukanda* can afford to wait. Give me your word that you will not try to run away in the meantime . . ."

"You can see the star of immortality on my forehead, *Luanaledi*. I swear by it that I shall not run away. I give you my word as one immortal to another."

"I accept your word, beloved. Now stop calling yourself *Lumukanda*. I shall call you *Lishati-Shumba*, the Lion of the Sun. That is the name I give you, handsome youth."

Lulama-Maneruana begins to cry . . .

* * * * * *

We are back in the Great Kraal. We have been tracked down and captured. We are kneeling outside the Royal Hut, surrounded by scowling Rainbow *Indunas*. We are waiting for the great *Ma-Ouzarauena* to appear.

Above us the sun lags on towards midday. I am waiting with great impatience for *Ma-Ouzarauena* to convince the people that I am their High Chief *Lumukanda*. She is my only salvation now. I can hardly wait to meet her.

The Rainbow *Indunas* fall flat on their faces as *Ma-Ouzarauena* emerges from her hut. The warriors also prostrate themselves before the Goddess Queen's dread presence.

She is beautiful—yet she is terrible to behold. She looks like the silvery Goddess *Ninavanhu-Ma*—and yet she is not *Ma*. She looks like *Vuramuinda*, and like *Noliyanda*, and yet she is neither . . .

The awful thought strikes me with a thundering blow. This—this frightening immortal—is in fact a combination of all three. She is all three immortals fused into one. Could it be that this one being now combines the powers of all three?

Ma-Ouzarauena asks coldly: "Is this the boy who claims to be *Lumukanda*?"

"It is, Oh Great One," says Rainbow *Induna Nsongololo*. "The young one must be mad."

"Shall we execute the ------ son of a hyæna, Great Queen," asks *Mavimbela*.

"No," she replies. "I want both him and the girl who claims to be *Lulama-Maneruana* whipped soundly and then made to work in my hut. I want them to be my slaves."

She turns away and I can swear there is a cruel smile on her face.

We are dragged away and tied to posts. They whip us in spite of protests from my daughters, *Luanaledi* and *Mbaliyamswira*—who still do not believe I am their father.

Lulama-Maneruana is whipped into unconsciousness. They release her and revive her with cold water. I am also released and we are both told to report to the Royal Hut for duties.

* * * * * *

While we are busy sweeping *Ma-Ouzarauena's* hut she crawls into the small entrance and faces me with hands on her hips, and a smile on her face. "I see you, *Lumukanda* . . . how do you enjoy being a slave?"

"Why are you doing this to us?" asks *Lulama-Maneruana.* "You alone know who we are. The other people do not believe us. What do you hope to gain by making us suffer?"

"Revenge . . . the sweetest thing in creation!" laughs *Ouzarauena.* "I am enjoying my revenge on *Lumukanda.* Inside this body are three separate souls. But you can look upon me as the Goddess *Ninavanhu-Ma* because my soul exercises control over those of *Vuramuinda* and *Noliyanda.* And I do not have to remind you, poor half-caste, that *Lumukanda* humiliated me; he rejected me who gave him immortality more than two thousand years ago. He dared to scorn me, his real First Wife. I shall reinstate you on one condition, *Lumukanda,* and enlighten those love-struck daughters of yours."

"What is that condition?"

"Take me back as your First Wife."

"You can go and milk a moth-eaten, flea-infested zebra. I do not want you, no matter in what guise."

"I shall make you suffer, Oh *Lumukanda.* I shall make you regret your attitude towards me."

"Go on, do your worst; I am not afraid."

* * * * * *

The moons rolled by and soon it was harvest time. Thousands of women went out into the great cornfields with *mpangas* and flails. The Great Famine was now something of the past, like its predecessor the Great Death, and the time for the long journey south was drawing nigh. *Lulama-Maneruana* and I were still slaves; we were beaten up, sworn at and we worked from dawn to dusk in the hut of *Ma-Ouzarauena.*

My greatest task now was to keep avoiding *Luanaledi* who was still pressing me to elope with her. I had to play for time. I must fulfil my mission to lead the tribes beyond the Zambezi and the Limpopoma, as commanded by the Great Spirit. I must first do this and settle my personal problems afterwards.

Celiwe of the Nguni, *Mxhosa* of the Amaxhosa and *Ma-Ouzarauena* of the Mambo sent messengers to all parts of the lands which they ruled. The messages were curt and to the point—every man, woman and child was to assemble on the northern bank of the Zambezi river as soon as harvesting has been completed.

Every man must bring his family, cattle and goats, and all the grain from his fields to the 'place of assembly'. But people do not just pack their belongings and burn their kraals when they leave the land they have inhabited for generations. The moving of a nation, a tribe, even a clan, must be accomplished in accordance with the law. Each family must dig up its burial grounds and exhume as many of the ancestors' skulls as possible. These skulls must be packed in large grass baskets and reburied in the land where that family or clan settles with full rituals of burial. Those who cannot find remains in the graves of their ancestors must scoop up some of the earth and pack that in the baskets. This is important because the people must not lose their contact with their ancestors. In their distant places of abode their ancestors must continue to keep an eye on them and guide them.

Any tribe that fails to take its ancestors' skulls to a new land is cursed forever and might as well commit mass suicide, or disperse and be absorbed by other tribes. This is the most shameful thing to happen to any tribe.

No chief, no matter how tyrannical, will ever force a tribe to move without first letting the people exhume their ancestors. A ruler who fails to comply with this requirement is declared an outlaw and killing him becomes a matter of honour to any man who might get the opportunity.

Many were the 'dances of farewell'; many were the sacrifices; many were the 'ceremonies of departure' performed in the valleys and among the hills. There were tears, there was doubt and fear; the Journey to *Asazi*, the journey to 'we know not where', was about to begin.

The people and their cattle have assembled in their millions. The land is a seething black mass of humanity and domesticated animals for as far as the eye could see, stretching over hills and vales beyond the horizon in all directions. A tall, beautiful woman is standing on the very summit of a high hill overlooking the plains of assembly. In one hand she holds a great horn bugle and this she raises to her lips and blows with all her might. Thus *Ma-Ouzarauena* signals the start of the greatest exodus the world has ever known. Hardly have the moaning notes of the great horn bugle vanished into the misty distance when the great masses of people and animals start moving slowly westward to a section of the Zambezi where that mighty river narrows as it flows through a gorge, known hereafter as the Sacred Gorge of Kariba, to become famous in song and legend as the holiest place under the sun.

Ma-Ouzarauena slowly makes her way down the hillside to where *Lulama-Maneruana* and I are standing. "Attend me, slaves!" she commands coldly as we follow her. The Journey to *Asazi* has begun.

GANDAYA THE ELEPHANT

IT was fast approaching midday and *Ilanga*, the God of Day, shone brightly from a pale sky on whose expanse not a single cloud was to be seen. A perfumed breeze caressed the verdant earth, making warm and pleasant a day which would otherwise have been unbearably hot. The same whispering breeze touched the great pool in the bosom of the murmuring forest, raising tiny ripples on its cool, greenish-blue surface. On the edge of this great, reed-bordered pool a vast herd of zebra and impala gambolled and drank, watched over by a huge old wildebeest.

The wildebeest was old, a scarred veteran of many a savage battle. The tip of one of his forward-curving horns had been broken off quite recently in the only battle that the old bull had lost to a younger bull, in his hoary twenty years of earthly life. A composite feeling—part anger and partly injured pride—flooded old One Horn as he remembered the battle of a month ago, the battle which resulted in his being expelled in disgrace from his place at the head of his herd—driven away by one of his own sons.

A tremor ran along his powerful flanks and a mist of sorrow crept into his eyes. His vision, already blurred by age, grew dimmer. An itchy feeling in his eyes caused him to blink angrily and to twitch his tail irritably.

'Such is life,' thought old One Horn. 'The one son you love is the one that overthrows you in the end . . .' Old One Horn turned and swept the mixed zebra-impala herds with his brownish-red, fatherly eyes. He saw the strutting impala rams with heads held high and graceful spiralling horns shining like polished ebony in the sunlight. He saw the shy impala does, with their dark, innocent eyes and their shiny, reddish-brown, fawn and white coats that were a shade lighter than those of the rams.

He saw the fat, seemingly clumsy, yet fleet-footed, zebras with their many stripes and dark-brown noses; the males, females and frolicking foals which gambolled about their mothers in the long grass.

'Life,' thought old One Horn, 'is a beautiful and amazing thing, sometimes at least. There are times, however . . .'

Suddenly an unpleasantly familiar odour assailed his quivering nostrils. There was no mistaking the evil, acrid stench of these hated carnivores. Suddenly the forest held no beauty for the old warrior. He tossed his massive head as though to shake off the skulking, clawing nightmare and the zebra patriarch saw the signal. He let out the warning call that the murmuring forests know so well. This call means 'lion' in both zebra and impala language, and with incredible speed and grace, the animal herds erupted into motion. There was a drumming roar from more than a thousand zebra hooves. Dust rose in clouds of billowing disorder among the flat-topped *munga* trees, and the fleet impalas shot like arrows into the safety of the dense forests.

Old One Horn saw two lionesses burst forth from the bush and bring down a beautiful striped female which had a foal running beside it. One lioness sank her teeth into the zebra's nose, depriving it of breath, while the other leapt on to its back. The orphaned foal raced away and was lost in the billowing dust.

A huge maned lion, with one eye clawed out in a fierce battle some time earlier, brought down a zebra running just ahead of old One Horn. The thundering herds had dashed into a cleverly laid lion trap and they now veered away with old One Horn in the lead—away from the scene of the ambush. But the lions had not finished yet. A young lion made the mistake of trying to leap upon a racing zebra from behind. There was a vicious snarl on his face and his eyes were narrowed into points of blazing yellow malevolence. He leapt, yes, but the zebra lashed out with both hind legs, and hit him in mid-air. Old One Horn heard a loud cracking thud and saw the golden lion go sailing to one side with his lower jaw smashed to a bloody pulp.

A huge lioness exploded from behind a bush with a blood-chilling snarl straight at the head of the racing old wildebeest. Old One Horn crashed into her and his one remaining horn sank full into her chest, knocking her back into the spot from where she had sprung. Before she could recover she was stampeded into a pulp by the whole herd of zebras.

Old One Horn led the zebra herd towards the Zambezi at a devastating dust-shrouded gallop and they halted only when they reached the dense, impassable forests bordering the river. They stopped to graze once more, and to rub their itchy hides against the rough tree trunks with contented snorts. For old One Horn and his friends life turned beautiful once more.

Then there came a crashing, splintering sound from the forest and each zebra jerked up its head, ready to turn and run once again. The cracking sound of breaking trees and shattering branches came to old One Horn's ears and finally the largest elephant that ever walked the earth crashed into view on its way to the river.

Old One Horn had seen this terrible monarch of the wilds many times, and so had his father and father's father. This dreaded dweller in the gorge was Gandaya the Trampler who guarded not only the vast herds of elephants in the Kariba Gorge, but, if legend could be right—which it often is—also a 'Shining One' named *Luamerava* the Pure. This apparition was known throughout the land of the tribes by name, but had never been seen. *Luamerava* was said to be the last of the Children of the Star whom the Holy Legends say were born from that Lost Star which shone at midday. Chiefs from as far away as the land of the Ba-Kongo had tried in vain for thousands of years to penetrate the Gorge of the Virgin (Kariba) to capture *Luamerava*, because it was said that the chief who caught the Desire of Kariba would not only live to the end of time, but would rule the very stars when that great event called the 'Transformation of Humanity' came in some thousands of years in the future.

Many great chiefs had perished trying to secure this legendary female—amongst them *Lubo*, who had founded the Lunda nation more than a thousand years previously.

Many doubted the very existence of *Luamerava* and contemptuously called her the Illusion of Kariba. The elephant Gandaya was said to be one of *Luamerava's* guards, among whom there were also the tailless Star Lion and the Black Python.

Gandaya reached the Zambezi almost at the same time as a large herd of normal elephants. It was not long before the great river, which had been sparkling in the midday sun, was reduced to a muddy yellow by the wallowing of the fifty clumsy brutes. Gandaya bathed all by himself in aloof dignity—a huge, dark-grey monster reputed to have been four times the size of an ordinary big bull elephant.

Gandaya had a white star-shaped scar on his broad, wrinkled forehead and in one of his hind legs was buried an old rusty spearhead which a slave-raiding Arabi had driven into it more than fifty years earlier. It still gave the colossal beast much pain and made him hate all human beings with a hatred that was all-devouring. The faintest scent of humanity was enough to send Gandaya into a murderous frenzy. His great forelegs had trampled many men to death since he was wounded, but he wanted to kill more—many more.

An elephant's memory is as long as the Path of Life itself. Its invincible anger lasts for a hundred years at least, but Gandaya's anger had lasted for more than three hundred years and it was bound to last till the end of Eternity, for Gandaya was a beast of the Immortals and it knew no age.

Whenever he was alone, grazing far away from his herd as he was doing now, the Spirit of Anger would rise high in his mind and the red mist of fury would dim his fierce eyes. He would explode into destructive actions, venting his wild spleen against the innocent trees. He would push the highest *mopanis* over and uproot the spreading *mungas*, trampling them to splinters.

He was at it now, and his wrath was terrible. Trees were forcibly parted from the sandy bosom of Mother Earth and they crackled and roared as they plunged. The dying cries of the tall *masasas* were heard in the splintering of their brittle branches as they succumbed to the wrath of the great *Indlovu*. Dust and disinherited grass flew high from under the trampling and shuffling feet of Gandaya and his wild, savage trumpeting shook the forests of Kariba Gorge. The frightened birds trembled and left their homes in clouds of twittering terror, seeking security in the blue heavens.

At last he paused in his task of destruction and with this pause for breath he sent a wild and savage note of sheer elephantine pleasure ringing as a challenge through the sacred gorge.

It was then that an unpleasantly familiar—a most hated smell came drifting towards him, borne on the wings of the rustling breeze. It was the smell of that kind of animal that Gandaya hated more than any other smell under the sun . . . the acrid stench of human beings!

A red mist crept over Gandaya's eyes. His great feet itched to crush the hated little bipeds into slime—the slime from which they had crawled æons ago. His long trunk burned to flail them into a bloody pulp and his great tusks longed to string them like beads.

Gandaya the Trampler thundered down the forest-veiled slope of the great gorge, leaving dust and fallen trees in his wake. He roared down to the river and plunged into it. The smell of human vermin grew stronger as he surged out of the river and up the other slope of the gorge.

He tore and smashed his way through the forest with fiery impatience. At last he ascended a small hill and scanned the distant plains. There they were. There were thousands of them—myriads of these puny, infernal little pests. This

was the moment of glory. Trample the filthy vermin into the dust; crush the biped scum to a pulp!

Gandaya made his way down the grassy hill with gradually quickening pace.

* * * * * *

There is open dissension among the Nguni, Mambo and Xhosa tribes. The people are openly rebelling against crossing the Zambezi at Kariba. Many cry out that they would rather die than enter that mysterious gorge populated, according to legend, by all kinds of monsters. Agitators for secession are exploiting the insubordination to the hilt, and one fat, shrill-voiced harridan named *Lokota* is the driving force behind all this rebellious sentiment: "They dare not send us in there!" she screams to a large crowd who nod and hang on to her every word. "They are asking you to hazard your lives and the lives of your children by going into that gorge. Thousands of chiefs and heroes have gone there and not one came back alive. Do not the Holy Legends say that in that gorge lives a witch named *Luamerava* who eats newborn babies and turns men into stone? You all know the Holy Legends . . . you know all about brave chiefs who took long journeys from their lands to that place over there . . . and were never seen again except in dreams. Who does *Celiwe* think we are—and *Xhosa*—and what does that vile witch *Ma-Ouzaranena* make of us—infernal, invincible, immortals like herself? I say we must all refuse to go into Kariba. We must sit down here and refuse to budge. What say you, Oh my brothers and sisters?"

The mob roared its approval and soon a full three-quarters of the Mambo, Nguni and Xhosa tribes were firmly behind *Lokota.* They made it quite plain that they were not going near—let alone into—the Kariba gorge. Many made ready to turn back.

The three High Ones—*Ma-Ouzaraena, Celiwe* and *Xhosa*—sent warriors to intercept these would-be deserters.

And then, just before sunset, the largest elephant that ever walked the earth tore into the milling, gesticulating, rebel tribesfolk with the fury of an avalanche. He trampled a path of death through them and soon the people saw the limp body of a beautiful dark-skinned woman impaled on one of its gleaming tusks. The woman was *Muwende-Lutanana*, the mother of my two sons, *Demane* and *Demazana*!

I fought my way through the milling, panic-stricken masses. My soul was seized with a devastating anger. I stumbled over mangled bodies but did not care. I made straight for that thundering, charging brute, and when he saw me he accelerated his pace. I concentrated all my mental power straight at the oncoming beast and a force struck the tusk on which my wife was impaled, shearing it off at the root. With a searing, trumpeting scream of shock, fear and pain, the mighty Gandaya reared on his hind legs. He sagged to the ground for a moment, but rose again and fled with pathetic, heart-rending shouts of despair.

It was not the wild trumpeting of a brute wounded in an act of aggression. It was an appeal for help from a loyal animal, in the service of someone or something it fears, loves and reveres. It dawned on me that it could be true that Gandaya was more than just a murderous brute with an abnormal

hatred of humanity. Gandaya was a loyal guardian belonging to somebody who wanted to remain hidden and unknown.

I was seized with a strange feeling of remorse and pity for the huge animal and for having used my supernatural powers of destruction on it—something I save only for hostile gods and immortals. I decided to follow Gandaya. But he sensed my pursuit and tried his best to shake me off. This continued till the sun sank in the golden west and darkness crept across the forest-veiled land.

The sound of footsteps behind me brought me to a halt and soon my two daughters *Luanaledi* and *Mabaliyamswira* stood by my side. "We have come to call you back, father," said *Mbaliyamswira.*

"So at last you believe that I am your father!"

"Yes," replied *Luanaledi.* "The Queen *Ma-Ouzarauena* has told us and all the people the truth at last. The Mambo and Nguni warriors mutinied just after we saw you chasing the elephant. With *Celiwe* leading them, the Nguni warriors surrounded *Ma-Ouzarauena* and demanded that she tell them where you went on that night when she made her appearance for the first time. They told her that they would enter the Kariba Gorge only under the leadership of their Great *Lumukanda,* the mighty lost Immortal. She then told us that you had gone and drank from the fountain of youth—as she had hinted before."

"Come back with us, Oh father, and speak to the people," *Mbaliyamswira* pleaded. "You alone can persuade them. They are all in a mutinous mood now."

We made our way back to where the countless thousands of people were occupied in building temporary shelters for the night and lighting a huge circle of fires to keep wild animals away. Many were also busy digging graves for those killed by the elephant.

* * * * * *

It is past midnight and I have just won a great victory after having almost talked my head off my shoulders. They cheered me enthusiastically when I promised them I would go into the gorge first and make short work of any monsters, witches, demons and hostile gods that might be residing there. Before launching into what has been the longest speech of my life I had ordered the arrest of the fat agitator *Lokota.*

"Thank you, my people," I smiled at them benignly. "That is very good. I am sure your glorious ancestors are now greatly pleased. Forward at all times—that is what your forefathers believed in and that is what you must also believe in. We must advance in the name of the Highest of the Most High, and woe betide anyone or anything standing in our way! The survival of the Tribes—the safety of your children as yet unborn—depends on our reaching the mysterious land beyond the Limpopoma. Some of you have been urging others to go back. Do you want to remain in a land now crawling with Arabi slave-raiders? Do you wish to return to the land in which you were nearly wiped out, first by pestilence and then by famine? Have you so soon forgotten the dark, leering spectres of death and destruction?"

"Aieeee!" roared the people. "No . . . no, we have not forgotten!"

"Do you promise that you will follow me, who saved you from famine, from death, without questioning how I will lead you and where I will take you?"

"Yes . . . Yes!" they roar. "You and you alone we shall follow, Oh Great Father *Lumukanda."*

"Lumukanda of the Granaries—Saviour of the People," they shout again and again. "We remember the granaries of *Lumukanda!"*

I turn away, followed by resounding cheers from the throats of more than five million people. Everybody is now happy and everybody is determined to go with me to the very edge of the world if need be—I can feel it in my bones.

Flames of elation burn fiercely within my heart. I am going to succeed in my God-appointed task after all. I am going to lead the tribes to and beyond the Limpopoma. I am once again *Lumukanda* the High Chief—the leader of the Tribes. My *Indunas* and my wives will take some time to get over the shock of my changed appearance.

I am determined to go into Kariba directly to prove for all time the truth or otherwise of the legends that say the place is inhabited by all manner of monsters and witches. Somehow I have a strange feeling that the legends are not far off the truth.

A dark figure bars my way as I walk slowly towards where my wives and daughters have just laid *Muwende-Lutanana* to rest, with the great tusk to mark the solitary grave.

"I beg to talk to you, my Lord," says *Ma-Ouzarauena.*

"I have no time to talk to you or anybody else now. Just do me one favour, I beg you . . ."

"Anything you say, my Lord."

"Go and loose yourself in the forest." I brush past her and kneel at the grave of my unhappy *Muwende.* "Farewell *Muwende,* farewell child. You probably know by now that you have not died in vain. We shall cross the Zambezi at Kariba and the Tribes will always remember your name. Farewell, my unhappy *Muwende."*

I rise to my feet and without another glance at the silent, torch-carrying women standing around the grave I turn and make my way through the night towards Kariba.

Luanaledi suddenly emerges from the darkness and falls into step behind me. She has brought my huge *mpanga* and heavy, wooden club—and she carries a spear as well.

We walk in silence while around us crickets chirp their joy to the night-sky.

At last we reach the deep gorge of mystery. Far below us we see the Zambezi clearly outlined in the moonlight. "Be on your guard, dear parent," says *Luanaledi* huskily, "I sense danger!"

The brooding gorge is strangely silent—like a foul, night-prowling beast ambushing its prey. Even the trees hold their rustling breath.

Then a booming voice charged with incredible insolence strikes up and echoes and re-echoes through the great gorge: "Intruders, I sensed you enter this forbidden place and I now warn you—you have time to retrace your steps Do so now. I,, *Zaramaesi,* the Lord of Kariba, have spoken!"

"Father, let us go and find that impudent wizard!"

* * * * * *

Even as she spoke a voodoo python appeared from nowhere and coiled itself around her. I stooped and wrung its neck before it could crush the breath from *Luanaledi.* As I flung aside its limp form, I came face to face with the ugliest ape-man that ever walked the earth. He introduced himself as *Odu,* a name that sounded vaguely familiar, and I induced this brute to lead us to his lord and master.

Thus we passed through a secret entrance into a vast underground cavern of dazzling beauty. There was a large bronze dwelling, ablaze with brilliant stones of all kinds and sizes, and pots and other vessels of fantastic metal workmanship. Huge mats of a soft fibrous material dyed into scores of colourful patterns adorned the highly polished smooth walls and floor. A tall figure stood on the far side of the dwelling, facing us with arrogantly folded arms. He wore an elaborately moulded and decorated ritual mask over his head—a mask made of silver so dazzlingly bright that it rivalled the moon. It had a pink fringe of what looked like very fine fibre. This tall man was covered from shoulders to feet in a glossy black *kaross* heavily decorated with sunstones and waterstones of all colours from green to bright red. On his powerful fore-arms blazed broad bracelets inlaid with flaming magic stones that glowed like smouldering embers.

I suddenly developed a surge of unreasonable murderous hatred towards that masked man. He became the target of all the hatred that my soul could brew. Through a mist of blinding anger I heard his voice saying coldly: "Kneel, miserable mortals . . . kneel in my presence!"

"Miserable mortals indeed!" I retorted. "I am *Lumukanda,* the Lost Immortal . . ."

The mention of my name seemed to strike him a profound physical blow. His arms unfolded and fell to his sides and he took a step forward. "Whom did you say you are?"

I lost control of myself and pounced upon him. The savage struggle that ensued was perhaps the strangest of all time. With every blow I dealt him I felt the pain in the corresponding part of my body, and it was evident that he also felt the pain of the blows he inflicted upon me. The struggle continued until both of us sank to the ground unconscious.

Finally a voice reached me across a great distance and I sensed relief in it. "He moves—he is alive! Oh praise be to the Highest of the Most High!"

I opened my eyes and looked into the beautiful face of *Luanaledi* who promptly put her warm lips to my forehead. "Thank the gods you are alive, father."

I was lying on my back on one of the soft, brightly coloured mats inside the dwelling and there was a cool freshness all over my body. Someone had bathed me from head to foot while I was unconscious. Slowly I sat up and my eyes fell on a huge, beautifully decorated, bowl full of water. My eyes also fell on the strange female kneeling beside the large basin and I turned my head away, sick and nauseated to the core of my soul.

Such a creature as that strange woman, with her yellowish, brownish-red

skin, should not be allowed to live in this universe. Such a strange revolting being—be it human or animal—simply cannot exist.

We all eat and enjoy sweet things—like honey and ripe plantains. We enjoy chewing sweet cane, and we know that even sweetness can be revolting if there is too much of it. The same applies to beauty—if carried beyond the limit of its extreme it can be more revolting than ugliness.

And the woman I saw kneeling beside the bowl was extremely beautiful—and utterly revolting in that there was too much of it. It may be difficult to believe, but ugliness, no matter how great, is a natural thing, and nature is only beauty. Mountains are ugly, yet profoundly beautiful in their utter ugliness. Ugliness is either utterly revolting or thoroughly amusing, but beauty-in-extreme though fascinating, can also repel, and even disgust.

If the many chiefs who had lost their lives in search of the legendary *Luamerava*, the Illusion of Kariba, had known they were risking their lives for a creature whose very appearance would have sent them running in bewildered flight, they would not have ventured there in the first place. And they would have thanked the gods for the imperfection of their own wives. They would have left the creature alone to be admired by the stars, the mountains and the timeless Zambezi. She is an unnatural, forbidden creature that no man can possess and yet remain sane—a gaudy flower whose scent is spread by the breeze of heaven. I heard her voice as she spoke to *Luanaledi*:

"We might as well tell the Lord, your father, the truth, Oh Princess *Luanaledi*."

"I would rather we waited a few moments," my daughter replied. "He looks tired and weak, and the shock might be too great."

"As the Princess says," murmured the Illusion of Kariba.

"What is it?" I demanded. "What has happened?"

"Please rest, father, you are tired. Try to keep calm."

"No, I insist that you tell me what has happened!"

"As the lord commands," said the Illusion of Kariba from behind *Luanaledi*. "Who are we to disobey him?"

She strode across towards the entrance of the dwelling. I rose to a sitting position and then I noticed the lifeless body of my adversary. *Luamerava* slowly removed the silver mask from the dead man's face.

I was immediately struck by the familiarity of the face. Somewhere I had seen this face before, and quite recently. But I could not immediately place it. Like me, he had a small star-shaped scar of immortality between his eyes. The vague familiarity began to disturb me and I said so to my daughter.

"It's you . . . father," was her strange statement.

"Me? How can this man be me? You must be dreaming, *Luanaledi*."

"It is you, father," she insisted. "A futuristic projection of yourself, say ten thousand years hence . . ."

"What nonsense are you talking about, girl. How can I be alive and dead at the same time?"

"Explain to him, *Luamerava*."

"As you command, Princess. If the Lord, your father, will honour me by listening . . ."

"Speak . . . I hear you."

"My Lord, for generations people of all tribes have known the gorge of

Kariba as a holy and forbidden place, even though many do not know why it is so. They simply believe the very soil of Kariba is sacred, and that is as far as their knowledge goes. Kariba is not sacred simply because I have lived here for thousands of years; it is sacred because here is the navel of the earth. Here is the source and the mouth of the River Time. It is from here in Kariba that a new race of men and gods shall spring when the most Ultimate God creates a new earth and a new universe from the ashes of this one we see . . ."

"I know all about that," I responded coldly. "What I want to know is why my daughter refers to this dead body as mine."

"Your forgiveness, Lord. You, *Lumukanda*, have been alive now for exactly two thousand years . . ."

"I know that."

"And you are destined to live for another ten thousand years," smiled the Illusion of Kariba, ignoring my interruption. "In the course of your life you will see many things, fight many battles, and love women without number. But after nine thousand years of life the evil spirit of ambition and pride will possess you. You will venture out to conquer the whole earth, and the heavens as well. You shall betray and slay the greatest king of all time, *Luzwi*, whose birth in the far future you are now fighting to bring about . . ."

"What? What are you talking about?"

Luamerava ignored the interruption again and went on coldly, relentlessly: "You will become proud and mad and cruel. Men will cringe and cower at the very sound of your footsteps. The very stars will weep when they witness the sting of your tyranny. You will end by destroying the Race of Man, and you will continue to reign in a world barren and dark—all alone. You will be afflicted by a strange disease that will force you to eat the souls of the stars in order to remain alive. In desperation you will board the magic canoe and sail the river time—upstream—returning to your past . . . our present . . . Here your future self will meet your present past, and the latter will kill the former."

"It has already happened!" I screamed insanely. "That body over there is mine, returned from the future, and my present self has killed my future replica. This is utter madness!"

I went completely berserk. Shaft after shaft of mental power left my frame and wrecked the contents of the cavern. I had a last glimpse of *Odu* seizing me, before the entire cavern collapsed upon us.

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It is midnight and I hear distinctly the roar of lions in the forest outside. I also hear the yapping of jackals and the wild laughter of hyænas in the distance beyond. Slowly I open my eyes. It is dark and there is something soft and alive next to me. I feel a warm yielding breast—a smooth shoulder and arm. It is *Ma-Ouzarauena*, and she wakes up slowly.

"The spirit of life has returned to your body, my husband. The people feared you were dead."

"What . . . what happened? How did I get here?"

"The huge *Odu* brought you here from Kariba, my Lord, and that terrible animal *Luamerava* brought in poor *Luanaledi*. Both these creatures say they

belong to you, they are your servants. They told us of everything that happened there. Out there the people are worshipping you, *Lumukanda*. They insist that you are a god, after successfully capturing the Illusion of Kariba and her companion *Odu*, and killing that monster in there."

"Did they tell you who that monster was that I killed?"

"They did not say, but I know nevertheless."

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The mass crossing took place ten days later. It was a crossing destined to live forever in song and story for many hundreds of years to come.

I had ordered twenty great rafts to be built, each big enough to accommodate fifty. Each raft was shaped as a triangle and was built of *mnongo* logs lashed together with thick plaited ropes of cow hide. To the corners of each raft were attached long cow hide ropes with which the warriors operated the rafts backwards and forwards, two hundred standing either side on the banks of the river.

We transported more than a thousand people a day with the rafts only. Many people also found their way across in the fleets of canoes at our disposal. And for the first time in the history of the Tribes a floating bridge was built by lashing logs together. At first only the bravest warriors used this bridge; but when it proved to be reasonably safe, many others risked the crossing that way.

It took six whole moons to transfer the five million people across the Zambezi and only fifty were drowned in the entire operation. Their raft capsized as a result of a fight between two men over a girl which started in midstream.

We could not ferry the livestock. We forced all the cattle and goats into the river and made them swim across, guided by fleets of canoes.

While the whole operation was in progress, those who had already crossed gradually settled in temporary villages spread over a wide area. People scooped up handfuls of the holy sand of the Kariba gorge and poured it into small skin bags which they kept as mementoes of their passage through the holiest place on earth. About two hundred people of both sexes, led by the Nguni philosopher *Mpungose*, one of *Celiwe's* consorts, elected to remain behind in Kariba to spend the rest of their lives in prayer and meditation. These people and their descendants were afterwards known as the "Holy Ones of Kariba". The fame of this little tribe has spread far and wide. Its members travel out periodically to neighbouring lands to assist, especially newly founded tribes, helping them to lay down their laws, attending to the sick and needy, and settling inter-tribal disputes. They practise a form of faith healing, and never use medicines.

Present-day descendants of this tribe are easily recognisable. Men normally wear a tortoise-shell headband and they carry teak staves with carved snakes coiled around them. They are normally heavily bearded. They prefer jackal-skin loincloths. These are descendants from the Holy Ones of Kariba, the Gateway to Eternity—the Navel of the Earth.

JOURNEY TO THE SOUTH

ABOUT two hundred years after our passage through Kariba two small tribes came to dwell with the Holy Ones in the Holy Place and these tribes were the Tonga-Ila and Ba-Tonga. They are regarded even today as the Guardians of Kariba and as standing directly under the protection of the most Ultimate God. Any tribe disrupting or disturbing these tribes is immediately attacked by its neighbours and driven from the land in disgrace. Such is the Law of the Tribes.

In the great journey to the south we were following the tracks of Gandaya —the greatest beast that ever trod the earth. He had also decided to leave Kariba and he was going southwards for some unknown reason.

The great elephant always remained a few days' journey ahead of us and whenever we paused to rest, Gandaya also loitered near us. He always remained within sight; we could see him far in the distance amongst the trees, grazing and minding his own business. Eventually he dictated when and where we should rest, and when he decided to stop for a moon in one place, so did we.

It was during one of these moon-long pauses that *Zulu* and *Qwabe*, the sons of *Celiwe* and *Malandela* of the Nguni, got themselves into serious trouble. The result of this was that both these youths were circumcised six moons earlier than the appointed time for their initiation.

It was quite an amusing incident. They had in the meantime grown into tall, strong, young men. *Qwabe* was twenty-one summers old and *Zulu* eighteen. One day, while these two boys were out hunting with my three sons, *Mukombe*, *Demane* and *Demazana*, they saw a young man and a girl going into the forest. *Zulu*, who was the most inquisitive boy under the sun, lost all interest in the hunt and started trailing the lovers instead. *Qwabe* followed him, intending to bring him back, but he too developed a strong curiosity. The sons of *Malandela* were soon lying side by side on their bellies behind some thick shrubs witnessing the antics of the lovers in the long grass a few paces away, with wide-eyed, open-mouthed fascination. And when they returned to camp that night they were walking like people in a daze and the sight they had seen haunted their dreams in the nights that followed.

Zulu, who was a little 'wise fool', soon told his more slow-witted elder brother that, Tribal Law or no Tribal Law, he was going to find himself a girl and explore with her the possibilities they had witnessed.

On the following day these two young stupids decided to waylay a young girl near the river with blatantly obvious and most unlawful intentions. For a long while they crouched behind a thicket close to the path the young women and girls took on their way to fetch water. At last a tall, slender, very beautiful virgin came striding along the path, all on her own, with a clay pot balanced on her head.

Zulu and *Qwabe* waited with bated breath and pounding hearts for the girl to draw close, then they sprang like leopards upon her. But they made a very wrong choice indeed! Their lovely prey was none other than my daughter

Mbaliyamswira (Flower of Passion), and immortals, much more so than mortals, take strong exception to being violated, be it by amateurs or specialists.

To add to the overflowing bowl of their misfortune, *Ma-Ouzarauena* appeared on the scene and it was not long before they stood before a Tribal Tribunal with thoroughly wetted loinskins. They stood there facing a hundred and fifty very unsympathetic Rainbow *Indunas* from all three tribes. Also present were fifteen Tribal Avengers, and of course, *Malandela, Celiwe, Mxhosa, Ma-Ouzarauena* and myself. The poor boys were so scared they were trembling from head to foot and wetting their loinskins without pause.

The old Avenger Leader stood up and his voice roared from the circular mouth of his mask: "Hear me, everybody, *Zulu* and *Qwabe*, the sons of *Malandela* of the Nguni, stand here accused of trying to rape the daughter of *Lumukanda* of the Mambo. I say, and I say again, that both these boys are guilty and they are free to try and prove their innocence—if they can!"

"Boys," said *Malandela* in a broken voice, "tell the truth now—did you try to take the honour of *Mbaliyamswira* by force?"

"N-no father," stammered *Qwabe*. "I m-mean y-yes father."

"Don't give two contradicting answers at the same time, boy!" roared the Tribal Avenger. "Did you or did you not try to rape *Lumukanda's* daughter? Answer!"

"Y-yes, we d-did sir."

"Did you not know you were breaking the law?" the Avenger Leader bellowed.

"We . . . we . . ."

"Quiet! You were spitting upon the Laws of your forefathers."

"P-please sir . . ."

"Quiet! We find you guilty and as the Law dictates, punishment must be meted out by the parents of the girl you tried to rape."

Celiwe buried her face in her hands and *Malandela* groaned as the Avenger handed *Ma-Ouzarauena* the Spear of Justice. The latter advanced slowly and menacingly upon the two boys. They tried to run away but were seized by the Avengers and brought back. To everybody's surprise *Ma-Ouzarauena* merely made them bend over and she gave each the biggest thrashing of his life with the shaft of the spear. *Celiwe* thanked *Ma-Ouzarauena* humbly for her mercy. *Malandela* turned to the witchdoctor *Kokovula* and told him to take the two boys and initiate them into manhood according to the Law.

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Kokovula is grinning most savagely in his beard. He is going to enjoy the coming ceremony very much. He is very fond of circumcising boys and, although the law requires that a very sharp knife be used, *Kokovula* has other ideas about *Zulu* and *Qwabe*.

These two boys have been fasting for five whole days and they have been confined together in a dark hut full of leering, obscene-looking masks of lions, water and mountain gods and a few demons as well. Also there were strung up against the walls the skulls of *Malandela's* ancestors and skin bags full of the dried foreskins of nearly all those long-dead men.

Zulu and *Qwabe* are quaking with fear—and who could blame them?

The boys are casting fearful glances at the huge 'circumcision mask' standing on an ornately carved wooden tripod in the corner of the hut. This hideous mask represents the Goddess of Fertility, *Nomkubulwana*, and it looks ugly enough to scare the hide off a rhinoceros.

The boys also glance nervously at the rough, hard, *pehla* sticks in a bowl of water. Qwabe has heard about the use of these sticks in an initiation ceremony and not one bit does he like what he had heard. Towards midnight drums erupt into violent sound as the two witchdoctors assisting *Kokovula* begin the 'drum prayer'. *Kokovula* enters the hut and orders the boys to come out. He is wearing a hideously grinning mask of animal skin and he is covered from shoulder to ankles in red-dyed fibre. A huge fire has been lit in front of the initiation hut and by the light of this fire *Zulu* and *Qwabe* see the two assistant witchdoctors, *Vundla* and *Dondolo*, standing behind the heavy drums and beating out the drum prayer for all they are worth.

Kokovula drags both boys near to the fire and tells them to take off their loinskins, throw them into the fire, and lie down flat on their backs.

The teeth of the two boys chatter with terror as *Kokovula* and *Dondolo*, both masked and clad in fibre garments, begin to stamp and caper as they perform the 'prayer dance', chasing each other and gesticulating fiendishly round and round the two boys on the ground. *Kokovula* stoops suddenly and seizes *Zulu* by the hair, hauling him to his feet. Then he sends him flying to the dust again with a savage blow in the stomach. The poor boy lets out a squawk and flops on his back like a lost impala-skin doll.

"Be strong!" bellows *Kokovula*. "Be brave, you are a man now."

Zulu lies sobbing and gasping like a fish stranded on a mudbank—but not for long. *Kokovula*, who has knocked down *Qwabe* as well, uttering the same words, comes dancing back to *Zulu* and hauls him to his feet once more. This time *Kokovula's* fist crashes against *Zulu's* head and once more he goes down into the dust and as consciousness leaves him he hears *Kokovula* snarl: "You are a man now—be wise!"

The two boys, who have both been knocked unconscious in the same way, are now revived with a mixture of urine and water thrown over them. The urine is a donation from ten of the most virile men in the three tribes and is intended to make the boys virile too. As the two boys regain consciousness they are forced to drink some of the stuff.

The three witchdoctors proceed with the dance of fertility, taking turns at capering and at operating the drums. *Kokovula* and *Dondolo* eventually seize the two boys and all but flay the skin off them with long wildebeest-tail switches.

Zulu and *Qwabe* writhe on the ground and yell loudly as the witchdoctors zestfully lay on. The "ritual thrashing" is soon over and once more the two boys are left lying in the dust. The worst is yet to come.

They are now dragged into the hut and *Zulu* is covered with a heavy kudu-skin *kaross* to prevent his seeing what is being done to *Qwabe*. The latter is roughly seized and hauled to his feet by *Vundla* and *Dondolo*, while *Kokovula* lifts the heavy 'mask of circumcision' and moves it to the centre of the hut. The mask reaches up to *Qwabe's* waist. Above the forehead of the mask there is a carving in the hard wood, with a hole through the centre.

This carving is not just an ornament but a feminine symbol of fertility. On the back of the mask, below the hole, is a receptacle carved in the same

piece of wood—a small bowl to receive the blood and the foreskin of the boy to be circumcised.

The two lesser witchdoctors bring *Qwabe* to the front of the mask and force him to insert his member of manhood through the hole above the forehead. *Kokovula* performs the operation on the other side. *Qwabe* yells with pain and tries to withdraw, but the two witchdoctors press him hard against the mask so that blood may flow into the small bowl.

Zulu, who has been fearfully peeping from under the *kaross* and has seen everything from start to finish, lets out a loud howl and makes for the entrance. He crashes into the closed wicker door and is quickly recaptured. With a sneer on his ugly face, *Kokovula* rubs the edge of his knife lightly on his whetstone to make it even blunter.

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For twenty-one days after this the sullen boys were confined to the initiation hut, and daily they had to listen to *Kokovula's* lengthy lectures on the twenty-one different love-mat techniques. They were carefully instructed on the methods used in cases where the woman is tall or short, lean or fat, and the precise preparation of medicines to use to counteract evaporating potency.

The night of the twenty-second day, before the 'coming out ceremony', the two boys were visited by a woman. She was naked but her identity was shielded by a heavy mask elaborately fringed with fibre. The identity of such a 'midnight visitor', be it a female in the case of boys being initiated or a male in the case of girls, is always kept very secret. But of course, as an all-seeing immortal I know the identity of the 'midnight visitor' who came to give *Zulu* and *Qwabe* their practical experience and at this stage I see no harm in disclosing it. She was *Dambisa-Luwewe*, *Malandela's* royal concubine, the famous dancer.

Qwabe passed the test to *Kokovula's* satisfaction. But *Zulu* was found to be far too virile and was not directly released. He had to be subjected to further treatment to 'blunt his horns a bit'. He was given the *pehla* treatment to reduce his potency.

Finally the time arrived for the coming out ceremony and the two boys were brought forth from the 'hut of purification' to the thunder of drums and the chanting of hundreds of warriors. The boys were daubed from head to foot with white clay and red stripes. A white path was painted from the entrance of the initiation hut to the gate of the improvised stockade surrounding the temporary 'forbidden kraal'. This path always represents the 'road of life' which such young men have to take. In this case, as usual too, masked men representing 'fertility gods' and long-dead ancestors flanked the white path. As the two boys passed, each god and ancestor bestowed a blessing on them.

Zulu and *Qwabe* were wearing hideous masks themselves, intended to scare evil spirits from their path of life. In addition they carried a staff in one hand and a fowl in the other. These fowls were sacrificed to each of the huge idols flanking the gate of the 'forbidden kraal', both idols representing the most Ultimate God. The ceremony was concluded with savage dancing, wild drumming and torrents of blessings: "Be brave, Oh my sons—fear no man. Be wise, be

kind, be resolute and bold. May you beget a hundred sons, and may your love-mats be always green."

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After the initiation ceremony the three tribes rested yet another moon, as did our guide, the great elephant Gandaya. It was during this second moon of rest that Bushmen made a daring dawn raid on the cattle pens of one of the most isolated temporary kraals of the settlement. This raid was made under cover of thick morning mist and succeeded in the driving-off of two hundred head of cattle. A company of warriors set out in pursuit of the little yellow-skinned thieves, but they were ambushed and routed with heavy casualties by a Bushman rearguard, armed with poison arrows. Of about fifty brave Nguni, only ten escaped.

The Bushmen proceeded westwards with the stolen cattle and boasted their success in an elaborate painting on the wall of one of their many caves.

Three days after this raid another band of these little yellow thieves tried to break into my cattle pens, this time at midnight. But my Rainbow *Indunas* and I managed to eliminate fifteen of these skulking rascals and to capture five alive.

Ntombela, my fat Second Rainbow *Induna*, was killed by a poison arrow while in pursuit of those who escaped. The three tribes were infuriated by these raids and we turned to mounting heavy guards every night around all cattle pens and kraals. They then tried a raid in broad daylight. A band, accompanied by their wives and children, tried to drive off a herd of Mambo cattle grazing on a plain off to one side. The Mambo herdboys raised the alarm and we pursued the raiders, killing ten males and capturing alive three males, fifteen females and ten children.

All these captives were kept in my kraal and the Nguni Rainbow *Induna Ziko*, the famous singer—who alone could understand their language—acted as interpreter while we interrogated them on all possible subjects.

We learnt a great deal from these captured Bushmen. They taught us how to make beads out of ostrich egg shell and perfumes from *tambuti* and *lubande* leaves. We learnt about many herbs that could cure many ills and about others that can be eaten. We learnt how to prepare poisons and suitable antidotes for each.

The Bantu developed a deep fear and reverence for the Bushman and it was not long before colourful stories were being told about their supernatural powers, especially of their womenfolk's reputed ability to turn themselves into any kind of beast at will.

I decided to contact the many groups of roaming Bushmen in the neighbouring mountains with the intention of trading with them. I would have used *Ziko* as interpreter, but unfortunately, on the very day we were going to set out to the mountains with trade cattle, *Ziko* stabbed himself with an assagai and died after a violent quarrel with his wife, the Princess *Nomikonto*, *Malandela's* sister. *Ziko's* death was a tragic loss to all of us because not only was he the greatest singer of all time but he was also a man as wise as he was brave. My plan for trading with the Bushmen had to be abandoned because with *Ziko* gone we could not communicate with them.

Ten days after the death of her husband the Princess *Nomikonto,* who had been expelled from the Nguni tribe for causing the death of *Ziko*, took her two handmaidens, *Mabashana* and *Nontombi*, to the river to bathe and to wash their skin skirts. It was a hot day and the water was cool and pleasant. Hundreds of butterflies chased each other among the many bright wild flowers in the long grass and birds argued in the tall green-clad *mopanis* and *mungas*.

The three women were not laughing though, and they were not singing either, because they were mourning the death of *Ziko*. There were tears in *Nomikonto's* eyes and bitterness in her heart; now that her husband was dead she suddenly found that her life had become dark, bitter and empty. The lean handsome face of her husband haunted her dreams by night and by day she seemed to hear his manly voice raised in one of his many famous songs—songs destined to live forever in the memory of the tribes.

Nomikonto longed for her husband. She longed for the strong embrace of the man she had so badly treated while he was still alive. She longed for the love with which he had loved her and which she had not appreciated. She longed for the strong manly presence of *Ziko* and she could not bring herself to accept the fact that he was gone forever, never to return.

She sobbed quietly as *Mabashana* and *Nontombi* rubbed her body with loofahs and the tears that flowed down her cheeks mingled with the cool river water in which she was standing waist deep.

None of the women saw the three Bushmen creeping upon them through the undergrowth until it was too late. In fact, the first inkling the three Nguni females had of the presence of the Bushmen was the crackle of breaking twigs as two of the yellow skulkers burst through the shrubs in their final dash towards the women in the water.

Mabashana screamed as the first of the two Bushmen dived at her, seized her around the waist, swung her like a bundle of skins over his shoulder and proceeded to drag her out of the water into the forest. *Nontombi* fought savagely with the other Bushman—her fists crashed again and again into the yellowish-brown puffy-eyed face until the little man stunned her with his short club. *Nomikonto* leapt out of the water and ran, not even bothering to retrieve her skin-skirt on the river bank—and she ran straight into the third Bushman who brought her down in a most ungallant way.

Thus the Princess *Nomikonto* entered a new life as the wife of a Bushman and she was never seen again.

The Bushmen are great boasters and they like to immortalise their triumphs in life in paintings on the walls of their cave shelters. Many of these paintings depict the little yellow men carrying off Bantu women. Their portrayal is incredibly accurate and in some of them it is possible to identify the tribe, like those showing the *sicolo* hairdo, characteristic only of Mambo and Nguni women.

After the period of rest the three tribes once more struck camp and moved south. Henceforth we had all the warriors out as a vanguard to the migrating multitudes, as we were then entering the slave-raider infested empire of the Luvijiti, whose capital was the great fort of Zima-Mbje in the south. Here *Muxakasa*, who had once been *Malandela's* First Wife, ruled an empire of Mashonas, Arabi and Hottentots—and their numerous mutual bastard products—with exotic tyranny.

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In the Royal Dwelling within the mighty walls of the ancient fort Zima-Mbje the hall is crowded to the very entrance with warriors, grey-bearded half-caste Royal Advisers, full-blooded Bantu slaves and eunuchs. A great feast is in progress and the dreaded ruler, the Empress *Muxakasa*, reclines in haughty splendour on a *tambuti* and ivory couch, smiling like a she-leopard with a full belly as her warriors toast her again and yet again in foreign wine. She flirts shamelessly with the black-bearded Arabi who have come to buy the thousands of Lunda slaves her warriors had captured. Her couch is flanked by *Jovu* and *Audi*, her enormous eunuchs, who are both armed with daggers, axes and *mpangas*. Her ankles, neck and arms blaze with foreign ornaments of sun-metal and three ostrich feathers grace her shining metal headband. Beside her stand three great grass baskets full of glittering ornaments which the Arabi slavers had brought in exchange for the host of slaves and bags of sun-metal dust.

Muxakasa is swimming like a lewd and shameless fish in the wealth she has gained from her trade in human lives. She is basking like some obscene crocodile in the sun of shimmering splendour which is fed with the souls of countless slaves. She is a walking curse to the lands of the tribes. But she has come to the brink of the precipice of retribution. She does not know it yet, but the hour of her undoing has drawn very close.

She curses the tired dancing girls to urge them to dance even faster. Already some of them have dropped to the ground from exhaustion. She orders the cringing slaves to hurry more food and wine to her gluttonous guests. She orders a slave promptly killed because the exhausted wretch accidentally dropped a tray full of meat on the lap of a foul-mouthed Arabi.

But deep in her rotten soul an uneasiness is growing. She has sent a great army to attack the hordes of black barbarians advancing into her empire from beyond the Zambezi and for ten days she has had no news of it. The uneasiness in her heart is growing in spite of the great quantities of wine she consumes in an effort to still it.

The wild feasting is interrupted by the entry of a badly wounded man, apparently in the last stages of exhaustion. He is a warrior and his hands clutch

a horrible, festering wound in his left side. The man totters through the great hall and drops at *Muxakaza's* feet, gasping for breath and almost fainting with pain.

Muxakaza leaps to her feet and towers over the wounded man, a bowl of foreign wine in one hand. "Who are you, dog, and what do you want?"

"Great Queen," gasps the dying man, "I am one of your battle leaders . . . come to . . . tell you . . ."

Naked fear and dark foreboding tears through the evil soul of the albino queen and in her frenzy she hurls the bowl of wine at the dying man.

"Speak up, dog, what have you come to tell me? Speak up!"

The kneeling man sags forward and his voice is hardly a whisper: "Your army . . . met savages . . . fought bravely, but . . . defeated. I . . . only survivor . . ."

Muxakaza's face darkens with murderous rage. Her eyes protrude and foam shows between her clenched teeth. With a lightning whirl she snatches an axe from the hand of one of her eunuchs and shatters the skull of the prostrate man.

"To the walls!" she screams. "All warriors to the walls! The savages are coming—be prepared to meet them!"

Heavily armed men wearing corselets of crocodile skin and ornate wooden helmets rush to man the walls of the great stone fortress of Zima-Mbje. Some dash to man the wooden stockades that surround the vast city spreading all around the fortress—a city of oblong mud-houses and beautiful and ornately decorated grass huts, all built in a strange foreign style. Regiments of Hottentots, Mashonas and Arabi-Mashona bastards march through the city to the sound of alien music from alien drums and metal bugles. For once in its long and evil history the empire of Luvijiti is on the defensive. For once it cringes and cowers before the advance of an enemy determined to fight to death. The infamous Luvijiti have tasted the cup of defeat once and, like all cruel peoples down the ages, their time has come to taste the cup of fear.

Muxakaza leaves the great hall, where the wild feasting persists, and climbs the short flight of stone steps leading to her private dwelling. There is a hard smile on her cruel mouth and a savage glitter in her eyes. Her slaves, the beautiful half-caste *Lukuma* and the diminutive Hottentot maiden *Wadaswa*, meet her as she enters and prostrate themselves before her.

"Has my husband been fed?"

"Yes, great one," answers the half-caste maiden, *Lukuma.* "The respected one has been fed and brushed as you commanded."

"Good, prepare my bath quickly."

The two slaves leap to obey and in a short time *Muxakaza* is standing in a big clay bowl being bathed in hot water from head to foot. A few heart-beats later she steps out of the bowl and is rubbed dry by brisk, nervous hands.

Suddenly *Muxakaza's* arms close around the waist of *Lukuma*, drawing the surprised slave to her savagely, passionately. *Muxakaza's* lips crush those of the slave girl in a bruising kiss. Equally suddenly the albino woman pushes the girl away, saying: "If my enemy *Lumukanda* is leading those savages now invading my land, then you are my only hope of escape, *Lukuma.*"

The slave girl is even more surprised at these strange words and she wonders what her cruel mistress is talking about. She does not realise that

Muxakaza, or rather the evil spirit that dwells within her, intends taking over *Lukuma's* body, should Zima-Mbje fall into the hands of the invaders.

Arrayed in all her finery, *Muxakaza* makes her way alone into the underground chamber where her 'husband' awaits her. The smell of grass assails her nostrils as she enters the 'dark place of delight'. In the darkness a hoof stamps impatiently and the albino woman laughs as she lets her long leopard-skin skirt fall down. There is savage hunger in her eyes as she advances deeper into the darkness.

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The sun has risen and its light falls on the towering rocks that lend the surrounding countryside a rugged beauty. It also falls on the distant stone tower of Zima-Mbje and on the hard faces of the warriors advancing on the walls from the west through the dense bush.

Nine hundred thousand Nguni, Mambo and Xhosa warriors have been working their way slowly but surely round that fortress for the last twenty days and now Zima-Mbje is well surrounded, though the inhabitants of this hated stronghold are not yet aware of it. It is our intention to deny escape to any of the people within the high-walled abomination, especially the foreign slave raiders whom we know to be in there. Every man in the vast army of the 'Three Tribes' is fired with a savage determination to destroy Zima-Mbje so utterly and so thoroughly that nobody will ever dwell within its walls again.

Whatever the cost in time, whatever the cost in lives, Zima-Mbje must be destroyed without mercy. That obscene excrescence of rock and wood must be relegated to the past to which it rightly belongs. We are determined to make an example of this hotbed of harlotry and unmentionable disease.

The order passed on to the rank and file of the armies of the Tribes is simple and to the point: "Spare no one!"

For five hundred years the fortress of Zima-Mbje has been the lair of chiefs who grew fat and rich by capturing and selling fellow black men to those foreign devils, the Arabi. For five hundred years Zima-Mbje has been the den of the vilest women, who sold their bodies to the lecherous Arabi in exchange for trinkets, a thing unheard of in the land of the Tribes before.

And now as an example to all generations of men as yet unborn, Zima-Mbje has to be destroyed—with all its inhabitants and other contents—its wealth of possessions and its moral poverty.

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We attacked and were on the hated enemy before they came to realise it. We crashed against the outer stockade and breached it in many places by sheer weight of numbers. Only then did they recover from their surprise. Their arrows, stones and javelins tore into our ranks as clouds of whistling death. Hundreds of brave men fell. The fire-pots of the enemy roasted many of our men alive—but all to no avail; the angry warriors of the 'Three Tribes' were not to be stopped. We tore into their town and butchered Luvijiti and Arabi alike—but especially Arabi! We set their foreign oblong dwellings on fire and seized their women and children and flung them into the flames. Through the smoke and

the flames and the whining arrows we advanced in a raging wave upon the stone walls of the fort itself and surrounded it completely.

Here I ordered the massed armies to rest awhile before the final onslaught on the infamous structure. The enemy kept up an unceasing barrage of heavy stones and arrows from the high walls and tower. Their alien stone-throwing catapults and huge multiple spear-discharging bows tore gaps into our ranks and although all this forced us to keep our distance, it nevertheless increased our anger and cold determination. Two of my *Indunas*, *Nsongololo* and *Shungu*, were killed by a heavy stone thrown by a catapult mounted on the wall, and *Mabovu*, the second Royal Consort of the Nguni Queen *Celiwe*, was also killed a short while earlier—stabbed in the back while routing single-handed twenty Luvijiti warriors at the stockade.

We did not waste time in mourning the dead. They had fallen with honour and one must rejoice and not mourn when brave warriors fall in honourable battle. Men live and die but once, and happy are those who die in an honourable cause, in brave battle against an evil and pitiless rabble like the Luvijiti and their allies, the Arabi.

A violent thunderstorm was tearing the scowling skies apart with lightning and reverberating thunder as we launched the final attack on the fortress. We led the angry yelling men of the Three Tribes straight at the gate, but were driven back with heavy casualties by a very determined enemy who concentrated all their firepower on our spearhead—fire-pots, arrows, spears, catapult stones and even, by hand, the oblong stones torn from the very walls they stood upon.

The vast armies of the Three Tribes retreated to regroup on the edge of the smouldering townships. High on the tall tower of the great fortress the ruler of the Luvijiti, *Muxakaza*, stood and taunted us in a loud voice: "Come back and try again, my stinking dirty black friend! Come and try again! Do not be scared! But I warn you, we have enough weapons and missiles here to keep you occupied for a hundred years."

"Bitch!" growled *Mavimbela* savagely. "Just wait until I get my hands on you."

The Royal Consort of the Nguni, *Malandela*, turned with a smile on his face and said something to *Mavimbela*. But his words were drowned by an earth-shaking peal of thunder that was promptly answered by a savage scream from something huge and grey and monstrous, which came lumbering out of the bush behind us—Gandaya had smelled the blood and death of human beings with deep satisfaction.

The huge elephant made straight for the stone fort, and in the mind of the great beast I sensed a hatred so great that my blood grew cold. Gandaya hated the fort Zima-Mbje. Somehow he must have associated the place with the slave-raider whose lance-head was still buried in his foot.

Gandaya was closely followed by the ape-man *Odu* and the Illusion of Kariba, *Luamerava*. The roaring warriors followed the huge beast which made its way straight for the closed portals of the fortress. Arrows and spears and heavy stones glanced off Gandaya's body and head. Fire-pots were thrown down upon him, only to bounce off and break on the ground.

There was a splintering crash as the huge beast struck the gate and carried it through, impaled on the one remaining tusk, and it helped the attacker considerably in spreading death, destruction and confusion along a broad path

through the fort. A portion of the wall came thundering down and frightening were the shrieks and groans from those who became buried and those who were standing on top.

"Forward, forward!" roared *Malandela* to the Nguni regiments following him.

"Forward!" came the command from the diminutive pot-bellied chief *Mxhosa* of the Amaxhosa to his hordes of cut-throats.

"Attack!" bellowed *Mavimbela* by my side to the Mambo behind us. His command was as usual richly garnished with the foulest curses from his repertoire.

The massed regiments swept forward in perfect battle order. Lightning tore the skies apart and thunder crashed across the rain-swept land as we advanced. Zima-Mbje's doom was nigh.

We advanced upon the gate of the fortress at a steady run and I found two people running on either side of me—*Odu* and *Luamerava*. With a rush and a roar we were inside and there was a desperate hand-to-hand battle in which the Luvijiti became mangled and mixed with mud, blood and rain. Bands of Arabi slave-raiders grouped themselves and tried to counter-attack, quite contrary to their inherent cowardice. But we wiped them all out in no time—a measure they so richly deserved. Our arrows and thrown spears hissed skyward at those who fought desperately from the top of the walls. They dropped into the mud below.

The enemy strove to rally in big groups and stand their ground against us, but Gandaya tore savage pathways through them. Some he trampled in bunches underfoot; others he seized with his trunk, flinging them like rotten eggs against the walls. As the thunderstorm rose in fury, so did the savage battle and the slaughtering out there in the rain was enough to nauseate the strongest and bravest.

Meanwhile *Odu* and *Luamerava* were searching the place for *Muxakaza* and it was during the last rounding up of the few who still breathed that *Odu* shouldered his way through the milling warriors to my side. "My Master, you come and see!"

I followed the huge creature into what had been the private apartments of *Muxakaza*. We stepped over a dying Hottentot slave woman and went down a flight of stone steps into a dark underground chamber.

Malandela of the Nguni and his three surviving Rainbow *Indunas*, *Mapepela*, *Malangabi* and *Solozi*, followed us. By the light of the smoky torches we saw *Muxakaza* lying naked and dead on the grass-strewn floor with a foreign knife in her heart. Lying next to her was the carcass of a zebra which we had been told by Luvijiti prisoners we interrogated, was tame and specially kept by *Muxakaza*. It was said that the zebra was passionately in love with *Muxakaza*.

There was a smile of savage triumph on the lips of the dead woman. Tied to the wrist of one limp hand was a piece of soft buckskin on which was

figured the insulting message: "You sterile beast, I am alive still. But you will never find me—you stupid fool of an immortal."

"What does that mean?" demanded *Malandela.* "She is dead and yet she claims to be alive—and that you will never find her."

"This woman's body was taken over by an evil spirit, remember? In all probability that evil soul took over someone else's body and escaped unobserved as that person . . ."

Just then the Illusion of Kariba came in and fell on her knees before me. "Your humble handmaiden begs to report, Lord, that she has found a secret tunnel under the wall of the fort. One woman has made her escape through this tunnel, which leads into the forest. This unworthy servant found her footprints in the tunnel, together with this ornament."

She held out part of a broken copper bracelet.

"So, she has escaped!" cried *Malandela* angrily. "She has stolen some other woman's body and gone to spread her evil further afield."

"She will not get away—I'll catch her yet!" I said as we turned and left.

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Outside the storm had passed on and a clear rainbow graced the eastern sky. The sun had burst through the clouds in the west and their fringes were ablaze with the golden hue of the Lord of Day. Light was reflected by raindrops on the leaves of the tall *mopanis* and the stones of the great circular tower glistened wetly like a giant fish.

The regiments of the Three Tribes were occupied in burying the dead just outside the great fortress. Many were busy razing the gutted enemy houses to their foundations. Others were collecting every enemy weapon they could find and burying these in a deep hole.

Nobody was allowed to keep so much as the smallest item of Zima-Mbje jewellery, and nobody wanted to, because we already looked upon all such items as thoroughly cursed.

In the ruins of the fortress thousands of elders from the Three Tribes were taking a solemn oath and making a promise to the High Gods that they would see to it that a thing as Zima-Mbje was never built again in their lands—that the infamies of this cruel place would always be recounted in order to discourage future generations from ever trying to emulate the Luvijiti in any way. Lastly, the grey-haired elders placed a 'High Curse' on Zima-Mbje. They cursed it to be desolate, lonely, lost to mankind until the end of time.

Ten days later we left the vicinity of the 'fort of infamy' and followed Gandaya towards the south-east to where the mighty Limpopoma flowed through very dense forests. We were two days' journey distant from the great Limpopoma when open disobedience erupted among the people once again.

Strong deputations were sent to us from each of the Three Tribes. The people were refusing to cross the Limpopoma because, they said, beyond the Limpopoma was a great bottomless precipice marking the edge of the world. Crossing this river was not only a clear invitation to trouble; it was a sacrilege as well. The Holy Legends say that God does not want anyone near the edge of the world. Tension mounted and trouble was in the air.

THE MEALIE TRIANGLE

"WHAT are we going to do about this?" asked *Celiwe* of the Nguni sadly. "It seems everybody is refusing to cross the Limpopoma. What can we do?"

"I propose that *Lumukanda* should deal firmly with these rebellious fools," said the little monkey-faced chief, *Mxhosa*. "This is just the right time to cross the river; it is at its lowest and the rains will not come for several moons. You must do something, *Lumukanda*—we all depend on you now."

"Since we cannot use force on the stupid fools, we have no option but to scare them across," I said after some pondering. "I have a plan that would make these people cross the Limpopoma faster than they had ever crossed any river before. Give me three days and you shall really see a sight you shall remember for the rest of your lives. But first I want you, the rulers with all those who stand close to you, including your loyal warriors, to cross the river. I shall pretend to cross along with my loyal followers, but I shall return under cover of night to put my plan to work.

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"I do not like this, Oh *Bengu*," said the old man *Dolo* to his son-in-law one moonlit night exactly three days later. "The chiefs have gone across the river, but we, the people, are left to our fate on this side. What is going on?"

"I do not know, Oh father of my wife," said *Bengu* lazily. "All I know is that nothing will ever make me cross that river. Not only am I tired of these many years of wandering; I am also not going to risk my neck by getting near the edge of the world simply because someone who calls himself a chief says so."

"The legends say there is nothing beyond the Limpopoma except a great emptiness in which winged cannibals, each with ten eyes, fly about like vultures in search of carrion," whispered the old man *Dolo*, casting a fearful glance behind him. "That is why our forefathers called the south '*Ningizimu*'—which means 'where many ten-eyed cannibals dwell'. Nothing on earth will ever make me cross that river . . . oh no!"

"It is that foreign demon, that wizard *Lumukanda*," said *Dolo* fiercely. "I think he is trying to lead the tribes like blind goats to fall over the bottomless precipice on the edge of the world. I say, and I say again, that *Lumukanda* is a dirty . . ."

He was cut short by a loud shout from outside—a shout edged with horror and naked, blood-chilling fear. "*Aieeeee*! Look over there, look over there."

The shrieks and shouts were repeated everywhere and thousands of people crawled out of their shelters to see what was happening. They saw what they mistook for incredibly large bats flying low from east to west—three that were as large as men. Tens of thousands of eyes stared in horror as the three monstrous bat-like apparitions came flapping slowly and clumsily along, darkly silhouetted against the big round moon.

"They are not bats," shrieked someone. "They are demons! Flee for your lives!"

The people stood their ground watching the oncoming demons in horrified fascination. But when the weirdest sounds came forth, accompanying instructions in no uncertain terms for everybody to cross the Limpopoma, there followed a stampede which was destined to live forever in song and story. It was the strangest, most horrible stampede of all time. Thousands of people, frightened out of their wits, ploughed helter-skelter through the waters of the river and raised billowing clouds of dust under the winter moon along either bank. They stampeded for three whole days and only afterwards could families sort themselves out. There were unfortunately a number of casualties, especially among old people, some of whom merely dropped dead from fright.

A grazing hippopotamus on the opposite bank is reputed to have been pounded into a pulp by the hooves of tens of thousands of cattle. With our combined voodoo powers my First Wife and I, and my two daughters, conjured a too realistic scene; we could have achieved effective results in a less dramatic way.

One moon later we entered the land of a people who were still so savage that they dwelt in trees like monkeys and hunted with stone and bone-tipped spears. In future years the Nguni came to adopt the whole tribe and they in turn adopted the Nguni culture and language. Henceforth they called themselves the Swazi, or Ngwane people. If anybody wishes to land himself in serious trouble he should only call a Swazi a 'raw-flesh-eating tree-dweller'. He should actually do so at a very safe distance and then run away immediately. The Swazi prefer people to believe they are an offshoot of the Nguni. But this is not true.

We fought many a battle with the cunning tree-dwellers before we managed to tame them. They were fond of ambushing herdboys and killing them before driving off the cattle. It was in one of these battles that I lost my adoring adopted son *Mukombe*, and I wept as I buried him at the foot of the Lebombo mountains. With the death of this youth I lost a brave and smiling, faithful son who had brightened my unhappy life. Forthwith my life would become darker and less tolerable.

After another moon of fighting our way through the land of the tree-dwellers we crossed the Upongolo river and I realised at last that we had reached our destination—the land which would in future become the land of *Zulu*—the land of the Zulus, or Zululand, and also the land of the Tongas.

I knew that I had finally fulfilled my mission and that my life would henceforth lack a particular purpose, other than minding my own personal affairs.

One morning I sent for my only remaining Rainbow *Induna* and said to him: "*Mavimbela*, we have at last reached our destination—a new, greener land where the tribes can live in peace and prosperity for many, many generations to come. I consider my duty as having been done and I praise the Highest of the Most High for having guided me this far, despite all the difficulties. You have been a brave and loyal servant, *Mavimbela*, and I am going to ask you a last and most important favour. Promise me here and now that you will not deny it to me."

"Say it, Chief, and I shall do it even if I lose my life."

"I want you to take over the Mambo Tribe and be its new chief."

Mavimbela's curse is not translatable, let alone repeatable. "No, no, that I cannot do!"

"I insist that you do it, *Mavimbela.* I really insist that you do."

"Me, the son of a wall-eyed, wry-necked, knock-kneed fisherman a chief! Never!"

"*Mavimbela . . .*"

"I said I will never accept chieftainship, *Lumukanda.* You are not going to unload the responsibilities of being a chief on my shoulders."

He stalked out of the hut and went to sit amongst the warriors in the place of gathering. I followed him and the next thing he knew I had put my chief's headdress on his ugly head and thrown my lion-skin Royal *kaross* over his broad shoulders. "Warriors of the Mambo, your new chief," I shouted to the assembled warriors. "Be loyal and true to him and his children, and children's children."

The warriors roared their assent and raised their spears and other weapons in salutation to the brave, popular man who was now their new chief.

Mavimbela wept—tears of real anger and sorrow. He begged and pleaded, with me and his warriors in turn.

"Come on, you old coward," cried a young warrior, "you are so ugly and so big, you are more fit to be a chief than any of us. We shall enjoy worrying and hating you, you are just *made* all round to be a chief."

"Whom are you calling a coward? Shall I mention by name the thousand battles I have fought and won? I have killed more animals and men than . . ."

"Show us how brave you are by becoming our chief."

"You ------," cursed *Mavimbela,* tugging nervously at his royal headdress and settling it more firmly on his head, "that ought to convince you."

The next moment *Mavimbela* nearly had an apoplectic fit and the warriors roared with laughter when I made him a coronation present of my two thousand wives and concubines. He raved and swore luridly as I ordered each of the women to kiss him—in public. The giant former Rainbow *Induna,* now revered chief of the Mambo, had the time of his life trying to break free from the giggling women who were caressing him with feigned gusto. The Mambo warriors roared with laughter as the great *Mavimbela,* the famous, incurable woman-hater, was frogmarched by laughing, shrieking women into the Great Hut of the new kraal that was still under construction, to give him the first thorough bath he had had for moons.

When at last *Mavimbela* was washed and anointed with scented hippo fat and was sitting dejectedly in his hut surrounded by his concubines and wives, I asked him to adopt my two sons *Demane* and *Demazana* and rear them as his own. This he agreed to do quite readily.

Ten days later I left with *Odu, Luamerava, Ma-Ouzarauena, Lulama-Maneruana* and my two daughters, and we set out towards the east, drawn by some strange power which wanted something to happen—something that was destined to change the life of all the tribes throughout the land.

* * * * * *

Lulama-Maneruana was alone in the sun-drenched forest. She had gone to get a claypot full of water and had decided to bathe afterwards in the cool

clear water of the gurgling stream. Now she was sitting on a dark rock with one foot in the bubbling crystal water. She was running an elaborately carved horn comb through her soft, fuzzy hair that was partly that of an Arabi and partly that of her Mashona mother.

Her skin skirt lay beside her, as were her necklaces and other ornaments. The hot sun was pleasant on the pale brown skin of her perfectly shaped body. Birds twittered as they built their nests in the tall trees above and butterflies fluttered among the many flowers around her—a beauteous symphony in colour, shape, sound and movement. The heavenly scent of the green forest was pleasing in the nostrils of *Lulama-Maneruana* and the sounds of bird song were delicious in her ears.

The beautiful half-caste, who had seen and endured so much in her eventful life, enjoyed the colourful and scented solitude of the unspoiled forest. She closed her long-lashed brown eyes and drew a deep breath of perfumed air. She did not see the strange metal-clad man advancing softly behind her. She did not see his blue eyes alight with adoration and the flush that tinted his white, alien face. She only felt his presence when she heard his voice at the same time—a kindly voice that formed words which sounded to her ears like "*Buwena Diye . . . Sinyora.*"

Lulama-Maneruana leapt to her feet, snatched up her skin skirt and swung around to face the owner of the gentle alien voice. She saw a man, tall and strong, and through the gaps in his armour she saw that his skin was much lighter than those of the Arabi with which she was familiar—a race to which her father belonged. This man's hair was long and soft and his beard was pointed, trimmed and glossy. Both his hair and his beard were as black as midnight. His nose was long, but not hooked like that of the Arabi, and his eyes were a brownish-blue.

He wore a helmet of bright grey metal with a ridge on top and a red feather flowing behind it, like cold fire. He also wore a corselet of the same metal, with sleeves and elbows. All surfaces were richly engraved with patterns representing a kind of flowering plant with which *Lulama-Maneruana* was not familiar.

His feet and legs were sheathed up to the thighs in strange footwear and on his left side hung, from a broad bluish-purple belt that went over his right shoulder, a sheathed, deadly-looking weapon—obviously a sword of some description. It was a thin, wicked-looking thing that gradually tapered to a needle-sharp point.

Even as *Lulama-Maneruana* watched open-mouthed with her skirt held defensively before her, the alien smiled broadly, revealing an even row of pearly teeth. He doffed his metal helmet with a sweeping gesture and bowed stiffly to her, saying something that was obviously friendly in his foreign tongue, concluding with the word that *Lulama-Maneruana* found fascinating—and she wished to learn its meaning—*Sinyora.*

"What are you?" she asked at last. "Are you a demon?"

The alien did not understand, of course. She pointed to him and raised her delicate eyebrows in gentle inquiry. The man smiled back and pointing to himself with his thumb, uttered a word which sounded like "*Potugeesa*".

Just at that moment ten more of the aliens emerged from the forest led

by one wearing a long dark-brown robe reaching to his ankles. He was carrying a staff on the top of which was a bronze statuette of a man of some race, nailed to a cross of wood by his hands and feet. All the others wore helmets and cuirasses of leather. Two of them carried strange tubes with wooden stocks—obviously weapons of some kind. The rest of the aliens carried long heavy weapons that looked like a cross between a spear and a battle-axe and, like the first, they wore swords at their sides. Only the hooded man in the dark-brown robe carried no weapon.

Unlike the first man, these newcomers had no beauty about them. The robed man had a thin sour-looking face and the other nine had the atmosphere of ruffians about them. There was one with a peculiar thing tied with a string over his left eye.

Lulama-Maneruana dived into the water and put on her skirt while standing waist deep, much to the amusement of all the aliens except the sour-looking robed one who turned his back and made peculiar gestures, obviously magic, on his forehead, chest and shoulders with his right hand.

While *Lulama-Maneruana* was putting on her ornaments she heard the men conversing and whenever they addressed the first alien she heard a word sounding like "*kapitanoh*".

"So his name is *Kapitanoh*," thought *Maneruana* as she left the water with a wet, clinging skirt. Just then she saw *Ma-Ouzarauena* emerge from the forest, accompanied by *Mbaliyamswira.*

"Royal concubine *Maneruana*," called out *Ma-Ouzarauena*, "what is going on there? Who are those creatures and what do they want?"

"Respected *Ma-Ouzarauena*, I do not know. It is best that you come and read their minds."

She came striding through the long green grass, head held high and ornaments gleaming in the sun. The eyes of all the aliens turned towards her and they seemed to sense that she was more than an ordinary human female. The brown-robed alien turned pale and retreated behind his armed fellows, making the same magic gestures on his forehead, chest and shoulders.

"Stop, Great *Ma-Ouzarauena*, stay where you are," called *Maneruana.* "You are making them uneasy; they seem to dislike your presence."

Ma-Ouzarauena smiled and slowly came to a stop and she and the aliens studied each other intently across a distance of ten paces. Then *Ma-Ouzarauena* said softly: "These men are from far beyond the Great Waters and they wanted you to show them the village of our people. They want to trade with us. They need meat and other things to take with them to their homeland. This may come as a surprise to you, *Maneruana*, but their leader wearing the metal helmet and cuirasse loves you and he wants to take you to his native land."

"Great *Ma-Ouzarauena*," cried *Maneruana*, "do not say that. I belong to *Lumukanda*; I am his concubine."

Ma-Ouzarauena laughed shortly and turned away saying: "Tell them in sign language to come with us. Tell them we are taking them to our chief.

It took some time for *Maneruana* to bring her message home to the aliens who discussed it at length. They then called out a message to someone in the forest and two more aliens answered the call. They were followed by three black men carrying heavy bags on their heads.

And then all fell in line behind *Ma-Ouzarauena, Lulama-Maneruana* and *Mbaliyamswira*, who led them to my new kraal.

* * * * * *

I met the aliens and gave them meat and milk to eat and drink. I also found to my surprise that they were very fond of the eggs of fowls, and their flesh. The Bantu are not terribly fond of these; they keep fowls mostly for their fat which they use in medicines for curing the common cold.

I gave them many fowls and ten oxen as gifts on the day of their departure four days later. Just as they were about to leave their leader came into my hut and told me in sign language—quite unnecessary as I could read his thoughts—that he would give me all the contents of the six great bags which his black servants had brought along, in exchange for *Lulama-Maneruana.*

He made me understand in poetic gestures that he was deeply in love with my half-caste concubine and he wanted to take her with him in his sea-going canoe to a place called "Potugal" where he, the *kapitano* had a very big house built of stones, in which he would make *Maneruana* happy as long as she lived.

He showed me one of the things he had in the bags. It was a cob on which more than two hundred grains grew, and they were of a beautiful yellowish colour in more or less perfect rows. He gave me to understand that these grains were edible and that our kaffircorn was nothing compared to them.

He advised me to have some of the grains planted and demonstrated how to cultivate the plants. Even before he finished I had seen into the future. I could see this strange-looking foodstuff taking the place of our sorghum as the staple diet of all the tribes. I could see this strange grain flourish in places where sorghums could not grow.

"Yes, *kapitano*," I gave him to understand with a nod, "you can have the woman with my blessing."

He thanked me in his native tongue and bowed twice before showing me what the other bags contained. One of them contained the seeds and the dried fragrant leaves of a plant which they called *tobacco*—the plant which was destined to earn for the Zulu tribe the nickname of the 'tobacco-sellers'—*Izitengisa-Gwayi.* This plant could be smoked like *dagga*, or ground and mixed with burnt aloe to make a dark-brown habit-forming powder called *Gwayi*, or snuff.

I accepted both these items of trade, the mealies and the tobacco, in exchange for *Lulama-Maneruana*, and I ordered *Mbaliyamswira* and *Luamerava* to bedeck the beautiful half-caste in her tribal finery and also to prepare for a long journey to the coast.

That night under the laughing moon I placed my hand on *Lulama-Maneruana's* smooth shoulders and smiled down at her tear-furrowed face saying: "This is the second time you have sacrificed yourself for the sake of the tribes, Oh beautiful Fallen Saviour. This is the second great sacrifice you are about to make for a race to which you only partly belong—a race which has always despised you because of your mixed blood. Now farewell, *Lulama-Maneruana*, woman who has seen much and suffered much. Farewell, unhappy half-caste, I am not giving you away as one gives away a chattel. I am not trading you as one would trade a cow. I am giving you away because I can foresee a chance of true happiness for you under the skies of an alien land. I am

surrendering you into the hands of a being who truly loves you, more than I can ever hope to—one who, on the shores of a strange land, will give you love and happiness of a kind you can never experience here. The tribes will always remember you. The Sacred Story-tellers shall forever chant your name whenever the History of the Tribes is related to the next generation round our village fires."

She placed her curly-haired head against my chest and her delicate hands tightened round me. She whispered: "My Lord, had it not been you who command me to go with the Strange One I would have refused outright. But out of love for you I am prepared to obey. Oh *Lumukanda*, I remember much of what you and I have gone through together. I remember my first great adventure with the Princess *Nomikonto* in the Underworld. I remember what the *Ogo* said then, and what I did to my own brother's sons. I remember how the *Ogo* cured me. I remember that incident on the Madlonti mountains when *Noliyanda*, *Vuramuinda* and *Ninavanhu-Ma* merged into one being while you and I became completely changed as we drank from the fountain of youth. I remember so much, *Lumukanda*, so very much! Fresh in my memory is the day when *Odu* and *Luamerava* brought you and your daughter *Luanaledi* from the Kariba Gorge.

"Please take care of that unhappy daughter of yours when I am gone. I remember the scene we all conjured up, with those demon apparitions with which we chased the people across the Limpopoma. Oh *Lumukanda*, can I ever forget all this?"

"Remember me in your dreams, *Maneruana*," I told her. "Remember the unhappy immortal of the Land of the Tribes, and pray for him."

"I will, *Lumukanda*, I will! I have only one more question to ask you—one last question. What does the future hold for me in the land of the Strange Ones, my Lord?"

"The man who loves you, the *kapitano*, will take you across the seas in his great sea-going canoe. He will wed you according to the laws of his tribe after having made a convert of you to his own religion. You shall kneel with him in a great temple of their God who is hanging from the crossed pieces of wood. You will both be very happy for years to come. You shall wear strange apparel and live in a great house built of stones, with many rooms and many servants and warriors all round.

"But one day, after many years, the *kapitano* will be killed in a furious battle that will take place on the Great Waters, bravely defending his homeland against a ruthless enemy. Another man will take you perforce into his sea-going canoe, *Maneruana*, and he too, will be struck by your great beauty. He will take you far across the Great Waters to live in a still stranger land. There you will both live to a very ripe old age, loved and honoured by all."

She was sobbing loudly when I finished and I crushed her against my chest and, with my face buried in her soft hair, I also wept.

She kissed me twice before breaking away and running towards her hut. I made my way slowly and wearily to my own hut and for the whole night I lay there tossing sleeplessly between *Ma-Ouzarauena* and *Luamerava*, until dawn sprayed the eastern sky with red and gold.

* * * * * *

The weary sun is setting and the heaving, restless sea whispers intimate secrets to the rugged shores. The bulky wooden sea-going canoe of the aliens rides upon the murmuring swells in the distance. Its tall masts sway as the black, gold and red hull rises and falls. I can see men running around, very busy on deck. They are unfurling the vast sheets of material that catch the wind and help to propel the mighty boat over the waves.

I can see four ports on the side of the vessel and through each a wide bronze tube glares malevolently. Strips of brightly coloured material flutter proudly from the tops of the tall masts. A smaller canoe has been lowered down the side of the towering vessel and the men in it row it nearer to the shore with long paddles. Even as I watch another boat, heavily decorated in the stern with designs in red and gold, is lowered and comes leaping and falling over the waves, following the first one. Ruffianly looking aliens leap out of the first boat as it grates on the sandy shore and they rush to load the great pile of meat and water containers of metal-bound wood. The *kapitano* turns to me and smiles, and bows twice to *Ma-Ouzarauena.* Then his metal-sheathed arm clasps the narrow waist of *Lulama-Maneruana* and draws her close.

The aliens, led by their *kapitano* and *Maneruana,* shoulder their deadly fire tubes and spears and make their way down to the second boat. My vision dims with tears as I see *Lulama-Maneruana* turn and wave, while the small boat makes its way towards the great canoe.

The great canoe turns slowly and points its nose south as the sun vanishes beyond the Lebombo mountains in the west. The sheets of material hang cross-wise from the masts and belly out as they catch the wind.

Slowly the huge canoe recedes into the distance until only its masts are visible in the dimming horizon.

Then the truth hits me like a blow from a heavy knobkierie: I will never see *Lulama-Maneruana* again. My knees grow weak and I collapse weeping like a woman who has lost her husband, like an orphan in a war-shattered land. The ape-man *Odu* helps me to my feet and I see the hurt and surprise on the faces of *Ma-Ouzarauena* and *Luamerava.*

"The great Lord *Lumukanda* is deeply in love with the half-caste woman," says *Luamerava* softly. "This greatly surprises me."

"No, *Luamerava,* it should not surprise you. You see, we immortals are created to *live,* mortals are created to *love.*" Hers was the only true love I ever knew and I have traded it for mealies—and a broken heart!

THE MELODY LINGERS

ON reaching the land north of the Utukela river, the Nguni and the Mambo Tribes had set about building new kraals and settling down. But the Xhosa, still led by their High Chief *Mxhosa*, had pressed on south to settle in the land beyond the Umzimvubu river. New tribes were being formed everywhere as smaller groups broke away—the Hlubi, the Lala, the Tembu and many others, some of which disintegrated before they could leave a mark on history.

Those were momentous days in the history of the Tribes—days of reformation, reorganization and disintegration. And it was during these days that the Zulu nation, destined to rule the whole land east of the Ukahlamba mountains and the territory from as far north as the Upongolo to as far south as the Umkomanzi, was formed.

This story begins with the death of the Great *Malandela,* father by adoption of the young princes, *Zulu* and *Qwabe*. *Malandela* died violently. He died at the hands of a vengeful girl named *Pindisa.*

Malandela had just finished building his eight-thousand-hut Royal Kraal which *Celiwe* named Pelindaba, which means 'the end of the story'. A great feast was in progress on that sunny day and juicy pieces of meat were being roasted by thousands of warriors and large quantities of beer were being drunk. The aroma of roasting and boiling meat was borne on the whispering breeze from the great kraal. The singing and the loud laughter of thousands of men and women could be heard from far away. Everybody was rejoicing and nobody was expecting murder to be committed on such a happy day.

It happened suddenly, leaving many people gaping in disbelief. It happened with the speed of lightning.

It was at the time, as at all feasts, the dancing turns to wildest abandon—when male and female dancers compete fiercely in the centre of the kraal. There was a lithe girl who outdanced them all. She was a dark-brown bolt of sheer abandon, and when the panting dancers sat down one by one, she kept going—leaping, shaking and stamping tirelessly. She outdanced even the great *Dambisa-Luwewe*. She outdanced even the dwarf Nguni Rainbow *Induna Malangabi*. She danced nearer to where the two High Chiefs, *Mavimbela* and *Malandela*, were sitting. Suddenly, with a loud, ecstatic laugh, she snatched a spear from a warrior standing nearby and drove it twice deep through the heart of *Malandela*. A shocked silence followed the initial gasps of surprise. The Chieftainess *Celiwe* was the first person to find voice again. She leapt to the side of her dying consort and tried to hold back the flow of blood with her little hands. The tall, slim girl who had stabbed *Malandela* stood with hands on her hips, utterly unconcerned at what she had done and utterly unconcerned with what the consequences might be for herself.

"Why?" asked *Celiwe*, "why did you do this? Why have you murdered him?"

The girl smiled—a cold, terrible smile—and her voice was soft and calm,

and very deadly as she said: "Does the name *Bekizwe* mean anything to you? Do you not remember a man whose name was *Bekizwe*?"

"*Bekizwe* was *Malandela's* brother," *Celiwe* replied feebly. "But what has he to do with the deed you have done?"

"*Bekizwe* was my father. My mother escaped with me in her womb on the night when he did to my father what I have now done to him."

The girl *Pindisa* turned her back contemptuously on *Celiwe* and strode away. Warriors moved to seize her and she did not bother to resist. Rainbow *Indunas* closed on her with raised spears but she smiled coldly, contemptuously at them.

A spear was driven into her belly by *Malangabi* and she fell, too proud and too brave to scream. Spears tore into her and she was still smiling when she died. *Pindisa*, the daughter of *Bekizwe*, whose name means 'avenge', had avenged her father's death at last.

* * * * * *

Five days later *Malandela* the Great was buried, and his two surviving Rainbow *Indunas*, *Malangabi* and *Solozi*, who had fought beside him in many bloody battles, stabbed themselves over his grave to go with him—to be beside him in the land of Forever-Night.

Queen *Celiwe* did not long survive the death of *Malandela*. A few moons later the wise little queen, who had ruled the Nguni so long and so unselfishly, collapsed and was carried dying into her hut. Her last words were: "Tell *Zulu* and *Qwabe* to rule the Nguni jointly . . . and wisely . . ."

Zulu and *Qwabe* did not rule the Nguni jointly for long. They quarrelled. They quarrelled over the one thing over which all silly fools quarrel—a woman. *Qwabe* had met and loved a girl who belonged to the break-away Tonga tribe, and he had made up his mind to marry this girl. But she did not love him and always taunted him about his repulsively ugly face.

The girl loved *Zulu*, *Qwabe's* handsome younger brother, and just before the day when *Qwabe* was to have married this girl, *Nobantu*, *Zulu* kidnapped her and hid her in the Qudeni mountain. He only produced her a year later, with a baby in her arms—*Zulu's* baby. This was too much for the gentle *Qwabe*, who was not by nature a violent man. He seized a knobkierie and brained *Nobantu* and her baby with it before turning on *Zulu*. But *Zulu* escaped and fled with a crowd of followers into the safety of the Nkandla forest. For many years after that *Zulu* and his followers, who called themselves the Amazulu, carried on a brisk trade with the other tribes in mealies and tobacco. For more than two hundred years this Zulu tribe was nicknamed the 'Vagabond Snuff-sellers'.

* * * * * *

I did not witness the death of *Malandela*, nor that of *Celiwe*. I could do nothing about the famous quarrel between *Zulu* and *Qwabe*.

My women and daughters, and *Odu*, were captured by the Hordes of Eternity a few days after we saw *Lulama-Maneruana* off. I had to surrender them to ensure their continued existence in the Upper-world while I continued mine in the Underworld.

I became imprisoned in a crystal world, where I still exist in a dormant phase until the time comes for me to return to the world of men to guide them to further destinies. I could all along keep track of events and I still exercise influence over Guardians of Tribal History. It is I who speak through them.

In the meantime I have been sensing the years go by. I also sense with a sick feeling in my stomach, that the tribes will soon be needing me. The White Men, the latter Strange Ones, have invaded the Lands of the Tribes again in full force, and terrible wars have been fought.

I must get out of here. The gods told me they are going to keep me imprisoned here till the River Time runs dry. But my people need me—I must get out . . .

A dark figure is entering my crystal cavern. I can dimly discern its outline as it gropes and shambles stealthily towards me. I can see its ugly shape moving in the darkness. Hope rises in my heart . . .

POSTSCRIPT

WE have reached the end of a long and tedious story—a strange mixture of historical fact and legendary fantasy, a strange mixture of truth and nonsense.

But, what is included here under the title of "The Journey to Asazi" is only a synopsis, a very greatly shortened synopsis, of what is without any doubt the longest single story in the world. This story is not supposed to have an ending. Each Guardian of his tribe's history is supposed to add to it what his tribe experiences during his lifetime.

A person who is not familiar with Africa and its peoples might find it difficult to understand this story, let alone read between the lines. He might find it difficult to follow all its weird twists and turns, or to appreciate why these are brought in this manner into the story.

It is because the African people do not tell stories the way they are normally told among other races. With a story out of Africa things do not happen the way one expects. Many characters vanish—they simply vanish from the story for no apparent reason. Some of the villains survive as heroes, and one-time heroes are written off with no ceremony at all. African stories follow a standard pattern which dictates that the attention of the listeners must be held. At no time must boredom set in. One must play with the listeners' emotions as one does with a toy doll. Make them laugh, make them cry, make them angry, thwart their expectations, puzzle them one moment, delight them, or repel them, the next. And always leave them with wide open mouths, begging for more.

The earlier parts included under 'The story of *Lumukanda*' are standard throughout Africa. This section alone has over twenty thousand standard characters, complete with names, descriptions of physical appearance and the nature of their personalities. The story as told under the title 'Journey to Asazi' is specific for the Mambo-Nguni-Xhosa group of tribes and it is only logical that it should differ substantially from similar records in West, Central and East Africa.

This is not a story intended only to entertain the listener; basically it embodies tribal history. But it is presented in the chosen form to maintain interest and avoid boredom. To achieve the latter, flights of fantasy are permissible from time to time; but even these are taken with the express object of preserving for posterity items and episodes of a purely mythological nature—pure folklore. In addition, the story includes elaborate descriptions of all the various ceremonies performed on particular occasions, to ensure that in the course of time each ceremony will be performed precisely in the traditional way. And, of course, the complete story embodies Tribal Law in all its closest detail.

ON TOP OF
ME
TWO
TRIBES
NGUNI
&
MAMBO-WEST
MADE PEACE
DO NOT
BURIED
THOUSAND
YEARS
EMERGE
FIGHT
(MANY) MEN
ROTTEN
HYAENA
ROTTEN
WE
WATCH
DAY
COME
WE
IMMORTAL
EAGLE
WE
TWO SURVIVORS
CHILDREN OF STAR
MALE
FEMALE
DIE
TOMORROW
RSE
YOU
KILLER
EVIL
PLENTY
OUR LAND
UNDER ATTACK
ROYAL KRA
TURE
GENERATIONS
WE
IBO
HYAENA
ROTTEN
WE
WATCH
UP
STERILE FATHER
MURDERER
EMERGE
FIGHT
(MANY) MEN
ROTTEN
LL
YOU
ALL
KILL
&
EAT
BEAST
UNCLEAN
WE
SOUL
DESIRE
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TOP OF
ME
TWO
TRIBES
NGUNI
&
MAMBO-WEST
MADE PEACE
BEAST
AENA
ROTTEN
WE
WATCH
DAY
COME
WE
IMMORTAL
DO NOT
EMALE
1 MALE
OLD
BLIND
YOU
KILL
EAT
BEAST

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Qidassie Presentation

- This Qidassie (Chant) presentation includes the most frequently used chants (the Sirate Qidassie and Qidassie Hawariat) in three languages — Geez, Tigrigna and English.
- Its main objective is to train the public Geez chants and to assist the public participate during Qidassie.

System Requirements

- Windows XP, Vista
- MS PowerPoint
- GeezWord software for editing
- GS GeezMahtemUnicode font for display

Sponsor Foundation

- The Qidassie PowerPoint presentation was sponsored by Abbysinian Liturgical Chant Preservation Foundation which is dedicated to the preservation of Ge'ez chants.

Objectives of Foundation

- The main objectives of the Found ion are:
  - To preserve the Geez chants using modern digital technology.
  - To research and develop chant tutorials and training tools.

CONTACT

- To receive a copy of the Kidassie presentation, please contact:
- Contact: Yemane Russom
- Email: geezword@geezsoft.com
- Website: www.geezsoft.com.
- Tel. 713-660-9913

ሥርዓተ ቅዳሴ

ዕለት፣ ጥሪ ፲፪፣ ፲፱፻፺፱

- Priest: How awful is this day and how marvelous this hour wherein the Holy Spirit will descend from heaven and overshadow and hallow this sacrifice. In quietness and in fear we stand up and pray that the peace of God be with me and with all of you.
- People: Amen

(ሰኑይ ሰሉስ ሓሙስ)

- ሕዝብ፡ እምነ በሃ ቅድስት ቤተ ክርስቲያን ሥርጉት አረፋቲሃ መስእልት በዕንቁ ጳዝዮን እምነ በሃ ፡ቅድስት ቤተክርስቲያን (፪-፫፫)።
- ሰላም ነዓኺ ይኹን አዴና ቅድስት ቤተ ክርስቲያን፡ መናድቓኪ ብዕንቁ ጳዝዮን ዝተሠርገው፡ ሰላም ነዓኺ ይኹን አዴና ቅድስት ቤተ ክርስቲያን።
- People: Peace be unto you, our mother, O honorable church. Thy walls are embroidered with Topaz. Peace be unto, our mother, O honorable church. (2-73)

(ሮብዕ ዓርቢ ቀዳም)

- መስቀል አብርሃ በከዋክብት አሠርገወ ሰማየ፡ እምኵሉሰ ፀሐየ አርአየ። መስቀል አብርሃ በከዋክብት አሠርገወ ሰማየ።(፪-፸፬)
- መስቀል አብርሀ፡ ብከዋኽብቲ ሰማይ አሠርገወ፡ ካብ ኩሉ ድማ ፀሓይ አርአየ። መስቀል አብርሀ፡ ብከዋኽብቲ ሰማይ አሠርገወ።
- The cross shined and had the heavens embroidered with stars. Of all the sun is seen. The cross shined and had the heavens embroidered with stars. (2-74)

(ሰንበት)

- ኵሉ ዘገብራ ለጽድቅ ጻድቅ ውእቱ ወዘያከብር ሰንበተ። ኢይበል ፈላሲ ዘገብአ ኀበ እግዚአብሔር ይፈልጠኒኑ እምሕዝቡ ኵሉ ።ዘገ፡ ለጽ፡ ጻድ፡ ው እ፡ ወዘ፡ ሰን።(፪-፸፭)
- ጽድቂ ዚሰርሕ፡ ሰንበት ዜኽብር ኩሉ ሰብ ጻድቕ እዩ፡ ናብ ኣምልኾ እግዚኣብሔር ዚኣተው፡ ካብ ምእመናን ኪፈልየኒ እዩ ኣይበል፡ ጽድቂ ዚሰርሕ፡ ሰንበት ዜኽብር ኩሉ ሰብ ጻድቕ እዩ።
- Blessed is he who does blessed deeds and honors the Sabbath. Let him not question whether he will be outcast from the multitudes if he was to enter into the worship of God. Blessed is he who does blessed deeds and honors the Sabbath(2-75)

- ሕዝብ፣ ሃሌ ሉያ! እመቦ ብእሲ እምእመናን ዘቦአ ቤተ ክርስቲያን፣ በጊዜ ቅዳሴ ወኢሰምዐ መጻሕፍተ ቅዱሳተ ወኢተዐገሠ እስከ ይፈጽሙ ጸሎተ ቅዳሴ(፫-፫)
- ሃሌ ሉያ ኣብ ጊዜ ቅዳሴ ካብ ምእመናን ናብ ቤተ ክርስቲያን ዝኣተወ እንተሎ፡ ቅዱሳት መጻሕፍቲ እንተዘይሰምዐ፡ ጸሎት ቅዳሴ ክሳዕ ዚፍጸም ከኣ እንተዘይተዓገሠ፡
- People: Hallieluia! If there be any one of the faithful that hath entered the church at the time of Mass and hath not heard the holy scriptures and has not waited until they finish the prayer of the Mass, (3-3)

- ወኢተመጠወ እምቍርባን ይሰደድ እምቤተ ክርስቲያን እስመ አማሰነ ሕገ-እግዚአብሔር ወአሰተሐቀረ ቁመተ ቅድመ ንጉሥ ሰማያዊ፣ (፫-፫)
- ካብ ቁርባንውን እንተ ዘይተቐበለ፡ ሕጊ እግዚኣብሔር ኣፍሪሱ እዩ እሞ፡ ኣብ ቅድሚ እቲ ንጉሥ ሥጋን መንፈስን ዝኾነ ሰማያዊ ንጉሥ፡ ሙቐሙ ኣቃሊሉ እዩ።
- And hath not received the holy communion, let him be driven out of the church, for he hath violated the law of God, and disdained to stand before the heavenly King, (3-3)

- ንጉሥ ሥጋ ወመንፈስ፣ ከመዝ መሐሩነ ሐዋርያት በአብጥሊሶሙ። (፫-፫)
- ሐዋርያት ከኣ ብሲኖዶሶም ከምዚ ኢሎም ስለ ዝመሃሩና፡ ካብ ቤተ ክርስቲያን ይፈለ።
- the King of Body and Spirit. This the Apostles have taught us in their cannons. (3-3)

ካብ ትንሣኤ ክሳብ በዓለ ሓምሳ።

- (ብሕብረት) ሃሌ ሉያ ዮሴፍ ወኒቆዲሞስ ገነዝዎ ለኢየሱስ በሰንዱናት ለዘተንሥአ እሙታን በመንክር ኪን።(፫-፬)
- ሃሌ ሉያ ዮሴፍን ኒቆዲሞስን ነዚ ብዜደንቕ ጥበብ ካብ ሙታን ዝተንሥአ ኢየሱስ ብበፍታ ገነዝዎ
- (Together) Halleluia, Joseph and Nicodemus wrapped with linen cloths Jesus who rose from the dead in wondrous fashion. (3-4)

- <u>ብሕብረት፡</u> **አንቲ ውእቱ መሶበ ወርቅ ንጹህ እንተ ውስቴታ መና ኅቡዕ ኅብስት ዘወረደ እምሰማያት ወህቤ ሕይወት ለኵሉ ዓለም** (፫-፰)
- **ንኹሉ ዓለም ሕይወት ዚህብ ካብ ሰማይ ዝወረደ ኅቡእ መና ኅብስቲ ኣብ ውሽጣ ዘለዋ መሶብ ወርቂ ንስኻ ኢኻ።**
- <u>Together:</u> Thou art the pot of pure gold wherein is hidden the manna, the bread which came down from heaven giving life unto all the world. (3-8)

- ካህን፡- ቡሩክ እግዚአብሔር አብ አኃዜ ኵሉ ዓለም አምላክነ። (፫-፳)
- ኵሉ ዝኃዘ እግዚአብሔር አምላኽና ቡሩኽ እዩ።
- Priest:- Blessed be the Lord, Almighty Father, our God. (3-20)
- ሕዝብ፡ አሜን
- People:- Amen.

- ካህን፡- ወቡሩክ ወልድ ዋሕድ እግዚእነ ኢየሱስ ክርስቶስ መድኃኒነ። (፫-፳)
- ወልድ ዋሕድ ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስውን ቡሩኽ እዩ።
- Priest:- And blessed be the only Son , our Lord and our Savior Jesus Christ. (3-20)
- ሕዝብ፡ አሜን
- People:- Amen.

- **ካህን፡- ወቡሩክ መንፈስ ቅዱስ ጳራቅሊጦስ መጽንዒ ወመንጽሔ ኵልነ።** (፫-፳)
- **ንኹልና መጸናንዕን መንጽሕን ዝኾነ መንፈስ ቅዱስ እውን ቡሩኽ እዩ።**
- Priest:- And blessed be the Holy Spirit, the Paraclete, the comforter and cleanser of us all. (3-20)
- **ሕዝብ፡ አሜን**
- People:- Amen.

- ካህን፡- ቡሩክ እግዚአብሔር አብ አኃዜ ኵሉ ዓለም አምላክነ። (፫-፳)
- ኵሉ ዝኃዘ እግዚአብሔር አምላኽና ቡሩኽ እዩ።
- Priest:- Blessed be the Lord, Almighty Father, our God. (3-20)
- ሕዝብ፡ አሜን
- People:- Amen.

- **ካህን፡- ወቡሩክ ወልድ ዋሕድ እግዚእነ ኢየሱስ ክርስቶስ መድኃኒነ።** (፫-፳)

- **ወልድ ዋሕድ ጐይታናን መድኃ ኒናን ኢየሱስ ክርስቶስውን ቡሩኽ እዩ።**
- Priest:- And blessed be the only Son , our Lord and our Savior Jesus Christ. (3-20)

- **ሕዝብ፡ አሜን**
- People:- Amen.

- ካህን፡- ወቡሩክ መንፈስ ቅዱስ ጳራቅሊጦስ መጽንዒ ወመንጽሔ ኵልነ። (፫-፳)
- ንኹልና መጸናንዕን መንጽሕን ዝኾነ መንፈስ ቅዱስ እውን ቡሩኽ እዩ።
- Priest:- And blessed be the Holy Spirit, the Paraclete, the comforter and cleanser of us all. (3-20)
- ሕዝብ፡ አሜን
- People:- Amen.

- **ካህን፡- ስብሐት ወክብር ይደሉ ለሥሉስ ቅዱስ አብ ወወልድ ወመንፈስ ቅዱስ ዕሩይ ኵሎ ጊዜ ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን።** (፫-፳፩)
- **ዘለዓለም ማዕረ ንዝኾኑ ንሥሉስ ቅዱስ አብ፡ ወልድ፡ መንፈስ ቅዱስ፡ ክብርን ምስጋናን ይግባእ ሎምን ኵሉ ሳዕን ንዘለዓለም ዓለም።**
- Priest: Glory and honor are due to the Holy Trinity, the Father and the Son and the Holy Spirit, always coequal, both now and ever and world without end, Amen. (3-21)

- **ካህን፡- ጸልዩ አበውየ ወአኀውየ ላዕሌየ ወላዕለ ዝንቱ መሥዋዕት።** (፫-፳፪)

- **አቦታተይን አኀዋተይን እምንታይን ምእንቲ እዚ መሥዋዕቲ እዝን ጸልዩ።**

- Priest: My fathers an my brothers, pray for me and for this sacrifice. (3-22)

- ንፍቅ ካህን - እግዚአብሔር ይስማዕከ ኵሎ ዘሰአልከ ወይትወከፍ መስዋዕተከ ወቁርባንከ ከመ መሥዋዕተ (፫-፳፫)

- እግዚአብሔር ዝለመንካዮ ኵሉ ይስማዕካ፡ ናይቶም በኽሮ ክርስቶስ ካህናት ዝኾኑ

- Asst. Priest: May God hear thee in all that thou has asked and accept thy sacrifice and offering like the sacrifice of (3-23)

- መልከ ጼዴቅ ወአሮን ወዘካርያስ ካህናተ ቤተ ክርስቲያኑ ለበኵር። (፫-፳፫)
- ናይ መልከ ጼዴቅን ኣሮንን ዘካርያስን መሥዋዕቲ ከም ዝተቐበለ መሥዋዕትኻን ቍርባንካን ይቀበለልካ።
- Melchisedec and Aaron and Zacharias, the priests of the church of the First-born.(3-23)

- ካህን፡- ወይበሉ ኵሎሙ፣
  አቡነ ዘበሰማያት… (፫-፳፫)

- ካህን፡- ኩሉኽሙ አብ ሰማያት እትነብር
  አቦና በሉ ይበል…(3-23)

- Priest: The Lord‘s Prayer.
  Our Father …

- **ካህን፡ አሐዱ አብ ቅዱስ ፡ አሐዱ ወልድ ቅዱስ፡ አሐዱ ውእቱ መንፈስ ቅዱስ።** (፫-፳፮)
- **ሐደ አብ ቅዱስ እዩ፡ ሐደ ወልድ ቅዱስ እዩ፡ ሐደ መንፈስ ቅዱስውን ቅዱስ እዩ።**
- Priest:- One is the Holy Father, one is the Holy Son, one is the Holy Spirit. (3-26)

- **ህዝብ፡- በአማን አብ ቅዱስ፡ በአማን ወልድ ቅዱስ፡ በአማን ውእቱ መንፈስ ቅዱስ።** (፫-፳፯)

- **ብሒቂ አብ ቅዱስ እዩ፡ ብሒቂ ወልድ ቅዱስ እዩ፡ ብሒቂ መንፈስ ቅዱስ ቅዱስ እዩ።**

- People: Truly the Father is holy, truly the Son is holy, truly the Holy Spirit is holy. (3-27)

- **ካህን፡- ሰብሕዎ ለእግዚአብሔር ኵልክሙ አሕዛብ።** (፫-፳፰)

- **ንእግዚአብሔር ኵልኹም አመስግንዎ፡**

- People: Praise the Lord, all ye nations. (3-28)

- ሕዝብ፡- ወይሴብሕዎ ኵሎሙ ሕዝብ። (፻-፳፰)
- ኵሎም ሕዝቢውን ንእግዚኣብሔር የመስግንዎ።
- People: And praise, all ye people.
- ካህን፡ እስመ ጸንዐት ምሕረቱ ላዕሌነ
- ምሕረቱ ኣባና ስለ ዝጸንዐት።
- People: For his merciful kindness is great toward us. (3-28)

- ሕዝብ፡- ጽድቁሰ ለእግዚኣብሔር ይሄሉ ለዓለም። (፫-፳፰)

- ጽድቂ እግዚኣብሔርሲ ንዘልዓለም ይነብር።

- People: And the Truth of the Lord endureth forever. (3-28)

- **ካህን፡- ስብሐት ለአብ ወወልድ ወመንፈስ ቅዱስ።** (፫-፳፱)
- **ንአብን ንወልድን ንመንፈስ ቅዱስን ምስጋና።**
- **Priest:** Glory be to the Father and to the Son and to the Holy Spirit. (3-29)

ሕዝብ፡- ከምኡ ይበሉ

(Shall repeat his words)

- **ካህን ፡- ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን ሃሌ ሉያ።** (፫-፳፱-፪)
- **ንዘልዓለም ዓለም አሜን ሃሌ ሉያ።**
- Priest: Both now and ever and world without end. Amen. (3-29-2)

ሕዝብ፡- ***(ከምኡ ይበሉ)***

(Shall repeat his words)

- ዲያቆን ፡- ተንሥኡ ለጸሎት(፫-፴)
- ዲያቆን ንጸሎት ተንሥኡ።
- Deacon: Stand up for prayer.
- ሕዝብ፡- እግዚኦ ተሣሃለን።
- ኦ ጐይታ ይቕረ በለልና
- People: Lord have mercy upon us. (3-30)

- ካህን ፡ ሰላም ለኵልክሙ። (፫-፴)
- ሰላም ንኹልኹም ይኹን።
- Priest: Peace be unto you all.
- ሕዝብ፡- ምስለ መንፈስከ
- ምስ መንፈስካ።
- People: And with Thy spirit. (3-30)

ናይ ቅዱስ ባስልዮስ ናይ ምስጋና ጸሎት ብዜማ ነአኩቶ

- **ካህን ፡-** ሠናይ ነገር ንዝገበረልና ይቕረ በሃሊ እግዚኣብሔር... (፫-፴፩)

The " Prayer of Thanksgiving" of St. Basil.

- **Priest:** We give thanks unto the doer of good things unto us, the Merciful God, the Father of our Lord and our God and our Savoir Jesus Christ: for He hath covered us and succored us, (3-31)

- He hath kept us and brought us nigh and received us unto Himself, and undertaken our defense, and strengthened us, and brought us unto this hour.

Let us therefore pray unto Him that the Almighty Lord our God keep us in this holy day and all the days of our life in all peace.

- ዲያቆን፡- ጸልዩ። (፫-፴፫)
- Deacon: Pray (3-33)
- ካህን ፡- ኦ ጐይታና እግዚኣብሔር ኵሉ እትገዝ ኣቦኡ ንጐይታናን ኣምላኽናን መድኃኒና ኢየሱስ ክርስቶስ፡ ...(፫-፴፬)
- Priest: Master, Lord God Almighty, the Father of our Lord and our God and our Savior Jesus Christ, we render Thee thanks upon everything, for everything and in everything, (3-34)

- for Thou hast covered us and succored us, hast kept us and brought us nigh, and received us unto Thyself, and undertaken our defense, and strengthened us and brought us unto this hour.

- <u>ዲያቆን፡-</u> ኅሡ ወአስተብቍዑ ከመ ይምሐረነ እግዚአብሔር ወይሣህል ላዕሌነ፡ ወይትወከፍ ጸሎተ ወስእለተ እምነ ቅዱሳኒሁ ...(፫-፴፭)
- እግዚአብሔር ምእንቲ ኪምሕረናን ይቐረ ኪብለልናን፡ ኵሉ ጊዜ ብሥናይ ግብሪ ምእንታና ጸሎትን ልማኖንውን ካብ ቅዱሳኑ ኪቐበል።
- <u>Deacon</u>: Entreat ye and beseech that the Lord have pity upon us and be merciful to us and receive prayer supplication from his saint on our behalf (3-35)

- በእንቲአነ በዘይሜኒ ኵሎ ጊዜ ይረስየነ ድልዋነ ከመ ንንሣእ እምሱታፌ ምሥጢር ቡሩክ ወይሥረይ ለነ ኃጣውኢነ። (፫-፴፭)
- ካብዚ ቡሩኽ ምሥጢር ብሓድነት ንምቕባል ብቑዓት ኪገብረናን ኃጢኣትና ኪሰርየልናን ድለዩን ለምኑን።
- according to what is expedient at all times, so that he may makes us met to partake of the communion of the blessed sacrament and forgive us our sins. (3-35)

- ሕዝብ፡- ኪርያላይሶን። (፫-፴፮)
- People: Kyrie eleison. (3-36)
- ካህን፡ በእንተ ዘንቱ ንስእለከ ወነገሥ እምነ ጊሩትከ ኦ መፍቅሬ ሰብእ ሃበነ ከም ንፈጽም ዛተ ዕለተ ቅድስተ ኩሎ መዋዕለ ሕይወትነ... (፫-፴፯)
- ኦ መፍቀሬ ሰብ ስለዚ ንልምነካ ኦሎና፡ ነዛ ቅድስቲ ዕለት እዚኣን ኩሉ ዘመን ሕይወትናን ነኣኻ ብምፍራሕ ብፍጹም ሰላም ክንፍጽም ሃበና። ... (3-37)

- ንፍቅ ዲያቆን፡ ተንሥኡ ለጸሎት። (፫-፵)
- ንጸሎት ተንሥኡ
- Ass Deacon: Stand up for prayer.
- ሕዝብ፡- እግዚኦ ተሣሀለነ።
- ኦ ጐይታ ይቕረ በለልና
- People: Lord have mercy upon us. (3-40)

- ንፍቅ ካህን ፡- ሰላም ለኵልሙ። (፫-፵)
- ሰላም ንኹልኹም ይኹን።
- Asst. Priest: Peace be unto you all.
- ሕዝብ፡- ምስለ መንፈስከ።
- ምስ መንፈስካ
- People: And with Thy spirit. (3-40)

ጸሎተ መባእ ዘሐዋርያት፡-

- ንፍቅ ካህን ወካዕበ ናስተበቍዕ ይበል
- ከም ብሓድሽ ኩሉ ንዝኃዘ እግዚኣብሔር ኣቦኡ ንሞይታናን .... (፫-፵፩)
- Asst. Priest:- *"The prayer of Oblation of the Apostles"*

And again let us beseech the Almighty Lord, the Father of the Lord our Savior Jesus Christ, on behalf of those who bring an oblation within the one holy universal church, (3-41)

- a sacrifice, first-fruits, tithes, a thank offering, a memorial, whether much or little, in secret or openly, and of those who wish to give and have not wherewith to give, that He accept their ready mind, that He vouchsafe to them the heavenly kingdom; power over all works of blessing belongs to the Lord our God.

- ንፍቅ ዲያቆን፡- ጸልዩ በእንተ እለ ያበውኡ መባእ። (፫-፵፪)
- ምእንቲ እቶም መባእ ዘቐርቡ ጸልዩ።
- Asst. Deacon: Pray for them who bring an oblation. (3-42)

- ሕዝብ፡- ተወከፍ መባኣሙ ለኣኀው ወተወከፍ መባኦን ለኣኀት ለነኒ ተወከፍ መባእነ ወቍርባነነ። (፫-፵፫)
- ነኀዋትና መባኣም ተቐበል፡ ንኣኃትና መባኦን ተቐበል፡ ንኣናውን መባእናን ቍርባናን ተቐበለልና።
- People:- Accept the oblation of our brethren, accept the oblation of our sisters, and ours also accept, our oblation and our offering. (3-43)

- ንፍቅ ካህን፣ እግዚኣብሔር ኣምላክነ ...
- ኦ እግዚኣብሔር ኣምላኽና፡ ንኹሉ እትጎዝ ንልምነካ ኣሎና። ...(፫-፵፬)
- Asst. Priest:- Lord our God who art Almighty, we pray Thee and beseech Thee for them that bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank offering, a memorial, whether much or little, in secret or openly, and for those who wish to (3-44)

- give and have not wherewith to give. Thy acceptance of their ready mind grant Thou unto every one; let the recompense of blessing be a portion to all of them: through Thy only begotten Son, through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and world without end. Amen.

- ዲያቆን ፡- ተንሥኡ ለጸሎት። (፫-፵፭)
- ንጸሎት ተንሥኡ። (ብትሑት ዜማ)
- Deacon: Stand up for prayer.
- ሕዝብ፡-እግዚኦ ተሣሃለን።
- ኦ ጐይታ ይቕረ በለልና
- People: Lord have mercy upon us. (3-45)

- ካህን ፡- ሰላም ለኵልሙ። (፫-፵፭)
- ሰላም ንኹልኹም ይኹን።
- Priest: Peace be unto you all.

- ሕዝብ፡-ምስለ መንፈስከ።
- ምስ መንፈስካ
- People: And with Thy spirit. (3-45)

ካህን፡ *ኣብ ጎብስቲ ዚጽልዮ ጸሎት -*

- **ኦ ጐይታ ኢየሱስ ክርስቶስ ምስ ቀዳማይ ኣብ ሓደ ዝኾንካ፡ …(ፎ-ፚፏ)**

  (“ The prayer of Oblation, “

- Priest O my Master Jesus Christ, co-eternal pure Word of the Father, and Word of the Holy Spirit, the life giver, Thou art the bread of life which didst come down from heaven, and didst foretell that (3-46)

- Thou wouldest be the Lamb without Spot for the life of the world. We now pray and beseech of Thine excellent goodness, O lover of man, make Thy face to shine upon this bread, and upon this cup, which we have set upon this spiritual ark of Thine:

- Bless this bread, and hallow this cup, and cleanse them both.

And change this bread to become Thy pure body, and what is mingled in this cup to become Thy precious blood, let them be offered for us all for healing and for the salvation of our soul and our body and our spirit.

- Thou art the King of usual, Christ our God, and to Thee we send up high praise and glory and worship, with Thy good heavenly Father and the Holy Spirit, the life giver, who is co-equal with Thee, both now and ever and world without end. Amen.

- ዲያቆን፡- ትእዛዘ አበዊነ ሐዋርያት ኢያንብር ብእሲ ውስተ ልቡ ቂመ ወበቀለ ወቅንዓተ ወጽልአ ላዕለ ቢጹ ወኢላዕለ መኒሂ።
- ትእዛዝ ናይ አቦታትና ሓዋርያት፡ ሰብ ኣብ ልዕሊ ብጻዩ፡ ወይ ኣብ ልዕሊ ዝኾነ ይኹን፡ ኣብ ልቡ ቂምን በቀልን ቅንኣትን ጽልእን ኣየሕድር። (፫-፶፫)
- Deacon: This is the order of our fathers the Apostles: Let none Keep in his heart malice or revenge or envy or hatred towards his neighbor, or towards any other body. (3-53)

- ዲያቆን፡ ስግዱ ለእግዚአብሔር በፍርሃት። (፫-፶፬)
- ንእግዚአብሔር ብፍርሓት ስገዱ።
- Deacon: Worship the Lord with fear. (3-54)
- ሕዝብ፡ ቅድሜከ እግዚኦ ንሰግድ ወንሴብሐከ። (-፶፭)
- ኦ ጐይታ ኣብ ቅድሜኻ ንሰግድን ነመስግነካ።
- People: Before thee, Lord we worship, and Thee do we glorify. (3-55)

ጸሎተ (ናይ ኑዛዜ ጸሎተ) (፫-፶፮)

Prayer of (The Absolution of the son)

- Master r, Lord Jesus Christ, the Only-begotten Son, the Word of God the Father, who hast broken off from us all the bonds of our sins through Thy life-giving and saving sufferings, who didst breathe upon the face of Thy holy disciples and (3-56)

- pure ministers saying to them: Receive the Holy Spirit: what so ever man's sins ye remit they are remitted unto them, and what so ever sins ye retain they are retained: Thou therefore, O Lord, hast now granted the priesthood to Thy pure ministers that do the priests;

- office at all times in Thy holy church that they may remit sin on earth, may bind and loosen all the bonds of iniquity. Now again we pray and entreat of Thy goodness lover of man, on behalf of these Thy servants and handmaids, my fathers and my brothers and my sisters,

- and also on my own behalf, on me Thy feeble servant, and on behalf of them that bow their heads before Thy holy altar: prepare for us the way of Thy mercy, break and sever all the bonds of our sins, whether we have trespassed against Thee, O Lord, wittingly or unwittingly or in deceit or in evilness of heart,

- whether in deed or in work or through smallness of understanding, for Thou knowest the feebleness of man. O good lover of man and Lord of all creation, grant us, O Lord, forgiveness of our sins, bless us and purify us and set us free and absolve all Thy people and fill us with the fear of Thy name, and establish us in the doing of Thy holy will.

- Now again we pray and entreat of Thy goodness, O lover of man, on behalf of these Thy servants and handmaids, my fathers and my brothers and my sisters, and also on my own behalf, on me Thy feeble servant, and on behalf of them that bow their heads before Thy holy altar: prepare for us the way of Thy mercy, break and sever all the bonds of our sins,

- whether we have trespassed against Thee, O Lord, wittingly or unwittingly or in deceit or in evilness of heart, whether in deed or in work or through smallness of understanding, for Thou knows the feebleness of man.

- O good lover of man and Lord of all creation, grant us, O Lord, forgiveness of our sins, bless us and purify us and set us free and absolve all Thy people and fill us with the fear of Thy name, and establish us in the doing of Thy holy will.

- O Good, for Thou art our Lord and our God and our Savior Jesus Christ, to Thee we send glory and honor with Thy good. heavenly Father, and Holy Spirit, the life giver, who is co-equal with Thee, both now and ever and world without end. Amen.

- May Thy servants who serve on this day, the priest and the deacon and the clergy and all the people, and I myself Thy poor servant, be absolved and set free and cleansed out of the mouth of the Holy Trinity, the Father and the Son and the Holy Spirit, and out of the mouth of the one holy apostolic church, and out of the mouths of the fifteen prophets, and out of the

- mouths of the twelve apostles, and out of the mouths of the seventy-two disciples the ministers, and out of the mouth of the speaker of divinity, the evangelist Mark the apostle and martyr:
- O Good, for Thou art our Lord and our God and our Savior Jesus Christ, to Thee we send glory and honor with thy good heavenly Father,

- and Holy Spirit, the life-giver, who is co-equal with Thee, both now and ever and world without end. Amen. May Thy servants who serve on this day, the priest and the deacon and the clergy and all the people, and I myself thy poor servant, be absolved and set free

- and cleansed out of the mouth of the holy Trinity, the Father and the Son and the Holy Spirit, and out of the mouth of the one holy apostolic church, and out of the mouths of the fifteen prophets, and out of the mouths of the twelve apostles, and out of the mouths of the seventy-two disciples the ministers, and out of the

- mouth of the speaker of divinity, the evangelist Mark the apostle and martyr: and out of the mouths of the honored Patriarchs St. Serverus and St. Dioscorus and St. Athanasius and St. John Chrysostom and St. Cyril and St. Gregory and St. Basil: and out of the mouths of the 318 orthodox that assembled in Nicaea to condemn Arius,

- and out of the mouths of the 150 that assembled in Constantinople to condemn Macedonia's and out of the mouth of the 200 that assembled in Ephesus to condemn Nestor and out of the mouth of the honored Patriarch and the blessed Archbishop , and out of the mouth of me also the sinful and miserable and poor,

- O may they be absolved and set free, and out of the mouth of our Lady Holy Mary, of twofold virginity, mother of God, the new loom; for Thy holy name is blessed and full of glory, O holy Trinity, Father and Son and Holy Spirit, both now and ever and world without end. Amen.

ዲያቆን እናጸለየ ሕዝቢ እናተኸተሎ በብምዕራፉ "ኣሜን ኪርያላይሶን፡" ይበሉ።

- ዲያቆን፡ እግዚኣብሔር ብምሕረቱ ሠሙራት ኪገብረና፡ ምእንቲ እዚ ሓድነት ሥጋኡን ደሙን ንለምን። (፫-፷፮)
- Deacon:- For the peace holy things we beseech, that God may grant us peace through His Mercy (3-66)

- For our Faith we beseech, that God may grant us to keep the faith in purity. For our congregation we beseech, that God may keep us unto the end in the Communion of the Holy Spirit. For patience of soul we beseech, that God may vouchsafe us perfect patience in all our tribulation For the holy prophets we beseech, that God may number us with them.

- For the ministering Apostles we beseech, that God may grant us to be well pleasing even as they were well pleasing, apportion unto us a lot with them.
- For the Holy martyrs we beseech, that God may grant us to perfect the same conversation.

- For the deacons we beseech, that God may grant them to run a perfect course, and draw them high unto Him in holiness, and remember their labor and their love.

- For the assistant deacons and the anagnosts and the singers we beseech, that God grant them to perfect the diligence of their faith. For the widows and the bereaved we beseech, that God may hear their prayers and vouchsafe them abundantly in their hearts the grace of the Holy Spirit and accept their labor.

- For our Patriarch and the blessed Archbishop we beseech, that grant them length of days to be over us, that with understanding they may rightly speak the word of faith in purity without spot for that they are the defenders of the church.

- For the priests we beseech, that God may never take from them the spirit of priesthood, and may give them the grace of zeal and fear of Him unto the end and accept their labor. For the virgins we beseech, that God may grant them the crown of virginity,

- and that they may be unto God sons and daughters and that He may accept their labor. For those who suffer patiently we beseech, that God grant them to receive their rewards through patience. For the laity and faithful we beseech, that God may grant them complete faith which they may keep in purity.

- For the catechumens we beseech, that God may grant them a good portion and the washing of regeneration for the remission of sin, and seal them with the seal of the Holy Trinity.
- For our leaders we beseech, that God may vouchsafe them much peace in their days

- For the rulers and those in authority we beseech, that God may grant them of His wisdom and His fear. For the whole world we beseech, that God should hasten His purpose and put into the mind of all and each to desire that which is good and expedient

- For them that travel by sea and by land we beseech, that God should guide them with a merciful right hand and let them enter their home in safety and peace. For the hungry and the thirsty we beseech, that God should grant them their daily food.

- For the sad and the sorrowful we beseech, that God may give them perfect consolation.
- For the captives, we beseech, that God may restore them to their county in peace. For those who were sent away we beseech, that God should grant them complete reward for their labor.

- For the sick and the diseased we beseech, that God should heal them speedily and send upon them mercy and compassion.
- For those who have fallen asleep in his holy church we beseech, that God may vouchsafe them a place to rest.

- For those who have sinned, our fathers and our brothers we beseech, that God cherish not anger against them, but grant them rest and relief from His wrath.
- For the rains we beseech, that God may send rain on the place that needs it.

- For the water of the rivers we beseech, that God should fill them unto their due measure and bounds.
- For the fruits of the earth we beseech, that God may grant to the earth her fruit for sowing and for harvest.

- And all of us who ask and beseech in prayer, may He cover us with the spirit of peace, and give us grace, and enlighten the eyes of our hearts. Let us draw high and ask God to accept our prayers according to His will. For the sad and the sorrowful we beseech, that God may give them perfect consolation

- For the captives, we beseech, that God may restore them to their county in peace. For those who were sent away we beseech, that God should grant them complete reward for their labor. For the sick and the diseased we beseech, that God should heal them speedily and send upon them mercy and compassion.

- Let us therefore rise in the Holy Spirit, growing in His grace, with understanding, glorying in His name and built upon the foundation of the prophets and the apostles. Let us draw high and ask Lord God to accept our prayers according to His will.

ዕርገተ ዕጣን

- ዲያቆን ፡-ተንሥኡ ለጸሎት። (፫-፻፲፰)
- ንጸሎት ተንሥኡ።
- Deacon: Stand up for prayer.

- ሕዝብ፡- እግዚኦ ተሣሃለን።
- ኦ ጐይታ ይቕረ በለልና
- People: Lord have mercy upon us. (3-128)

- ካህን ፦ ሰላም ለኵልክሙ። (፫-፻፲፰)
- ሰላም ንኵልኹም ይኹን።
- Priest: Peace be unto you all.
- ሕዝብ፦ምስለ መንፈስከ።
- ምስ መንፈስካ
- People: And with Thy spirit. (3-118)

- ካህን ፦ ንስግድ። (3 ግዜ) (፫-፱፲፱)
- ንስገድ ። (፫ ጊዜ)
- Priest: Let's worship. (3 times) (3-119)
- ሕዝብ፡ ለአብ ወወልድ ወመንፈስ ቅዱስ እንዘ ሠለስቱ አሐዱ። (3 ጊዜ)
- ሠለስተ ከለዉ ሓደ ንዝኾኑንአብ ንወልድን ንመንፈስ ቅዱስን (3 ግዜ)
- People: The Father and the Son and the Holy Spirit, three in one.

- ካህን፡- ሰላም ለኪ። (፫-፻፳)
- ሰላም ንኣኺ ይኹን
- Priest: Peace be unto Thee. (3-120)
- ሕዝብ፡- ቅድስት ቤተ ክርስቲያን ማኅደረ መለኮት።
- ማኅደር መለኮት ዝኾንኪ ቅድስቲ ቤተ ክርስቲያን
- People: Holy church, dwelling-place of the Godhead.

- ካህን፡- ሰአሊ ለነ። (፫-፻፭፩)
- ለምንልና
- Priest: Ask for us.
- ሕዝብ፡- ድንግል ማርያም ወላዲተ አምላክ።
- ድንግል ማርያም ወላዲተ አምላክ።
- People: Virgin Mary, Mother of God. (3-121)

❖ ካህን ፡ አንቲ ውእቱ። (፫-፻፳፪)

❖ ንስኺ ኢኺ።

❖ Priest: Thou art. (3-122)

- ሕዝብ፡- ማዕጠንት ዘወርቅ እንተ ፆርኪ ፍሕመ እሳት ቡሩክ ዘነስአ እመቅደስ ዘይሠሪ (፫-፻፳፪-፪)
- ቃጢኣት ዘሥተሰሪ፡ ጌጋ ዚድምስስ፡ ቡሩኽ ኣሮን ካብ ቤት መቕደስ ዝወሰዳ ጓህሪ ሓዊ ዝፆረት፡ ንስኺ ኢኺ።
- People: The golden censer which didst bear the coal of fire which the blessed took from the sanctuary, (3-122-2)

- ኃጢአተ ወይደመስስ ጌጋየ ዘውእቱ ዘእግዚአብሔር ቃል ዘተሰብአ እምኔኪ ዘአዕረገ ለአቡሁ ርእሶ ዕጣነ ወመሥዋዕተ ሠሙረ። (፫-፻፳፪-፪)
- እዚእውን ካባኺ ዝተወልደ። ርእሱ ሥሙር ዕጣንን መሥዋዕትን ገይሩ ነቡኡ ዘዕረገ፡ ናይ እግዚአብሔር ቃል እዩ።
- and which forgiveth sin and blotteth out error, who is God's Word that was made man from thee, who offered Himself to his Father for incense and an acceptable sacrifice. (3-122-2)

- ንሰግድ ለከ ክርስቶስ ምስለ አቡከ ጌር ሰማያዊ ወመንፈስከ ቅዱስ ማሕየዊ እስመ መጻእከ ወአድኀንከነ። (፫-፻፳፪-፪)
- አ ክርስቶስ፡ መጺእካ ስለ ዘድኃንካና፡ ምስ ጌር ሰማያዊ አቦኻን ምስ መሕወዪ መንፈስ ቅዱስን ንሰግደልካ አሎና።
- We worship Thee, Christ, with thy good heavenly Father and Thy Holy Spirit, the life-giver, for Thou didst come and save us. (3-122-2)

- **ካህን፡- ቦአ መልአክ ኀቤሃ ወቆመ ቅድሜሃ ወይቤላ ተፈሥሒ ተፈሥሒ ተፈሥሒ አ ምልዕተ ጸጋ።** (፫-፻፳፰)

- **መልአኽ ናብኣ አትዩ፡ አብ ቅድሚኣ ደው ኢሉ፡ አ ምልእተ ጸጋ ተሓጐሲ፡ ባህ ይበልኪ "በላ።**

- Priest: The angel went in unto her and stood in front of her and said to her: Rejoice, rejoice, rejoice , Thou that art full of grace. (3-128)

- ሕዝብ፡- እግዚአብሔር ምስሌኪ። (፫-፻፳፰)
- እግዚአብሔር ምሳኺ እዩ።
- People: The Lord is with thee.
- ካህን፡- ቡርክት አንቲ እምአንስት።
- ንስኺ ካብ አንስቲ ብርኽቲ ኢኺ።
- Priest: Blessed art Thou among women. (3-128)

- ሕዝብ፡ ወቡሩክ ፍሬ ከርሥኪ። (፫-፻፳፰)
- ፍረ ከርስኺውን ቡሩኽ እዩ።
- People: And blessed is the fruit of thy womb. (3-128)

- **ካህን፡- ሰአሊ ለነ ኀበ ክርስቶስ ወልድኪ።** (፫-፻፳፰)
- **ናብ ክርስቶስ ወድኺ ለምንልና።**
- Priest: Pray for us to Christ Thy son.
- **ሕዝብ፡- ከመ ይሥረይ ለነ ኃጣውኢነ።**
- **ኃጢኣትና ኪሓድግልና።**
- People: To forgive us our sins. (3-128)

- ዲያቆን ፡- ተንሥኡ ለጸሎት። (፫-፱፴፩)
- ንጸሎት ተንሥኡ።
- Deacon:- Stand up for prayer.

- ሕዝብ፡- እግዚኦ ተሣሃለን።
- ኦ ጐይታ ይቕረ በለልና፡
- People:- Lord have mercy upon us. (3-131)

- ካህን ፡- ሰላም ለኵልክሙ። (፫-፶፩)
- ሰላም ንኵልኹም ይኹን።
- Priest: Peace be unto you all.

- ሕዝብ፡- ምስለ መንፈስከ
- ምስ መንፈስካ።
- People: And with Thy spirit. (3-131)

ዲያቆን ካብ መልእኽታት ጳውሎስ ምዕራፍ_____ ቁ. _____

- The reading of St. Paul's Message..

ዲያቆን ካብ መልእኽታት ጳውሎስ ምስ ኣንበበ

- በረከተ ኣብ ወፍተ ወልድ ወሀብተ መንፈስ ቅዱስ ዘወረደ ላዕለ ሐዋርያት በጽርሐ ጽዮን ቅድስት ከማሁ ይረድ ወይትመኽዐብ ላዕሌየ ወላዕለ ኵልክሙ።

ናይ ኣብ በረኽት ናይ ወልድ ፍቕሪ ናይ መንፈስ ቅዱስ ሃብቲ ኣብ ቅድስቲ ጸሃ ጽዮን ኣብ ልዕሊ ሐውርያት ከምዝወረደ ከምኡ ከዓ ኣብ ልዕለይን ኣብ ልዕሊ ኵልኹምን ይውረድ።

- ሕዝብ፡- ቅዱስ ሐዋርያ ጳውሎስ ሠናየ መልእክት ፈዋሴ ዱያን ዘነሣእከ አክሊለ (፫-፻፴፯)
- ናይ ሰማዕታት አክሊል ዝተቐበልካ፡ ንሕሙማት እትፍውስ መልእኽትኻ ሠናይ ዝኾነ፡ ቅዱስ ሐዋርያ ጳውሎስ ምእንቲ ቅዱስ ስሙን
- People: Holy Apostle Paul, good messenger, healer of the sick, who hast received the crown, (3-137)

- ሰአል ወጸሊ በእንቲአነ ያደጎን ነፍሳተነ በብዝኀ ሣህሉ ወምሕረቱ በእንተ ስሙ ቅዱስ። (፫-፻፴፯)
- ብብዝኂ ምሕረቱን ነፍሳትና ኬድጎን ምእንታና ጸልን ለምንን።
- ask and pray for us in order that he may save our souls in the multitude of His mercies and in His pity for his Holy name's sake. (3-137)

- ዲያቆን ፡- ተንሥኡ ለጸሎት። (፫-፻፴፰)
- ንጸሎት ተንሥኡ።
- Deacon: Stand up for prayer.

- ሕዝብ፡- እግዚኦ ተሣሃለን።
- ኦ ጐይታ ይቕረ በለልና፡
- People: Lord have mercy upon us. (3-138)

- ካህን ፡- ሰላም ለኵልክሙ። (፫-፻፴፰)
- ሰላም ንኹልኹም ይኹን።
- Priest: Peace be unto you all.

- ሕዝብ፡ ምስለ መንፈስከ
- ምስ መንፈስካ።
- People: And with Thy spirit. (3-138)

ንፍቅ ዲያቆን ካልኣይ መልእኽቲ ሐዋርያ

ም. _____ ቁ _____

ንፍቅ ዲያቆን ካልኣይ መልእኽቲ ሐዋርያ ምስ ኣንበበ

- ኣቱም ኣኀዋተይ ዓለምን ፍትወቱን ኵሉ ኃላፊ እዩ እሞ፡ ነዛ ዓለም እዚኣን ኣብዚ ዓለም ዘሎን ኣይትፍተውዎ።
- O my brethren, love not the world neither the things that are in the world. The world passeth away and the lust thereof, for all is passing.

- ሕዝብ፡- ቅዱስ ሥሉስ ዘኀቡር ህላዌከ ዕቀብ ማኅበረነ በእንተ ቅዱሳን ኀሩያን አርዳኢከ ናዝዘነ በሣህልከ በእንተ ቅዱስ ስምከ። (፫-፻፵፫)
- ህልውና"ኻ ሓደ ዝ"ኾነ አ ሥሉስ ቅዱስ፡ ንማኅበርና ሓሉ፡ ምእንቲ ቅዱሳንን ኀሩያን ኣገልገልትኻ፡ ምእንቲ ቅዱስ ስምካን ብሣህል"ኻ ኣጸናንዓና።
- People: Holy con substantial Trinity, preserve our congregation for Thy holy elect disciples' sake: comfort us in Thy mercy, for Thy holy name's sake. (3-143)

- ዲያቆን ፦ ተንሥኡ ለጸሎት። (፫-፱፵፬)
- ንጸሎት ተንሥኡ።
- Deacon: Stand up for prayer.

- ሕዝብ፦ እግዚኦ ተሣሃለን።
- ይቅረ በለልና፡
- People: Lord have mercy upon us. (3-144)

- ካህን ፦ ሰላም ለኩልክሙ። (፫-፻፵፬)
- ሰላም ንኹልኹም ይኹን።
- Priest: Peace be unto you all.

- ሕዝብ፡ ምስለ መንፈስከ
- ምስ መንፈስካ።
- People: And with Thy spirit. (3-144)

ግብረ ሓዋርያት

ም. _____ ቁ _____

ድሕረ ምንባብ ግብረ ሐዋርያት

- ናይ እግዚኣብሔር ቃል መልኢ ዓበየውን ተለዓለ ድማ፡ ኣብ ቅድስት ቤተ ክርስቲያን ሕዝብ በዚሑ ተወሰኽ፡ ብጐይታና ኢየሱስ ክርስቶስ ዝኣምኑ ድማ በዝኑ። ምስጋና ንእኡ ይኹን ኣሜን። (፫-፬፵፱)

After the reading of verses from the book of Acts, the reader shall say the following.

- Full the great and exalted is the word of God, and it hath increased in the holy church, and many are they that believe in out Lord Jesus Christ to whom be glory, world without end. Amen (3-149)

- ሕዝብ፡- ቅዱስ ቅዱስ ቅዱስ አንተ አብ አታዜ ኾሉ። (፫-፻፶)
- ኾሉ ዝታዝካ ኦ አብ ቅዱስ ቅዱስ ቅዱስ ንስኻ ኢኻ።
- People: (3-150)

- ሕዝብ፡- ቅዱስ ቅዱስ ቅዱስ አንተ ወልድ ዋሕድ ዘአንተ ቃለ አብ ሕያው። (፫-፻፶)
- ናይ ሕያው አብ ቃል ዝኾንካ ኦ ወልድ ዋሕድ ቅዱስ ቅዱስ ቅዱስ ንስኻ ኢኻ።
- People: Holy Holy Holy art Thou, only-begotten Son, who art the Word of the living Father. (3-150)

- ቅዱስ ቅዱስ ቅዱስ አንተ መንፈስ ቅዱስ ዘተአምር ኵሎ። (፫-፩፭)
- ኵሉ እትፈልጥ መንፈስ ቅዱስ፡ ቅዱስ ቅዱስ ቅዱቅ ንስኻ ኢኻ።
- Holy Holy Holy art Thou, Holy Spirit who knowst all things. (3-150)

- ዲያቆን ፡- ተንሥኡ ለጸሎት። (፫-፱፬፫)
- ንጸሎት ተንሥኡ።
- Deacon: Stand up for prayer.

- ሕዝብ፡- እግዚኦ ተሣሃለን
- ኦ ጐይታ ይቕረ በለልና፡
- People: Lord have mercy upon us. (3-153)

- ካህን ፡- ሰላም ለኵልክሙ። (፫-፻፶፫)
- ሰላም ንኹልኹም ይኹን።
- Priest: Peace be unto you all.

- ሕዝብ፡- ምስለ መንፈስከ።
- ምስ መንፈስካ።
- People: And with Thy spirit. (3-153)

- ካህን፡ ንስእለከ ወናስተበቍዐከ ከመ ትዘክራ ለቅድስት አሐቲ ቤተ ክርስቲያን...(፫-፩፭፬)
- ቅድስት ንዝኾነት ቤተ ክርስቲያን ዘክራ...
- Priest: We pray and beseech Thee that Thou rememberest the one holy church ... (3-154)

አጋእዝተ ዓለመ ሥላሴ ።

- ካህናት፡ ዝውእቱ ጊዜ ባርኮት ወዝውእቱ ጊዜ ዕጣን ጎሩይ ጊዜ ሰብሖቱ ለመድኃኒነ መፍቀሬ ሰብእ ክርስቶስ (፫-፬፭)
- ናይ ምስጋና ጊዜ ሕጂ እዩ፡ ናይ ዝተመርጸ ዕጣን ጊዜ ሕጂ እዩ። መፍቀሪ ሰብ ንዝኾነ መድኃኒና ኢየሱስ ክርስቶስ ጊዜ ምስጋናኡ ሕጂ እዩ።
- Priests: This the time of blessing: this is the time of chosen incense, the time of the praise of our Savior, lover of man, Christ.(3-160)

- ሕዝብ፡ ዕጣን ይእቲ ማርያም ዕጣን ውእቱ እስመ ዘውስተ ከርሣ ዘይትሜዐዝ እምኵሉ ዕጣን ዘወለደቶ መጽአ ወአድኀነነ። (፫-፻፷፩)
- ማርያም ዕጣን እያ፡ ንሱ ኸአ አጣን እዩ፡ ኣብ ከርሳ ዝኃደረ፡ ካብ ኵሉ ዕጣን ምዑዝ እዩ። እቲ ዝወለደቶ ድማ መጺኡ አድኃነና።
- Priest: Mary is the incense, and the incense is He, because He who was in her womb is more fragrant than all chosen incense. He whom she bare came and saved us. (3-161)

- **<u>ካህን</u>፡ ዕፍረት ምዑዝ ኢየሱስ ክርስቶስ ንዑ ንስግድ ሎቱ ወንዕቀብ ትእዛዛቲሁ ከመ ይሥረይ ለነ ኃጣውኢነ።** (፫-፻፷፪)
- **ምዑዝ ጨና ኢየሱስ ክርስቶስ እዩ፡ ኃጢኣትና ኬሥተስርየልና ንዑ ንስገደሉ፡ ትእዛዛቱውን ንሓሉ።**
- <u>Priest</u>: The fragrant ointment is Jesus Christ. O come let us worship Him and keep His commandments that He may forgive us our sins. (3-162)

- ሕዝብ፡ ተውህቦ ምህረት ለሚካኤል ወብሥራት ለገብርኤል ወሀብተ ሰማያት ለማርያም ድንግል።(፫-፻፷፫)
- ንሚካኤል ምሕረት ተዋህቦ፡ ንገብርኤል ድማ ብሥራት፡ ሰማያዊ ሃብቲውን ንማርያም ድንግል ተዋህባ።
- Priest: To Michael was given mercy, and glad tidings to Gabriel, and a heavenly gift to the Virgin Mary. (3-163)

- **ካህን** ተውህቦ ልቡና ለዳዊት ወጥበብ ለሰሎሞን ወቀርነ ቅብዕ ለሳሙኤል እስመ ውእቱ ዘይቀብዕ ነገሥተ። (፫-፻፷፬)
- ንዳዊት ልቦና፡ ንሰሎሞን ከኣ ጥበብ፡ ንሳሙኤል እውን ንነገሥታት ዚቕብእ ንሱ እዩ እሞ፡ ቀርኒ ቕብኢ ተዋህቦ።
- Priest: To David was given understanding, and wisdom to Solomon, and an horn of oil to Samuel for he was the anointer of kings. (3-164)

- ሕዝብ፡ ተውህቦ መራጉት ለአቡነ ጴጥሮስ ወድንግልና ለዮሐንስ ወመልእክት ለአቡነ ጳውሎስ እስመ ውእቱ ብርሃና ለቤተ ክርስቲያን። (፫-፻፷፭)
- ነቦና ጴጥሮስ መፍትሕ፡ ንዮሐንስ ድንግልና፡ ንቤተ ክርስቲያን ብርሃና ስለ ዝኾነ ድማ፡ ነቦና ጳውሎስ መልእኽቲ ተዋህቦ።
- People: To our father Peter were given the keys, and virginity to John, and apostleship to our father Paul, for her was the light of the church. (3-165)

- **<u>ካህን</u> ፡ ዕፍረት ምዕዝት ይእቲ ማርያም እስመ ዘውስተ ከርሣ ዘይትሌዐል እምኵሉ ዕጣን መጽአ ወተሠገወ እምኔሃ።** (፫-፻፷፮)

- **መዓዛ ዘለዋ ዕፍረት ማርያም እያ፡ እቲ ኣብ ከርሳ ዘሎ ካብ ዕጣን ዚበልጽ ስለ ዝኾነ መጺኡ ካብኣ ሰብ ኮነ።**

- <u>Priest</u>: The fragrant ointment is Mary, for He that was in her womb, who is more fragrant than all incense, came and was incarnate of her. (3-166)

- <u>ሕዝብ፡</u> ለማርያም ድንግል ንጽሕት ሠምራ አብ ወአሠርገዋ ደብተራ ለማኅደረ ፍቁር ወልዱ።(፫-፻፷፯)
- ንንጽሕቲ ድንግል ማርያም አብ መረጸ፡ ንፍትው ወዱ መኅደሪ ክትከውን ከኣ ዝተሰለመት ድንኳን ገበራ።
- <u>People</u>: In Mary virgin pure the Father was well-pleased, and He decked her to be a tabernacle for the habitation of His beloved Son. (3-167)

- ካህን፡ ተውህቦ ሕግ ለሙሴ ወክህነት ለአሮን ተውህቦ ዕጣን ጎሩይ ለዘካርያስ ካህን(ፒ-ያ፳፰)

- ንሙሴ ሕጊ ተዋህቦ፡ ንኣሮን ድማ ክህነት፡ ንዘካርያስ ካህንውን ዝተመርጸ ዕጣን ተዋህቦ።

- Priest: To Moses was given the law, and priesthood to Aaron. To Zacharias the priest was given chosen incense. (3-168)

- <u>ሕዝብ፡</u> ደብተራ ስምዕ ገብርዋ በሕመ ነገረ እግዚእ ወአሮን ካህን በማዕከላ የዐርግ ዕጣኑ ጎሩየ። (፫-፻፷፱)
- ጐይታ ከም ዝተናገረ፡ ናይ ምስክር ድንኳን ገበርዋ፡ ኣሮን ካህንውን ኣብ ማእከላ ዝተመርጸ ዕጣን የዕርግ ነበረ።
- <u>People</u>:- They made a tabernacle of Testimony according to word of God; and Aaron the priest, in the midst thereof, made the chosen incense to go up. (3-169)

- **<u>ብሕብረት፡</u> ሱራፌል ይሰግዱ ሎቱ ወኪሩቤል ይሴብሕዎ ይጸርሑ እንዘ ይብሉ።** (፫-፻፷)

- **ሱራፌል ይሰግዱሉ፡ ኪሩቤል የመስግንዎ፡ ከምዚ እናበሉ (ይጭድሩ) የቃልሑ።**

- <u>Together</u>:- The seraphim worship him, and cherubim praise him and cry saying:(3-170)

- ቅዱስ ቅዱስ ቅዱስ እግዚአብሔር በጎበ አእላፍ ወክቡር በውስተ ረበዋት። (፫-፻፷፭)

- እግዚአብሔር ብአእላፍ (መላእኽቲ) ቅዱስ ቅዱስ ቅዱስ እዩ ብረበዋትውን ክቡር እዩ።
- Holy Holy Holy is the Lord among the thousands and honored among the tens of thousands. (3-171)

- አንተ ውእቱ ዕጣን አ መድኃኒነ እስመ መጻእከ ወአድኃንከነ ተሣሀለነ። (፫-፻፸፪)
- አ መድኃኒና ይቕረ በለልና።
- Thou art the incense, O our savior, For Thou didst come and save us. Have mercy upon us. (3-172)

- **አብ ክንዲ ዝውእቱ ካብ ትንሣኤ ክሳብ በዓለ ሓምሳ።**
- From Easter till the day of Pentecost the following should be said.

- ክርስቶስ ተንሥአ እሙታን ሞተ ወኬዶ ለሞት ለእለ ውስተ መቃብር ወሀበ ሕይወተ ዘለዓለም ዕረፍተ (3 ጊዜ) (ፎ-ፆሾፎ)
- ፡-ክርስቶስ ካብ ሙታን ተንሥአ ሞይቱውን ንሞት ደምሰሶ፡ ኣብ መቓብር ንዘለዉ ከኣ ናይ ዘለዓለም ዕረፍትን ሕይወትን ሃበ። (3 ግዜ)
- Christ rose from the dead. He died and trampled death under foot. He gave the life of eternal rest to those who were in the grave. (3 times) (3-

ኪዳን

- ቅዱስ። (ቮ-ያ፫ዏ)
- ቅዱስ።
- Priest: Holy. (3-174)

- ሕዝብ፡- እግዚአብሔር ቅዱስ ኃያል ቅዱስ ሕያው ዘኢይመውት።
- እግዚአብሔር ቅዱስ ኃያል ቅዱስ ዘይመውት ሕያው፥
- Priest: (3-175)

- ሕዝብ፡- ቅዱስ እግዚአብሔር ቅዱስ ኃያል ቅዱስ ሕያው ዘኢይመውት ዘተወልደ እማርያም እምቅድስት ድንግል ተሣሃለነ እግዚኦ። (ኪዳ-፪)
- ካብ ቅድስቲ ድንግል ማርያም ዝተወልደ፡ ኦ ጐይታ ይቐረ በለልና፡ ቅዱስ እግዚአብሔር ቅዱስ ኃያል ቅዱስ ዘይመውት ሕያው፡
- People:- God, holy Mighty, Holy Living (Immortal) who was born from The holy Virgin Mary, have mercy upon us, Lord. (Kidan-2)

- ቅዱስ እግዚአብሔር ቅዱስ ኃያል ቅዱስ ሕያው ዘኢይመውት ዘተጠምቀ በዮርዳኖስ ወተሰቅለ ዲበ ዕፀ መስቀል። ተሣሃለነ እግዚኦ። (ኪዳ-፪)
- አብ ዮርዳኖስ ዝተጠምቀ፡ አብ ልዕሊ ዕንፀይቲ መስቀል ዝተሰቐለ አ ጐይታ ይቐረ በለልና።
- Holy God, Holy Mighty, Holy Living (Immortal) who was baptized in Jordan and crucified On The tree of the cross, have mercy upon us, Lord. (Kidan-2)

- ቅዱስ እግዚኣብሔር ቅዱስ ኃያል ቅዱስ ሕያው ዘኢይመውት ዘተንሥኣ እሙታን ኣመ ሣልስት ዕለት (ኪዳ-፪)
- ቅዱስ እግዚኣብሔር ቅዱስ ኃያል ቅዱስ ዘይመውት ሕያው፡ ኣብ ሣልሳይ መዓልቲ ካብ ምውታት ተፈልዩ ዝተንሥኣ፡
- Holy God, holy Mighty, Holy Living, Immortal, who didst rise from the dead on the third day, ascend into heaven in glory, sit at the Right hand of thy Father (Kidan-2)

- ዐርገ በሰብሐት ውስተ ሰማያት ወነበረ በየማነ አቡሁ ዳግመ ይመጽእ በሰብሐት ይኰንን ሕያዋነ ወሙታነ ተሣሃለነ እግዚኦ።

  (ኪዳ-፪)

- ብምስጋና ናብ ሰማይ ዝዐረገ፡ ኣብ የማን ኣቦኡ ዝተቐመጠ፡ ንሕያዋንን ምዉታትን ኪፈርድ ከም ብሓድሽ ኪመጽእ እዩ።

- and again will come in glory to judge the quick and the dead, have mercy upon us, Lord. (Kidan-2)

- ስብሐት ለአብ ስብሐት ለወልድ ስብሐት ለመንፈስ ቅዱስ ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን ወአሜን ለይኩን። (ኪዳ-፪)
- ምስጋና ንአብ፡ ምስጋና ንወልድ፡ ምስጋና ንመንፈስ ቅዱስ ይኹን፡ ሎምን ኵሉ ሳዕን ንዘልዓለም ዓለም አሜን አሜን ይኹን ይኹነልና።
- Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and ever and world without end. Amen and Amen, so be it, so be it. (Kidan-2)

- በሕብረት፡- ቅዱስ ሥሉስ እግዚኣብሔር ሕያው ተሣሃለነ። (ኪዳ-፪)

- ቅዱስ ሥሉስ፤ ሕያው እግዚኣብሔር ይቕረ በለልና።

- Together:- O Holy Trinity, living God Have mercy on us. (Kidan-2)

አብ ንጉሦ ዚጽለ ኪዳን።

- ካህን፡- ጸጋ ዘእግዚአብሔር የሀሉ ምስሌክሙ። (ኪዳ-፪)
- ናይ እግዚአብሔር ጸጋ ምሳኹም ይኹን።
- Priest:- The grace of God be with you. (Kidan-2)

- ሕዝብ፡- ምስለ መንፈስከ። (ኪዳ-፪)
- ምስ መንፈስካ
- People:- And with Thy spirit.

- ካህን፡- ንሰብሖ ለአምላክነ።
- ንአምላኽና ነመስግኖ፡
- Priest:- Let us glorify our God.

(Kidan-2)

- ሕዝብ፡- ርቱዕ ይደሉ። (ኪዳ-፪)
- ብሓቂ ይግባእ እዩ።
- People:- It is right, it is just.

- ካህን፡- አጽንዑ ሕሊና ልብክሙ።
- ሕሊና ልብኹም አጽንዑ፡
- Priest:- Strengthen the thought of your heart. (Kidan-2)

- ሕዝብ፡- ብነ ጎበ እግዚአብሔር አቡነ ዘበሰማያት፥ አቡነ ዘበሰማያት፥ አቡነ ዘበሰማያት ኢታብአነ እግዚኦ ውስተ መንሱት። (ኪዳ-፪)
- አብ እግዚአብሔር አቦና አሎና፡ አብ ሰማያት እትነብር አቦና፡ አብ ሰማያት እትነብር አቦና፡ አብ ሰማያት እትነብር አቦና፡ ናብ ፈተና አይተእትወና።
- People:- We lift them unto the Lord Our God. Our Father who art in Heaven. Our Father who art in Heaven. Our Father who art in Heaven, lead us not into temptation. (Kidan-2)

- ካህን “እግዚአብሔር አብ…” (ኪዳ-፪)
- Priest:- “O God the Father…” Prayer of the Covenant
- ሕዝብ፡- ኪያከ ንሴብሕ እግዚኦ። (ኪዳ-፪)
- አ ጐይታ ንኣኻ ነመስግን።
- People:- Oh we thank Thee. (Kidan-2)

- **ካህን**

“እግዚኦ ኢየሱስ ክርስቶስ...” (ኪዳ-፪)

- Priest:- *“O Lord, Jesus Christ...”*
  Prayer of the Covenant

- **ሕዝብ፡- ኪያከ ንቄድስ እግዚኦ።**
- **አ ጐይታ ንኣኻ ንውድስ።**
- People:- Oh Lord, we praise Thee. (Kidan-2)

- ካህን

  “ንሤልስ ለክ ዘንተ ቅዱሰ...” (ኪዳ-፪)

- Priest:- *“Thrice over...”*

  Prayer of the Covenant.

- ሕዝብ፡- አሜን።
- አሜን
- People:- Amen. (Kidan-2)

- ሕዝብ አቡነ ሰበሰማትይ ይትቀድስ ስምከ...
- አቦና አብ ሰማይ እትነብር ....
- People:- Our Father in heaven, Hallowed be Your name. Your kingdom come. Your Will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as We forgive our debtors. And do not lead us into temptation, but deliver us from the evil One. For Yours is the kingdom and the Power and the glory forever. Amen.

- ቅዳሴ ድሕሪ ቀትሪ ኣብ ዝኾነሉ ግዜ (ኪዳን በሠርክ)
- *When the service is in the afternoon.*
-
- ካህን፡- ጸጋሁ ለእግዚኣብሔር የሀሉ ምስሌክሙ (ኪዳ-፪)
- ጸጋ እግዚኣብሔር ምሳኹም ይኹን።
- Priest:- The grace of God be with You. (Kidan-2)

- ሕዝብ፡- ምስለ መንፈስከ። (ኪዳ-፪)
- ምስ መንፈስካ።
- People;- And with Thy spirit.
- ካህን፡- አእኵትዎ ለአምላክ።
- ንአምላኽና ነመስግኖ
- Priest:- Give ye thanks unto our lord.
- ሕዝብ፡- ርቱዕ ይደሉ።
- ብሓቂ ይግባእ እዩ።
- People:- It is right, it is just. (Kidan-2)

- ካህን “ለከ ለአብ ዘኢይማስን…” (ኪዳ-፫)
- Priest:- “*O immortal Father*” Prayer of the Covenant
- ሕዝብ፡- ንሴብሐከ እግዚኦ። (ኪዳ-፪)
- አ ጐይታ ነመስግነካ ኣሎና፡
- People:-Oh, we thank you Thee (Kidan-3)

- ካህን “ንቄድሰከ እግዚኦ ...” (ኪዳ-፪)
- Priest:- “*We praise Thee...*” Prayer of the Covenant

- ሕዝብ፡- ንቄድሰከ እግዚኦ። ()
- አ ጐይታ ንውድሰካ አሎና።
- People:- We praise Thee, O Lord.

ካህን፡ *“ለሰ ዘእምልብኑ ውዳሴ...”* (ኪዳ-፪)

- ሕዝብ፡- አሜን
- ብሑቂ።
- Priest:- Amen. (Kidan-2)

- ሕዝብ፡- አ ሥሉስ ቅዱስ መሐረነ፤ አ ሥሉስ ቅዱስ መሐከነ፤ አ ሥሉስ ቅዱስ ተሣሃለነ። (፫-፻፸፭)
- አ ሥሉስ ቅዱስ ምሐረና፡ አ ሥሉስ ቅዱስ ራሕርሓልና፡ አ ሥሉስ ቅዱስ ይቐረ በለልና።
- People:- O Holy Trinity, pity us, O Holy Trinity, spare us, O Holy Trinity, have mercy upon us. (3-175)

- **ካህን፡-** ተፈሥሒ ተፈሥሒ ተፈሥሒ ኦ ማርያም ድንግል ምልዕተ ጸጋ። (፫-፻፸፮)
- ጸጋ ዝተመላእኪ ኦ ድንግል ማርያም ደስ ይበልኪ፡ ደስ ይበልኪ ደስ ይበልኪ፡
- Priest:- Rejoice, rejoice, rejoice, O Virgin Mary, full of grace. (3-176)

- ሕዝብ፡- እግዚኣብሔር ምስሌኪ። (፫-፻፷፮)
- እግዚኣብሔር ምሳኺ እዩ፡
- People:- The Lord is with thee. (3-176)

- ካህን፡- ጸልዪ ወሰአሊ ኀበ ፍቁር ወልድኪ። (፫-፻፷፯)
- ናብ ፍቑር ወድኻ ጸልይልናን ለምንልናን።
- Priest:- Intercede and pray to thy beloved Son;

- ሕዝብ፡- ከመ ይሥረይ ለነ ኃጣውኢነ።
- ኃጢኣትና ምእንቲ ኪኃድግልና።
- People:- That he may forgive us our sins. (3-176)

- **<u>ካህን፡-</u> ስብሐት ወክቡር ለሥሉስ ቅዱስ ይደሉ አብ ወወልድ ወመንፈስ ቅዱስ ሥሉስ ዕሩይ፣ ኵሎ ጊዜ ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን።(፫-፻፷፯)**
- **ንአብ ንወልድ ንመንፈስ ቅዱስ ክብሪ ምስጋና ይኹን ሎምን ኩሉ ሳዕን ንዘለዓለም ዓለም።**
- <u>Priest</u>:- Glory and honor are meet to the Holy Trinity, the Father and The Son and the Holy Spirit at all times, both now and ever and world without end. Amen. (3-177)

- ዲያቆን፡- ተንሥኡ ለጸሎት። (፫-፻፷፰)
- ንጸሎት ተንሥኡ።
- Deacon:- Stand up for prayer.
- ሕዝብ፡- እግዚኦ ተሣሃለነ።
- ኦ ጐይታ ይቕረ በለልና፡
- People:- Lord have mercy upon us. (3-178)

- ካህን፡- ሰላም ለኵልክሙ። (፫-፻፸፰)
- ሰላም ንኹልኹም ይኹን።
- Priest:- Peace be unto you all.

- ሕዝብ፡- ምስለ መንፈስከ።
- ምስ መንፈስካ።
- People:- And with Thy spirit. (3-178)

- ካህን፡- እግዚአብሔር እግዚኦ ኢየሱስ ክርስቶስ...(ብንባብ) (፫-፻፰፱)
- ኦ ጐይታና እግዚአብሔር ኢየሱስ ክርስቶስ ኣምላኸና፡ .....
- Priest:- O Lord Jesus Christ, our God, who didst say to Thy holy disciples and Thy pure apostles: Many prophets and righteous men have desired to see the things which Ye see and have not seen them, (3-179)

- and have desired to hear the things which Ye hear and have not heard them, but You, blessed are Your eyes that have seen and you ears that have heard, Do Thou make us also like them meet to hear and to do the word of Thy Holy Gospel through the prayer of the saints.

- ዲያቆን፡- ጸልዩ በእንተ ወንጌል ቅዱስ።
- ምእንቲ ቅዱስ ወንጌል ጸልዩ። (፫-፻፹፩)
- Deacon:- Pray for the Holy Gospel.

- ሕዝብ፡- ይረስየነ ድልዋነ ለሰሚዐ ወንጌል ቅዱስ። (፫-፻፹፩)
- ቃል ቅዱስ ወንጌል ንምስማዕ ድልዋት ግበረና።
- People:- May He make us meet to hear the Holy Gospel. (3-181)

- **ካህን፡-** **ኦ ጐይታ ካባኻ እንደልዮ ክንረክብ፡ ኣብ እንጽልየሉ ጊዜ ክንዝክሮም ዘክሩና** …(፫-፻፷፪)
- **Priest:-** Remember again, Lord them that have bidden us to remember them at the time of our prayers and supplications wherewith we make request of Thee. … (3-182)

- ዲያቆን ቅድሚ ወንጌል፡ ዲያቆን ካብ መዝሙር ዳዊት ናይ ዕለቱ ዚግባእ ፈሊጡ፡ ፪ ጊዜ ይዘምር፡ ሕዝቢ ድማ ፫ ጊዜ ይዘምሩ። (፫-፬፹፬)

ካህን ከምዚ ኣናበለ ኣርባዕቲኡ መኣዝን ይባርኽ።

- ልዑል እግዚኣብሔር ይባርከ ላዕለ ኵልነ ወይቀድሰነ በኵሉ በረከት መንፈሳዊት...(፫-፻፹፭)
- ልዑል እግዚኣብሔር ብመንፈሳዊ በረኽት ንኹልና ይባርኽናን ይቐድሰናን ...

The Priest, while blessing the four quarters of the world, shall say the following.

- Remember again, Lord them that have bidden us to remember them at the time ... (3-185)

- ካህን፡- ቡሩክ እግዚአብሔር አብ አኃዜ ኵሉ(፫-፻፶፭)
- ኵሉ ዚኃዘ እግዚአብሔር አብ ቡሩኽ እዩ።
- Priest:- Blessed be God, Almighty Father.
- ንፍቅ ካህን፡- አእኵትዎ ለአብ።
- ንአብ አመስግንዎ
- Asst. Priest:- Give thanks unto the Father. (3-188)

- ካህን፡- ወቡሩክ ወልድ ዋሕድ እግዚእነ ኢየሱስ ክርስቶስ። (፫-፻፹፰)
- ወልድ ዋሕድ ኢየሱስ ክርስቶስሰ ቡሩኽ እዩ፡
- Pries:- And blessed be the only-begotten Son our Lord Jesus Christ.
- ንፍቅ ካህን፡- አእኵትዎ ለወልድ።
- ንወልድ አመስግንዎ
- Asst. Priest:- Give thanks unto the Son. (3-188)

- **ካህን፡- ወቡሩክ መንፈስ ቅዱስ ጳራቅሊጦስ።** (፫-፻፹፰)
- **ጳራቅሊጦስ መንፈስ ቅዱስውን ቡሩኽ እዩ።**
- Priest:- And blessed be the Holy Spirit the Paraclete.

- **ንፍቅ ካህን፡- አእኵትዎ ለመንፈስ ቅዱስ።**
- **ንመንፈስ ቅዱስ ኣመስግንዎ**
- Asst. Priest:- Give thanks unto the Holy Spirit. (3-188)

- ዲያቆን፡- ሃሌ ሉያ ቁሙ ወአጽምኡ ወንጌለ ቅዱሰ፡ ዜናሁ ለእግዚእነ ወመድኃኒነ ኢየሱስ ክርስቶስ። (፫-፻፹፱)
- ሃሌ ሉያ ናይ ጐይታናን ምድኃኒናን ኢየሱስ ክርስቶስ ዜና ቅዱስ ወንጌል ቋምኩም ስሞዑ።
- Deacon:- Halleluiah, stand up and hearken to the Holy Gospel, the message of our Lord and Savior Jesus Christ. (3-189)

- ካህን፡- እግዚአብሔር ምስለ ኵልክሙ።
  (፫-፻፺)
- እግዚአብሔር ምስ ኵልኹም ይኹን።
- Priest:- The Lord be with you all.

- ሕዝብ፡- ምስለ መንፈስከ።
- ምስ መንፈስካ።
- People:- And with Thy spirit. (3-190)

- ካህን፡- ወንጌል ቅዱስ ዘዜነወ ማቴዎስ ማርቆስ ሉቃስ (ዘሰበከ ዮሐንስ) ቃለ ወልደ እግዚአብሔር(፫-፻፺፩)
- ወንጌል ኣብ ማቴዎስ፡ ማርቆስ፡ ሉቃስ፡ ዘዘንተወ፡ ዮሓንስ ዝሰበኾ። ይበሃል።
- Priest:- The holy gospel which Matthew proclaimed the Word of the Son of God. (Or Mark, or Luke, or John) (3-191)

- ሕዝብ፡- ስብሐት ለከ ክርስቶስ እግዚእየ ወአምላኪየ ኵሎ ጊዜ፤ (፫-፻፺፪)
- አ ጐይታይን አምላኽይን ክርስቶስ። ንአኻ ኵሉ ጊዜ ምስጋና ይኹን።
- People:- Glory be to Thee, Christ my Lord and my God, at all times. (3-192)

- ተፈሥሑ በእግዚአብሔር ዘረድኦነ ወየብቡ ለአምላከ ያዕቆብ ንሥኡ መዝሙረ ወሀቡ ከበሮ። (፹-፻፺፪)
- ብዝረድኣና ብእግዚኣብሔር ደስ ይበልኩም ንኣምላኽ ያዕቆብውን ዕልል በሉሉ።
- People:- Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, (3-192)

- ሕዝብ፡- መዝሙር ሐዋዝ ዘምስለ መሰንቆ (፫-፻፶፪-፬)
- ከበሮ ሃቡ መዝሙር መሰንቆ ጥዑም እዩ።

- People:- the pleasant harp with the psaltery. (3-192-4)

- ኣብ ጊዜ ጾም ዝበሃል
- During the fast period "Sing aloud":
- በወንጌል መራሕከነ ወበነቢያት ናዘዝከነ ዘለሊከ ኣቅረብከነ ስብሐት ለከ። (፫-፻፺፪-፬)
- ብወንጌል መራሕካና፡ ብነብያትውን ናዘዝካና ባዕልኻ ንዘቕረብካና ምስጋና ንኣኻ ይኹን።
- Thou hast guided us with the Gospel, comforted us with the prophets, and drawn us nigh unto thee. Glory be to Thee. (3-192-4)

ወንጌል ማቴዎስ ክንበብ ከሎ

- ሕዝብ፡- ነአምን አበ ዘበአማን፥ ወነአምን ወልደ ዘበአማን፥ ወነአምን መንፈሰ ቅዱሰ ዘበአማን ህልወ ሥላሴሆሙ ነአምን(፫-፪፻፲፫)
- ብሓቂ ንዝእመን ኣብ ነኣምን፡ ብሓቂ ንዚእመን ወልድ ነኣምን፡ ብሓቂ ንዚእመን መንፈስ ቅዱስውን ነኣምን። ህልው ዝኾነ ሠለስትነቶም ነኣምን።
- People:- We believe in the very Father, We believe in the very Son, and we believe in the very Holy Spirit, we believe in their unchangeable Trinity. (3-213)

ወንጌል ማርቆስ ክንበብ ከሎ

- ሕዝብ፡- እሉ ኪሩቤል ወሱራፌል የዐርጉ ሎቱ ስብሐተ እንዘ ይብሉ ቅዱስ ቅዱስ ቅዱስ አንተ እግዚአብሔር አብ ወወልድ ወመንፈስ ቅዱስ (፫-፪፻፲፬)
- ኪሩቤልን ሱራፌልን እግዚኣብሔር ኣብን ወልድን መንፈስ ቅዱስን። ቅዱስ ቅዱስ ቅዱስ ኢኻ እናበሉ ምስጋና የቕርቡሉ።
- People:- Those cherubim and seraphim offer to Him glory saying; Holy Holy Holy art Thou God, Father, Son and the Holy Spirit. (3-214)

ወንጌል ሉቃስ ክንበብ ስሎ

- ሕዝብ:- መኑ ይመስለከ እምነ አማልክት እግዚኦ አንተ ውእቱ ዘትገብር መንክረ አርአይኮሙ ለሕዝብከ ኃይለከ ወአድኀንኮሙ ለሕዝብከ በመዝራዕትከ። (፫-፪፻፲፭)
- አ ጐይታ ካብ አማልኽቲ ዚመስለካ መን እዩ? ተአምራት እትገብር ንስኻ ኢካ፡ ንሕንዝብኻ ኃይልኻ አርኣኻዮም፡ ብቐልጽምካውን ንሕዝብኻ አድኃንካዮም፡
- People:- Thou didst go into Kades and the Captives rose up from there, for this cause we glorify thee and cry unto thee saying, Blessed art thou, Lord Jesus Christ, for thou didst come and save us. and thou didst grant us again to be set free, for thou didst come and save us. (3-215)

- ወሖርከ ውስተ ሲኦል ወአዕረገ ፄዋ እምህየ ወጸጎከነ ምዕረ ዳግመ ግዕዛነ እስመ መጻእከ ወአድኀንከነ። (፫-፪፻፲፭)
- ናብ ሲኦል ከድካ፡ ካብኡውን ምርኮ ኣውጻእካ፡ ሓንሳእውን ዕጽፊ ሓርነት ሂብካና፡ መጺእካ ስለ ዘድኃንካና፡ ነመስግነካ ኣሎና።
- Thou didst go into Kades and the Captives rose up from there, and thou didst grant us again to be set free, for thou didst come and save us. (3-215)

- በእንተ ዝንቱ ንሴብሐከ ወንጸርሕ ጎቤከ እንዘ ንብልከ ቡሩክ አንተ እግዚኦ ኢየሱስ ክርስቶስ እስመ መጻእከ ወአድኀንከነ። (፫-፪፻፲፭)
- ኦ ጐይታ ኢየሱስ ክርስቶስ መጺእካ አድኂንካና ኢኻ እሞ፡ ቡሩኽ ኢኻ እናበልናውን ዓው ኢልና ነመስግነካ አሎና።
- For this cause we glorify thee and cry unto thee saying, Blessed art thou, Lord Jesus Christ, for thou didst come and save us. (3-215)

ወንጌል ዮሐንስ ክንበብ ከሎ

- ሕዝብ፣- ቀዳሚሁ ቃል ውእቱ ቃል ቃለ እግዚአብሔር ውእቱ ቃል ሥጋ ኮነ ወኀደረ ላዕሌነ ወርኢነ ስብሐቲሁ ከመ ስብሐተ አሐዱ ዋሕድ ለአቡሁ። (፫-፪፻፲፮)
- ቃል ብቻድሙ ነበረ፡ እቲ ቃል ናይ እግዚአብሔር ቃል እዩ። እቲ ቃል ሰብ ኮነ ኣባና ድማ ኃደረ፡ ከም ክብሪ ሓደ ወዲ ነቦኡ ዝኾነ ክብሩውን ረኣና።
- ዜ:- In the beginning was the Word, the Word was the Word of God: The Word was made flesh, and dwelt among us, (3-216)

- ቃለ አብ ሕያው ወቃል ማሕየዊ ቃለ እግዚአብሔር ተንሥአ ወሥጋሁኒ ኢማሰነ። (፫-፪፻፲፮)
- ናይ ሕያው እግዚአብሔር ቃል እዩ፡ መሕወዪውን እዩ ናይ እግዚአብሔር ቃል ተንሥአ ሥጋኡውን አይማሰነን።
- and we held his glory, the glory as of the only begotten of the Father, the Word of the living Father, and the life-giving Word, the Word of God, rose again and his flesh was not corrupted. (3-216)

- አብ ጊዜ ጸሎተ ቅዳሴ ቃለ እግዚአብሔር ኪንበብ ከሎ ሰኞ ምባልን ብእኣቶም ምግራምን ኪኸውን ይግባእ። (ቮ-፪፻፲፯)

- ሕዝብ፡- ነአምን ቃለ ወንጌል ቅዱስ (፫-፪፻፲፰)
- ብቃል ወንጌል ንአምን።
- People We believe in the work of the Holy Gospel. (3-218)

- ወንጌል ምስ ተነበበ፡ ዕርገት ቁርባን ከይተፈጸመ፡ ብጸገም ምኽንያት እንተዘይኮይኑ ካህን ቡራኬ ሂቡ ከየፋነወ፡ ሓደኻ ካብ ቤተ ክርስቲያን ኣይውጸእ።(፫-፪፻፲፱)
- Priest:- After the reading of the gospel let no any one go out of he church, except in urgency, before the distribution of the holy communion, and the benediction of the priest, and the dismissal. (3-219)

- ዲያቆን፡- ፃኡ ንኡሰ ክርስቲያን።(፬-፩)
- ንኡሰ ክርስቲያን (ዘይተጠመቐኩም ውጽኡ)
- Deacon:- Go forth, Ye catechumens. (4-1)

- **ካህን፡-** ኦ እግዚኦብሔር ኦምላኽና፡ ብዘይትምርመር ሰብ ብምፍቃርካ ንሓደ ወድኻ፡ ዝጠፍአ በጊዕ ናባኻ ኪመልስ፡ ናብ ዓለም ለኣኽካዮ። ....(፬-፪)
- Priest:- O Lord our God, for thy love to man which is enxpressible, didst send thy only-begotten Son to the world to brin back unto thee the lost sheep, we beseech Thee, our Master, not to send us back when we offer unto .... (4-2)

- ዲያቆን:- ተንሥኡ ለጸሎት። (፬-፭)
- ንጸሎት ተንሥኡ፡
- Deacon:- Stand up for prayer.

- ሕዝብ:- እግዚኦ ተሣሃለነ።
- እግዚኦ ተሣሃለነ።
- People:- Lord have mercy upon us. (4-5)

- ካህን፡- ሰላም ለኵልክሙ። (፬-፭)
- ሰላም ንኹልኹም ይኹን
- Priest:- Peace be unto you all.

- ሕዝብ፡- ምስለ መንፈስከ
- ምስ መንፈስካ።
- People:- And with Thy spirit. (4-5)

- **ካህን፡-** **ሕጂ ከኣ ሱሉ ንዝኃዝካ እግዚኣብሔር ኣቦ ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ፡ …(፬-፮)**
- **Priest**:- Again we beseech the Almighty God, the Father of our Lord and our Savior Jesus Christ, we ask and entreat of Thy goodness. O lover of man, remember, Lord, the peace of the one holy apostolic church which reacheth from one end of the world to the other. (4-6)

- ዲያቆን፡- ጸልዩ በእንተ ሰላመ ቤተ ክርስቲያን አሐቲ ቅድስት ጉባኤ እንተ ሐዋርያት ርትዕት በእግዚአብሔር። (፬-፰)
- አብ እግዚአብሔር ጽንዕቲ ዝኾነት ምእንቲ ሰላም ሓንቲ ቅድስቲ ቤተ ክርስቲያን ጸልዩ።
- Deacon:- Pray for the peace of the one holy apostolic church orthodox in the Lord. (4-8)

- **ካህን፡-** ንኹሉ ሕዝብን ንኹሉ ምእመናንን ባርኽ። ንኹልናውን ካብ ሰማያት ዚርከብ ኩሉ ሰላም ናብ ልባትና ፈንወልና፡ ...(፬-፱)
- Priest:- All the people and the whole flock bless Thou, all the peace that is from heaven send Thou into the hearts of us all and vouchsave us the safety of our life therein. .... (4-9)

- ሕዝብ፡- ኪርያላይሶን(፬-፲፫)
- ኪርያላይሶን
- People:- Kyrie eleison. (4-13)
- ዲያቆን፡- ተንሥኡ ለጸሎት(፬-፲፬)
- ንጸሎት ተንሥኡ፡
- deacon:- Stand up for prayer.
- ሕዝብ፡- እግዚኦ ተሣሃለን
- እግዚኦ ተሣሃለን።
- People:- Lord have mercy upon us. (4-14)

- ካህን፡- ሰላም ለኵልክሙ (፩-፲፩)
- ሰላም ንኹልኹም ይኹን
- Priest:- Peace be unto you all.

- ሕዝብ፡- ምስለ መንፈስከ
- ምስ መንፈስካ።
- People:- And with Thy spirit.

(4-14)

- ንፍቅ ካህን፡- ደጊምና ኵሉ ንዝኃዘ እግዚኣብሔር ኣቦ ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ ምእንቲ ርእሰ ሊቃነ ጳጳሳት ... (፬-፲፰)
- Asst. Priest: Lord our God almighty, we pray and beseech Thee for our blessed archbishop . .... (4-18)
- ዲያቆን ንፍቅ፡- ጸልዩ በእንተ ሊቅነ ርእሰ ሊቃነ ጳጳሳት... (፬-፲፯)

- ዲያቆን፡- ተንሥኡ ለጸሎት (፬-፳፪)
- ንጸሎት ተንሥኡ፡
- Deacon:- Stand up for prayer.

- ሕዝብ፡- እግዚኦ ተሣሃለን
- እግዚኦ ተሣሃለን።
- People:- Lord have mercy upon us. (4-22)

- ካህን፡- ሰላም ለኵልክሙ (፬-፳፪)
- ሰላም ንኹልኹም ይኹን
- Priest:- Peace be unto you all.

- ሕዝብ፡- ምስለ መንፈስከ
- ምስ መንፈስካ።
- People:- And with Thy spirit. (4-22)

- **ካህን፡-** ደጊምና ሁሉ ንዝኃዘ እግዚኣብሔር አቦ ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ ምእንቲ ... (፬-፳፫)
- Priest:- And again we make our supplication to the Almighty God, the Father of our Lord and our Savior Jesus Christ, we ask and entreat of They goodness, O lover of man. Remember, Lord, our congregation; bless them. (4-23)

- ዲያቆን፡- ጸልዩ በእንተ ዛቲ ቤተ ክርስቲያን ቅድስት ወማኅበርነ ውስቴታ። (፬-፳፭)
- ምእንቲ እዛ ቅድስቲ ቤተ ክርስቲያንን ምእንቲ ኣብ ውሽጣ ዘሎ ማኅበርን ጸልዩ።
- Deacon:- Pray for this holy church and our congregation therein. (4-25)
- ሕዝብ፡- ማኅበረነ ባርክ ዕቀብ በሰላም። (፬-፳፮)
- ንማኅበርና ባርኽ ብሰላም ድማ ሓሉ።
- People:- Bless our congregation and keep them in peace. (4-26)

- **ካህን፡-** ብዘይምቁራጽን ብዘይምኽልካልን፡ ቅድስትን ንእድትን ፍቓድካ ኪገብሩን ናትካ ኪኾኑን ጸጋኻ ሃቦም። ቤት ጸሎትን ቤት ንጽሕናን ቤት በረኸትን ድማ ግበሮም፡ ንኣና ንባሮትካ ካባና ንደኃር ንዚመጹን ንዘለዓለም ሠናይ መዋዕል ሃብ። ...(፬-፳፯)
- Priest:-Grant that they may be Thine that without slothfulness or hindrance they may do Thy holy and blessed will, a house of prayer, a house of purity ... (4-27)

- ዲያቆን፡- ንበል ኵልነ በጥበበ እግዚአብሔር ጸሎተ ሃይማኖት። (፬-፴፩)

- ብጥበብ እግዚአብሔር ኵላትና ጸሎተ ሃይማኖት ንበል።

- Deacon:- Let us all say, in the wisdom of God, the prayer of faith. (4-31)

ዲያቆን፣ ቅዳሴ ሐዋርያት፣ ቅዳሴ እግዚእ፣ ቅዳሴ ማርያም፣ ቅዳሴ ዮሐንስ ወልደነጎድጓድ፣ አብ ዝቕደሰሉ ግዜ ናይ ሐዋርያት አመክንዮ ኩላትና ንበል።

አመክንዮ

- ሕዝብ፣ነአምን በአሐዱ አምላክ ገባሬ ኵሉ ፍጥረት አብ ለእግዚእነ ወአምላክነ ወመድኃኒነ ኢየሱስ ክርስቶስ እስመ አልቦ ውስተ ህላዌሁ አመክንዮ። (፬-፴፫)
- ኵሉ ፍጥረት ብዝፈጠረ ብሓደ አምላኽ ንአምን። አቦ ጐይታናን አምላኽናን መድኃኒናን ኢየሱስ ክርስቶስ አቐዲምና ከም ዝነገርናዮ ንህላዌኡ ምኽንያት ስለ ዘየብሉ፡
- We believe in one God, maker of all creation. Father of our Lord and our God and our Savior Jesus Christ (4-33)

- ብሹሉ ዘመናት ህልው ኮይኑ ይነብር እምበር መጀመርታን መፈጸምታን የብሉን። ዘይጠፍእ ብርሃን ኣለዎ፡ ናብኡ ኪቐርብ ዚኽእል የልቦን። (፬-፴፬)
- As we have before declared, he is Without beginning and without end , but He is ever living, and He has light which is never extinguished and He can never be approached. (4-34)

- ክልተ ኣይኮነን ሠለስተ ኣይኮነን፡ ኣይውሰኽንውን፡ ሓደ በይኑ እዩ ዘይፍለጥ ስዉር ኣይኮነን፡ ብኣሪትን ብነቢያትን ብርግጽ ፈሊጥናዮ ኢና። (፬-፴፭)
- He cannot be known, but we know Him perfectly through the law and the prophets, that He is almighty and has authority over all the creation. (4-35)

- ንሱ ገዛእ ሉሉን ኣብ ልዕሊ ሉሉ ፍጥረት ሥልጣን ዘለዎን እዩ። ኣቦኡ ንሞታናን መድኃኒናን ኢየሱስ ክርስቶስ እግዚኣብሔር ሓደ እዩ።(፬-፴፭)
- He is not two or three and no addition can be made to Him; but He is only one, living for ever, because He is not hidden that (4-35)

- ዓለም ከይተፍጥረ ዝተወልደ ወልድ ዋሕድ ምስኡ ማዕረ ዝኾነ ኵሉ ሠራዊትን ሚመታትን ሥልጣናትን ዝፈጠረ። (፬-፴፮)
- One God , Father of our Lord and our Savior Jesus Christ, who was begotten before the creation of the world , the only-begotten Son, coequal with Him creator of all the hosts, the principalities and the dominions; (4-36)

- ብዳሕዘዋይ ዘመን ሰብ ኪኾውን ዝፈቐደ፡ ብዘይዘርኢ ሰብኣይ ካብ ቅድስቲ ድንግል ማርያም ሥጋ ዝለበሰ። ብዘይ ኃጢኣትን ኣበሳን ከም ሰብ ዓበየ። (፬-፴፯)
- Who in the last days was pleased to become man, and look flesh from our Lady Mary, the only Virgin without the seed of man, and grew like men yet without sin or evil; neither was guile found in his mouth. (4-37)

- አብ አፉ ሐሶት አይተረኽበን። ብድኅርዚ ብሥጋ መከራ መስቀል ተቐቢሉ ሞተ፡ ብሣልሳይ መዓልቲ ካብ ምውታት ተፈልዩ ተንሥአ። ናብ ዝለአኾ፡ አቦኡ ናብ ሰማያት ዓረገ። (፬-፴፰)
- Then He suffered, died in the flesh, rose from on the third day, ascended unto heaven to the Father who sent Him, sat down at the right hand of power, (4-38)

- ብየማን ታይሊ ተቐመጠ። ካብ ኣብ ዝሠረፀ ንዓለም እውን ዘድኃኑ፡ ምስ ኣብን ምስ ወልድን ህልዊ ዝኾነ ጸራቅሊጦስ መንፈስ ጽድቂ ሰደደልና። (፬-፴፰)
- sent to us the Paraclete, the Holy Spirit, who proceedeth from the Father, and saved all the world, and who is co-eternal with the Father and the Son. (4-38)

- እግዚኣብሔር ዝፈጠሮ ኵሉ ፍጥረት ንጹሕ ከም ዝኾነ፡ ዚድርበውን የብሉን ንብል። ናይ ሥጋ ሕይወት ነፍሲ ግና፡ ብኹሉ ቅድስትን ንጽሕትን እያ። (፬-፴፱)
- We say further that all the creatures of God are good and there is nothing to be rejected, and the spirit, the life of the body, is pure and holy in all. (4-39)

- ንሕናስ መውስቦ ንጹሕ ከም ዚኾነ ምውላድውን ርኽሰት ዘይብሉ ከም ዝኾነ ንምህር። እግዚኣብሔር ንኣዳምን ንሔዋንን ሕዝቢ ኪበዝኑ ኢሉ ፈጢርዎም እዩ፡ (፬-፵)
- And we say that marriage is pure, and childbirth is undefiled, because God created Adam and Eve to multiply. We understand further that there is in our body a soul which is immortal and does not perish with the body. (4-40)

- እምበኣር ኣብዛ ሥጋና፡ ዘይትመውትን ዘይትብስብስን ነፍሲ ከም ዘላትና ነስተውዕል። ንሕናስ ብኣና ርኽሳት እዮም እሞ እምነቶም ንዚልውጡ፡ ኩሉ ግብሮምን ኩሉ ምፍልላዮምን ሕጊ ምፍራሶምን ንጽየፍ። (፬-፵፩)
- We repudiate all the words of heretics and all schisms and transgression of the law, because they are for us impure. (4-41)

- ከምኡውን ጻድቃንን ኃጥኣንን ዚትንሥእዎ ትንሣኤ ሙታን ንኣምን። ኵሉ ከም ግብሩ ዚፍደየሉ መዓልቲ ፍርዲ ከም ዘሎውን ንኣምን። (፬-፵፪)
- We also believe in the resurrection of the dead, the righteous and sinners; and in the day of judgment, when every one will be recompensed according to his deeds. (4-42)

- ደጊምና ከኣ ክርስቶስ ሰብ ብምኻኑ፡ ከቶ ሕጸጽ ከም ዘይብሉ ንኣምን። ብሓቂ ሰብ ዝኾነ እግዚኣብሔር ቃል እዩ። ናይ ኣብ ሊቀ ካህናት ኮይኑ ንፍጥረት ሰብ ምስ እግዚኣብሔር ዘተዓረቐ እዩ። (፬-፵፫)
- We also believe that Christ is not in the least degree inferior because of His incarnation, but He is God, the Word who truly became man, and reconciled to God being the High-priest of the Father. (4-43)

- እምበኣር ከም ሥርዓት ኣይሁድ ኣይንገዘር። ንኣሪትን ነቢታን ኪፍጽም ከም ዝመጸ ንፈልጥ ኢና። (፬-፵፬)
- Henceforth let us not be circumcised like the Jews. We know that He who had to fulfill the law and the prophets has already come. (4-44)

- ኢየሱስ ክርስቶስ ዘሥረዐ እምይሁዳ እምሥርወ ዕሤይ ዘሥልጣኑ ዲበ መትከፍቱ።(፬-፵፭)
- ካብ ይሁዳ ካብ ሡር ዕሴይ ዝተወልደ ኢየሱስ ክርስቶስ፡ ሥልጣኑ ናይ ባህርዩ እዩ።
- To Him , for those coming all people looked forward. Jesus Christ, who is descended from Judah, from the root of Jesse. (4-45)

- (በዜማ)ሎቱ ስብሐት ወአኮቴት ዕበይ ወባርኮት ውዳሴ ወማሕሌት ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን። (፬-፵፭)
- ንእኡ ክብርን ምስጋናን ዕቤትን ባርኾትን ውዳሴን ማኅሌትን ይኹን። ሎምን ኵሉ ሳዕን ንዘለዓለም ዓለም አሜን።
- whose government us upon his shoulder: to Him be glory, thanks giving, greatness, blessing, praise, song, both now and ever and world without end. Amen. (4-45)

- ቅዳሴ ሊቃውንት ክቫደስ ከሎ ጸሎተ ሃይማኖት ይበሉ።
- ሕዝብ፡- ነአምን በአሐዱ አምላክ እግዚአብሔር አብ አኃዜ ኵሉ ገባሬ ሰማያት ወምድር ዘያስተርኢ ወዘኢያስተርኢ።(ሠለ-፩)
- ኩሉ ብዝሓዘ ሰማይን ምድርን ዝረአን ዘይረአን ብዘፈጠረ ብሓደ እግዚአብሔር አብ ንአምን።

The Prayer of Faith

- People:- We Believe in one God the Father Almighty, maker of heaven, earth and all things visible and invisible. (Seles-1)

- ካብ ብርሃን ዝተረኽበ ብርሃን፡ ካብ ሓቀኛ ኣምላኽ ዝተረኽበ ኣምላኽ፡ ዝተወልደ እምበር ፍጡር ዘይኮነ፡ ብመለኮቱ ምስ ኣብ ማዕረ ዝኾነ። (ሠለ-፫)

- ኩሉ ብእኡ ዝተፈጥረ፡ ብዘይካኡ ግና ኣብዚ ምድሪ ዘሎ ይኹን ወይስ ኣብ ሰማይ ዘሎ ምንም ዝተፈጥረ የልቦን። (ሠለ-፬)
- By whom all things were made, and Without Him was not anything in heaven or earth made: (Seles-4)

- By whom all things were made, and Without Him was not anything in heaven or earth made: (Seles-4)

- ምእንታና ምእንቲ ሰብ ምእንቲ ድኀነትና፡ ካብ ሰማያት ዝወረደ፡ብመንፈስ ቅዱስ ካብ ቅድስት ድንግል ማርያም ሥጋ ለበሰ ሰብ ኮነ። (ሠለ-፭)
- Who for us men and for our salivation came down from heaven, was made man and was incarnate from the Holy Spirit and from the holy Virgin Mary. (Seles-5)

- ሰብ ኮይኑ ድማ ብዘመን ቈንጤናዊ ጲላጦስ ምእንታና ተሰቐለ፡ ሓመመ፡ መከራ መስቀል ተቐበለ፡ ሞተ፡ ተቐብረ፡ ኣብ ቅዱሳት መጻሕፍቲ ከም ዝተጻሕፈ፡ ኣብ መበል ሣልሳይ መዓልቲ ካብ ምዉታት ተፈልዩ ተንሥአ። (ሠለ-፮)
- Became man, was crucified for our sakes in the days of Pontius Pilate, suffered, died, was buried and rose from the dead on the third day as was written in the holy scriptures: (Seles-6)

- ብኽብሪ ናብ ሰማይ ዓረገ፡ ኣብ የማን ኣቡኡ ተቐመጠ፡ ከም ብሓድሽ ንሕያዋንን ንምዉታትን ክፈርድ ብኽብሪ ክመጽእ እዩ፡ ንመንግሥቱውን መወዳእታ የብሉን። (ሠለ-፯)
- Ascended in glory into heaven, sat at the right hand of His Father and will come again in glory to judge the living and the dead; there is no end of His reign. (Seles-7)

- የብሉን።ሕይታን መሕወይን ብዝኾነ ካብ አብ ዝሰረፀ መንፈስ ቅዱስውን ንአምን። ምስ አብን ወልድን ንሰግደሉን ነመስግኖን፡ ብነብያት ዝተዛረበ እዩ። (ሠለ-፰)
- And we believe in the Holy Spirit, the life- giving God, who proceedeth from the Father; we worship and glorify Him with the Father and the Son; who spoke by the prophets; (Seles-8)

- ልዕሊ ኩሉ ናይ ሓዋርያት ጉባኤ ብዝኾነት ብሓንቲ ቅድስት ቤተ ክርስቲያን ንኣምን። (ሠለ-፱)
- And we believe in one holy, universal, apostolic church; And we believe in one baptism for the remission of sins, and (Seles-9)

- (በዜማ) ወነአምን በአሐቲ ጥምቀት ልሥርየተ ኃጢአት ወንሴፎ ትንሣኤ ሙታን ወሕይወተ ዘይመጽእ ለዓለመ ዓለም አሜን (ሠለ-፲)
- ንሕድገት ሓጢአት ብሓንቲ ጥምቀትውን ንአምን። ትንሣኤ ምዉታትን ንዘልዓለም ዓለም ዝመጽእ ሕይወትን ተስፋን ንገብር። አሜን
- and wait for the resurrection from the dead and the life to come, world with out end. Amen!(Seles-10)

- **ካህን፡-** ንጹሕ ዝኾነ ካብ ቁርባን ይቀበል፡ ንጹሕ ዘይኾነ ግና ኣይቀበል። ንሰይጣንን ንሠራዊቱን ብዝተዳለወ መለኮታዊ ሓዊ ከይነድድ። ኣብ ልቡ ቂምን በቐልን ዘለዎ፡ ኣብ ጎሊናኡውን ዝሙትን ካልኣ ሓሳብን ዘለዎ ኣይቕረብ። (፬-፵፮)
- **Priest:-** He that is pure let him receive of the oblation and he that is not pure let him not receive it, that he may not be consumed by the fire of the godhead which is prepared for the devil and his angels. Who so hath revenge in his heart who so hath in him strange thoughts and fornications let him not draw nigh. (፬ -46)

- **ካህን፡-** ኢደይ ካብ ሥጋዊ ርስሓት ከም ዘንጻሕኩ፡ ከምኡ ድማ ካብ ናይ ኵልኹም ኃጢኣት ንጹሕ እየ። ደቆርኩም ኣብ ናይ ክርስቶስ ሥጋን ደምን እንተ ቐረብኩም፡ ካብኡ ብምቕባልኩም ኃላፍነት የብለይን። ብንጽሕና ኬንኩም እንተዘይቀረብኩም ኃጢኣትኩም ኣብ ገዛእ ርእስኹም እዩ ዚምለስ እምበር ኣነ ካብ ኃጢኣትኩም ንጹሕ እየ። (፬-፵፯)
- Priest: As I have cleansed my hands from outward pollution, so also I am pure from the blood of you all. If you presumptuously draw nigh to the body and blood of Christ I will not be responsble for your reception thereof. I am pure of your wickedness, but your sin will return upon your head if you do not draw nigh in purity. (፬ -47)

- **ዲያቆን፡-** ነዚ ናይ ካህን ቃል ዘስተሓቕረ፡ ወይ ዝሰሓቕን ዝተዛረበን ወይከኣ ብኽፍኣት ኣብ ውሽጢ ቤተ ክርስቲያን ዝቕመ እንተሎ፡ ንጐይታና ኢየሱስ ክርስቶስ ከም ዘቕጥያን ኣብ ልዕሊኡ ከም ዘሸካዕለለን ይረዳእ። (፬-፵፰)
- Deacon:- If there be any who disdains this word of priest or laughs or speaks or stands in the church in an evil manner, let hem know and understand that he is provoking to wrath our Lord Jesus Christ, (፬ -48)

- አብ ክንዲ በረኸት መርገም፡ አብ ክንዲ ዓድገት ኃጢአትውን ገሃነመ እሳት ካብ እግዚአብሔር ኪቕበል እዩ። (፬-፵፰)
- and bringing upon himself a curse instead of a blessing, and will get from God the fire of hell instead of the remission of sin. (፬ -48)

- **ካህን፡-** አ ጐይታይን አምላኸይን፡ ገባሪ ሥርዓትን ወሃብ ፍቐርን፡ ክፉእ ሒልናን ቂምን ቅንኣትን፡ ሥጋዊ ፍትወትን ኣርሕቐለይ፡ ...(፬-፵፱)
- **Priest:-** O my Lord the God, author of the law, giver of peace and love, take away from me every evil thought, revenge, envy, and all the lusts of the flesh, make me meet to be added to Thy holy servants who pleased Thee by the beauty of their lives in the days of love and peace:

  (፬ -48)

- ዲያቆን፡- ተንሥኡ ለጸሎት(፶-፶፪)
- ንጸሎት ተንሥኡ።
- Deacon:- Stand up for prayer.

- ሕዝብ፡- እግዚኦ ተሣሃለን
- ኦ ጐይታ ይቕረ በለልና፡
- People:- Lord have mercy upon (፶ - 52)

- ካህን፡- ሰላም ለኵልክሙ (፶-፶፪)
- ሰላም ንኹልኹም ይኹን፡
- Priest:- Peace be unto you all

- ሕዝብ፡- ምስለ መንፈስከ
- ምስ መንፈስካ
- People:- And with Thy spirit. (፶ -52)

- ካህን፡ (ባስልዮስ ዝበሎ ኣምጻ ጸሎት)
- Priest: “Prayer of Salutation of St. Basil:
- ካህን፡- ዘለዓለም ዓቢይ እግዚኣብሔር ንሰብ ብዘይጥፍኣት ዝፈጠርካዮ፡ …(፶-፶፫)
- Priest:- God, great eternal, who didst form a man uncorrupt … (፶ -53)

- **ሕዝብ፡- ስብሐት ለእግዚአብሔር በሰማያት ወሰላም በምድር ሥምረቱ ለሰብእ** (፶-፶፭-፪)

  ንእግዚአብሔር ኣብ ሰማያት ምስጋና ይኹን ኣብ ምድሪ ውን ንሰብ ፍቕርን ሰላምን ይኹን።

- People:- Glory to God in heaven and on earth peace, His goodwill toward men. (፶ -55-2)

- **ካህን፡-** አ ፦ይታ አብ ልቢ ኵላትና ሥምረትካ ምላእ። ካብ ኵሉ ርኽሰትን ዕብዳንን አንጽሐና። ...(፶-፶፭)
- Priest:- O Lord, in Thy goodwill fill the hearts of us all and purify us from the corruption and from all excess, ... (፶ -56)

- ዲያቆን፡- ጸልዩ በእንተ ሰላም ፍጽምት መፍቅር ተአምኑ በበይናቲክሙ በአምኃ ቅድሳት። (፩-፶፰)
- ምእንቲ ፍጽምቲ ሰላምን ፍቕርን ጸልዩ፡ ንሓድሕድኩም ድማ ብመንፈሳዊ ምስዕዓም ሰላም ተባሃሃሉ።
- Deacon:- Pray for the perfect peace and love. salute one another with a holy salutation. (፩ -58)

- ሕዝብ፡- ክርስቶስ አምላክነ ረስየነ ድልዋነ ከመ ንትአማኅ በበይናቲነ በአምኃ ቅድሳት። (፶-፶፱)

- አ ክርስቶስ አምላኽና፡ ብቅዱስ ምስዕዓም ንሓድሕድና ሰላምታ ክንወሃሃብ ድልዋት ግበረና።

- People:- Christ our God, make us meet to salute one another with a holy salutation. (፶ -59)

❖ካህናት ምስ ካህናት ዲያቆናት ምስ ዲያቆናት ህዝቢ ምስ ህዝቢ ሰላም ይበሃሃሉ።

- **ካህን፡-** ብዘይፍርዲ ካብ (ሥጋኻን ደምካን) ውህበትካን ክንቅበል ሃበና። ንሳ ከኣ ሞት ዘይብላ ሰማያዊት እያ። ...(፬-፷)
- **Priest**:- And to partake without condemnation, of Thy holy immortal heavenly gift, through Jesus Christ. .... (፬ -60)

- **ካህን፡ ናይቲ በዓል ዝምልከት ቅዳሴ ገንጹሉ አኰቴተ ቁርባን ይበል**(-)

- Priest: The Anaphora of our fathers the Apostles … (-)

- ካህን፡ እግዚአብሔር ምስለ ኵልክሙ። (ቅሐ-፪)
- እግዚአብሔር ምስ ኵልኹም ይኹን።
- Priest:- The Lord be with you all.
- ሕዝብ፡ ምስለ መንፈስከ።
- ምስ መንፈስካ
- People:- And with Thy spirit. (QH-2)

- ካህን፡ አእኩትዎ ለአምላክነ።(ቅሐ-፫)
- ንአምላኽና አመስግንዎ
- Priest:- Give ye thanks unto our God.
- ሕዝብ፡ ርቱዕ ይደሉ።
- ብሓቂ ይግባእ እዩ።
- People:- It is right, it is just. (QH-3)

- ካህን፡ አልዕሉ አልባቢክሙ። (ቅሐ-፫)
- ብልብኽሙ ሰማያዊ ነገር ሕሰቡ።
- Priest:- Lift up your hearts.

- ሕዝብ ብነ ኀበ እግዚአብሔር አምላክነ።
- አብ እግዚአብሔር አምላኽና አሎና።
- People:- We have lifted them up unto the Lord our God. (QH-3)

- **ካህን፡- አ ጐይታ ብፍቑር ወድኻ ጐይታና ኢየሱስ ክርስቶስ ነመስግነካ ኣሎና።** ...(ቅሐ-፬)
- Priest:- We give thee thanks, O Lord, in Thy beloved son our Lord Jesus who in the last days thou didst send unto us ... (QH-4)

- ዲያቆን፡ በእንተ ብፁዕ ወቅዱስ ርዕሰ ሊቃነ ጳጳሳት ...(ቅሐ-፮)
- ምእንቲ ብፁዕን ቅዱስን ርእሲ ሊቃነ ጳጳሳት ...
- Deacon:- For the sake of the blessed and holy Patriarch Abba (QH-6)

- ንፍቅ ካህን፡ ጸሎተ ቡራኬ ናይ ባስሌዎስ። (ቅሐ-፲)
- ኦ ሥሉስ ቅዱስ ኣብ ወልድ መንፈስ ቅዱስን ፍቑራት ክርስቲያን ንዝኾኑ ሕዝብኻ ብበረከት ሰማያውያንን ምድራውያንን ባርኽ። ...
- Asst. Priest, O Holy Trinity, Father And Son and Holy Spirit, bless Thy people, Christians beloved, with blessings Heavenly and earthly… (QH-10)

- ዲያቆን(ንፍቅ)፡ መሐሮሙ እግዚኦ ወተሣሃሎሙ ለሊቃነ ጳጳሳት፣ ጳጳሳት ኤጲስ ቆጶሳት ቀሳውስት ወዲያቆናት ወኩሎሙ ሕዝበ ክርስቲያን። (ቅሐ-፳፪)
- ኦ ጐይታ ንሊቃነ ጳጳሳትን ጳጳሳትን ንኤጲስ ቆጶሳትን ንቀሳውስትን ንዲያቆናትን ንኹሉም ሕዝበ ክርስቲያንን ምሕሮምን ይቕረ በለሎምን።
- Asst. Deacon:- Lord Pity and have mercy upon the Patriarchs, archbishops, bishops, priest, deacons and all the Christian people. (QH-22)

- ካህን፡ ለእሉኒ ወለኵሎሙ አዕርፍ ነፍሶሙ ወተሣሃሎሙ ዘፈኖከ እምሰማይ ወልደከ (ቅሐ-፳፫)
- ነዚኣቶምን ንኹሎምን ነፍሶም አዕርፍ። ይቕረ በለሎም ካብ ሰማይ ናብ ማኅፀን ድንግል ዝለኣኽካዮ ወድኻ
- Priest:- To these and to all grant rest to their souls and have mercy upon Them. Thy Son whom Thou didst send from heaven to the (QH-23)

- ውስተ ማኅፀነ ድንግል ተጸውረ በከርሥ ሥጋ ኮነ ወልደቱ ተዐውቀ እመንፈስ ቅዱስ። (ቅሐ-፳፫)
- አብ ማኅፀን ተወሰነ፡ ሰብ ኮነ፡ ወድኻ ከም ዝኾነ ብመንፈስ ቅዱስ ተፈልጠ።
- womb of a virgin was conceived in her womb, and was made flesh, and Thy Son became known by the Holy Spirit. (QH-23)

- ዲያቆን፡ እለ ትነብሩ ተንሥኡ። (ቅሐ-፳፬)
- ዝተቐመጥኩም ተንሥኡ።
- Deacon:- Ye that sitting, stand up. (QH-24)

- ካህን፡ ለከ ለዘይቀውሙ ቅድሜከ አእላፈ አእላፋት ወትእልፊተ አእላፋት ቅዱሳን መላእክት ወሊቃነ መላእክት (ቅሐ-፳፭)
- ንኣኻ ቅዱሳን መላእኽትን ሊቃነ መላእኽትን እልፍን አእላፋትን ትእልፊተ አእላፋትን፡ አብ ቅድሜኻ ይቕሙ።
- Priest:- There stand before Thee thousand thousands and ten thousand times then thousand and … (QH-25)

- ዲያቆን፡ ውስተ ጽባህ ነጽሩ። (ቅሐ-፳፮)
- ናብ ምብራቕ ተመልከቱ
- Deacon:- Look to the east. (QH-26)

- ካህን- መክቡራን እንስሳከ እለ ስድስቱ ክነፊሆሙ ሱራፌል ወኪሩቤል። (ቅሐ-፳፯)
- ብክልተ ክንፎም ገጾም ይኸድኑ፡ ብክልተ ክንፎም ከኣ እግሮም ይኸድኑድኑ፡
- Deacon:- The holy angels and archangels and Thy honorable beasts, each with six wings. (QH-27)

- በክልኤ ክነፊሆሙ ይከድኑ ገጸሙ ወበክልኤ ክነፊሆሙ ይከድኑ እግሮሙ ወበክልኤ ክነፊሆሙ ይሠሩ አምጽንፍ እስከ አጽናፈ ዓለም። (ቅሐ-፳፯)

- ብክልተ ክንፎምውን ካብ ወሰን ክሳብ ወሰን ዓለም ይነፍሩ።

- With two of their wings they cover their face, with two of their wings they cover their feet, and with two of their wings they fly from end to end of the world. (QH-27)

- ዲያቆን፡ ንነጽር። (ቅሐ-፵፰)
- ነስተውዕል።
- Deacon:- Let us give heed. (QH-28)

- **ካህን፡ እዚኣቶም ኵላቶም ምስቶም ኵሎም ዚቕድሱኻን ዚውድሱኻን፡ ኩሉ ሳዕ ንኣኻ ዚቕድሱን ዚውድሱን እዮም። ሕጂ ከኣ ቅዱስ ቅዱስ ቅዱስ እግዚኣብሔር ጐይታ ሠራዊት ፍጹም ንእንብለካ ቅዳሴና ተቐበል። ...(ቅሐ-፳፱)**
- Priest:- And they all constantly hallow and praise Thee, with all them that hallow and praise Thee; receive also our hallowing which we utter unto Thee: Holy Holy Holy perfect Lord of hosts.; (QH-29)

- ዲያቆን፡ አውሥኡ። (ቅሐ-፴፩)
- ተሰጥዎ ተቐበሉ።
- Deacon:- Answer ye. (QH-31)

- <u>ሕዝብ፡</u> ቅዱስ ቅዱስ ቅዱስ እግዚኣብሔር ፍጹም ምሉዕ ሰማያተ መምድረ ቅድሳተ ስብሐቲከ።(ቅሐ-፴፪)
- ቅዱስ ቅዱስ ቅዱስ እግዚኣብሔር ጐይታ ሠራዊት ክብሪ ምስጋናኻ ሰማይን ምድርን ምሉእ እዩ።
- <u>People</u>:- Holy Holy Holy, Perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory. (QH-32)

- **ካህን፡** ሓቂ እዩ ናይ ክብርኻ ምስጋና ብሞይታናን ብኣምላኽናን ብመድኃኒናን ኢየሱስ ክርስቶስ ሰማያትን ምድርን መልኡ። (ቅሐ-፴፫)
- **Priest**:- Truly heaven and earth are full of the holiness of Thy glory Through our Lord and our God and our Savior Jesus Christ Thy holy son. (QH-33)

- ቅዱስ ወድኻ ፍቓድካ ኪፍጽም ንኣኻ ሕዝቢ ኬዳሉ መጸ። ካብ ድንግልውን ተወልደ።(ቅሐ-፴፫)
- He came and was born of a virgin that He might fulfill Thy will and make a people for Thee. (QH-33)

- ሕዝብ፡ ተዘከረነ እግዚኦ በውስተ መንግሥትከ፣ ተዘከረነ እግዚኦ ኦ ሊቅነ፣ ተዘከረነ እግዚኦ በውስተ መንግሥትከ። (ቅሐ-፴፬)

- ኦ ጐይታ ኣብ መንግሥትኻ ተዘከረና፡ ኦ መምህርና ኣብ መንግሥትኻ ተዘከረና፡ ኦ ጐይታ ኣብ መንግሥትኻ ተዘከረና።

- People:- Remember us, Lord, inThy kingdom; remember us, Lord, Master, in Thy kingdom; remember us, Lord, in Thy kingdom, (QH-34)

- ተዘከረነ እግዚኦ በውስተ መንግሥትከ፣ በከመ ተዘከርኮ ለፊያታዊ ዘየማን እንዘ ሀሎከ ዲበ ዕፀ መስቀል ቅዱስ። (ቅሐ-፴፬)

- ኣብ ቅዱስ ዕፀ መስቀል ከሎኻ ብየማን ንዝነበረ ሽፍታ ከም ዝዘከርካዮ ዘክረና።

- as Thou didst remember the thief on the right hand when Thou was on the tree of the Holy Cross. (QH-34)

- **ካህን፡** ብእኡ ንዚእመኑ ሕሙማት መከራ ተቓቢሉ ምእንቲ ኬድጎን ኣእዳዉ ንሕማም ዘርግሐ። ንሞት ኪስዕር፡ ማእሰር ሰይጣን ኪበትኽ ንሲኦልድማ ኪረግጽ፡ (ቅሐ-፴፮)
- Priest:- He stretched out his hands in the passion, suffering to save the suffers that trust in Him, who was delivered to the passion that (QH-36)

- ንቅዱሳን ኪመርሕ፡ ሥርዓት ኪተክል፡ ትንሣኤኡ ድማ ኬፍልጥ፡ ብፍቓዱ ንሕማም ዝተዋህበ እዩ።(ቅሐ-፴፮)
- he might destroy death, break the bonds of Satan, tread down hell, lead forth the saints ,established a covenant and make known His resurrection. (QH-36)

- ዲያቆን፡- አንሥኡ እደዊክሙ ቀሳውስት።(ቅሐ-፴፰)
- ቀሳውስቲ ኣእዳውኩም ኣልዕሉ።
- Deacon:- raise up your hands. (QH-38)

- **ካህን፡ በይእቲ ሌሊት እንተ ባቲ አመ ያገብዕዎ ነሥአ ኅብስተ በእደዊሁ ቅዱሳት መብዑዓት እለ እንበለ ነውር።** (ቅሐ-፴፱)
- **በታ ዝኅዝዎ ለይቲ፡ ነውርን ነቐፋን ብዘይብለን ቅዱሳትን ብዑዓትን ብዝኾና አእዳዉ፡ ኅብስቲ አልዒሉ ኃዘ።**
- Priest:- In the same night in which they betrayed Him He took bread in His holy, blessed and spotless hands; (QH-39)

- ሕዝብ፡- ነአምን ከመ ዝንቱ ውእቱ በአማን ነአምን። (ቅሐ-፵)
- ንአምን ኢና፡ እዚ ከም ዝኾነ ብሓቂ ንአምን።
- People:- We believe that this is He, truly we believe. (QH-40)

- ካህን፡- **ወወሀቦሙ ...** (ቅሐ-፵፪)

  ናባኻ ናብ ኣቦኡ ናብ ሰማይ ኣንቃዕረረ፡ ኣመስጊኑ ባረኸ ቈረሰውን። ኑዮም ናቱ ንደቀ መዛሙርቱ ሓዋርያት ምእንታኸም ንዓድግት ኃጢኣት ዚቐረስ ሥጋይ እዚ እዩ እዚ (ምልክታ) ዓብስቲዚ እንኩ ብልዑ ኢሉ ሃቦም።

- Priest:- He looked up to heaven toward thee, His Father; gave thanks, blessed and broke; (QH-42)

- ሕዝብ፡ አሜን አሜን አሜን ነአምን ወንትአመን ንሴብሓከ ኦ እግዚእነ ወአምላክነ ከመ ዝንቱ ውእቱ በአማን ነአምን። (ቅሐ-፶፫)
- አሜን አሜን አሜን ንአምን ንእመንን ኦ ጐይታናን አምላኽናን ነመስግነካ አሎና፡ እዚ ከም ዝኾነ ብሓቂ ንአምን።
- People:-Amen Amen Amen: We believe and confess, we glorify thee, O our Lord and our God; that this is He we truly believe. (QH-43)

- ካህን፡- ወከማሁ ጽዋዐኒ አእኩቶ ባሪኮ፣ ቡራኬ ላዕለ ጽዋዕ ፫ ተ ጊዜ። ወቀዲሶ ወወሀቦሙ ለእሊአሁ አርዳኢሁ (ቅሐ-፵፬)
- ከምኡውን ኑቲ ጽዋዕ ኣመስጊኑን ባሪኾን ቀዲሱን እዚ ጽዋዕ እዚ (ምልክታ) ምእንታኾም
- Priest:- And likewise also the cup: giving thanks, blessing it, and hallowing it, He gave it to His disciples, and said unto them, take drink; (QH-44)

- ወይቤሎሙ ንሥኡ ስትዩ ዝ ጽዋዕ “እማሬ” ደምየ ውስቱ ዘለበእንቲአክሙ ይትከዐው ለሥርየት ኀጢአት።(ቅሐ-፵፬)
- ንበኛ ብዙኃት ዚፈስስ ደመይ እዩ እሞ፡ እንኩ ስተዩ ኢሉ ነቶም ናቱ ንደቂ መዛሙርቱ ሃቦም።
- this cup is my blood which will be shed on behalf of you as a propitiation for many. (QH-44)

- ሕዝብ፡ አሜን አሜን አሜን ነአምን ወንትአመን ንሴብሓከ ኦ እግዚእነ ወአምላክነ ከመ ዝንቱ ውእቱ በአማን ነአምን።(ቅሐ-፵፭)
- አሜን አሜን አሜን ንአምንን ንእመንን ኦ ጐይታናን አምላኽናን ነመስግነካ ኣሎና፡ እዚ ከም ዝኾነ ብሓቂ ንአምን።
- People:- Amen Amen Amen: We believe and confess, we glorify thee, O our Lord and our God; that this is He we truly believe. (QH-45)

- ካህን፡- ሶበ ትገብርዎ ለዝንቱ ተዝካረ ዚአየ ግበሩ። (ቅሐ-፶፭)

- ነዚውን ክትገብርዎ ከሎኹም፡ ንመዘከርታይ ግብርዎ በሉም።

- Priest:- And as often as ye do this do it in remembrance of me. (QH-46)

- <u>ሕዝብ፡</u> ንዜኑ ሞተከ እግዚኦ ወትንሣኤከ ቅድስተ፣ ነአምን ዕርገተከ ወዳግመ ምጽአተከ ንሴብሓከ (ቅሐ-፵፯)
- አ ጐይታ፡ ሙማትካን ቅድስቲ ትንሣኤካን ነዘንቱ፡ ዕርገትካን ዳግማይ ምጽአትካንውን ንአምን። ነመስግነካን ንእመነካን።
- <u>People</u>:- We proclaim Thy death, Lord, and Thy holy resurrection; we believe in Thy ascension and Thy second advent. (QH-47)

- ወንትአመነከ ንስእለከ ወናስተብቍዓከ ኦ እግዚእነ ወአምላክነ። (ቅሐ-፵፯)
- ኦ ጐይታናን ኣምላኽናን ንልምነካን ንምሕጸነካን ኣሎና።
- We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and God. (QH-47)

- ካህን፤ ይእዜኒ እግዚኦ ንዜኮር ሞተከ ወትንሣኤከ ቅድስተ...(ቅሐ-፵፰)
- አ ጐይታ ሕጂውን ሙማትካን ትንሣኤኻን እናዘኸርና ንእመነካ፡ ....
- Priest:- Now, Lord , we remember Thy death, and.. (QH-48)

- ሕዝብ፡ አሜን እግዚኦ መሐረነ እግዚኦ መሐከነ እግዚኦ ተሣሃለነ።(ቅሐ-፶)
- አሜን ኦ ጐይታ መሓረና፡ ኦ ጐይታ ኣናሕለየልና፡ ኦ ጐይታ ይቕረ በለልና።
- People:- Amen; Lord have pity upon us, Lord spare us, Lord have mercy upon us. (QH-50)

- ዲያቆን፡ በኩሉ ልብ ናስተብቍዖ ለእግዚአብሔር አምላክነ ጎብረተ መንፈስ ቅዱስ ሠናየ ከመ ይጸግወነ። (ቅሐ-፶፩)
- ንእግዚአብሔር አምላኽና ሠናይ ጎብረት መንፈስ ቅዱስ ምእንቲ ኪህበና ብምሉእ ልብና ንለምኖ። “
- Deacon:- With all the heart let us beseech the Lord our God that he grant unto us the good communion of the Holy Spirit. (QH-51)

- ሕዝብ፡ በከመ ሀሎ ሀልወ ወይሄሉ ለትውልደ ትውልድ ለዓለመ ዓለም።(ቅሐ-፶፪)

- ጥንቲ ሀልዊ ኮይኑ ከም ዝነበረ ንውሉድ ወለዶን ንዘለዓለምን ሀልው ኮይኑ ይነብር ኣሎ።

- People:- As it was, is and shall be unto generations o generations, world without end. (QH-52)

- **ካህን፡** ካብኡ ንዚቕበሉ ኵሎም (ሥጋኻ ምስ ደምካ) ሓደ ጌርካ ሃቦም። ንንጽሕናን ንምልኣት መንፈስ ቅዱስን ንቕድስናን ንሓቀኛ እምነት ንምጽናዕን ይኹኖም። (ቅሐ-፶፫)
- Priest: Grant it together unto all them that take of it, that it may be unto Them for sanctification and or filling with the Holy Spirit and (QH-53)

- ንኣኻ ኪቕድሱን ንፍቕር ውድኻ ኢየሱስ ክርስቶስን ምስ መንፈስ ቅዱስን ንዘለዓለም ዓለም። (ቅሐ-፶፫)
- for Strengthening of the true faith, that they may hallow and praise Thee and Thy beloved Son Jesus Christ withHoly Spirit. (QH-53)
- **ሕዝብ፡ አሜን።**
- People:- Amen.

- ስእሊ ናይ ሐሙስ ጸሎት
- (ናይ ካይታና ድራር)

- **ካህን፡(ሕዝቢ ንካህን እናተኾተሉ)**
  ሀበነ ንንበር በዘዚአከ መንፈስ ቅዱስ ወፈውሰነ በዝንቱ ጽርስፎራ ከመ ብከ ንሕየው ዘለኵሉ ዓለም ወለዓለመ ዓለም። (ቅሐ-፶፬)

- **በቲ ናትካ ዝኾነ መንፈስ ቅዱስ ሓደ ክንከውን ሃበና፡ በዚ ዓብስቲዚውን ንኹሉ ዓለምን ንዘለዓለምን ብኣኻ ሕያዋን ክንከውን ፈውሰና።**

- People: Repeat his words. Grant us to be untied through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever. (QH-54)

- ካህን፡ (ሕዝቢ ንካህን እናተኽተሉ)

  ቡሩክ ስሙ ለእግዚአብሔር ወቡሩክ ዘይመጽእ በስመ እግዚአብሔር ወይትባረክ ስመ ስብሐቲሁ ለይኩን ለይኩን ቡሩከ ለይኩን። (ቅሐ-፶፭)

- ስም እግዚአብሔር ቡሩኽ እዩ። ብስም እግዚአብሔር ዚመጽእውን ቡሩኽ እዩ። ስም ጐይትነቱ ይባረኽ። ይኹን ይኹን፡ ቡሩኽ ይኹን።

- Priest:- Grant us to be untied through Thy Holy Spirit, and heal us by this oblation that We may live in Thee for ever. (QH-55)

- **ካህን፡ ፈኑ ጸጋ መንፈስ ቅዱስ ላዕሌነ።** (ቅሐ-፶፭)
- **ጸጋ መንፈስ ቅዱስ ኣብ ልዕሌና ፈኑ።**
- Priest:- Send the grace of the Holy Spirit upon us.

ሕዝብ፡ ከምኡ ይበሉ

People:- Repeat his words. (QH-56)

- ዲያቆን፡ ተንሥኡ ለጸሎት። (ቅሐ-፶፭)
- ንጸሎት ተንሥኡ።
- Deacon:- Stand up for prayer.

- ሕዝብ፡ እግዚኦ ተሣሃለነ።
- ኦ ጐይታ ይቕረ በለልና።
- People:- Lord have mercy upon us. (QH-57)

- ካህን፡ ሰላም ለኵልክሙ (ቅሐ-፶፭)
- ሰላም ንኹልኹም ይኹን።
- Priest:- Peace be unto you all.

- ሕዝብ፡ ምስለ መንፈስከ።
- ምስ መንፈስካ።
- People:- And with Thy spirit. (QH-57)

ካህን:- *(ናይ ምፍታት ጸሎት)*

- **ከም ብሓድሽ ድማ ኵሉ ንዚጎዝ እግዚኣብሔር ኣቦ ጐይታናን መድኃኒናን ኢየሱስ ...(ቅሐ-፶፰)**
- *Priest* : "Prayer of Fraction“

And again we beseech the almighty God, the Father our Lord and our Savior Jesus Christ ,, (QH-58)

- **ዲያቆን፡ ጸልዩ (ሐዋ-፳)**
- **ጸልዩ**
- Deacon:- Pray ye. (QH-60)

- **ሕዝብ፡** **ኣብ ሰማያት እትነብር ኣቦና ስምካ ይቀደስ መንግሥትኻ ትምጻእ ፍቓድካ ከምቲ ኣብ ሰማይ ከምዝኾነ ከምኡ ድማ ኣብ ምድሪ ይኹን ናይ ዕለት ምግብና ሎሚ ሃበና** (ቅሐ-፷)
- People:- Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven; give us this day our daily bread, (QH-60)

- ንሕና ንዝበደሉና በደሎም ከም ዝሓደግናሎም በደልናን ኣበሳናን ሕደግልና። ካብ ክፉእ ኣድኅነና እምበር ኣብ ፈተና ኣይተእትወና መንግሥትን ኃይልን ክብርና ምስጋና ናትካ እዩ እሞ ንዘለዓለም።(ቅሐ-፷)
- And forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation but deliver us and rescue us from all evil; for Thine is the kindom, the power and the glory for ever and ever. (QH-60)

- **ካህን፡ ኵሉ እትጎዝ እግዚኣብሔር ኣምላኽና፡ ...(ቅሐ-፷፩)**
- Priest:- Lord, our Almighty God , (QH-61) ...

- ሕዝብ፡ በከመ ምህረትከ አምላክነ ወአኮ በከመ አበሳነ። (ሰለሰተ ግዜ) (ቀሐ-፷፪)
- አ አምላኽና ከም ምሕረትካ እምበር ከም መደልናስ አይኹን። (3 ግዜ)
- People:- According to Thy mercy, our God, and not according to our sins. (three times) (QH-62)

በብተራ ኹሎም ከምዚ ይበሉ

- ሠራዊተ መላእክቲሁ ለመድኃኔ ዓለም ዬ ዬ ዬ ይቀውሙ ቅድሜሁ ለመድኃኔ ዓለም። (ቅሐ-፷፫)

- ንመድኃኔ ዓለም ሠራዊት መላእኽቱ፡ ዬ፡ ዬ፡ ዬ ኣብ ቅድሚኡ ይቑሙ።

In succession, they shall all say 3 times:

- The hosts of the angels of the Savior of the World ye ye ye, stand before the Savior of the world. (QH-63)

- ወይኬልልዎ ለመድኃኔ ዓለም ዬ ዬ ዬ ሥጋሁ ወደሙ ለመድኃኔ ዓለም።(ቅ - ፷፬)
- ንመድኃኔ ዓለም ከቢቦም የመስግንዎ፡ ዬ፡ ዬ፡ ዬ ንመድኃኔ ዓለም ሥጋኡን ደሙን እዚ እዩ።
- And encircle the Savior of the world ye ye ye even the body and blood And blood of the Savior of the world (QH-64)

- ወንብጻሕ ቅድመ ገጹ ለመድኃኔ ዓለም ዬ ዬ ዬ በአሚነ ዚአሁ ሐዋርያት ተለዉ ዐሠሮ። (ቅሐ-፷፭)
- ናብ ቅድሚ ገጹ ንመድኃኔ ዓለም ክንቀርብ፤ ዬ ዬ ዬ ንእኡ ብምእማን ንክርስቶስ ነገልግል። (ሐዋርያት ኣሰሩ ሰዓቡ)
- Let us draw nigh the face of the Savior of the world, In the faith which is of Him let us submit ourselves to Christ. (QH-65)

- ዲያቆን ንፍቅ፡ አርጎዉ ሞኃተ መኳንንት።
- መኳንንቲ (ዓጸዉተ ሞህት) አፍ ደጌታት ክፈቱ። (ቅሐ-፷፮)
- Asst. Deacon:- Open ye the gates, princes. (QH-66)
- ዲያቆን፡- እለ ትቀውሙ አትሕቱ ርእሰክሙ። (ሐዋ-፷፯)
- አቱም ደዉ ኢልኩም ዘሎ'ኹም ርእሰ'ኹም አድንኑ።
- Deacon:- Ye Who are standing bow you heads. (QH-67)

- ንዘልዓለም እትነብር እግዚኣብሔር ዝተሠወረን ግሁድን እትፈልጥ፡ ሕዝብኻ ኣራእሶም ኣብ ቅድሜኻ ኣድኒኖም ኣለዉ።
  ... (ቅሐ-፷፰)
- Priest:- Lord eternal, who knows what is hidden and what manifest, Before Thee Thy people have bowed their heads, and unto Thee have Subdued the stubborn hearts of their body; look from Thy worthy dwelling (QH-68)

- Place, bless them men and women; incline Thy ear to them and hearken unto heir prayer. Establish them with the strength of Thy right hand, help them and protect them from evil affliction; be a guardian both to their bodies and to their souls; and increase to them, both men and women, Thy faith and the fear of Thy name;

- ዲያቆን፡- ስግዱ ለእግዚአብሔር በፍርሃት። (ቅሐ-፸፩)
- ንእግዚአብሔር ብፍርሓት ስገዱ።
- Deacon:- Worship the Lord with fear. (QH-71)

- ሕዝብ፡- ቅድሜከ እግዚኦ ንሰግድ ወንሴብሓከ።
- ኦ ጐይታ ኣብ ቅድሜኻ ንሰግድን ነመስግነካን ኣሎና።
- People:- Before Thee, Lord, we worship, and Thee do we glorify.

- **ካህን፡** *(ናይ ንስሓ ጸሎት)*

  ኦ ጐይታ ኵሉ ዓለም ዝኃዝካ እግዚኣብሔ ኣብ፡ ቁስሊ ነፍስናን መንፈስናን እትፍውስ ንስኻ ኢኻ። … **(ቅሐ-ፍ፱)**

- Priest:- *(Prayer of Pentence)*

  O Lord God, the Father almighty, it is Thou that healest the wounds of our soul and our body and our spirit, because Thou hast said, with the mouth of Thy only-begotten son, … (QH-72)

- ዲያቆን፡- ነጽር። (ቅሐ-፹፱)
- ኣስተውዕል
- Deacon:- Give heed. (QH-89)
- ካህን፡- ቅድሳት ለቅዱሳን።(ቅሐ-፺)
- ዝተቐደሰ ሥጋኡን ደሙን ንዝተቐደሱ እዩ።
- Priest:- Holy things for the Holy. (QH-90)

- ሕዝብ፡- አሐዱ አብ ቅዱስ፣ አሐዱ ወልድ ቅዱስ፣አሐዱ ውእቱ መንፈስ ቅዱስ።(ቅሐ-፺)

- ሐደ አብ ቅዱስ እዩ፡ ሐደ ወልድ ቅዱስ እዩ፡ ሐደ መንፈስ ቅዱስ ቅዱስ እዩ።

- People:- One is the Holy Father, one is the Holy Son, one is the Holy Spirit. (QH-90)

- ካህን፡- እግዚአብሔር ምስለ ኵልክሙ። (ቅሐ-፶፩)
- እግዚአብሔር ምስ ኵልኹም ይኹን፡
- Priest:- The Lord be with you all.
- ሕዝብ፡- ምስለ መንፈስከ።
- ምስ መንፈስካ።
- People:- And with Thy spirit. (QH-91)

ናይ ሥነ ሰቅለት ሰጓሊ

(ሀዝቢ ንካህን እናተሸተሉ)

- **ካህን፡- እግዚኦ መሐረነ ክርስቶስ።** *(41ግዜ) (ቅሐ-፺፫)*
- **ኦ ክርስቶስ ሞይታ መሐረና፡** *(41 ጊዜ)*
- Pries:- Lord have compassion upon us O! Christ! *(41 times)* (QH-93)

- ዲያቆን፡- እለ ውስተ ንስሐ ሀሎክሙ አትሕቱ ርእሰክሙ። (ቅሐ-፺፬)

- አብ ንስሓ ዘሎኹም ርእሰኹም አድንኑ።

- Deacon:- Ye that are penitent, bow your heads. (QH-94)

- ካህን :- አ እግዚኣብሔር ኣምላኽና ኣብ ንስሓ ንዘለዉ ሕዝብኻ ተመልከት፡ ከም መጠን ዕቤት ለውሃትካ ይቕረ በለሎም። ከም ብዝጊ ምሕረትካውን በደሎም ደምስሰሎም። ...(ቅሐ-፺፭)

- Priest:- Lord our God, look upon Thy people that are penitent, and according to Thy great mercy have mercy upon them, and according to the multitude of Thy compassion blot out their iniquity, cover them and keep them from all evil... (QH-95)

- And redeem their soul in peace, forgive their former works. Join them with they holy church; through the grace and compassion of Thy only begotten Son our Lord and our God and our Savior Jesus Christ, through whom to Thee with him and with the Holy Spirit be glory and dominion, both now and ever and world without end. Amen.

- ዲያቆን፡- ተንሥኡ ለጸሎት።(ቅሐ-፶፭)
- ንጸሎት ተንሥኡ፡
- Deacon:- Stand up for prayer.

- ሕዝብ፡- እግዚኦ ተሣሃለነ
- ኦ ጐይታ ይቕረ በለልና፡
- People:- Lord have mercy upon us. (QH-97)

- ካህን፡- ሰላም ለኵልክሙ። (ቅሐ-፶፭)
- ሰላም ንኹልኹም ይኹን፡
- People:- Peace be unto you all.

- ሕዝብ፡- ምስለ መንፈስ።
- ምስ መንፈስካ።
- People:- And with Thy spirit. (QH-97)

- ካህን፡ እዚ ናይ ብሓቂ ሥጋ ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ እዩ፡ ኣሚኖም ካብኡ ንዚቕበሉ ንሕይወትን ንመድኃኒትን ንሥርየት ኃጢኣትን ዚወሃብ እዩ። (ቅሐ-፶፰)
- ሕዝብ፡- አሜን
- አሜን
- People:- Amen. (QH-98)

- **ካህን፡** እዚ ናይ ብሓቂ ናይ ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ ክቡር ደሙ እዩ፣ ኣሚኖም ካብኡ ንዚቐበሉ፣ ንሕይወትን ንመድኃኒትን ንሥርየት ኃጢኣትን ዚወሃብ እዩ። (ቅሐ-፺፱)
- **ሕዝብ፡-** **ኣሜን**
- **ኣሜን**
- People:- Amen. (QH-99)

- ካህን፡ እስመ ዝንቱ ውእቱ "እማሬ" ሥጋሁ ወደሙ ለአማኑኤል አምላክነ ዘበአማን። (ቅሐ-፻)
- እዚ ናይ አማኑኤል አምላኽና ናይ ብሓቂ ሥጋኡን ደሙን እዩ።
- ሕዝብ፡- አሜን
- አሜን
- People:- Amen. (QH-100)

- **ካህን፡** ኣኣምን ኣኣምን ኣኣምን ክሳዕ ዳሕረይቲ እስትንፋሱ፡ እዚ ናይ ጐይታናን ኣምላኽናን መድኃኒናን ኢየሱስ ክርስቶስ፡ ብኽልተ ወገን ድንግል ዝኾነት ካብ ቅድስቲ እግዝእትነ ማርያም ዝወሰዶ፡ ምስ መለኮቱ ሓደ ዝገበሮ፡ ሥጋኡን ደሙን ከም ዝኾነ እእመን። (ቅሐ-፻፩)

- ብዘይ ምትሕውዋስን ምድብላቕን፡ ብዘይምፍልላይን ምልውዋጥን ብዘመን ጴንጤናዊ ጲላጦስ ብሥናይ ምስክርነት ሰማዕት ዝኾነ፡ ምእንታና ምእንቲ ሕይወት ዅልና ኣጎሊፉ ዝሃቦ እዩ። (ቅሐ-፻፩)
- ሕዝብ፡- **አሜን**
- አሜን
- People:- Amen. (QH-101)

- **ካህን፡** ኣኣምን ኣኣምን ኣኣምን መለኮቱ ካብ ትስብእቱ ከኦ ሓንቲ ሰዓት ወይ ከም ቅጽበት ዓይኒ ከም ዘይተፈልየ እእመን። ካብኡ ብእምነት ንዚቕበሉ ንሕይወትን መድኃኒትን ንጎድግት ኃጢኣትን ኪኸውን ምእንታና ኣጎሊፉ ሃቦ። (ቅሐ-፻፪)
- **ሕዝብ፡-** **ኣሜን**
- ኣሜን
- People:- Amen. (QH-102)

❖ **ካህን፡** ኣኣምን ኣኣምን ኣኣምን እእመንውን። እዚ ናይ ጐይታናን ኣምላኽናን መድኃኒናን ኢየሱስ ክርስቶስ ሥጋኡን ደሙን ከም ዝኾነ ንእኡ ምስጋናን ክብርን፡ ስግደትን ዚግብኦ እዩ። ምስ ለዋህ ሰማያዊ ኣቡኡን ምስ መሕወዪ መንፈስ ቅዱስን ልምን ሑሉ ሳዕን ንዘለዓለም ዓለም ኣሜን። (ቅሐ -፶፫)

- **ካህን፡** አ እግዚኣብሔር ኣምላኸይ፡ ባህ ዜብለካ መሥዋዕቲ ሥጋ ወድኻ እኳሆ ሓደ ወድኻ ምእንታይ ሞይቱ እዩ እሞ፡ በዚ ኩሉ ኃጢኣተይ ኣናሕስየለይ። ... (ቅሐ-፻፷)

- Priest: Lord my God, behold the sacrifice of Thy Son's body which pleaseth Thee. Through it blot out all my sins because Thy only-begotten Son died for me. ... (QH-105)

ሙልክዓ ቁርባን

መልክዓ ቁርባን

- ካህን፡- ሰላም ለኪ፥ እንዘ ንሰግድ ንብለኪ፥ ማርያም እምነ ናስተብቍዓኪ፥ (መልክዓ ቁርባን)
- ሰላም ንኣኺ ይኹን እናበልና ንሰግደልክን ንልምነክን ኣዴና ማርያም
- Priest:- Peace be unto you, while bowing unto you, Our mother Mary, we ask for your prayers.(MQ)

- ሕዝብ፡- እምአርዌ ነዓዊ ተማኅፅነ ብኪ፥ በእንተ ሐና እምኪ፥ ወኢያቄም አቡኪ፥ ማኅበረነ ዮም ድንግል ባርኪ። (መቂ)
- ካብ ሃዳናይ ኣራዊት ንምሕጸነኪ፡ ምእንቲ ሃና ኣደኺን ኢያቄም ኣቦኽን፡ ማኅበርና ድንግል ባርኽልና።
- People:- Protect us from evil animals. For the sake of thy mother, Hanna, and thy father, Iyakem, O! Virgin bless our congregation this day. (MQ)

- **ካህን፡-** ሰላም ሰላም ለመልክዐ ሐና ወኢያቄም ። በርስዓኖሙ ጥሉል ዘወለድዋ ለማርያም።(መቁ)

- **ሕዝብ፡-** እትመኀፀን አንሰ በመልክየሙ ፍጹም። ወእትዓተብ መልክዕየ በወርኀ ግሩም። ለዐለመ ዓለም ወዓዲ በሰላም።

- **ካህን፡-** ተማኅፀነ ድንግል በሥጋኪ ንጹሕ በዘለብሶ። ወበኪዳንኪ ጽኑዕ ዘኢይትሔሶ ።

- **ሕዝብ፡-** መፍቀሬ አምላክ ገብርኪ ዘአወፈየኪ ንግሥ። ታግርሪ ፀሮ ታሕተ አትሮንሶ። ወሀበኪ ምዕቅብና ሥጋሁ ወነፍሶ። (መቁ)

- **ካህን፡-** ናዛዚትነ እምኃዘን ወጎይለ ውርዙትነ እምርስዓን። በማሥፀንኪ ተፀውረ ብሉየ መዋዕል ሕፃን።

- **ሕዝብ፡-** አ ማርያም ተስፋ ለቅቡጻን። በጊዜ ጸሎት ወዕጣን ወበጊዜ ንጹሕ ቍርባን ። ለናዝዞትነ ንዒ ውስተ ዝ መካን። (መቁ)

- **ካህን፡-** ወላዲተ አምላክ ማርያም እንበለ ሰብሳብ ወሩካቤ። በይነ ዘአቅረብኩ ለኪ ንስቲተ ቃለ ይባቤ።

- **ሕዝብ፡-** ፈትዊ እሙ በረከተ አፉኪ መዓዛ ከርቤ። ለነዳይ ብእሲ ወለዘረከቦ ምንዳቤ። ኀብስተከ ፈትት ኢሳይያስ ይቤ። (መቁ)

- ካህን፡- ይወርድ መንፈስ ቅዱስ በላዕለ ኅብስቱ ወወይኑ፥ ሶበ ይብል ካህን ጸጋ መንፈስ ቅዱስ ፈኑ፥(መቂ)

- ካህን ጸጋ መንፈስ ቅዱስ ናብ ልዕሊ ኅብስትን ወይንን ይውረድ ኣብ ዚብለሉ ጊዜ

- Asst. Priest:- As the priest says let the Holy Spirit descend on this revered Holy of Holies(MQ)

- <u>ሕዝብ፡-</u> ማዕከለ ዛቲ ቅድስት ቤተ ክርስቲያኑ፥ ይዌልጦሙ በቅጽበት አባላተ ክርስቶስ ይኩኑ፤ በኃይለ ጥበቡ መንክር ወዕፁብ ኪኑ። (መቂ)
- ኣብ ማእከል ቅድስት ቤተ ክርስቲያኑ፡ ብዘደንቐ ግሩም ሥልጣኑ ኣባላት ክርስቶስ ንኽኾኑ ይልውጦም።
- <u>People</u>: The Holy Spirit will descend upon the bread and wine, His special Spirit will transform them in an instant with His wisdom towards the Flesh and Blood. (MQ)

- ካህን፡- ሰላም ለክሙ ጻድቃን ወሰማዕት፥ እለ አዕረፍክሙ በሃይማኖት።(መቂ)

- ሰላም ንኣኹም፡ ብእምነት ዘዕረፍኩም ጻድቃን

- Priest:- Peace be unto you, blessed and martyrs, who have died for the faith. (MQ)

- ሕዝብ፡- መዋዕያነ ዓለም አንትሙ በብዙኅ ትዕግሥት፤ ሰአሉ ቅድመ ፈጣሪ በሶሉ ሰዓት እንበለ ንሥሐ ኪያነ ኢይንሣእ ሞት። (መቂ)
- ብብዙኅ ትዕግስቲ ንዓለም ዝሰዓርኩም፡ ኣብ ቅድሚ ፈጣሪ ኩሉ ጊዜ ጸልዩልና፡ ብዘይንስሓ ሞት ከይወስደና።
- People:- Ye who have conquered the world by patience, pray for us day and night standing in front of our Creator, so that death will not take us before we have repented. (MQ)

- ንፍቀ ካህን፡- ሰላም ለክሙ ጻድቃነ ዛቲ ዕለት ኵልክሙ፤ ዕድ ወአንስት በበአስማቲክሙ። (መቂ)

- ሰላም ንኣኽሙ ናይ ዚ መዓልቲዚ ጻድቃን ኵልኽሙ፣ በብኣስማትኩም፣

- Asst. Priest:- Peace be unto you, all those blessed on this day, men and women according to your name. (MQ)

- ሕዝብ፡- ቅዱሳነ ሰማይ ወምድር ማኅበረ ሥላሴ አንትሙ፤ ዝክሩነ በጸሎትክሙ በእንተ ማርያም እሙ፤ ተማኅፀነ ለክርስቶስ በሥጋሁ ወበደሙ። (መቂ)
- አብ ሰማይን ምድርን ማኅበር ሥላሴ ዝኾበርኩም፥ አብ ጸሎትኩም ዘክሩና፥ ምእንቲ ማርያም አዲኡ፥ ብናይ ክርስቶስ ሥጋን ደምን ንምሕጸነኩም።
- People:- Ye that are glorified in heaven and on earth, friends of the Holy Trinity; remember us in your prayers for the sake of Mary and for the sake of Christ's flesh and blood, we beseech You. (MQ)

እንተቐባበሉ

- እግዚኦ መሐረነ ክርስቶስ *(3 ጊዜ)* (መቁ)
- ኦ ክርስቶስ ጐይታ መሐረና *(3 ግዜ)*
- Lord have compassion upon us, O! Christ, Lord. *(3 times)*
- በእንተ ማርያም መሐረነ ክርስቶስ *(3 ጊዜ)*
- ምእንቲ ማርያም መሐረና ክርስቶስ *(3 ግዜ)*
- For the sake of Mary, have compassion upon us, O! Christ, Lord *(3 times)* (MQ)

- **ካህን፡- ሰአሊ ለነ ማርያም፥ ወልድኪ ሣህሎ ይክፍለነ።** (መቂ)

- **ምእንቲ ማርያም መሓረና ክርስቶስ ማርያም ምሕረቱ ኪህበና ናብ ወድኻ ለምንልና።**

- Priest:- O Mary , Pray for our Mercy, so that He may forgive us. (MQ)

- ዲያቆን፡- ጸልዩ በእንቲአነ ወበአንተ ኵሎሙ ክርስቲያን እለ ይቤሉነ ግበሩ ተዝካሮሙ በሰላም፤ ወበፍቅረ ኢየሱስ ክርስቶስ ሰብሑ ወዘምሩ። (ቅሐ-)
- ምእንታይን ምእንቲ ኵሎም ክርስቲያን መዘክርታአም ግበሩ ዝበሉናን ጸልዩ። ብፍቅሪ ኢየሱስ ክርስቶስውን አመስግኑን ዘምሩን።
- Deacon:- Pray Ye for us and for all Christians who bade us to make mention of them. Praise Ye and sing in the peace and love of Jesus Christ.(QH)

- ሕዝብ፡- ቅዱስ ቅዱስ ቅዱስ ሥሉስ ዘኢይትነገር፥ ሀበኒ ከመ እንሣእ ለሕይወት ዘንተ ሥጋ ወደመ ዘእንበለ ኩነኔ። (ቅሐ-፻፲፭)

- ቅዱስ ቅዱስ ቅዱስ ሥሉስ ዘይምርመር፡ እዚ ሥጋን ደምን ብዘይኾነኔ ንሕይወት ኪኾነኒ ሃበኒ።

- People:- Holy! Holy! Holy! Trinity ineffable, grant me to receive this Body and this Blood for life and not for condemnation. (QH-117)

- ሀበኒ እግበር ፍሬ ዘያሥምረከ ከመ አስተርኢ በስብሐቲከ ወእሕየው ለከ እንዘ እገብር ዘዚአከ ፈቃደ።(ቅሐ-፻፲፯)
- ኣብ ክብርኻ ምእንቲ ክርአ፡ ናትካ ፍቓድ እናገበርኩ፡ ድማ ምእንቲ ንኣኻ ክነብር፡ ዘሥምረካ ፍረ ሃበኒ።
- Grant me to bring forth fruit that shall be well pleasing unto Thee, to the end that I may appear in Thy glory and live unto Thee doing Thy will. (QH-117)

- በተአምኖ እጼውዐከ አበ ወእጼውዕ መንግሥተከ ይትቀደስ እግዚኦ ስምከ በላዕሌነ። (ቅሐ-፻፲፰)
- ብእምነት አቦ ኢለ እጽውዓካ፡ መንግሥትኻውን እጽውዕ፡ ስለዚ ኦ ጐይታ፡ ስምካ አባና ይቀደስ፡
- In faith, I call upon Thee, Father, and call upon Thy Kingdom; hallowed, Lord, be Thy name upon us, (QH-118)

- እስመ ኃያል አንተ እኩት ወስቡሕ ወለከ ስብሐት ለዓለመ ዓለም። (ቅሐ-፻፲፰)
- ንስኻ ኃያልን ምስጉንን ስቡህን ኢኻ እሞ፡ ንዘልዓለም ዓለም ምስጋና ንኣኻ ይኹን።
- for mighty art Thou, praised and glorious, and to Thee be glory, world without end. (QH-118)

(ድሕሪ ቁርባን፡)

- **ሕዝብ፡-** **ምእንቲ ምድኃን ሰብ፡ ሰብ ዝኾነ፡ ኣምላኻዊ ምሥጢር፡ ንዝተቐበልኩ፡ ንኣይ ንኣፈይ ምስጋና፡ ንልበይ ሓጎስ ንነፍሰይ ደስታ ምላእ።** **(ቅሐ-፻፲፱)**

(After the Holy communion:)

- People: Fill my mouth with praise, my heart with joy and my soul with gladness, fill me who have received of this divine mystery, O Thou who hast become man for the salvation of man. (QH-119)

- ዲያቆን፡- ነአኩቶ ለእግዚአብሔር ቅድሳቶ ነሢአነ፤ ከመ ለሕይወተ ነፍስ ይኩነነ ፈውሰ (ቅሐ-፻፴)
- ነመስግኖ፡ ዝተቐበልናዮ ንሕይወት ነፍሲ፡ ፈውሲ ይኹነና፡ ሥጋኡን ደሙን ተቐቢልና ንእግዚአብሔር ነመስግኖ አሎና።፡
- Deacon:- We thank God for that we have partaken of His Holy things; we pray and trust that (QH-130)

- ዘተመጠነ ንስእል ወንትመሐፀን እንዘ ንሴብሖ ለእግዚአብሔር አምላክነ። (ቅሐ-፻፴)
- እዞም ዝተቐበልና ንእግዚአብሔር አምላኽና እናአመስገንናዮ፡ ንልምንን ንምሕጸንን አሎና።
- Deacon:- which we have received may be healing for the life of the soul while we glorify the Lord our God. (QH-130)

- **ካህን፡- አሌዕለከ ንጉሥየ ወአምላኪየ ወእባርከ ለስምከ ለዓለም ወለዓለመ ዓለም።** (ቅሐ-፻፴፩)

- **አ ንጉሠይን አምላኸይን ልዕል ኤብለካ አሎኹ፡ ስምካውን እባርኽ አሎኹ። ኩሉ ሳዕን ንዘለዓለምን።**

- Priest:- My mouth shall speak the praise of the Lord, and let all flesh bless His Holy name for ever and ever. (QH-131)

- ሕዝብ፡- አቡነ ዘበሰማያት ኢታብአነ እግዚአ ውስተ መንሱት። (ቅሐ-፻፴፩)

- አብ ሰማያት እትነብር አቦና፡ አ ጐይታ አብ ፈተና አይተእትወና።

- People:- Our Father Thou art in heaven, lead us not, Lord, into temptation. (QH-131)

- ዲያቆን፡- ተመጠነ እምሥጋሁ ቅዱስ ወእምደሙ ክቡር ለክርስቶስ። (ቅሐ-፻፴፪)

- ንክርስቶስ ካብ ቅዱስ ሥጋኡን ካብ ክቡር ደሙን ተቐበልና፡

- Deacon:- We have received of the Holy Body and the precious Blood of Christ. (QH-132)

- **ካህን፡- ኵሎ አሚረ እባርከከ ወእሴብሕ ለስምከ ለዓለም ወለዓለመ ዓለም።** (ቅሐ-፻፴፯)

- **ኵሉ መዓልቲ እባርኸካ፡ ንስምካውን ምስጋና አቕርብ ንዘልዓለም ዓለም**

- Priest: My mouth shall speak the praise of the Lord, and let all flesh bless His Holy name for ever and ever. (QH-137)

- ሕዝብ፡- አቡነ ዘበሰማያት ኢታብአነ እግዚአ ውስተ መንሱት። (ቅሐ-)

- አብ ሰማያት እትነብር አቦና፡ አ ጐይታ አብ ፈተና አይተእትወና።

- People: Our Father Thou art in heaven, lead us not, Lord, into temptation. (QH)

- ዲያቆን፡- ወናእኩቶ ይደልወነ ከመ ንሳተፍ ምሥጢረ ክብርተ ወቅድስተ።(ቅሐ-)
- ክብርትን ቅድስትን ምሥጢር (ሥጋኡን ደሙን) ክንቅበልን ከነመስግንን ይግብኣና እዩ።
- Deacon:- And let us give thanks unto Him that maketh us meet to communicate in the precious and holy mystery. (QH-)

- ካህን፡- ስብሐተ እግዚአብሔር ይነግር አፉየ ወኵሉ ዘሥጋ ይባርክ ለስሙ ቅዱስ፡ ለዓለም ወለዓለመ ዓለም።(ቅሐ-፻፴፰)

- አፌይ ምስጋና እግዚአብሔር ይዛረብ፡ ሥጋ ዝለበሰ ኵሉ ድማ፡ ንቅዱስ ስሙ የመስግን ነለዓለም ዓለም።

- Priest:- My mouth shall speak the praise of the Lord, and let all flesh bless His Holy name for ever and ever. (QH-138)

- ሕዝብ፡- አቡነ ዘበሰማያት ኢታብአነ እግዚኦ ውስተ መንሱት። (ቅሐ-፻፴፰)
- አብ ሰማያት እትነብር አቦና፡ አ ጐይታ አብ ፈተና አይተእትወና።
- People:- Our Father Thou art in heaven, lead us not, Lord, into temptation. (QH-138)

መንጽሒ ነፍሲ

- ካህን፡- መካዕበ ናስተበቍዕ ዘሎ ይእጎዝ እግዚአብሔር አብ ለእግዚእ ወድኃኒሄ ኢየሱስ ክርስቶስ። (ቅሐ-፻፴፱)
- ከም ብሓድሽ ኩሉ ንዚጎዝ እግዚአብሔር አቦ ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ ንልምን ኣሎና።
- People:- (QH-139)

- ነአኵተከ እስመ ከፈልከነ ንንሣእ ዘእምቅዱስ ምሥጢር ኢይኩን ለርስሐት ወኢ ለኵነኔ አላ ለሐድሶ ነፍስ ወሥጋ ወምነፈስ። (ቅሐ-፻፵)
- ካብ ቅዱስ ምሥጢር ክንቅበል ስለ ዝኸፈልካና ነመስግነካ ኣሎና። ነፍስን ሥጋን መንፈስን ንምሕዳስ ይኹነልና እምበር ንምርሳሕን ንወቕሳን ኣይኹነና።
- People:- (QH-140)

- በአሐዱ ወልድኩ ዘቦቱ ለኩ ምስሌሁ ወምስለ ቅዱስ መንፈስ ስብሐት ወእጎዝ ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን።(ቅሐ-፻፵)
- ብሓደ ወድኻ ምስኡን ምስ መንፈስ ቅዱስን ክብርን ሥልጣንን ብእኡ ዘሎካ ሎምን ኹሉ ሳዕን ንዘለዓለም ዓለም አሜን።

- People:- (QH-140)

❖ አቦና…

❖ አዴና …

- ዲያቆን፡- አድንኑ አርእስቲክሙ ቅድመ እግዚእብሔር አምላክነ በእደ ገብሩ ካህን ከመ ይባርክሙ።(ቅሐ-፻፶፱)
- ብኢድ ኣገልጋሊኡ ካህን ምእንቲ ኪባርኽኩም ኣብ ቅድሚ እግዚኣብሔር ኣምላኽና ኣርእስኩም ኣድንኑ።
- Deacon:- Bow your heads in front of the Lord our God, that He may bless you at the hand of His servant the priest. (QH-149)

- ሕዝብ፡- አሜን እግዚአብሔር ይባርከነ ወይሣሃለነ። (ቅሐ-፻፶፱)
- አሜን እግዚአብሔር ይባርኽና ይቅረውን ይበለልና።
- People: Amen, may He bless us and forgive us. (QH-150)

- ካህን፡- <u>አ እግዚኦ አድኅን ሕዝበከ ወባርክ ርስተከ ...</u>(ቅሐ-፻፷)
- አ ጐይታ ሕዝብኻ አድኅን ርስትኻውን ባርኽ ...
- Priest: O Lord, save Thy people and bless Thy inheritance. Free Them, lift them up for ever, and keep Thy church which Thou didst purchase and ransom with the precious blood of Thy only-begotten Son, ... (QH-160)

- ካህን፡- እግዚአብሔር የሃሉ ምስለ ኵልክሙ። (ቅሐ-፻፷፫)
- እግዚአብሔር ምስ ኵልኹም ይኹን።
- Priest: The Lord be with you all.
- ሕዝብ፡- ምስለ መንፈስከ።
- ምስ መንፈስካ።
- People: And with thy spirit. (QH-163)

- አሜን እግዚአብሔር ይባርከነ ለአግብርቲሁ በሰላም ሥርየተ ይኩነነ ዘተመጠነ ሥጋከ ወደመከ አብሐነ በመንፈስ ንኪድ ኵሎ ኃይሎ ለጸላዒ። (ቅሐ-፻፷፬)

- አሜን እግዚአብሔር ንባሮትካ ብሰላም ባርኽና። ዝተቐበልናዮ ሥጋኻን ደምካን ንጎድግት ኃጢኣት ይኹነና። ኵሉ ኃይሊ ጸላኢ ብመንፈስ ክንረግጽ ሥልጣን ሃበና።

- በረከተ እዴከ ቅድስት እንተ ምልዕተ ምሕረት ኪያሃ ንሴፎ ኵልነ እምኵሉ ምግባረ እኩይ እግጎሥነ ወውስተ ኵሉ ምግባረ ሠናይ ደምረነ።(ቅሐ-፻፷፬)
- ምሕረት ዝመልአት በረኸት ቅድስቲ ኢድካ ንአእ ኵላትና ንጽበ አሎና። ካብ ክፉእ ምግባር ኩሉ አርሕቐና፡ ኣብ ኩሉ ምግባር ሠናይ ከኣ ጸምብረና።

- ቡሩክ ዘወሀበነ ሥጋሁ ቅዱሰ ወደሞ ክቡረ ጸጋ ነሣእነ ወሕይወተ ረከብነ በኃይለ መስቀሉ ለኢየሱስ ክርስቶስ ኪያከ እግዚኦ ነአኩት ነሢእነ ጸጋ ዘእመንፈስ ቅዱስ። (ቅሐ-፻፷፭-፪)

- ቅዱስ ሥጋኡን ክቡር ደሙን ዝሃበና ቡሩኽ እዩ።ብኃይሊ መስቀሉ ንኢየሱስ ክርስቶስ ጸጋ ተቐቢልና ሕይወትውን ረኺብና ኢና። ኦ ጐይታ ካብ መንፈስ ቅዱስ ዝተረኽበ ጸጋ ተቐቢልና ንኣኻ ነመስግን ኣሎና።(QH-165-2)

- ዲያቆን፡- እትው በሰላም።(ቅሐ -፻፷፭)
- ብሰላም እተዉ።
- Deacon: Go ye in Peace. (QH-165)

❖መልእኽቲ

Saint Yared & Religious Music

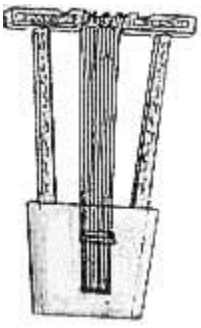
St. Yared, an Ethiopian scholar and hymnologist rose to prominence by A.D. (Ethiopian Calendar). St. Yared is well known throughout the world for his incomparable knowledge, mastery and composition of hymns and as a prolific “Qene” scholar.

St. Yared has four hymnal books to his credit “Digua”, “Zimare”, “Mewasit”, and “Miraf”. He was also an authority on the interpretation of the Old and New Testaments as well as on other important books. Carefully choosing parts from these important books for use in prayers and hymns, and harmonizing the basic with their interpretation; he arranged them in such a way that they can be prayed and sang in the four seasons for fall, autumn, summer and winter with all the beauty and passion he graced them with. He classified his hymn into three; namely, “Geez”, “Izel” and “Araray”

The Ethiopian Orthodox Tewahedo Church., Faith, Order of Worship and Ecumenical Relations. Second Edition (2004), Addis Ababa: Tensae Publishing House. Pp 47-48.

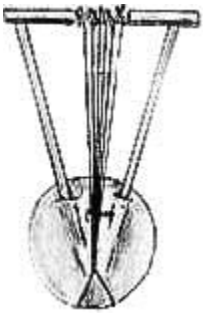
Religious Musical Instruments

Kebero (ከበሮ)



Begena (በገና)

Masinko (ማስንቆ)



Kirar (ክራር)

Flute (ዋሽንት)

Sistrum (ፀናፅል)

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ORAL AND WRITTEN TRANSMISSION IN ETHIOPIAN CHRISTIAN CHANT*

In memory of Howard Mayer Brown

Of all the musical traditions in the world among which fruitful comparisons with medieval European chant might be made, the chant tradition of the Ethiopian Orthodox Church promises to be especially informative. In Ethiopia one can actually witness many of the same processes of oral and written transmission as were or may have been active in medieval Europe. Music and literacy are taught in a single curriculum in ecclesiastical schools. Future

*This article is a revised and abridged synthesis of three separate papers presented at a session of the same title at the fifty-fourth Annual Meeting of the American Musicological Society at Baltimore, Maryland, in 1988. The material is drawn from a collaborative study carried out by the authors, for which Kay K. Shelemay served as project director, Peter Jeffery as project co-director and Ingrid Monson as research associate. The article has been edited by Kay K. Shelemay; sections written entirely by one member of the research team appear under his or her name, while the introductory and concluding remarks are drawn from all three articles. The authors acknowledge with gratitude a grant from the Research Division of the National Endowment for the Humanities, which supported their work, and the advice of Dr Getatchew Haile, who served as project consultant.

A note on transliteration of Gəʿəz terms: The transliteration system used here eliminates most diacritical markings in order to reduce confusion with notational signs. The seven Ethiopic (Gəʿəz) vowels (referred to as 'orders' when combined with one of the thirty-three basic symbols in the Gəʿəz syllabary) are represented as ɛ, u, i, a, e, ə and o. To avoid confusion in our transliteration of the written Gəʿəz sources, we have used ɛ (pronounced 'like the sound one makes while hesitating in speaking and which is represented in writing by "uh"'; W. Leslau, *Amharic Textbook* (Wiesbaden, 1967), p. 6) for all first-order vowels. The reader should be aware that ɛ is pronounced like that of the fourth-order (a) ('like the English exclamation "ah"'; Leslau, p. 6) on the laryngeal consonants (ʾ), (ʿ), (ḥ), (hʾ), (h). Additionally, the normally silent sixth-order vowel (pronounced 'like the "e" in "roses"'; Leslau, p. 7) is often pronounced in musical performance, and the consonants it accompanies often carry notational symbols as well. For this reason, we have included in our transliterations many syllables with sixth-order vowels that would not be articulated in normal speech. Popular spellings are used for modern place, tribal and personal names.

singers begin to acquire the repertory by memorising chants that serve both as models for whole melodies and as the sources of the melodic phrases linked to individual notational signs. At a later stage of training each one copies out a complete notated manuscript on parchment using medieval scribal techniques. But these manuscripts are used primarily for study purposes; during liturgical celebrations the chants are performed from memory without books, as seems originally to have been the case also with Gregorian and Byzantine chant.[1] Finally, singers learn to improvise sung liturgical poetry according to a structured system of rules. If one desired to imitate the example of Parry and Lord,[2] who investigated the modern South Slavic epic for possible clues to Homeric poetry, it would be difficult to find a modern culture more similar to the one that spawned Gregorian chant.

This article introduces the methods, materials and initial findings of a cross-disciplinary investigation of Ethiopian Christian chant. It was pointed out over twenty years ago that Ethiopian chant 'urgently needs investigating'.[3] Although scholars have long studied the history, literature and liturgy of the Ethiopian church,[4]

[1] As late as the fourteenth and fifteenth centuries in the West there were regulations obliging singers to perform without books (F. L. Harrison, *Music in Medieval Britain*, 4th edn (Buren, 1980), pp. 102–3). In the seventeenth century, Jacques Goar observed that 'while singing, the Greeks rarely look at, or even have, books written with musical notes' (E. Wellesz, *A History of Byzantine Music and Hymnography*, 2nd edn (Oxford, 1961, repr. 1971), pp. 4–5).

[2] A. Lord, *The Singer of Tales* (Cambridge, MA, 1960, repr. New York, 1965).

[3] F. L. Harrison, 'Music and Cult: the Functions of Music in Social and Religious Systems', *Perspectives in Musicology*, ed. B. S. Brook and others (New York, 1972), p. 315.

[4] The principal study of Ethiopian church history is Taddesse Tamrat, *Church and State in Ethiopia* (Oxford, 1972). For the considerable resources on Ethiopian literature, see E. Cerulli, *Storia della letteratura etiopica* (Milan, 1956); enlarged 3rd edn, *La letteratura etiopica* (Florence, 1968); Getatchew Haile, 'Religious Controversies and the Growth of Ethiopic Literature in the Fourteenth and Fifteenth Centuries', *Oriens Christianus*, 4th series, 65 (1981), pp. 102–36, and 'A New Look at Some Dates in Early Ethiopian History', *Le Muséon*, 95/3–4 (1982), pp. 311–22. Ethiopian Christian liturgy is discussed in E. Hammerschmidt, *Studies in the Ethiopic Anaphoras*, 2nd rev. edn (Stuttgart, 1987); B. Velat, *Ṣoma Deggua, antiphonaire du carême, quatre premières semaines: texte éthiopien et variantes*, Patrologia Orientalis 32/1–2 (Paris, 1966); idem, *Études sur le Me'eraf, commun de l'office divin éthiopien: introduction, traduction française, commentaire liturgique et musical*, Patrologia Orientalis 33 (Paris, 1966); idem, *Me'erāf, commun de l'office divin éthiopien pour toute l'année: texte éthiopien avec variantes*, Patrologia Orientalis 34/1–2 (Paris, 1966); idem, *Ṣoma Deggua, antiphonaire du carême, quatre premières semaines: introduction, traduction française, transcriptions musicales*, Patrologia Orientalis 32/3–4 (Turnhout, 1969); idem, 'Musique liturgique d'Éthiopie', *Encyclopédie des musiques sacrées*, ed. J. Porte, II (Paris, 1969), pp. 234–8. For a general history of the Ethiopian Church, see F. Heyer, *Die Kirche Äthiopiens* (Berlin, 1971).

which was founded in the mid fourth century, Ethiopian Christian liturgical music has received only intermittent scholarly attention from Ethiopianists.[5] The few investigations of Ethiopian sacred music (*zema*) in the musicological literature have combined data derived from Villoteau's landmark study with information from later secondary sources[6] and, occasionally, the writer's own observations.[7]

To be sure, the Gəʿəz language presented a substantial barrier to musicologists wishing to explore the surviving manuscripts. But beyond issues of linguistic competence and area expertise looms a larger epistemological issue. While musicological scholarship developed a sophisticated methodology for deciphering musical notation in manuscripts, it relegated to the area of 'performance practice' considerations of the relationship of notation to the unwritten or 'oral' features of this music. Ethnomusicologists, on the other hand, gained considerable experience in understanding orally transmitted musical traditions but rarely studied the systems of musical notation in which some of these traditions were encoded. This paradoxical situation has begun to change, as medievalists have become interested in the processes of oral transmission and its relationship to the development of Western musical notation.[8]

[5] A few Ethiopianists attempted to list the notational signs (*mələkkət*) they found within manuscripts, but did not investigate the melodies with which the signs were associated: H. Zotenberg, *Catalogues des MSS. éthiopiens de la Bibliothèque nationale* (Paris, 1877); A. Dillmann, 'Verzeichnis der abessinischen Handschriften', *Die Handschriftenverzeichnisse der Kgl. Bibliothek zu Berlin* (Berlin, 1878), III, pp. 31–2 and Tafel III; M. Cohen, 'Sur la notation musicale éthiopienne', *Studi orientalistici in onore di Giorgio Levi della Vida*, I (Rome, 1956), pp. 199ff; Tito Lepisa, 'The Three Modes and the Signs of the Songs in the Ethiopian Liturgy', *Proceedings of the Third International Conference of Ethiopian Studies*, II (Addis Ababa, 1970), pp. 162–87. An exception is M. Villoteau, 'De la musique (1) des Abyssins ou Éthiopiens', *Description de l'Égypte*, XXXI (Paris, 1809), pp. 741–54, who both described the melodies of a small group of *mələkkət* performed by Ethiopian church musicians he interviewed in Egypt and transcribed several complete liturgical portions in Western notation. B. Velat (see note 4) published musical transcriptions of approximately half of the 500 melodies he recorded from informants during the preparation of his valuable studies of the Ethiopian liturgy (*Études sur le Meʿerāf*, and *Ṣoma Deggua*, 1969) but he did not correlate each melody with its respective notational sign.

[6] Notably F.-J. Fétis, *Histoire (générale) de la musique*, IV (Paris, 1874), pp. 101–16.

[7] E. Wellesz, 'Studien zur äthiopischen Kirchenmusik', *Oriens Christianus*, new series, 9 (1920), pp. 74ff; F. M. C. Mondon-Vidailhet, 'La musique éthiopienne', *Encyclopédie de la musique et dictionnaire du Conservatoire*, ed. A. Lavignac and L. de La Laurencie, I/5 (Paris, 1922), pp. 3179ff; M. Powne, *Ethiopian Music: an Introduction* (London, 1968); Ashenafi Kebede, 'La musique sacrée de l'Église Orthodoxe de l'Éthiopie', *Éthiopie: musique de l'Église Copte* (Berlin, 1969), pp. 3–14.

[8] L. Treitler, 'Homer and Gregory: the Transmission of Epic Poetry and Plainchant', *Musical Quarterly*, 60 (1974), pp. 333–72, and '"Centonate" Chant: *übles Flickwerk* or *E*

Meanwhile, ethnomusicologists have shown increasing interest in non-Western notational systems.[9]

There is no doubt that this longstanding methodological impasse contributed to the scholarly neglect of Ethiopian Christian chant, since the only plausible method for studying this music and its notation is to approach them through the surviving oral tradition. Otherwise, the musical meaning of the notational signs and the relationships between them cannot be ascertained. The study of Ethiopian Christian chant and its notational system presented here has as a result drawn upon methods and sources of both ethnomusicology and musicology. The combination of ethnographic, palaeographic and documentary evidence provides a much fuller picture than that possible through only a single disciplinary matrix or set of sources.

Our findings suggest that the Ethiopian oral and written sources have interacted in a flexible yet surprisingly stable manner from at least the sixteenth century to the present. In the following pages we set forth what we have learned of this interaction and trace the new perspectives it provides both of the history and modern practice of this particular chant tradition and of the nature of musical transmission in its relationship to liturgical development, individual creativity and cultural change. In the context of the recent debate on issues of oral transmission, oral composition, memory and the history of notation in Gregorian chant,[10] the Ethiopian notational system also provides additional evidence that may be of broader interest to the scholarly community.

pluribus unus?', *Journal of the American Musicological Society* [hereafter *JAMS*], 28 (1975), pp. 1–23; H. Hucke, 'Toward a New Historical View of Gregorian Chant', *JAMS*, 33 (1980), pp. 437–67.

[9] W. Malm, *Japanese Music and Musical Instruments* (Rutland, VT, and Tokyo, 1959); W. Kaufmann, *Tibetan Buddhist Chant* (Bloomington, IN, 1975); K. K. Shelemay, 'A New System of Musical Notation in Ethiopia', *Ethiopian Studies for Wolf Leslau*, ed. S. Segert and A. J. E. Bodrogligeti (Wiesbaden, 1983), pp. 571–82; T. Ellingson, 'Buddhist Musical Notations', *The Oral and the Literate in Music*, ed. Tokumaru Yosihiko and Yamaguti Osamu (Tokyo, 1986), pp. 302–41.

[10] L. Treitler, 'The Early History of Music Writing in the West', *JAMS*, 35 (1982), pp. 237–79, and 'Reading and Singing: on the Genesis of Occidental Music-Writing', *Early Music History*, 4 (1984), pp. 135–208; D. Hughes, 'Evidence for the Traditional View of the Transmission of Gregorian Chant', *JAMS*, 40 (1987), pp. 377–404; K. Levy, 'Charlemagne's Archetype of Grergorian Chant', *JAMS*, 40 (1987), pp. 1–30, and 'On the Origin of Neumes', *Early Music History*, 7 (1987), pp. 59–90; A. E. Planchart, 'On the Nature of Transmission and Change in Trope Repertories', *JAMS*, 41 (1988), pp. 215–49; A. W. Robertson, '*Benedicamus Domino*: the Unwritten Tradition', *JAMS*, 41 (1988), pp. 1–62.

KAY KAUFMAN SHELEMAY

USING MODERN SOURCES TO ACHIEVE HISTORICAL RECONSTRUCTION IN THE STUDY OF ETHIOPIAN CHRISTIAN CHANT

Theory, modern sources and methodology. Most studies of oral transmission, in both music and literature,[11] have approached analysis through the examination of stereotyped musical or textual phrases, sometimes termed 'formulas', which are identified by the scholar through their repeated occurrence in surviving written sources. To the best of our knowledge, in prior studies the definition of these stereotyped phrases has been provided by the scholar studying a complete written 'text', whether of a Homeric epic or of a notated plainchant repertory.

In contrast, our analysis takes as its point of departure the smallest structural unit defined by the singer within the Ethiopian tradition we are studying. This unit is the *mələkkət* (sign) of the notational system. Each *mələkkət* consists of one or more members of the Ethiopic syllabary derived from the liturgical text of a well-known 'portion', or section of the chant book known as the *Dəggwa*, with which a particular melody is primarily associated; the *mələkkət* is placed immediately above words to which its associated melody should be sung. In the case of Ethiopian Christian chant, segmentation arrived at through these indigenous units also provides the critical link between oral and written aspects of the tradition: the *mələkkət* is at once an oral melody and a written sign.[12]

Our understanding of the Ethiopian musician's perception of the *mələkkət* was derived from oral and written materials I gathered during fieldwork in the Ethiopian capital, Addis Ababa, with *Ɛlɛqa* Berhanu Makonnen, the musician in charge of all church musical activity and the accreditation of its musicians. He is a leading

[11] In addition to Lord, *The Singer of Tales*, see also R. Finnegan, *Oral Poetry* (Cambridge, 1977), and *Literacy and Orality* (Oxford, 1988); W. Ong, *Orality and Literacy* (London, 1982); J. Goody, *The Interface Between the Written and the Oral* (Cambridge, 1977).

[12] Although text and melody are effectively fused, this relationship arises from association within the context of a liturgical portion. No prosodic rules govern text–melody relations, nor does a particular segment of text serve in any way of which we are aware to generate its associated melody.

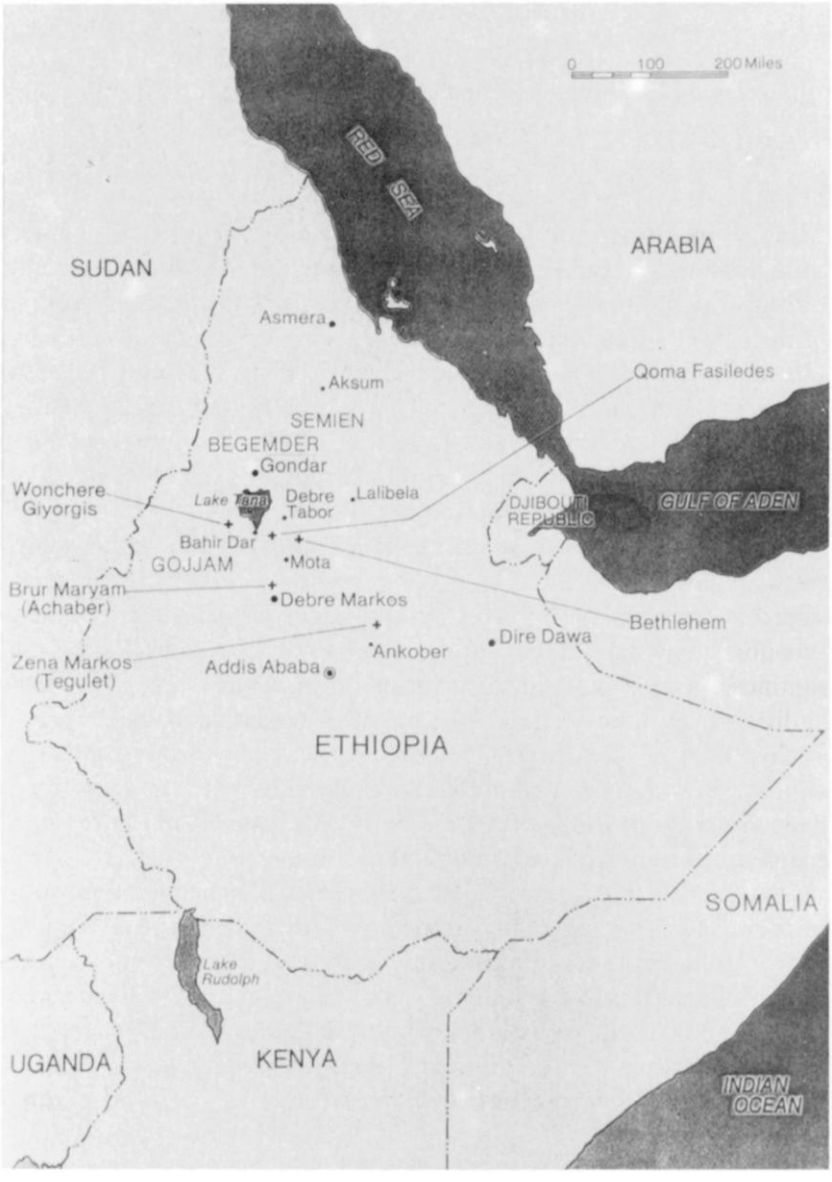


Figure 1 Map of Ethiopia

exponent of the vocal style predominating in the modern church, called the 'Bethlehem style' after the northern Ethiopian monastery with which it is associated, and his knowledge and performance practice exemplify both normative and virtuoso aspects of the Ethiopian chant tradition.[13]

In addition to systematically explaining aspects of Ethiopian Christian liturgical and musical practice, and performing chants drawn from all the major service books for all occasions in the annual liturgical cycle, ƐlɛqaBerhanu gave me a complete list of the notational signs (*mƏlƏkkƏt*) that he had prepared for his classes at the Theological College in Addis Ababa and sang the melody associated with each sign. I tape-recorded all these sessions in full, which has facilitated the transcription, analysis and presentation of this material years after the primary research was completed.

Berhanu's list, of which I received a photocopy, was a mimeographed Amharic typescript on legal-size paper (8.5 × 14 in) incorporated within a longer document he had compiled entitled 'SɛlƏqƏddus Yared Tarik' (n.d.; 'Concerning the History of St Yared', hereafter SYT). The remainder of SYT contains an account of the life of St Yared (see below for discussion of his significance), explanation of the modal system, portion types and additional notational signs. Berhanu reports that he compiled SYT for his second-year Theological College students and that the list of notational signs was derived from a combination of his received knowledge of the notational system and from a review of the signs found in notated manuscripts in his possession.[14]

Compiled in writing as well as performed, this composite oral and written document revealed to us the materials of the Ethiopian

[13] Berhanu Makonnen is a third-generation *dɛbtɛra* trained for thirty-one years in musical and liturgical studies, including twelve years at the Bethlehem monastery (see map, Figure 1). Following Ethiopian custom, we will often refer to him by his learned title, Ɛlɛqa, and his first name alone. To avoid bibliographic confusion, other Ethiopian scholars will be listed by their full names in first references.

[14] Interview, 2 June 1975, and correspondence with the author, 15 December 1988. Berhanu Makonnen's SYT, including the list of notational signs, appears to rely at least in part on the source or sources also used to prepare an obscure Theological College publication entitled *YɛqƏddus Yared TarikƏnna YɛzemawMƏlƏkkƏtoch* (1959 E.C. [1967; hereafter *YYTYM*]). The complicated relationship between these two documents is discussed in detail in K. K. Shelemay and P. Jeffery, *Ethiopian Christian Liturgical Chant: an Anthology*, I (Madison, WI, forthcoming). Germane to the discussion here is the fact that both SYT and *YYTYM* appear to be only two of several attempts to list systematically the notational signs beginning in the 1960s, a development perhaps stimulated by pedagogical demands in the urban environment.

Christian musical and notational system. Furthermore, the structure of Berhanu's testimony set forth irrefutable evidence that a minimal structural unit, the *mələkkət*, existed in the mind of the Ethiopian musician, providing both a central hypothesis and the basis of a working methodology for our research. However, our dependence upon Berhanu's list of *mələkkət* raised other issues regarding the goals of this study and the management of the data that merit discussion.

The first issue is the nature of the relationship between an individual's knowledge of a tradition and the dimensions of the musical system at large. We have chosen to rely upon Ɛlɛqa Berhanu's view of the Ethiopian musical system as the anchor of our project because it is the only feasible way to sketch the boundaries of a tradition that necessarily vary from person to person. On a broader cultural level as well, Ethiopian concepts of the importance of the individual and the consistent emphasis on and respect for hierarchy supports such an approach.[15] This project therefore should be viewed on its most specific level as an effort to trace the major parameters of the normative Ethiopian Christian chant tradition in the late twentieth century, as understood and practised by one of its most accomplished musicians.

Aware of the limitations inherent in a study depending upon one main informant, I also recorded from Ɛlɛqa Berhanu and two other *dɛbtɛra*s (church musicians) the same sample of fifty-seven *mələkkət* and selected liturgical portions from different service books. The other two musicians lived in the Ethiopian capital but were trained in schools of vocal style (Qoma and Achaber [probably Ach'abər]) associated with two different monasteries in north-western Ethiopia. This comparative material, discussed below by Ingrid Monson, confirms the existence of a shared core of notational and performance practice that transcends individual knowledge and schools of training, while graphically demonstrating the range of variation acceptable in performance of the Ethiopian chant tradition.

A second issue raised by the data from the oral tradition relates to the complexity of the Ethiopian Christian musical system. The 558 notational signs are divided into three categories of mode (*səlt*,

[15] D. Levine, *Wax and Gold* (Chicago, 1965), pp. 75, 274.

literally 'mode, manner, style'),[16] or, more generally, *zema*, 'chant, church song', with 287 signs in the *gəʿəz* mode (abbreviated G1–287), 142 signs in *ɛraray* (abbreviated A1–142), and 129 in *ʿəzl* (abbreviated E1–129). The melodies associated with the signs are the building-blocks of the three modes and the smallest musical units discussed by Ethiopian Christian musicians. Thus issues of modality, which involve significant differences in pitch set, range, melodic contour, ornamentation and vocal style, become quite important in any discussion of the *mələkkət*. Conversely, this study of the *mələkkət* necessarily serves to illuminate and define the parameters of mode in this musical tradition.

The notation also provides insight into many aspects of musical and liturgical structure. In addition to the 558 *mələkkət*, there is a group of 114 signs called *bet* (literally, 'house', abbreviated B1–114), also derived from the syllabary. The *bet* appear in margins to indicate the 'family' of melody within a mode to which the particular chant melody belongs. There are also ten conventional signs, termed *yɛfidɛl qərs'*, that prescribe aspects of articulation, attack, decay, or placement of individual pitches or melodic patterns; they appear as interlinear signs interspersed between the *mələkkət* (see Table 1). Yet another notational component is references within the texts to the halleluya tables (*ɛnqɛs'ɛ Halleta*) that indicate to which melody a halleluya should be sung; these melodies derive from the *bet* system. A final type of notational symbol is a number placed in the margin, called *məgdam*, which signals the singer to repeat that portion of text with instrumental accompaniment and dance.[17] To understand the *mələkkət*, therefore, is to confront the entire Ethiopian Christian musical system. Indeed, it can be argued that it is probably impossible to explicate fully Ethiopian Christian liturgical music without an understanding of the *mələkkət* and the other notational signs.

[16] Definitions are drawn from W. Leslau, *Concise Amharic Dictionary* (Wiesbaden, 1976), pp. 48, 179. Gəʿəz ceased to be a spoken language about the twelfth or thirteenth century; much of the terminology for Ethiopian music theory is therefore actually in Amharic, a related language that has become the official vernacular of modern Ethiopia.

[17] During the research sessions, all chants were sung without accompaniment as *qum zema* ('basic chant'). When performed in liturgical context during the offices that precede the Mass, certain chants are first sung unaccompanied and then repeated several times, accompanied in each subsequent rendition by the motion of the prayer staff (*mɛqwamiya*), the rhythms of the sistrum (*s'ɛnas'əl*) and drum (*kɛbɛro*), and liturgical dance (*ɛqqwaqwam*).

Table 1 *The ten conventional signs (yɛfidɛl qəɾsʾ);*[a] *source: Berhanu Makonnen, 'Səlɛqəddus Yared Tarik', p. 7*

yəzat	·	chʾərɛt	)
dɛrɛt	⌣	hədɛt	⌣
rəkrək	⋱	qənat	)
dəfat	⌒	dərs (G261)	ᑎ
qərtʾ	⊢	ɛnbər	⊏

[a] According to Berhanu Makonnen, *chʾərɛt* and *qənat* share a sign. Velat does not list *qənat*, but provides the same sign for *chʾərɛt* as does Berhanu (*Études sur le Meʿerāf* (see note 4), p. 101). Lepisa presents *chʾərɛt* as) and *qənat* as ʃ (Lepisa, 'The Three Modes' (see note 5), p. 168). Although the cadential markers *dərs* and *ɛnbər* are classified as conventional signs, they are represented by characters from the syllabary; *dərs* is additionally included in the list of *mələkkət* as G261.

A third issue relates to the sheer amount of material provided by Berhanu Makonnen. Ɛlɛqa Berhanu sang all the notational symbols in his repertory, including the *bet* and *yɛfidɛl qəɾsʾ*, as well as over a thousand liturgical chants from the major service books. Because of the amount of material and the plethora of liturgical books and occasions involved, we decided to focus this initial inquiry primarily on the chants of the *Dəggwa*, the most important collection as well as Berhanu Makonnen's primary area of specialisation.[18] The *Dəggwa* is performed before the Mass on Sundays and holidays throughout the liturgical cycle. These chants form the non-monastic or 'Cathedral' Office, the most important occasion for music in the Ethiopian liturgy.

Our intent was to gain an overview of musical practice while learning in as much detail as possible what we could of the development of the notational system. Since a 'reading' of notation in manuscripts is clearly impossible without knowledge of the oral

[18] Although all *dɛbtɛras* acquire general knowledge of the Gəʿəz language, the basic service books and *zema*, it is traditional for a singer to specialise later in at least one area. Ɛlɛqa Berhanu, although primarily a master of *Dəggwa* and a leader of the musicians (*marigeta*), received additional diplomas in liturgical dance and several other service books, and was further ordained as a priest.

tradition, we numbered all signs of the notational system from Berhanu's list and transcribed their melodies in a 'dictionary'. We then used this apparatus to analyse eighteen sample portions, balancing the choice to incorporate (1) a cross-section of liturgical occasions; (2) a representative sampling of portion types; (3) examples from the three modal categories; and (4) inclusion of portions with possible concordances in other Ethiopian and Eastern Christian traditions.[19]

Since this study employs an unorthodox methodology of working from the contemporary oral tradition backwards into manuscript sources, it seems appropriate to detail here our analytical procedures. Using the dictionary of signs constructed from Ɛlɛqa Berhanu's list, I identified the signs in the modern printed *Mɛs'h'afɛ Dəggwa*[20] from which Ɛlɛqa Berhanu sang. At the same time, I compared the dictionary entry for each sign with Ɛlɛqa Berhanu's realisation of the signs in performances of the complete portions, which I had also transcribed into Western musical notation. Meanwhile, Peter Jeffery used Berhanu Makonnen's list of signs to identify the *mələkkət* for each of the sample portions in a carefully selected group of manuscripts. After this first stage, we worked together to arrive at a final reading of the notation for each portion in all sources, checking Jeffery's reading of the notated manuscripts against my analysis of both the modern written sources and performance. We found that evidence from the dictionary of signs, the manuscripts, the modern notated books, musical transcriptions of complete portions, and Berhanu's explanations combined to provide an effective control on our readings of *mələkkət* from any single written source. Only occasionally were we unable to identify a sign after consulting our sources as well as the lists and transcriptions of signs prepared by others.[21]

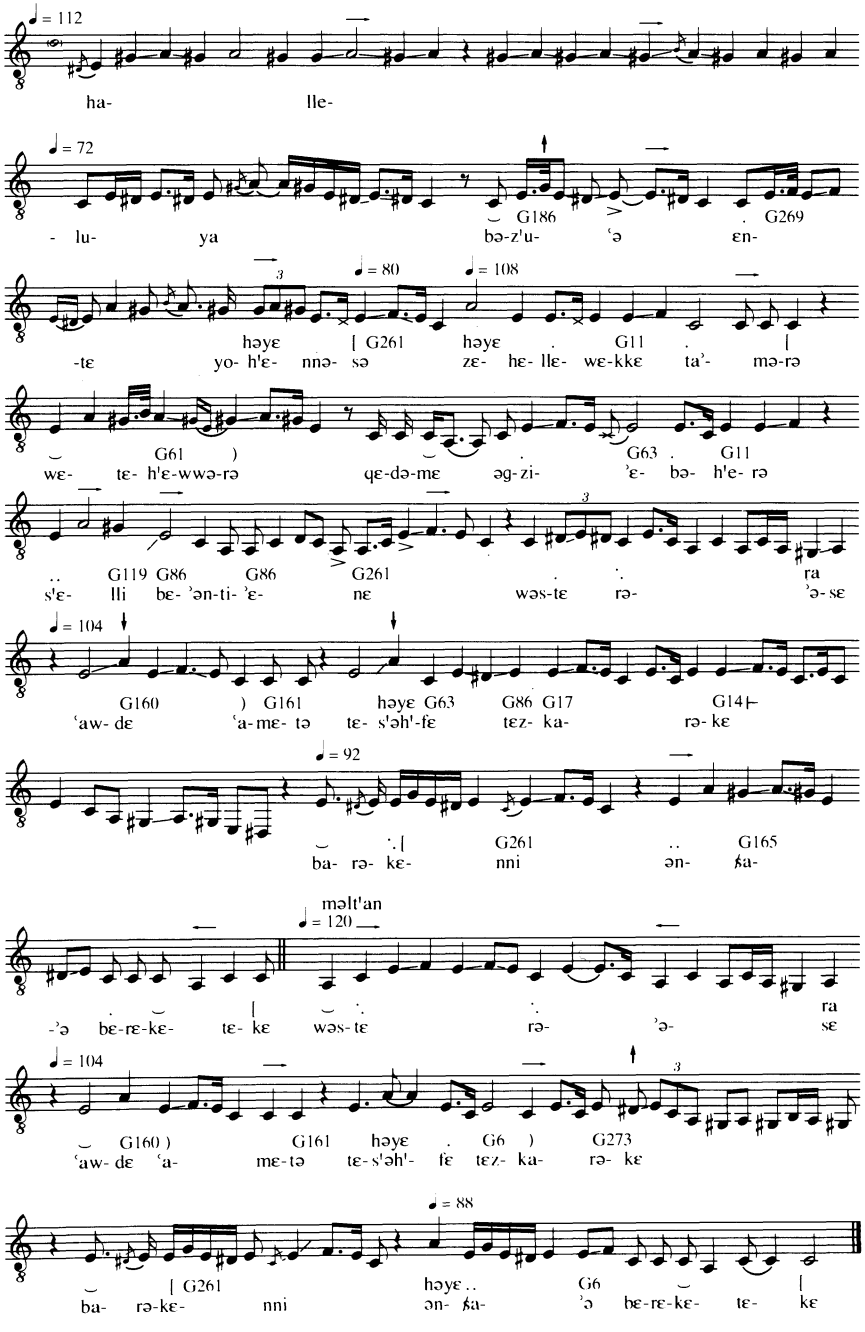
Identification of the signs led in turn to consideration of a number of interpretative and historical issues. These can be illustrated briefly through discussion of one portion from our sample.

[19] The many issues raised by the process of transcribing both the Ethiopian *mələkkət* and the eighteen sample portions into Western staff notation are too complex for treatment here and are discussed at length in Shelemay and Jeffery, *Ethiopian Christian Liturgical Chant*.

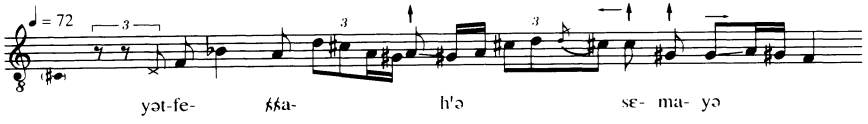
[20] Addis Ababa (1950).

[21] Notably those of Lepisa ('The Three Modes') and Velat (*Études sur le Meʿerāf*, and *Ṣoma Deggua*, 1969).

Example 1. First portion for St John's day, 1 Mɛskɛrɛm (source: performed by Berhanu Makonnen, 2 June 1975)



Example 2. Bet 41 (source: performed by Berhanu Makonnen, 4 June 1975)



Issues in analysis and interpretation. Here we shall examine the first portion of the *Dəggwa*, chanted on St John's day, the beginning of the liturgical year.[22] This chant is of particular analytical interest because Berhanu Makonnen, at my request, sang both the entire portion and then its constituent signs in order. Berhanu's 'analysis' of the signs in this portion helped us to answer some questions, and raised others in turn.

This portion, here termed portion 1, is preceded by a halleluya that corresponds to the first entry in the *Halleta* table under 'one halleluya'. There is also a *bet* indicated for this portion in the left-hand margin, *yə*, B41 (see also Example 2). Comparison of Examples 1 and 2 indicate that the melody of the halleluya, ornamented with vocal slides termed *rəkrək*, deviates considerably from the prescribed *bet*. This variation can probably be attributed to the tradition of elaborating chant incipits, especially one occurring at such an important point in the liturgy. This portion also contains separate notation at the end for a slightly varied repetition of the text, called a *məlt'an*, extending from the words *wəstɛ rə'əsɛ* to the end. The *məlt'an* notation here varies only on the words *tɛzkarəkɛ* and *ənɬa'ə*.

Although portion 1 contains a greater number of conventional signs (*yɛfidɛl qərs'*) than alphabetic signs (*mələkkət*), most of the melodic activity can be accounted for by the *mələkkət* alone. Comparison of notation for this portion in the manuscripts and modern printed sources demonstrates that the same sign may be represented by different characters from the same source text. That is, in one manuscript the sign may consist of the first two characters of its source text, while in another it will be represented by the final two characters, or some other combination. Such an example from our demonstration portion 1 can be seen in the notation of

[22] See facsimile in Figure 2 and transcription in Western notation in Example 1. Peter Jeffery discusses the liturgical classification of this portion and its notational history below.

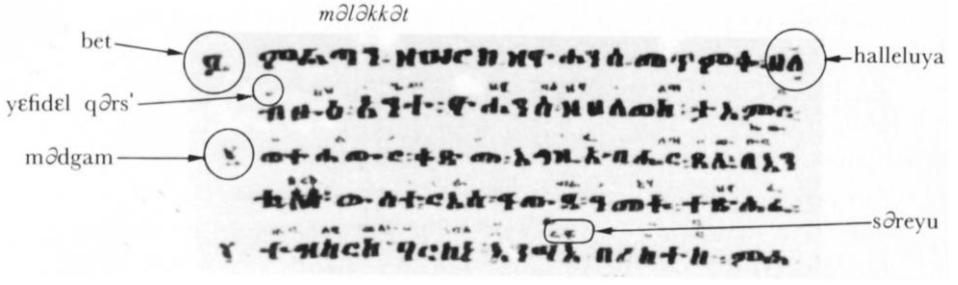


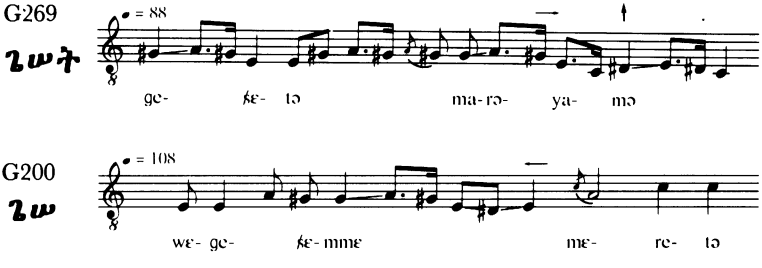
Figure 2 First portion for St John's day, 1 Meskerem (*Mɛs'h'afɛ Dəggwa*, Addis Ababa, 1959 E.C.)

Translation: In one: Blessed are you, John, who had to know and walk before God. Pray for us. Your memorial has been inscribed on the beginning of the year's cycle. Bless me so that I may receive your blessing. *Məlt'an*: Your memorial has been inscribed on the beginning of the year's cycle. Bless me so that I may receive your blessing. (translation by Getatchew Haile)

G119 on the word *s'ɛlli*. G119 is derived from the source text *ɛwgəɗr* (ካወ ፃር), and is most commonly represented by the sign *wɛ* (ወ) as seen here in Figure 2. Yet in two of the manuscripts (16D and 18D, see Jeffery below) in our sample, G119 is represented by the sign *gəɗr* (ፃር). In this case, it appears that the notational symbol itself changed over time, yet regional custom or individual idiosyncrasy may provide equally plausible explanations for such differences in other instances.

Some *mələkkəɗt* may be confused in manuscripts as well as in performance simply because their source words are similar. See G269 (*gesɛt*, Example 3), the number which we have identified as

Example 3. *Mələkkəɗt* G269 and G200 (source: performed by Berhanu Makonnen, 3 June 1975)

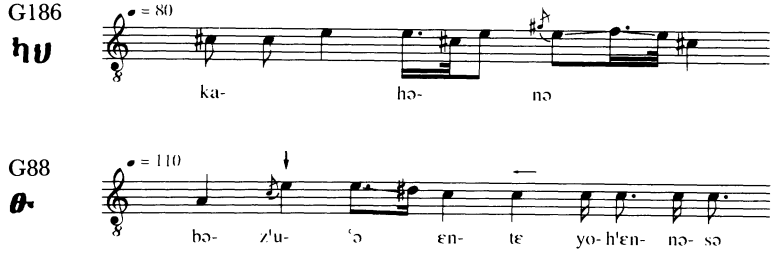


the sign actually performed in the rendition transcribed in Example 1 despite the appearance of G200 (*gesɛ*) in most of the manuscripts as well as the modern *Dəggwa* (20D, shown in Figure 2) from which Ɛlɛqa Berhanu sang. Although Ɛlɛqa Berhaṇu read notation for *mələkkət* G200, he actually sang G269. While in this case we can confirm the substitution because Berhanu sang both the portion and its constituent signs separately, we believe this is not an uncommon event.

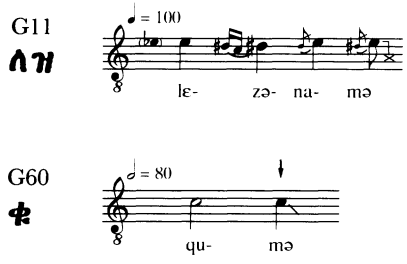
In some cases Ɛlɛqa Berhanu's performance suggests that an older melodic tradition persists despite a change in the notation. This may be true of the first sign in the portion, G186 (*kah*), which remains constant throughout its notational history except for the inclusion of sign G88 (*z'u*) in our MS 16A. Comparison of dictionary entries (see Example 4) with the modern performance (Example 1) indicates that the melody of G88 may actually match the modern performance as closely as that of G186.

Finally, in a number of cases, we have found a close melodic relationship between the dictionary entries for different signs used on the same word in a portion. For example, G11 (*lɛz*) is consistently used on the word *zɛhɛllɛwɛkkɛ* throughout our entire manuscript sample, while in one modern service book the melodically similar G60 (*qu*) is substituted (see Example 5). Additionally, the signs G86 (*bur*) and G17 (*lɛgɛ*), appearing on the word *tɛzkarəkɛ*, have similar melodies (see Example 6). Their use may represent an intentional redundancy or slightly different options presented to the singer. Similar close relationships may have existed between signs in the past as well, and thus signs with similar melodies may have been freely substituted for each other.

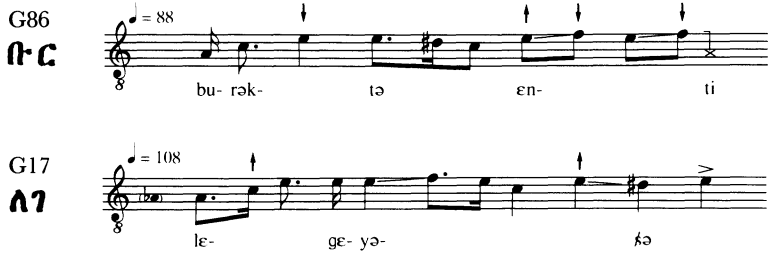
Example 4. *Mələkkət* G186 and G88 (source: performed by Berhanu Makonnen, 3 June 1975)



Example 5. *Məlǝkkǝt* G11 and G60 (source: performed by Berhanu Makonnen, 3 June 1975)



Example 6. *Məlǝkkǝt* G86 and G17 (source: performed by Berhanu Makonnen, 3 June 1975)



This brief analysis is intended to demonstrate that deciphering the *məlǝkkǝt* is an interpretative and not a mechanical act. Berhanu's list of *məlǝkkǝt*, and his performance of their melodies, provides a lens through which we can glimpse the inner workings of the Ethiopian Christian musical system. It allows us to describe the relationship between sign, source text and melody, and to reconstruct aspects of their interaction over time. Yet it must be emphasised that there is both intentional flexibility and unintentional confusion in use of the signs in manuscripts. Variation in performance practice by the singer introduces yet another level of differentiation that itself may eventually 'feed back' into the creation of a modified or new sign.

It is quite clear that the creativity of the individual musician is the critical link in the history of Ethiopian chant, with individuals

like Berhanu Makonnen serving to consolidate, perform and transmit their knowledge of the musical system and its notation to the next generation. An individual *dɛbtɛra*, especially one whose own knowledge serves as a model for others, can indeed effect changes in chant performance and notation. A *dɛbtɛra* selects the precise *Dəggwa* portions to be performed on a given day from those of the required type and mode, and through this act may make decisions that ultimately promulgate specific texts and their associated melodies. As he copies his own *Dəggwa*, each man records his own understanding of the tradition in a source that may later influence others. Yet while the individual plays a potentially powerful role in transmitting and performing Ethiopian chant, and the system itself accommodates some flexibility, strong constraints have always encouraged and continue to guide the individual singer, who is taught to respect the models received from his own teacher, to obey the laws of the larger tradition of which he was a part and, ultimately, to revere the memory of St Yared.

Oral and written sources for the history of Ethiopian chant. Nowhere does the Ethiopian Christian musical tradition acknowledge the role of the individual more than in its collective commemoration of St Yared, to whose inspiration is attributed the genesis of the Ethiopian chant tradition in the sixth century.[23] The Ethiopian Church celebrates a day each year in honour of St Yared, and colourful tales concerning his life and creative activity are recorded in the Ethiopian *Synaxarion*[24] and the *Gɛdlɛ Yared*[25].

Although oral traditions credit Yared with creating at least some of the *mələkkət*,[26] and a few written sources do mention music writing as one of his contributions,[27] we have found no *mələkkət* in any manuscript dating before the sixteenth century. Therefore, traditions concerning two sixteenth-century church musicians who are

[23] Getatchew Haile has recently questioned the traditional sixth-century chronology for Emperor Gɛbrɛ Mɛsqɛl, to whose reign Yared's musical activity is attributed, and has proposed instead a late ninth-century dating ('A New Look', pp. 318–19).

[24] E. A. W. Budge, *The Book of the Saints of the Ethiopian Church* (Cambridge, 1928).

[25] C. Conti Rossini, *Acta Yārəd et Pantalewon: scriptores aethiopici*, IX–X, Corpus Scriptorum Christianorum Orientalium 26–7 (Louvain, 1955).

[26] Interview with Berhanu Makonnen (Addis Ababa, 1 September 1975).

[27] A. Dillmann, *Lexicon linguae aethiopicae* (1865, repr. Osnabrück, 1970), p. 1130; Ministry of Information, *Patterns of Progress: Music, Dance, Drama in Ethiopia* (Addis Ababa, 1968), p. 25.

said to have codified the notational system assume great significance.

An Ethiopian royal chronicle records that 'at the time of King Gɛladewos [1540–59] there appeared Azzaj Gera and Azzaj Ragu'el, priests trained in *zema*. And they began to make rules for the *mɔlɔkkɔt* of the *Dɔggwa* and taught the priests of Tɛdbabɛ Maryam, which this prince had built'.[28] A manuscript (EMML 2045) copied at the northern Ethiopian monastery of Hayq during the reign of Emperor Iyasu I (1682–1706) presents a somewhat different and lengthier description concerning Gera and Ragu'el's contribution, attributing it to a command of Emperor Sɛrs'ɛ Dɔngɔl (1563–97) and crediting the clerics with revising the *Dɔggwa* in the face of opposition within the church at that time.[29]

Documentary sources therefore strongly suggest that the clerics who lived and worked immediately following the Muslim invasion of Ethiopia (1529–41) were responsible at the very least for reconstruction and revision of the Ethiopian Christian notational system. This invasion, which led to the widespread destruction of churches and monasteries, and deprived Ethiopia of much of its literary heritage, must have severely disrupted liturgical performance and musical transmission.

In addition to the documentary sources, oral traditions also point to the mid sixteenth century as a period of revival in the church musical tradition. The pre-eminence of the musical style associated with the Bethlehem monastery is said to date from that period, precisely because it was the only place a notated *Dɔggwa* survived the Muslim invasion.[30] Both the documentary sources and

[28] R. Basset, 'Études sur l'histoire d'Éthiopie', *Journal Asiatique*, 7th series, 17 (1881), p. 336.

[29] EMML 2045 is described in G. Haile and W. Macomber, *A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Hill Monastic Music Library (Collegeville)*, VI (Collegeville, MN, 1982), p. 42. Other manuscripts provide similarly conflicting information. A chronicle cited in Velat, *Ṣoma Deggua* (1966), p. 98, dates the two clerics to the reign of Gɛladewos (1540–59), while the rule of Sɛrs'ɛ Dɔngɔl is given in a St Petersburg MS described in C. Conti Rossini, 'Aethiopica (IIa Series)', *Rivista degli Studi Orientali*, 10 (1925), pp. 515–16, after B. Turaev, *Ethiopskiya rukopisi v S.-Peterburge* [Ethiopian Manuscripts in St Petersburg; in Russian], Zapiski Vostochnago Otdeleniya Imperatorskago Russkago Arkheologicheskago Obshchestva [Memoirs of the Oriental Section of the Imperial Russian Archaeological Society] 17 (1906), pp. 179–82.

[30] Berhanu Makonnen transmits a genealogy of Yared's successors and credits a *dɛbtɛra* named Lɔssane Ǝphrat, a student dated by oral tradition to the eighth generation after Yared, with having notated a *Dɔggwa* during the reign of Emperor Zɛr'a Ya'ɔqob

surviving oral traditions therefore do at least raise the possibility that the sixteenth-century notational innovations may have drawn upon a pre-invasion model, perhaps one that arose a century earlier as part of an enormous surge of literary activity during the reign of Emperor Zɛr'a Yaʿəqob (1434–68). However, we have not yet found any other firm evidence for this earlier dating.

We therefore suggest that many aspects of the modern notational system, as well as the hegemony of the Bethlehem musical style, date primarily from a period of renewal beginning after the Muslim invasion in the mid to late sixteenth century. Notation evidently emerged within a relatively short period after a major calamity, setting into motion a period of innovation that climaxed in the seventeenth century. Below, Peter Jeffery sets forth the manuscript evidence supporting this hypothesis.

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PETER JEFFERY

THE MANUSCRIPT EVIDENCE (13TH–20TH CENTURIES)

Because the following discussion is the first attempt to trace the history of Ethiopian chant from written primary sources, it can do no more than locate tentatively some of the most prominent chronological landmarks in what has up to now been almost completely uncharted territory. In order to provide some objective basis for dating the various features of the chant and tracing their development, it was necessary first to assemble a corpus of datable chant manuscripts going back as far as possible. This was done by consulting published manuscript catalogues; the manuscripts chosen are listed in Table 2. While a few of the manuscripts listed

(1434–68). According to this tradition, only Ləssane Ɜphrat's notated *Dəggwa* survived the Islamic invasion in a place near the Bethlehem monastery. As a result, the emperor decreed that Bethlehem should be the place where *Dəggwa* training would be centred (interview, 3 September 1975, and SYT, p. 4). Others have gathered similar traditions, including one concerning a search for surviving liturgical books during the reign of Emperor Sɛrs'ɛ Dəngəl (1563–97) which discovered a *Dəggwa* and other service books at the Bethlehem monastery (B. Velat, 'Chantres, poètes, professeurs: les dabtara éthiopiens', *Cahiers Coptes*, no. 5 (Cairo, 1954), p. 27).

Table 2 *Ethiopian chant manuscripts arranged chronologically*

Siglum	Date (A.D.)	MS no.	Contents
13A[a]	XII–XIII[b]	EMML 7078	ɛrba't arranged by melodic group
14A[a]	XIV	EMML 6944	Mz, liturgical order
15A[a]	XIV–XV	EMML 2095	ɛrba't, liturgical order
15B[a]	XV	Paris, BN, eth. 92	several collections
15C[a]	XV	Vatican Aeth. 28	D, SD (incomplete)
16A	XV–early XVI	EMML 4667	D, SD
16B	XVI	EMML 1894	D, SD, Mr (Tɛgulɛt?)
16C[a]	XVI	EMML 2468, ff. 143–6	D fragments
16D	late XVI	EMML 2542	D, SD, Mr, Mw
17A	1653–4	EMML 3400	D
17B	1682–93	EMML 2077	Mr, Mw, Zm
17C	1695–6	EMML 2045	D, SD (revision dated 1563–97)
18A	1755–61	EMML 2474	SD, ab Mr for Lent
18B	1755–69	EMML 3440	D, Mr, Mw, Zm
18C	1760	EMML 512	D, SD, ɛryam list
18D	1787–8	EMML 759	D
18E	1779–1800	EMML 2519	SD, Mr for Lent
19A	1800	EMML 3160	D
19B	1820–1	EMML 2368	D, SD
19C	1884	EMML 35	D, SD
19D	XIX	EMML 2936	treatise on D, Bethlehem school
20A	1917, 1919–21	EMML 1262	D, Bethlehem school
20B	1936–41	EMML 733	D, SD, Bethlehem
20C	XX	EMML 1253	Mz, YT
20D	1947–50	*Mɛs'h'afɛ Dəggwa* (Addis Ababa, 1966–7)	
20E	XX	*S'omɛ Dəggwa* (Addis Ababa, 1968)	
20F	1957–8	*Yeziq Mɛs'h'af* (Addis Ababa, 1970)	
20G	XX	*Ɛmməstu S'ɛwatəwɛ zemawoch* (Addis Ababa, 1968)	
20H	1975	MS by singer/informant of Achaber school	

Key to abbreviations: ab = Abbreviated D = Dəggwa
EMML = Ethiopian Manuscript Microfilm Library, Collegeville, Minnesota
Mw = Mɛwasə't Mz = Mɛzmur Mr = Mə'raf
SD = S'omɛ Dəggwa YT = Yɛ-qal Təmhərt Zm = Zəmmare

[a] These sources have little or no musical notation.
[b] Roman numerals denote centuries.

are owned by European libraries, the majority are widely scattered in many locations throughout Ethiopia, some of them quite inaccessible rural monasteries. Fortunately these are available on microfilm through EMML, the Ethiopian Manuscript Microfilm Library in Addis Ababa and Collegeville, Minnesota.[31] From the seventeenth century to the present it was possible to select sources that can be dated to a very short span of years, because they contain prefaces or colophons that give specific dates or name the reigning kings and bishops. No such information is found in the extant manuscripts of the thirteenth to fifteenth centuries, which can only be dated more broadly by means of palaeographical evidence. However for this early period almost every known manuscript of the main chant collection (the *Dəggwa*) has been included in the list.[32] Ethiopian manuscripts older than the fifteenth century are quite rare; most of the earlier sources that may once have existed seem to have been destroyed in the wars with Muslim and other invaders that took place at that time.

The formation of the Ethiopian chantbook (*Dəggwa*). The Ethiopian repertory contains about two dozen categories of chants that Western scholars like to call 'antiphons', because they somewhat resemble the antiphons of Gregorian chant in length and textual content. The Ethiopian word for them (*ɛrʾəstɛ Dəggwa*) means 'chapters' or 'portions', that is to say sections of the complete chant book, which is called the *Dəggwa*, a name of uncertain etymology. It is impossible to say precisely how many categories[33] because

[31] For information on this very important microfilming project, see Haile and Macomber, *A Catalogue of Ethiopian Manuscripts* (Collegeville, MN, 1975–); also W. Macomber, 'The Present State of the Microfilm Collection of the Ethiopian Manuscript Microfilm Library', *Ethiopian Studies: Proceedings of the Sixth International Conference, Tel Aviv, 14–17 April 1980*, ed. G. Goldenberg (Rotterdam and Boston, 1986).

[32] One MS that was not included is a *Dəggwa* of the sixteenth or seventeenth century, listed as MS 24 in J. Flemming, 'Die neue Sammlung abessinischer Handschriften auf der Königlichen Bibliothek zu Berlin', *Zentralblatt für Bibliothekswesen*, 23 (1906), p. 13. Another, Uppsala, Universitetsbiblioteket MS O Ethiop. 37 is a *Sʿomɛ Dəggwa* copied some time between the mid sixteenth and the late seventeenth century. See O. Löfgren, *Katalog über die äthiopischen Handschriften in der Universitätsbibliothek Uppsala* (Stockholm, 1974), pp. 75–9; S. Uhlig, *Äthiopische Paläographie*, Äthiopistische Forschungen 22 (Stuttgart, 1988), pp. 445, 539–40.

[33] The number of genres is said to be 22 in the Amharic treatise in Vatican City, Biblioteca Apostolica Vaticana, Cod. Aeth. 244, fols. 9–12; see S. Grébaut and E. Tisserant, *Codices aethiopici vaticani et Borgiani, Barberinianus Orientalis 2, Rossianus 865*, 2 vols. (Vatican City, 1935–6), p. 754. Velat (*Ṣoma Deggua*, 1969, pp. xv–xviii) also gives this number, but shows that some genres have more than one name, or fall into subgroups with different names.

Table 3 *The main types of portion or 'antiphon' in Ethiopian chant*

I. Used to begin an office hour or a structural unit within an office hour:
  A. Wazema ('Vespers'), sung at the beginning of Vespers
  B. Mɛzmur ('Psalm'), sung at the beginning of Sunday Matins (Mɛwɛddə̀s)
  C. Ɛbun ('Our Father'), sung at the beginning of Lauds and the Little Hours on weekdays
  D. 'ə̀zl (named for its mode), sung at the beginning of Lauds (Sə̀bh'ɛtɛ nɛgɦ)

II. Ecstatic chants which precede some of the above types on certain days:
  A. Ɛryam ('Highest Heaven') can precede mɛzmur or abun
  B. Ɛngɛrgari ('Frenzy?') or mə̀lt'an ('litany') can precede mɛzmur or 'ə̀zl or even replace wazema
  C. Mə̀sbak ('Proclamation') can precede wazema

III. Chants preceded by the refrain of Ps 135 [136]: 'Quoniam in aeternum misericordia eius [For his mercy endures forever]':
  A. ∃smɛ lɛ-'alɛm ('Quoniam in aeternum'), sung at Lauds
  B. Qə̀nnə̀wat ('Nails' [of the Cross]), sung at the Little Hours

IV. Chants named for the type of stanza used in the accompanying psalm:
  A. Bɛ-ɦɛmmə̀stu ('in 5'), with stanzas of five lines
  B. Ɛrba't ('fourth'), with stanzas of four lines
  C. ʃɛlɛst ('third'), with stanzas of three lines

V. Chants sung with specific psalms or canticles of the Ethiopian Psalter, from the incipits of which they take their names:
  A. ∃gzi'ɛbh'er nɛgʃɛ ('Dominus regnavit') with Ps 92 [93] at Vespers
  B. Yə̀tbarɛk ('Benedictus') with Daniel 3:52–6 at Vespers and Lauds
  C. Zɛ-ɛmlakiyɛ ('of Deus meus') sung with Ps 62 [63] at Matins and Ps 21 [22] at Lenten Sext
  D. Zɛ-yə̀'ə̀ze ('of Nunc [dimittis]') sung with Luke 2:29–32 at Lauds
  E. Mah'let ('Canticle') sung with Daniel 3:57–88 at Lauds
  F. Sə̀bh'ɛtɛ nɛgɦ ('Glorification of the Morning') sung with Psalms 148–50 at Lauds

VI. 'Responsorial' chants (collected in a book called Mɛwaʃə̀'t)
  A. Mɛwaʃə̀'t ('Responses') sung before Gospel in morning office on important days and in services for the dead

VII. Chant sung at the end of each office
  A. Sɛlam ('Peace')

VIII. Communion chants sung at Mass (collected in a book called Zə̀mmare)
  A. Zə̀mmare ('Psalmody'), hə̀bə̀st ('Bread') or sə̀ga ('Flesh')
  B. S'ə̀wa' ('Chalice') or dɛm ('Blood')
  C. Mɛnfɛs ('Spirit')

Table 3 *continued*

VII. Chants used during Holy Week to replace improvised liturgical poetry (qene), from the categories of which they take their names:
A. Mibɛzhu ('Quid multiplicati sunt'), sung with Ps 3 at Matins
B. Mɛwɛddəs, named for Sunday Matins when it is sung
C. Kwəlləkəmu, a short Mɛwɛddəs
D. Kəbr yə'əti ('Gloria haec'), sung at Ps 149:9b
E. 'ətťanɛ mogɛr ('toss of incense')

they are not mutually exclusive: some overlap with others, some are subdivisions of larger and more varied categories, and some are called by different names in different manuscripts or in different liturgical circumstances. The liturgical characteristics of the various categories are not the subject of this paper; they are summarised in Table 3 and will be discussed at length in a forthcoming book.[34] When only musical characteristics are considered, however, many of the two dozen categories of portions can be classified into one of two groups, which I have labelled 'Type I' and 'Type II', as shown in Table 4. Those that belong to neither type are grouped artificially under 'III'.

The earliest manuscripts in our list are devoted to collections of individual categories of portions rather than to the complete *Dəggwa* repertory. There were two possible ways of organising such a collection: either by melodic group, somewhat as in a Western tonary, or according to the days and times when the portions are sung over the course of the liturgical year. Thus both 13A and 15A are collections restricted to the *ɛrbaʿt* category, but the former is arranged by melodic group, while the latter is in liturgical order. 14A contains chants of several categories closely related to the *mɛzmur*, arranged by liturgical year. 15B contains fragmentary collections of about ten different categories, brought together into a single disordered volume. Some of its collections have the melodic arrangement, others the liturgical one. Only with 15C do we have for the first time a true *Dəggwa*, with all the chant texts of almost all categories arranged according to the liturgical year, comparable to the Western antiphoner or the Eastern tropologion. The *Dəggwa* has remained the most important type of chant book down to the present, though its contents naturally continued to develop and

[34] Shelemay and Jeffery, *Ethiopian Christian Liturgical Chant.*

Table 4 *Categories of Ethiopian chant portions, arranged by 'type'*

I. 'Type I' portions: utilising a system of 'melodic models'
1. ɛrbaʿt
2. ɛryam
3. ʂɛlɛst

II. 'Type II' portions: with standardised melodic incipits organised into a system of *betoch* or 'houses'
A. 'Type IIA' portions: usually preceded by one or more repetitions of the word 'halleluya' sung to standard melismas
1. mɛzmur
2. ɛbun
3. məsbak
4. wazema
5. ɛngɛrgari or məlt'an
6. ʾəzl
7. sɛlam
8. mɛnfɛs

B. 'Type IIB' portions: preceded by the refrain of Ps 135 [136], 'For his mercy endures forever', sung to standard melismas
1. əsmɛ lɛ-ʿalɛm
2. qənnəwat
3. zəmmare

C. 'Type IIC' portions: sung at communion at Mass, with the verse 'For nothing is impossible with God' (Luke 1:37)
1. sʾəwaʿ

III. 'Neither Type I nor Type II'
A. Categories for which there are collections in 15B
1. yətbarɛk
2. zɛ-ɛmlakiyɛ
3. səbhʾɛtɛ nɛgħ
4. mɛwaʂəʾt
5. əgziʾɛbhʾer nɛgʂɛ

B. Categories for which there are no early collections independent of complete Dəggwa MSS
1. zɛ-yəʾəze
2. mahʾlet
3. bɛ-ħɛmməstu
4. mibɛzħu
5. mɛwɛddəs
6. kwəllək əmu
7. kəbr yəʾəti
8. ʾət'ane mogɛr

change. In the eighteenth century it became normal to omit the chants for Lent from the complete *Dəggwa*, collecting them instead into a separate book, the *S'omɛ Dəggwa* or *Dəggwa* of the Fast.[35] But Lent was already omitted from some earlier sources, for instance our 17A. The tendency to put the Lenten material in a separate book may have been encouraged by the fact that another season, *ɛstɛmhəro* ('teaching'), expanded considerably during the seventeenth century, partly by reduplicating portions borrowed from Lent. Some categories of chant, notably the *mɛwaʃəʿt* (responses), *zəmmare* (psalmody) and certain categories of liturgical poetry, continued to be transmitted in collections that were independent of the *Dəggwa*.[36] The liturgical psalter (*Məʿraf*) is also a separate book; its original core, the psalms arranged and notated for chanting in the liturgy, has attracted some other material used for training the singers.[37] Although manuscripts of the *Dəggwa* and other collections continue to be copied on parchment even in the twentieth century, as an essential part of the training of Ethiopian singers,[38] printed chant books began to appear in the 1960s, most of them facsimiles of manuscripts copied in the 1940s and 1950s. The sources 20D, 20E, 20F and 20G in Table 2 fit into this category; both the date of printing and the date of the writing of the original manuscript (where known) are given in the Table.[39]

[35] First half edited in Velat, *Ṣoma Deggua* (1966), translated in idem, *Ṣoma Deggua* (1969).

[36] The earliest written *mɛwaʃəʿt* collections (14th–15th centuries) are in fact supplements to MSS of the Ethiopic Psalter, for instance: Paris, Bibliothèque Nationale, eth. 10; Vatican Aeth. 4; Vatican Aeth. 10; Vatican Aeth. 15. See Uhlig, 1988, pp. 241, 309.

[37] Complete text edited in Velat, *Meʿerāf*, translated with extensive commentary in Velat, *Études sur le Meʿerāf*.

[38] Sergew Hable Selassie, *Bookmaking in Ethiopia* (Leiden, 1981), p. 28. On p. 33 is an interesting list showing the amount of time taken to copy the various liturgical and chant books; a *Dəggwa* takes eighteen months. R. Curzon, who visited an Ethiopian monastery in Egypt in 1833, described traditional copying practices and published a sketch of the monastery library: *Visits to Monasteries in the Levant*, 5th edn (London, 1865, repr. with an introduction by J. J. Norwich, London, 1983), pp. 134–42. He reported, probably with some exaggeration, that 'One page is a good day's work' (p. 140). See also Velat, 'Chantres, poètes, professeurs'.

[39] Unless otherwise specified, dates in these articles are given according to the Gregorian calendar as used in North America and western Europe. The calendar followed in Ethiopia, which derives ultimately from the calendar of Pharaonic Egypt, is seven years behind the Gregorian from 11 September to 31 December, and eight years behind for the remainder of the year (E. Ullendorff, *The Ethiopians: an Introduction to Country and People*, 3rd edn (London, 1973), p. 177).

Table 5 *The history of Ethiopian chant: a chronological summary*

VI[a]: Traditional date of the reign of Gɛbrɛ Mɛsqɛl (558–84), and of the life and work of St Yared

IX: Possible correct date of St Yared (G. Haile, 'A New Look' (see note 4), pp. 318–19)

XIII: Earliest extant written collections of Ethiopian chant texts, with each category collected independently (= 'Type I' Stage I; 'Type II' Stage I) – 13A, 14A, 15A, 15B

XV: One portion chosen as representative of each 'Type I' melodic group (= 'Type I' Stage II) – 15A, 15B

Earliest extant Dəggwa, containing chants of almost all categories in liturgical order, all three 'modes' identified by name – 15C

XVI: Marginal signs for the 'houses' (i.e. the standard incipits of 'Type II' portions) begin to be written by the original scribe in Dəggwa MSS (= 'Type II' Stage II) – 16B

Activity of Gera and Ragu'el, who invented or codified the məlɔkkɔt during the reign of Gɛladewos (1540–59) or Sɛrs'ɛ Dəngəl (1563–97)

XVII: ɛstɛmhəro section of the Dəggwa expanded, with many portions borrowed from the period of Lent (S'om) – 17A

Written lists of the model melodies of 'Type I' portions compiled and incorporated into the Mə'raf (= 'Type I' Stage III) – 17B

Written lists of halleluya formulas, linked to their respective houses and supplied with music notation, appear in Dəggwa MSS (= 'Type II' Stage III) – 17C

XVIII: Portions assigned to Lent now generally collected in a separate book (S'omɛ Dəggwa) – 18A, 18E

XIX: Late in the century, beginning of attempts to notate in greater detail by using more signs – 19C

XX: Printed editions of the Dəggwa and other chant books (actually facsimiles of recent MSS) published – 20D, 20E, 20F, 20G

A list of the marginal signs representing the *betoch* published in 20D

[a]Roman numerals denote centuries.

The 'Type I' portions. The Type I group includes three categories, the *ɛrbaʿt*, *ɛryam* and *ɬɛlɛst*. Each is distinct from the other two in terms of textual form, melodic content and liturgical function. Yet all three have a similar history, which is included in the chronology in Table 5. 13A is a collection of one of these three categories, the *ɛrbaʿt*, representing what I call 'Stage I'. In 13A we find the texts arranged according to their melodic groups, that is to say they are grouped with other texts sung to similar melodies, each group headed by the rubric *bɛzemahu* ('in its [own] melody'), *zɛhimɛ bɛzemahu* ('this also in its [own] melody'), or *sɔ̀rɛyu* (the meaning of this term will be discussed below). Within each melodic group the texts are arranged in the order of the liturgical year. 15B includes, among other things, collections of texts belonging to all three categories of Type I, arranged by melodic group as in 13A. In Figure 3 we can see, after the third line of text, a line indicating the beginning of a new melodic group. After that line is the rubric 'This also in its own melody', meaning that all the texts that follow belong to the same melody, or rather melodic family. The individual portions of the group follow, arranged in the liturgical order of their feasts, separated from each other by rubrics and by obeli or 'daggers' in the margin. There has, however, been a new development, 'Stage II'. In each melodic group in 15B, one portion has been singled out to serve as representative of the entire group; its name is written in the top margin of the page the group begins on, apparently in the hand of the original scribe. The incipit of the group representative, which in Figure 3 is 'On this day', is followed by the words 'in which one would say', meaning that the melody of 'On this day' serves as the typical one for this entire group of portions. Sometimes the first chant in the group (i.e. the one that appears earliest in the liturgical year) was chosen arbitrarily to represent the entire group. But in other cases, as in Figure 3, a chant from elsewhere in the group was chosen, evidently because it was somehow considered a more appropriate representative of the group as a whole. These group representatives were dubbed 'melodic models' ('modèles mélodiques') by Velat.[40] We continue to use this term until such time as a more profound understanding of them may suggest a more appropriate one.

[40] *Études sur le Meʿerāf*, pp. 232ff.

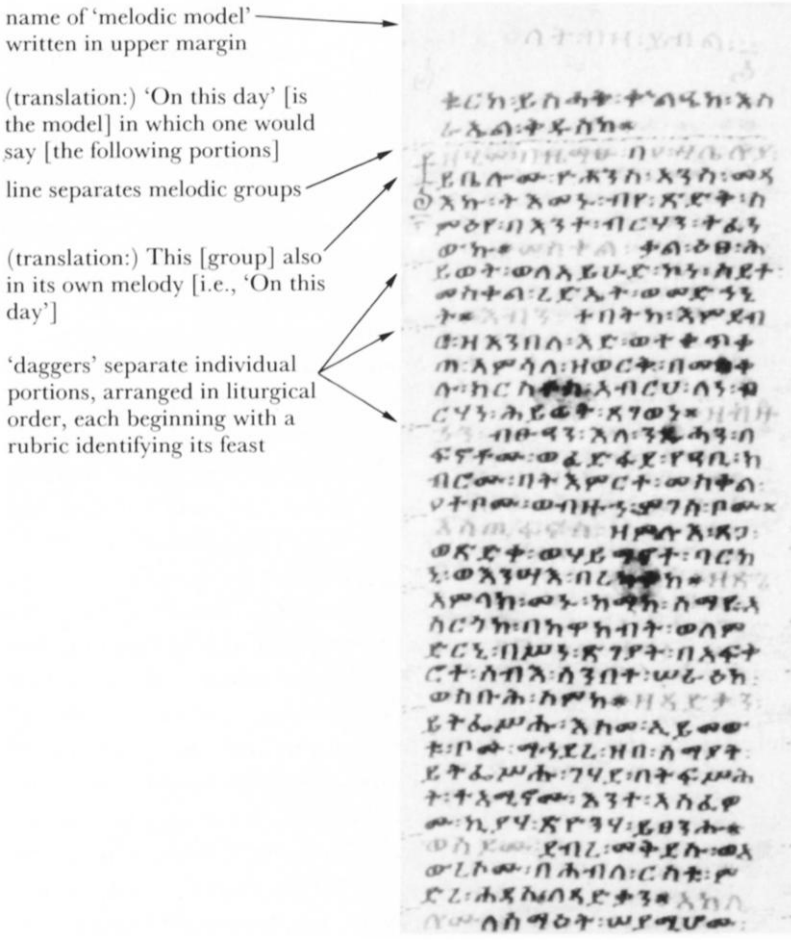

Figure 3 15B, fol. 10a, col. 2

Already in 15A, in which the *ɛrbaʿt* portions are arranged according to the liturgical year, each text is preceded by the text incipit of its group representative or 'melodic model', written in red. The page shown in Figure 4 contains chants for the feast of the archangel Gabriel, each portion separated by a line. But each is preceded by a rubric indicating its melodic group. The three melodic groups shown here, 'On this day', 'John cried out' and 'At that time it was Sabbath' are each followed by the traditional formula 'in which one would say'. The practice of giving the name

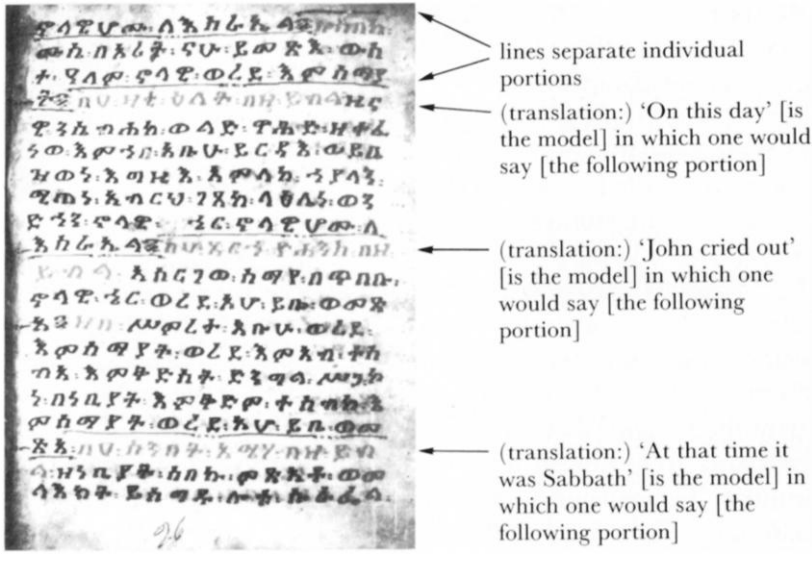

Figure 4 15A, fol. 26a, feast of the archangel Gabriel

of the melodic model in red before every text in the same group was continued in 15C, our earliest *Dəggwa*, and in all other *Dəggwa* manuscripts down to the present. It is interesting that the second model, 'John cried out', does not occur in more recent sources; its group has either disappeared or adopted a different portion for its model.

The practice of preceding a text with the name of a melody – a name derived from the incipit of a different text deemed the 'model' – will inevitably remind chant scholars of the Byzantine *heirmos* or the Syriac *resh qala*. As will be shown below, however, the relationship between an Ethiopian 'model' and its 'derivative' can be much looser, with much of the resemblance concentrated towards the beginning. The full range of possible relationships will not be known until there have been exhaustive studies comparing selected models with their complete 'family' of derivatives.

In 'Stage III' the texts of the melodic models themselves were being assembled into written lists. By the seventeenth century these lists were beginning to be written down and incorporated into an emerging type of liturgical book known as the *Məʿraf* ('sections' or 'stopping-places'), which primarily contains texts of the psalms pointed and notated for liturgical chanting. Our MS

17B appears to be one of the earliest examples.[41] The primarily oral character of these lists is still evident, however. Boys training to be ecclesiastical singers work at memorising both the texts and their melodies during the night when it is impossible to read. For this reason the lists, along with certain other material to be memorised, are called *Yɛ-qal Təmhərt* ('Oral Studies') or *Yɛ-mata Təmhərt* ('Night Studies').[42]

The 'Type II' portions. A much greater variety of categories makes up what I call Type II, listed in Table 4. It subdivides into further groups on the basis of a simple difference in performance practice. The categories of Type IIA, the first three of which are partly interchangeable, are usually preceded by the word 'halleluya', sung from one to ten times according to standard melodic formulas. The categories of Type IIB are preceded instead by one rendition of the refrain of Psalm 135, '*əsmɛ lɛ-ʿalɛm məhʾrɛtu*' ('For his mercy endures forever'). Type IIC includes one of the three types of communion hymns. It is preceded by the Gospel verse 'For nothing is impossible with God' (Luke 1:37), apparently referring to the miraculous transsubstantiation of the eucharistic bread and wine.

The earliest collection of Type II portions, 14A, is arranged by liturgical year. It seems to show that the various subcategories of this type were perhaps not fully differentiated. On every feast there is a series of chant texts, including some that later manuscripts would assign to the *mɛzmur* or *ɛbun* categories, others that would later be assigned to the *əsmɛ lɛ-ʿalɛm* category, and sometimes a few that would later belong to other Type II categories. Rubrics indicating the category are rare in this manuscript, and there are no markings of any kind to separate the *mɛzmur* texts from the *əsmɛ lɛ-ʿalɛm* ones, which in any case are often intermingled. One can often recognise a *mɛzmur* or *ɛbun* text because it will be preceded by a numeral indicating the number of times the word 'halleluya'

[41] Berlin, Staatsbibliothek Preussischer Kulturbesitz, MS orient. oct. 1268 (= Hs. 40 in the catalogue of E. Hammerschmidt and V. Six, *Äthiopische Handschriften*, 1: *Die Handschriften der Staatsbibliothek Preussischer Kulturbesitz*, Verzeichnis der orientalischen Handschriften in Deutschland, xx/4 (Wiesbaden, 1983)), is a MS dating 1563–97 that includes a *Məʿraf*, but Hammerschmidt and Six do not say whether the contents include the melodic models. On the palaeography see Uhlig, *Äthiopische Paläographie*, p. 462.

[42] These texts are edited without notation in Velat, *Meʿerāf*, pp. 34–68, and are translated and discussed in Velat, *Études sur le Meʿerāf*, pp. 218–66.

should be sung at the beginning, but this does not mean that any text lacking such a number must be an *ɔsmɛ lɛ-ʿalɛm*. In a few places *wazema* and *ʿɔzl* texts are clearly designated as such by a rubric (e.g. fol. 48a), but in other places they are not. The one type of category that seems to be consistently identified in the manuscript is the *qɔnnɔwat*, which always comes at the very end of the series of chants assigned to each feast. In later sources of the *Dɔggwa*, on the other hand, the three series of *mɛzmur* or *ɛbun* texts, *ɔsmɛ lɛ-ʿalɛm* texts and *qɔnnɔwat* texts will be fully segregated from each other, with each series clearly identified by a rubric at the beginning.

For two categories of Type IIA portions, *sɛlam* and *wazema*, substantial remnants of collections survive in 15B, both of which are organised by liturgical year. These, together with 14A, represent 'Stage I' in the history of Type II, corresponding to Stage I in the history of Type I. In 15C we find the texts of all the Type IIa and IIb portions already incorporated into the earliest *Dɔggwa* manuscript. Since then they have remained among the normal contents of the *Dɔggwa*, though separate collections of individual categories did not die out completely.[43]

At some unknown time, however, Type II chants also came to be understood as belonging to groupings known as *betoch* or 'houses'. Portions belong to the same house when they have the same melodic incipit; the house itself came to be named for the textual incipit of a representative chant from the group. 'Stage II' took place when these houses began to be designated by written signs, each appearing in the margin next to the first line of the portion to which it applied. The earliest appearance of such signs is in the *sɛlam* collection in 15B, in a hand different from that of the original scribe but nevertheless belonging to the fifteenth century. But, as can be seen in Figure 5, the written system had not yet been stand-

[43] See our sources 20C, which includes a collection of *mɛzmur*, and 20G, which includes collections of *mɛzmur* and *ɔsmɛ lɛ-ʿalɛm*. The nineteenth-century source Paris, Bibliothèque Nationale, MS d'Abbadie 87 contains collections of: *mɛzmur* (fols. 1a–68b), *sɛlam* and *wazema* (69a–92b, though the rubric on 69a speaks of *sɛlam* and *mɛzmur*), *wazema* (92b–106b), *ʿɔzl* (106b–120b), *zɛ-ɛmlakiyɛ* and *ɛrbaʿt* (120b–128b), *ɬɛlɛst* (128b–140a), *ɛryam* (140a–148b), *zɔmmare* (149a–173b), *mɔʿraf* (175a–195b) and *mɛwaɟɔʿt* (195b–209a). This description is more accurate than the ones in C. Conti Rossini, 'Notice sur les manuscrits éthiopiens de la collection d'Abbadie', *Journal Asiatique* (Nov–Dec 1912), pp. 469–70, or M. Chaîne, *Bibliothèque nationale: catalogue des manuscrits éthiopiens de la collection Antoine d'Abbadie* (Paris, 1912).

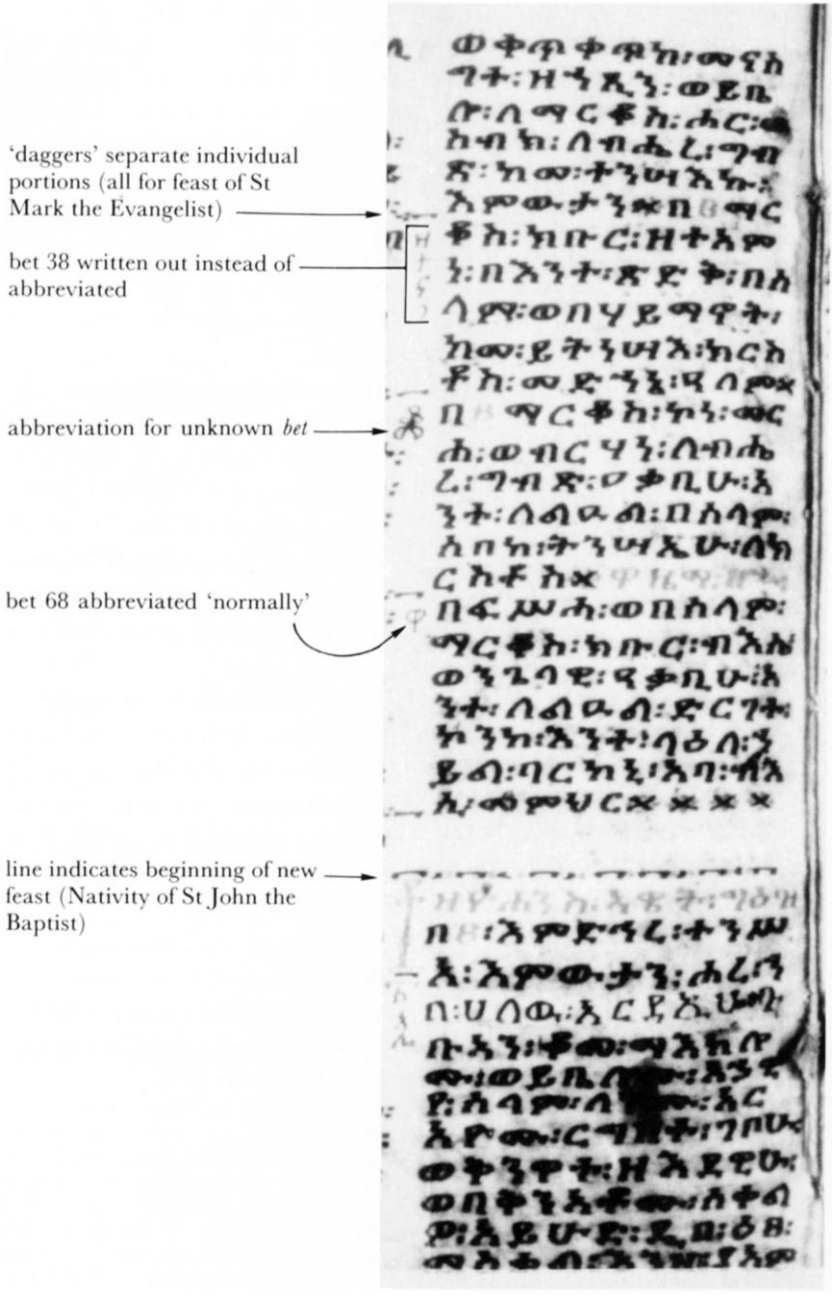

Figure 5 15B, fol. 126b, col. 2

ardised. The first *bet* sign, B38 in our list, is completely written out except for its final letter – though it was this final letter that became the standard abbreviation in later sources. The second *bet* sign is an abbreviation of some sort (it consists of the letter *qo* written over the letter *mɛ*), but it cannot be identified with any *bet* known to us from twentieth-century sources of information.[44] On the other hand the third *bet* sign, B68 in our list, is already the one that became standard, the first letter of the complete word. The earliest source in which *bet* signs according to the standard system appear to have been written by the original scribe is 16B, but the majority of such signs even in this manuscript were clearly added by later hands.

The practice of classifying chants by melodic incipit is of course known also in medieval western Europe, where it competed with that of classifying melodies according to their final.[45] As Monson's discussion below indicates, the notion of 'final' is much less central in Ethiopian chant, though not completely absent. It is in any case quite useless for distinguishing the Ethiopian 'modes'. The *bet* system, on the other hand, is one of several indications that in Ethiopia it is the beginnings of melodies that are particularly important.

At some point the standard incipits of the *bet* system became linked to the standard melodic formulas with which the words 'halleluya' and 'For his mercy endures forever' were sung with each Type II portion. This was only natural, for in performance these prefatory formulas would have been followed immediately by the beginning of the portion itself. In Stage III, written lists of these 'halleluya' and 'For his mercy' formulas, supplied with musical notation, began to be drawn up, with each formula attached to its textual *bet* incipit, also with musical notation. Such a list is called *ɛnqɛs'ɛ Halleta* ('The gate of the halleluya material'), but because each halleluya or refrain melody is linked to a *bet* it also serves as a list of *bet* and a guide to the *bet* system as a whole. The earliest manuscript in our list of sources to include such a halleluya list is

[44] Bet 23 in our list, *ɛls'iqo*, is normally abbreviated *qo*, but there is no *mɛ* in this word. The G∂ʿ∂z word *qomɛ* ('stop'), written exactly as shown in Figure 5, can be found in the margins of biblical manuscripts, where it signals the end of a pericope or liturgical reading (R. Zuurmond, *Research into the Text of the Synoptic Gospels in Geʿez*, II (Delft and Faringdon, Oxon., 1987), p. 48; Uhlig, *Äthiopische Paläographie*, pp. 91–2.

[45] M. Huglo, *Les tonaires: inventaire, analyse, comparaison* (Paris, 1971), pp. 72, 399–412.

17C, though a slightly earlier manuscript dates from A.D. 1667–8.[46] The list in 17C is already very similar to the *Ɛnqɛs'ɛ Halleta* lists normally found in *Dəggwa* manuscripts from that time on. Not until printed books appear in the 1960s, however, do we find lists of the *bet* signs, giving all the marginal abbreviations according to 'mode' and identifying each with its fully spelled-out *bet*. This final development is 'Stage IV'. There are 123 *bet* signs in the list in 20D, but our chief informant evidently regarded some of them as duplications, for he sang only 114.

While we have not yet identified the sources of many of the *betoch*, it appears that they tend to be derived from portions of the *mɛzmur* category. Thus Bet 41, *yətfeɬsah' sɛmay*, to which the portion in our Figure 2 belongs, derives from the *mɛzmur* from the morning office (*Mɛwɛddəs*) for Easter (Fasika).[47] There are however some exceptions. Bet 68, *wazema*, is used for many portions of the *wazema* category; its source may be the *wazema* of the feast of the Four Heavenly Creatures, 8 Ḥədar.[48] Bet 97.3, *ɛngɛrgari*, which appears to duplicate Bet 91, *qum ɛngɛrgari*, seems to be used for the *ɛngɛrgari* or *məlt'an* category in general and not to have a specific source in one particular portion. But there is at least one example of a *sɛlam* in this bet, sung at the end of the *wazema* (Vespers) office on Christmas (Ləddɛt).[49] Bet 56, *qɛdami zema*, is derived from an *ɛryam* for Easter (Fasika),[50] even though the portions of the *ɛryam* category do not participate in the *bet* system.

The written history of the 'modes'. As explained above, all Ethiopian chants are assigned to one of three groupings that Westerners like to call 'modes', though in Ethiopic each grouping is called an 'order' (*səlt*) or 'chant' (*zema*).[51] Traditionally these three *zemat* are attributed to St Yared. But they may have emerged more recently, and there may once have been only two modal classifications. The

[46] Uppsala, Universitetsbiblioteket, MS O Ethiop. 36, described in Löfgren, *Katalog*, pp. 67–75. EMML 3890, which also contains an *Ɛnqɛs'ɛ Halleta*, is of about the same date as our 17C, 1693–1716.

[47] In our source 20D, it is located on p. 249, col. 1, line 16.

[48] 20D, p. 86, col. 1, line 23.

[49] 20D, p. 196, col. 1, line 25.

[50] 20D, p. 249, col. 1, line 1.

[51] The word *zema*, however, can also be used as the general term for the chant of the Ethiopian Orthodox Church. See K. K. Shelemay, *Music, Ritual, and Falasha History* (East Lansing, MI, 1986), pp. 99–101.

three modes *gəʿəz*, *ʿəzl* and *ɛraray* are all named in 15C. But earlier sources seem to know only *gəʿəz* and *ʿəzl*, as if there were a time when only these two modes were in use. These sources include 14A, the *sɛlam* collection in 15B and the early *Zəmmare* EMML 2091 of the fifteenth or sixteenth century. The *Mɛstɛgab'ə*, a selection of psalm verses memorised by boys in training as part of the Night Studies, also includes only *gəʿəz* and *ʿəzl* sections, though we do not know when this collection was assembled. The collections of Type I chants in 13A and 15B name none of the modes, but identify some melodic groups as being 'in the second zema' (*bɛ-kalə' zema*) as if there were then only two *zemat*.[52] The possibility that there may once have been only two modes suggests an explanation for the names *gəʿəz* and *ʿəzl*, which can be translated 'common' and 'apart' or 'special'.[53] The 'special' character of *ʿəzl* may be connected with the fact that it is associated with particular seasons of the year.[54] Perhaps, then, there were originally only two modes, one used generally, the other restricted to certain special occasions. The name *ɛraray*, thought to be an Amharic onomatopoeic term for crying in a high or loud voice,[55] may have arisen at a later time to designate the higher-range chants of the *ʿəzl* group. Support for this view may be found in Monson's observation, reported below, that there are only two 'background pitch sets', one for *gəʿəz*, the other for *ʿəzl* and *ɛraray*. This hypothesis needs to be confirmed by extensive investigation of the history of the modal designations and notations of portions now assigned to *ɛraray*. In any case, three modes with the modern names already existed at the time 15C was copied.[56]

[52] On the other hand, an alternative interpretation is suggested by the *sɛlam* and *wazema* collection in Paris MS d'Abbadie 87 (19th century). It is organised into *gəʿəz* (fol. 69a), *bɛkalə' zema* (77a), *ɛraray* (80a) and *ʿəzl* (89b), suggesting that the 'second *zema*' is here regarded as a subdivision within *gəʿəz*.

[53] Cf. Dillmann, *Lexicon linguae aethiopicae*, p. 1189. For more on the terminology, see Shelemay, *Music, Ritual, and Falasha History*, pp. 168–73.

[54] See the treatise in Vatican MS Aeth. 245, fol. 10a; the opening is translated into Latin in Grébaut and Tisserant, *Codices aethiopici*, p. 755. For some other theoretical literature on the modes see E. Cerulli, *I manoscritti etiopici della Chester Beatty Library in Dublino*, Atti della Accademia Nazionale dei Lincei, Classe di Scienze Morali, Storiche e Filologiche, 8th series, XI (1965), p. 300 (a MS of the seventeenth or eighteenth century), EMML 3434, fol. 114a (eighteenth century), our source 19D (EMML 2936).

[55] W. Leslau, *Comparative Dictionary of Gəʿəz (Classical Ethiopic)* (Wiesbaden, 1987), p. 39.

[56] Cerulli, *La letteratura etiopica*, p. 163, asserts that a late seventeenth-century revision of the *Dəggwa*, prepared by Qalɛ Ewadi at Debre Libanos, was especially concerned with the modes of the chant; but he cites no sources and we have no further information.

The development of the notation. Ethiopian traditions seem to say that the notation was invented by two priests, Gera and Ragu'el, who are said to have lived at some time during the sixteenth century.[57] The manuscript evidence is more or less consistent with this. Fifteenth-century manuscripts lack music notation altogether. The scribes who copied 16B and 16C evidently did not foresee the addition of notation, although it was added over some of their texts during the seventeenth century.[58] But in 16D and all subsequent manuscripts, the original scribe left space for the notation above each line of text, and this notation was actually entered during the copying of the text or shortly afterwards. The notation of 16A (late fifteenth or early sixteenth century) stands apart from that of all other known sources, however, and makes it an important manuscript for investigating the origins of the notation. Most of its *mələkkət* are not much later than the text itself, but they and especially the *yɛfidɛl qərs'* are notably more sparse than in other sources. The notator rarely bothered to indicate *ɛnbər* at the ends of portions, for instance, and he wrote other signs very sparingly compared with later manuscripts. Indeed, in not a few places additional signs have been put in by scribes of later periods. A number of features confirm the impression that 16A witnesses to an early stage when the notational system was not yet fully developed. The *yɛfidɛl qərs'* are especially sparse: *dəfat* occurs very rarely, while *dɛrɛt*, *rəkrək* and *həddɛt* seem not to have been used at all by the original notator. On the other hand, there are frequent vertical or slanted strokes both within and above the texts, which appear to have been deliberately intended to convey declamational information of some sort. Their frequency, combined with the limited use of the conventional signs, seem to indicate that this manuscript was notated at a time when the *mələkkət* system had already developed but the *yɛfidɛl qərs'* system was still being worked out.

The historical development of the *yɛfidɛl qərs'* and the *mələkkət* as written systems can be traced by following a single portion all the way through our series of dated manuscripts. Through such study one can learn much about the notational history of the chant.

[57] See discussion in note 29.

[58] Because most of the *mələkkət* are characters from the syllabary, they can be dated by the same palaeographical techniques used for dating Ethiopian texts; see Uhlig, *Äthiopische Paläographie*, pp. 539–40. However, the dating of scripts from before the seventeenth century is still difficult because dated landmarks are so rare.

Our Table 6 compares the notation of the first portion in the *Dəggwa* (the one illustrated above by Shelemay) as it occurs in all the notated sources on our list in Table 2.[59] The text is given beneath the notation of 20D, because this is the source our informant used to perform the portion. We begin with the rubric indicating the category of the chant (*məlt'an* in most manuscripts, *wazema* or *mɛzmur* in some) and its assignment to the feast of St John the Baptist (1 Mɛskɛrɛm), the first day of the liturgical year. Then, most sources give the abbreviation for the *bet*, which is B41 in our list. After that, the indication 'in 1' means that the word 'halleluya' is sung once. Thereafter, the numbers preceded by a capital G represent *mələkkət* in the *gəʿəz* mode for which we have transcriptions. An asterisk after the number means that this particular place is the source (*səɾɛyu*) of the melodic formula associated with this *mələkkət*. The underlined syllables are transliterations of *mələkkət* for which we have no musical transcriptions, because our informant did not include them in his list. All the other symbols – dots, brackets and the rest – are *yɛfidɛl qərs'*.

In the very earliest sources, the notation is sometimes inconsistent, as if a great variety of melodic traditions were in circulation. Our example is more consistent than most, perhaps because it is the first portion in the *Dəggwa*. 16D contains an especially large number of variants throughout all the portions we checked, as if it represented a tradition quite different from the one that became more or less standard. The most noteworthy early variant is the very first *mələkkət* in 16B, which is the syllable *yu* for *səɾɛyu*. A modern Ethiopian singer would presumably look to the text below and, seeing the words *bəz'uʿə ɛntɛ yoh'ɛnnəsə*, decide to sing the melodic formula he has memorised with these words. This would be formula G88 in our dictionary, but one that occurs at this place in no other source. Was it indeed what the scribe who notated 16B actually intended? The problem is complicated by the fact that *bəz'uʿə ɛntɛ yoh'ɛnnəsə*, 'Blessed are you John', is a textual formula, beginning a number of portions for this feast day and (with the name changed) many other feasts as well. But almost all of the portions for St John's day that begin with this incipit, in all sources including 16B, are notated with the same *mələkkət* as our portion

[59] The complete chart will be published in Shelemay and Jeffery, *Ethiopian Christian Liturgical Chant*. Here we reproduce the chart for only the first two phrases of portion 1.

Table 6 *The first portion in the Dəggwa*

15C					
	1a, 1, 13	məlt'an		in 1?	= = = = = = = = = = = = = =
16A					
	1a	[first folio faded and illegible]			
16B					
	6a, 1, 29	məlt'an of John	*yo*	in 1	= = = = = = = = = = = = = =
16D					
	5b, 1, 1	məlt'an of the evening	bet 41	in 1	= = = = = = = = = = = = = =
17A					
	1a, 1, 16	məlt'an of the evening of St John	bet 41	in 1	= = = = = = = = = = = = = =
17C					
	5a, 1, 21		bet 41	in 1	= = = = = = = = = = = = = =
18B					
	5a, 1, 12			in 1	= = = = = = = = = = = = = =
18C					
	5a, 1, 1	məlt'an of the evening	bet 41	in 1	= = = = = = = = = = = = = =
18D					
	3a, 1, 13	wɛzema of John	bet 41	in 1	= = = = = = = = = = = = = =
19A					
	4a, 1, 22	mɛzmur of the evening	bet 41	in 1	= = = = = = = = = = = = = =
19B					
	3a, 1, 28	məlt'an of the evening on 1 Mɛskɛrɛm	bet 41	in 1	= = = = = = = = = = = = = =
19C					
	4a, 1, 1	məlt'an of the evening		in 1	= = = = = = = = = = = = = =
20A					
	7a, 1, 19	məlt'an of the evening on the feast of St John	bet 41	in 1	= = = = = = = = = = = = = =
20B					
	6a, 1, 20	məlt'an of the evening of John	bet 41	in 1	= = = = = = = = = = = = = =
20D					
	1, 1, 10	məlt'an of the evening of John the Baptist	bet 41	in 1	= = = = = = = = = = = = = =
20F					
	7, 1, 4		bet 41	in 1	= = = = = = = = = = = = = =
20D					:) *gu'u:*
					: *gu'u:* :
	392, 1, 28	[halleluya table]	bet 41*	in 1	ha- lle lu- ya

Table 6 *continued*

| | | |

Table 6 *continued*

15C

16A

16B

. .? . G11 . *ned* ⊏ . ⊏) .

16D

. . G11 . ⊏ . *na*) .

17A

. . G11 . ⊏ . . G61 G11

17C

. G11 . ⊏ . G61) .

18B

. . +G11+ . +⊏+ G61 +)+ .
+rə+

18C

. . G11 . ⊏ . *na*) ⌣

18D

. G11 ⊏ G61)
= =

19A

. G11 . ⁀ . G61) .

19B

. . G11 . ⊏ . G61) .

19C

. . G11 . ⊏ ⌣ . G61) ⌣

20A

. G11 . ⊏ .) G61 ⌣

20B

. G11 G60 ⊏) G61) ⌣
2

20D

həyɛ . G11 . ⊏ ⌣ G61) ⌣
zɛ- hɛ- llə- wɛ- kkɛ ta'- mə- rə 2 wɛ- tɛ- h'ɛ- wwə- rə qɛdə- mɛ

20F

G119 . G11 G60 ⊏ ⌣ G61) ⌣

1, namely G186 followed by G200. The source, or *sərɛyu*, of G88 is one of the *ɛrbaʿt* portions included in *Yɛ-qal Təmhərt*, assigned to the following Sunday.[60]

As the chart for portion 1 shows, much of the notation had stabilised by the seventeenth century, except at certain points that for some reason continued to vary over time. At one point in this portion, at the text *bɛʾənti ʾɛnə wəstɛ rəʾəsɛ* (not reproduced in Table 6), the manuscripts not only differ among themselves, but often contain *mələkkət* that are not to be found in our list. Once achieved, the overall notational stability lasted through the seventeenth and eighteenth centuries and into the nineteenth. In the late nineteenth and the twentieth centuries, many more signs came to be added to the notation, as if singers were beginning to lose their grip on the tradition, and compensated by attempting to notate as specifically as possible. Our example has experienced less of this than other portions, but on p. 2 it will be noted that the two most recent sources, 20D and 20F, contain *mələkkət* not found earlier: G195, the unlisted *mələkkət həya*, G119, G151. 20F also shares G60 with 20B.

Once the notation is understood it is possible to seek a better understanding of how the Type I and Type II groups actually function. Table 7 compares the notation of the first melodic model for the *ɛryam* category, portion 12 in our forthcoming anthology, with several other *ɛryam* texts that take the portion 12 melody for their model. Boxes outline places where the melodies agree with portion 12, and it will be readily observed that these are more common towards the beginning of each portion. The use of A1 for the final cadence is very common among portions in the *ɛraray* mode; its presence in four of our six examples should not be overrated. However, only extensive study will determine how typical portion 12 is of the Ethiopian repertory as a whole.

Table 8 compares a Type IIa portion (our no. 1, the same one as illustrated in Table 6) with the portion that serves as the source of its *bet* (B15), where the notation represents no single source but is conflated from several twentieth-century manuscripts. The two

[60] For the text, see Velat, *Meʿerāf*, p. 49 no. 15. For a translation see Velat, *Études sur le Meʿerāf*, p. 246 no. 15. For its liturgical assignment (the Sunday after St John's day) see 20D 8, 2, 18. For the *mələkkət*, which have not been published, see EMML 1347, fol. 37b, col. 1, line 5.

Table 7 *Portion 12, a 'melodic model', compared with some derivative portions*

12	⌒		⊏	A39	:	A115	.	A72				⌣	A69	.	A19	)	:	:	⊂
AA	⌣	??	⊏			A115*	⌣	A72	A19	A70	.		A69		A19	⌣	:	:	A34*
BB	⌒		⊏		.	A124	.	A72					A77			(			A122
CC	A19		⊏	A39		A19		A72					A116		⊏	(			A122
DD	.		⊏			A115	.	A72					A116		⊏	)	:	:	⊂
EE	⌣		⊏	A39		??		A72								)	:	:	⊏⊂

12		A32	.	A61	.	:			A1	
AA	⌣		.	A61	.	:	A115	A19	A1	
					⌣		A119			
BB		A70	.	A124	⌣		A15	:	A120	
CC	.	A83	.	A83	.		A61	*nəh'ə*	:	A77
DD		A70	)	A54	.				A1	
EE	⌣	A116		A19			A54		A1	

Key: 12 – *eryam* for Easter, first in the series of 'melodic models' for the *eryam* category
AA – *eryam* for St John (first day of the year)
BB – *eryam* for Terce, first Monday in Lent
CC – *eryam* for Sext, first Monday in Lent
DD – *eryam* for None, first Monday in Lent
EE – *eryam* for the commemoration of Christmas one month later

Table 8 *Comparison of portion 1 with the source of its bet (= portion 15)*

| | | |

have of course the same halleluya melisma, with the word 'halleluya' being sung only once. They agree in having G200 near the beginning, and G63 followed by G11 in the middle of the chant. Interestingly, they also agree in having the sources of two formulas (*səreyu*) close to the end (note the asterisks), though the two formulas are different in each case. Beyond that there is little similarity. Clearly the relationship between a Type II portion and the source of its *bet* is even looser than the relationship between a Type I portion and its melodic model. To the very limited degree that we can generalise from these two portions, it would seem that a *bet* is not a model at all, but governs only the halleluya and (loosely) the incipit. Indeed, comparison of Table 8 with Table 7 suggests that, in Ethiopian chant, similarities tend to cluster near the beginnings of the related portions. There is other evidence to support this impression. However, some of the other chants in our sample illustrate cases where portions sharing the same *bet* have a great deal more in common with each other than the two portions in Table 8.

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EVIDENCE FROM THE MODERN ORAL TRADITION

Ethiopian Christian chant is an example of a musical system whose notation was never intended to replace oral transmission. The alphabetic abbreviations known as *mələkkət* are used to index a corpus of conventionalised melodic phrases, which are themselves drawn from whole source chants. Unless the Ethiopian musician is performing the source portion itself, he must accommodate new text to the phrases while singing. Competence in Ethiopian chant performance, accordingly, is acquired by memorising a repertory of phrases, learning the alphabetical abbreviations for these melodies, and developing the ability to recall and sing these phrases on new texts with the aid of the *mələkkət* notation and a set of ten additional signs, *yefidel qərs'*, here termed 'conventional signs'.

Study of the notational system is carried out only after the Ethiopian church musician has learned many portions as whole chants. The notation, once learned, appears to facilitate the acquisition of additional repertory.

Transcriptions of eighteen liturgical portions, a pedagogical list of 558 *mələkkət* from the Bethlehem school (hereafter called the dictionary), and a comparative list of fifty-seven *mələkkət*, including performances by practitioners in the Qoma and Achaber schools, will be used here to illustrate various features of the musical system as perpetuated in the Ethiopian Christian oral tradition.

The first part of this discussion attempts to define 'mode' as it applies to Ethiopian chant. The second part discusses a single liturgical portion and its notation in detail. In the final section, a comparative sample is used to identify both the range of variation between renditions by one musician at different times, and between three different musicians performing the same material.

A definition of mode. The Amharic word *səlt*, which can be rendered as 'mode', applies to the indigenous classification of the *mələkkət* and portions into three musical categories. The word *zema*, which in its general sense means sacred chant, can also be used to mean mode. A metaphor associating the three modes with the Holy Trinity is operative in Ethiopian chant: the *gəʿəz* mode represents God the Father; *ʿəzl* God the Son; and *ɛraray* the Holy Spirit.[61]

Musically, *gəʿəz* distinguishes itself from *ɛraray* and *ʿəzl* by possessing a different background pitch set. *Ɛraray* and *ʿəzl* are, in turn, differentiated from each other by liturgical function and register: they both use the same background pitch set, but *ʿəzl* is employed primarily during Lent and Holy Week.

For the Ethiopian church musician the identity of the modes is expressed in the *mələkkət* melodies and the portions. There is no indigenous classification of the pitch material within these melodies, although a pitch set differentiation between *gəʿəz* and the other modes is tacitly and rigorously observed in practice. My description of pitch usage in the Ethiopian modes is therefore an

[61] Lepisa, 'The Three Modes', pp. 163–6.

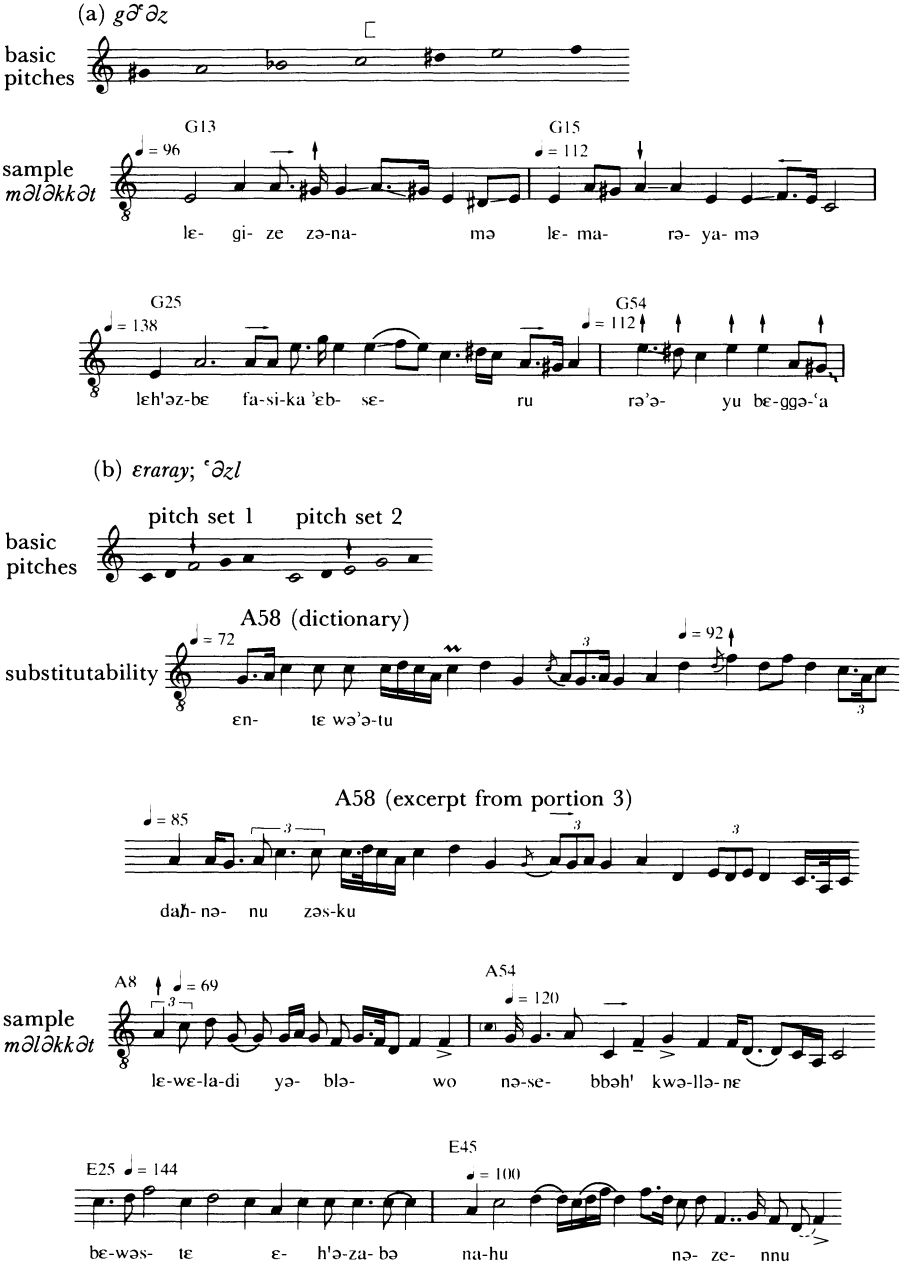
analytical convenience and is not to be confused with indigenous notions of scale or melody type.

Gəʿəz is the most frequently occurring mode, accounting for approximately half (287) of the 558 signs in the dictionary. Example 7 sets out the pitch set used in *gəʿəz*. It consists of a series of thirds,[62] represented here as *a′–c″–e″* (in semibreves) which serve as the most common points of resolution for *gəʿəz* melodies (*g*♯ occasionally appears as a point of resolution as well). The chromatic auxiliary notes around the outer fifth (*g*♯′ and *b*♭′ around *a′*, and *d*♯″ and *f″* around *e″*) embellish this mode, as can be seen in the example *mələkkət* shown in Example 7. There is often indifference over whether embellishment of the note is above or below the principal note, suggesting that for the Ethiopian musician variations of this type do not compromise the melodic identity of the sign (cf. example *mələkkət* G13, final three notes, and G25 on syllable *sɛ*). The middle member of the series of thirds (*c″*) is not decorated by half-steps. This note is the returning tone, or final in the *gəʿəz* mode.[63] In the notation, cadential patterns and the returning tone are indicated with *ɛnbər*, one of the ten conventional signs. The true distance of this pitch from the first in the series of thirds tends to be slightly larger than a minor third. On occasion it is as large as a major third.

[62] The expression 'series of thirds' is a modification of Curt Sachs's notion of 'chain of thirds' (Sachs, 'Primitive and Medieval Music: a Parallel', *JAMS*, 13 (1960), pp. 42–9; *The Wellsprings of Music*, ed. J. Kunst, repr. of 1962 edn (New York, 1977)). It is intended to describe the pitches which serve as points of melodic resolution in the *gəʿəz* mode, in the absence of an indigenous term. Sachs defines 'chain' as follows: 'the melody has a formative kernel, usually a third or fourth; when the singer expands the range of his melody beyond this kernel, he often feels compelled to add a similar interval above or below, thus creating a double third or a double fourth and, onward, . . . [includes possibility of chain of 3–6 like intervals]' ('Primitive and Medieval Music', p. 45). Sachs's exposition requires revision for two reasons: (1) it does not include a notion of octave duplication (which occurs frequently in Ethiopian chant), and (2) it is used to articulate a theory for the historical development of melody cross-culturally on the speculative and evolutionary assumption that melodies expanded outward from small intervals and are filled in from larger ones (*The Wellsprings of Music*, pp. 143–58, 72, 51–2). H. van der Werf, *The Emergence of Gregorian Chant* (Rochester, NY, 1983), pp. 109–20, has apparently borrowed this term from Sachs along with aspects of Sachs's ideas concerning historical priority as applied to Gregorian chant. Sachs, however, includes the notion of points of melodic repose connected by 'passage' notes ('Primitive and Medieval Music', p. 45), which is useful in the Ethiopian case and is not included in the idea of 'octave species'. I thank Peter Jeffery for citations and for assistance in clarifying this point.

[63] In Ethiopian secular music, the term *melash* means 'returning tone' (A. Kebede, 'The Bowl-Lyre of Northeast Africa – Krar: the Devil's Instrument', *Ethnomusicology*, 21 (1977), pp. 389–91.

Example 7. 'Mode' in Ethiopian chant (source: dictionary of *məlәkkәt* performed by Berhanu Makonnen between June and October 1975)



Defining *ɛraray* and *ʿəzl* is more problematic, largely owing to difficulties in translating Ethiopian intonation into Western notation. *ɛraray* and *ʿəzl* both use the same pitch set, *c′–d′–f′–g′–a′* or *c′–d′-e′–g′–a′*, as rendered in staff notation (see Example 7). Ambiguity in these modes, from the analyst's perspective, is the product of two factors. First, the actual intonation of the intervals *d′–f′* and *d′–e′* is often in between these two Western pitches, so much so that whether the Western ear should resolve the ambiguity towards the second or the minor third in the transcriptions has often been a point of disagreement in the research team. We had the interval measured on a Fairlight Voicetracker. It is indeed often exactly halfway between a major second and a minor third.[64] These two pitch sets, rendered in staff notation, are often observed as substitutes for one another. See, for example, Example 7, where the melody of sign A58 is shown in the dictionary using pitch set 1 and in one of the portions with pitch set 2. The signs proceed identically until the fifth pitch of the set is introduced. Secondly, the typical cadential gesture of a descent and return of a minor third can occur at two places within any given form of the pitch set: *c′* and *f′* within set 1, or *c′* and *g′* in pitch set 2, making it difficult to establish a returning tone for any *mələkkət* in isolation.[65] Selecting a comparative transposition level for the *mələkkət* was difficult, particularly in light of the fact that *ɛraray* is additionally said to be the mode with the highest register.[66] Only in the portions, which indicate returning tone with the symbol *ɛnbər*, has it been possible to observe the apparent predominance of pitch set 2 in characterising the mode. It may, in fact, be better to think of these modes as a pentatonic collection with a variable third degree.

The performance of a liturgical portion. To illustrate the many musical issues involved in performing Ethiopian chant, liturgical portion 7 from our sample will be examined in some detail. Portion 7 is an *ɛngɛrgari* for Christmas in the *gəʿəz* mode. The word *ɛngɛrgari* is evidently derived from an Amharic word which connotes agitation or excitement,[67] and is often used for chants that are linked to major feast days.

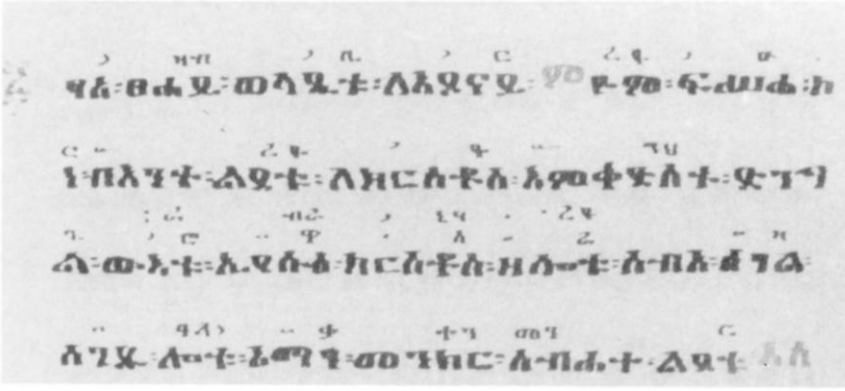
[64] We thank Dr Kathryn Vaughn, who carried out this work at the University of California, Los Angeles.

[65] This cadential gesture is observable at the end of each *mələkkət* in Example 7.

[66] Lepisa, 'The Three Modes', p. 166.

[67] Leslau, *Concise Amharic Dictionary*, p. 209.

Figure 6 Notation of portion 7, *ɛngɛrgari* for Christmas (*Yɛziq Mɛs'h'af*, Addis Ababa, 1962 E.C.)



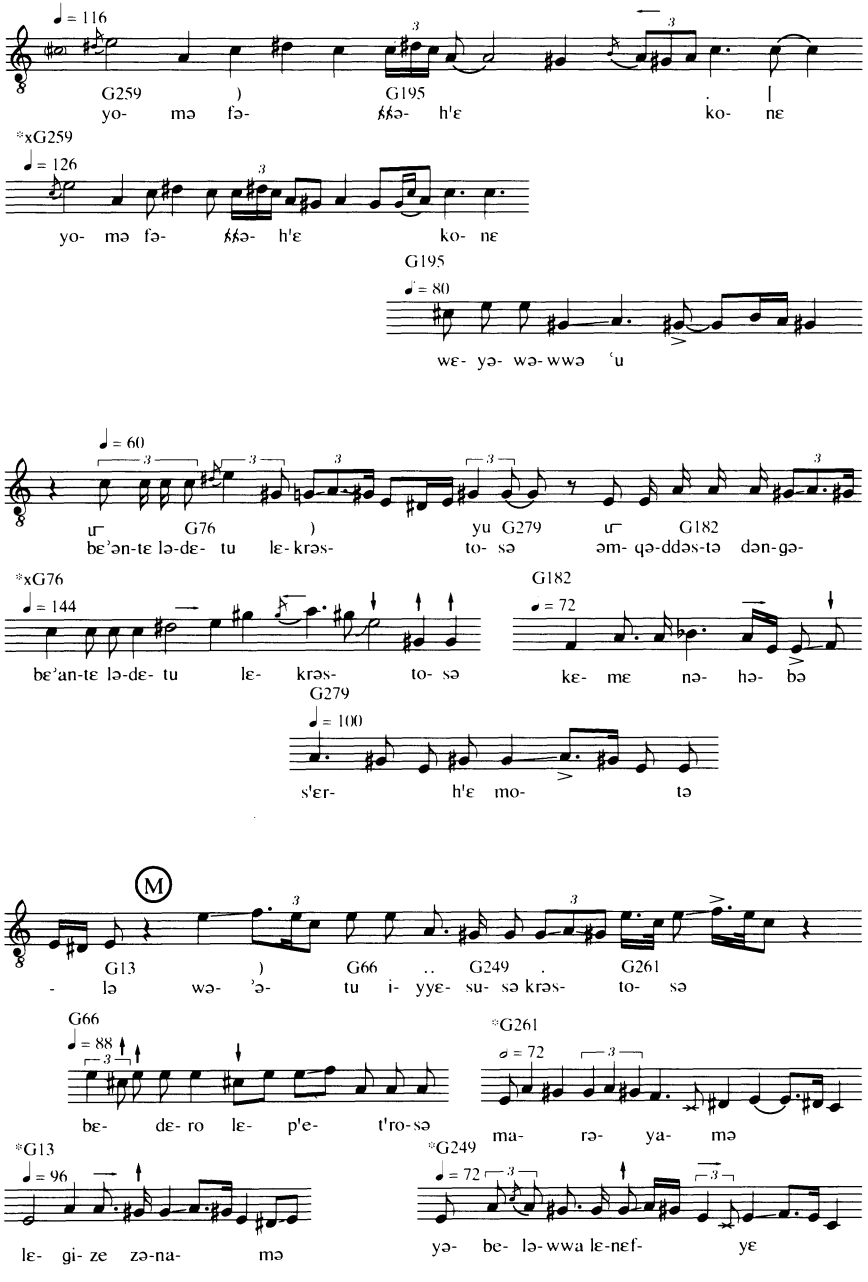
Translation: There is joy today because of the birth of Christ from the Holy Virgin. He is Jesus the Christ before whom the Magi prostrated themselves. Truly the glory of his birth is wonderful. (translation by Getatchew Haile)

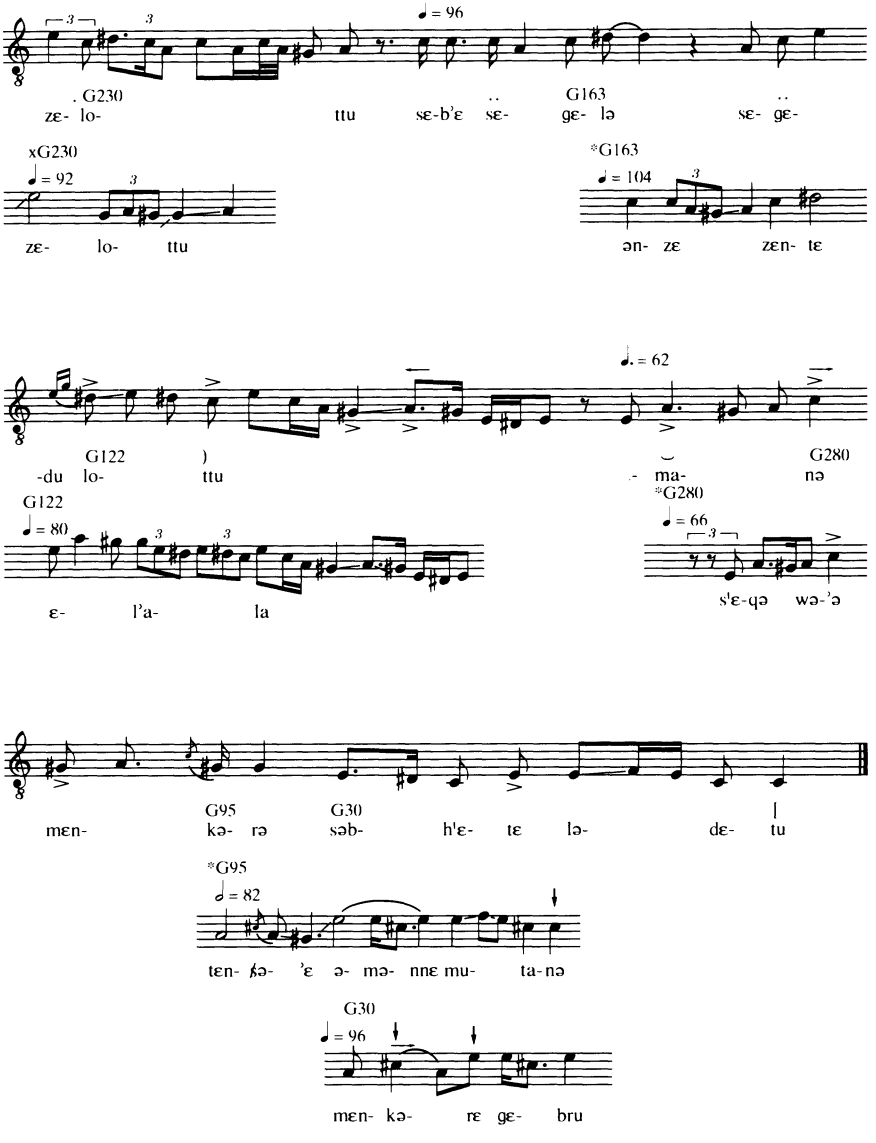
An internal textual-musical repeat called a *məlt'an* is a formal feature that portion 7 shares with many others in our sample. The musical repeat is usually notated in one of two ways – either with a double line of notation over the part of the text to be repeated, or by placing the abbreviation for *məlt'an* (*məl*) at the end of the portion. When the latter convention is used, the second part is written out again. In our example, Ɛlɛqa Berhanu sang from a source called *Yɛziq Mɛs'h'af*, a collection of important parts of the *Dəggwa* for holidays.[68] This particular source has an incomplete double line of notation beginning at the *məlt'an*; consequently, Ɛlɛqa Berhanu did not sing the repeat. The *məlt'an*, however, is notated in all but five of the manuscripts examined by Peter Jeffery. The notation that Ɛlɛqa Berhanu sang from is shown in Figure 6. Throughout the portions analysed for this project, the music for the *məlt'an* repeat is generally very similar to the first presentation, despite some notational contrast.

Portion 7 is one of the shorter chants in our sample, partly because Berhanu Makonnen chose not to sing the repeat. The top line of each system of Example 8 presents a transcription of Ɛlɛqa Berhanu's singing of portion 7. The bottom lines show the diction-

[68] Addis Ababa, 1962 E.C., 20F in our MS sample.

Example 8. Portion 7, *engergari* for Christmas (source: performed by Berhanu Makonnen, 23 September 1975)




♩ = 96
. G230
zɛ- lo-
ttu
sɛ-b'ɛ
sɛ-
G163
gɛ- lə
sɛ- gɛ-
xG230
♩ = 92
zɛ- lo- ttu
*G163
♩ = 104
ən- zɛ
zɛn- tɛ
♩. = 62
G122
-du lo-
)
ttu
G280
- ma-
nə
G122
♩ = 80
ɛ- l'a-
la
*G280
♩ = 66
s'ɛ-qə
wə-'ə
G95
G30
mɛn-
kə- rə
səb-
h'ɛ- tɛ
lə-
dɛ- tu
*G95
♩ = 82
tɛn- kə- 'ɛ ə- mə- nnɛ mu- ta-nə
G30
♩ = 96
mɛn- kə- rɛ gɛ- bru

ary entry for each *mələkkət*. The *məlt'an* would begin on system 3 (marked with an M). In each section, portion and *məlt'an*, the *mələkkət* move to gradually lower points of resolution. In the first section of the portion the *mələkkət* come to rest first on *c''* (as notated here), then *g♯'*, and finally on *e'* just before the *məlt'an*. At this point Berhanu returns to the opening *e''*, emphasising the high register until coming to rest on *c''* (beginning of third system). From this moment onwards, Berhanu sings a gradually lower set of melodic resolutions that are more extended than those of section 1. The melisma on *lo* of *zelottu* (beginning of system 4) comes to rest on *a'*; the melisma on *tu* of *lottu* (beginning of system 5) comes to a halt on *e'*. The last phrase continues the descent to come to rest on *c'*, the lowest note of the portion. This sequence of progressively lower melodic resolutions with lengthier melismas in the second half of portions or subsections of portions is a common feature of *gəʿəz* mode portions, and appears to be a conventionalised practice.

Portion 7 exhibits a very high degree of correspondence between the dictionary *mələkkət* and the signs as performed in the portion. Allowing for octave displacement, eight signs match the dictionary entries with great exactness. These signs are marked with an asterisk on the dictionary lines of Example 8. Three signs are examples of *səreyu*, a designation indicating that this occurrence is the source text of the sign. These *mələkkət* are marked with an 'x' in Example 8.

In system 2 and the beginning of system 3, it will be noted that signs G279, G182 and G13 apply to the same musical phrase. The dictionary entries for these *mələkkət* are all very similar. Since G13 is the only sign that begins on the same pitch as the portion melody, it appears that Ɛlɛqa Berhanu has chosen to sing G13 and to bypass G279 and G182. Likewise, in system 3, G249 and G261 resemble each other very closely. Berhanu has apparently chosen G261, although in this case the signs are nearly identical. Such situations, including examples where the skipped *mələkkət* does not resemble the chosen sign, are quite common throughout the eighteen portions in our sample. A knowledge of which *mələkkət* are substitutable or equivalent to one another appears to be essential to the performance practice of Ethiopian chant.

In performance, one also finds contraction and expansion of the

melodies associated with the signs. The portion melody for G66 (system 3) makes use of only the first word of the dictionary entry for the sign (cf. *wə'ətu* in the portion with *bɛdɛro* in the *mələkkət*). In contrast, the portion melody for G230 (see system 4, *zɛlottu*) represents an expansion of the dictionary version of the *mələkkət*. Finally, G122 (system 5, beginning) corresponds to the last part of the dictionary entry only: the melisma on the last syllable of the sign.

The sign in the margin of the notation (*ri*) is a *bet* or 'house' sign. It indicates a melodic incipit, which in this case exactly matches the *mələkkət* G259.[69] In portions with halleluyas, the *bet* indicates the melody to which a halleluya is sung. In some portions in our sample these incipits recur at phrase beginnings, even if the beginnings of the *mələkkət* are somewhat modified in the process. In this way the *bet* seem to provide a source of melodic continuity and may aid the singer in synthesising the portion.

For most signs, the *mələkkət* melody is applied to a different text and consequently the singer must adjust the text of the portion to the melody of the sign. The textual placement in the sign seems to guide that of the portion, but often discrepancies exist between the length of the portion text and that of the sign. Syllabic quantification does not appear to play a critical role in such accommodation. The conventional signs of *yɛfidɛl qərs'*, however, appear to play an important role in textual placement.

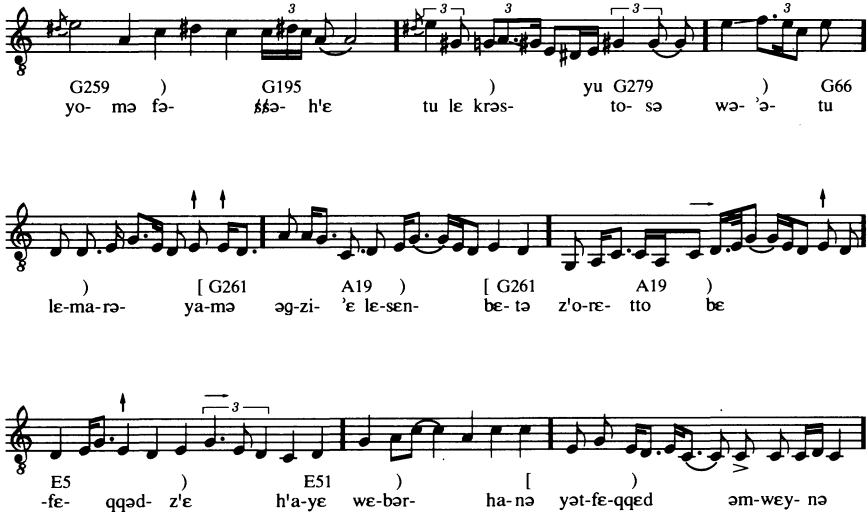
Example 9 presents examples of five of the ten conventional signs drawn from the portion sample. The musical contexts in which these signs appear in the portions have helped us to draw some tentative conclusions about their functions. I will start with the most consistent sign, *ch'ərɛt* (see Example 9a). In every case, *ch'ərɛt* indicates the syllable on which a melisma begins. *Həddɛt* (Example 9b) apparently indicates that many syllables must be quickly sung in the *mələkkət* melody. *Yəzat* (Example 9c) is somewhat puzzling. It occurs frequently in the portion sample, yet not in a uniform musical context. Berhanu's definitions – 'you must stop' or 'you must hold your voice on one letter'[70] – suggest that

[69] This *bet* corresponds to one that Berhanu Makonnen did not sing (B97.3, *ri*), possibly because he regarded it as duplicating B91 (*quri*) to which the portion's opening melody corresponds exactly.

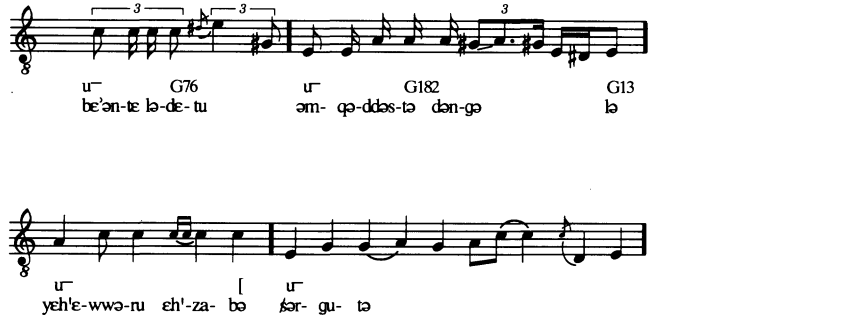
[70] K. K. Shelemay, unpublished fieldnotes and recordings: interviews with Berhanu Makonnen, 2 June–10 October 1975 (Addis Ababa), 7 June 1979 and n.d., p. 7.

Example 9. The conventional signs (*yɛfidɛl qəʳs'*) (source: portions 7, 17 and 6 as performed by Berhanu Makonnen, 3 September, 27 June and 12 July 1975)

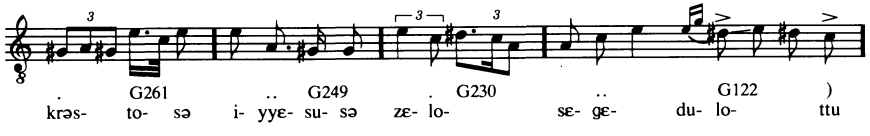
(a) *ch'ərɛt*)



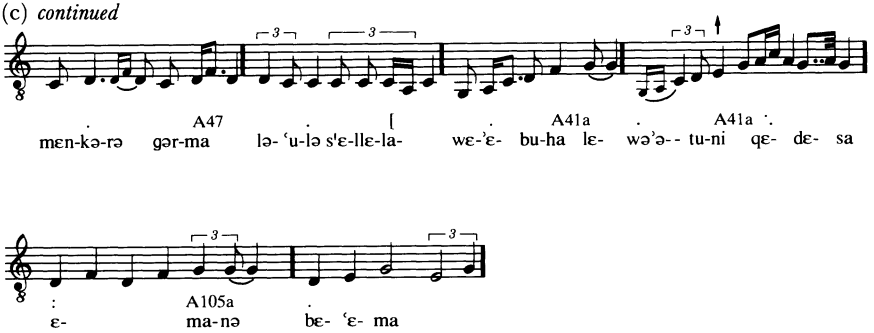
(b) *hədɛt* ⌣



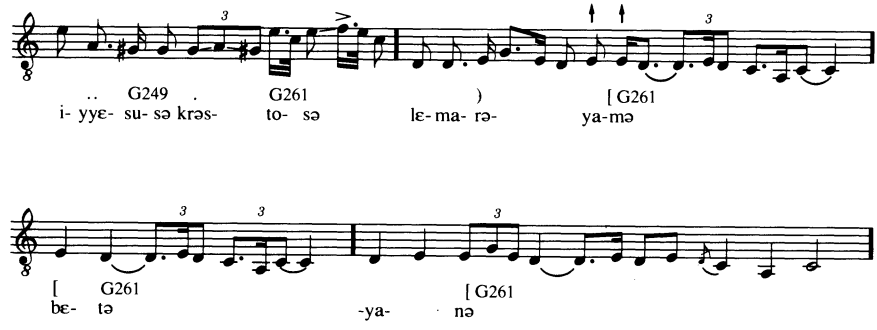
(c) *yəzat* .



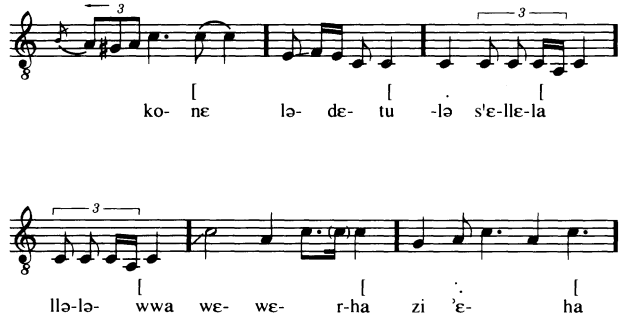
(c) *continued*



(d) *dəʔrs* ∩



(e) *ɛnbəʔr* ⊏



Note: these examples are drawn from portions in each mode; portion 7 is in *gəʔəz*, portion 17 in *ɛraray* and portion 6 in *ʿəzl*. *Həddɛt* was not available in all three portions.

it may indicate a stressed or prolonged syllable, although in many portions this is not very audible. Two conventional signs, *dərs* and *ɛnbər*, have specific melodies associated with them (Example 9d and e). These signs, which indicate that a melodic cadence should be sung, have versions appropriate to each mode: one version serves for *ɛraray* and *ʿəzl*; another serves for *gəʿəz*. *Dərs* actually has an equivalent in the *mələkkət*: G261; several other *mələkkət* appear to have functions that relate to the conventional signs as well. This suggests that there has been a tendency for the *mələkkət* to incorporate some of the musical features originally indicated by conventional signs.

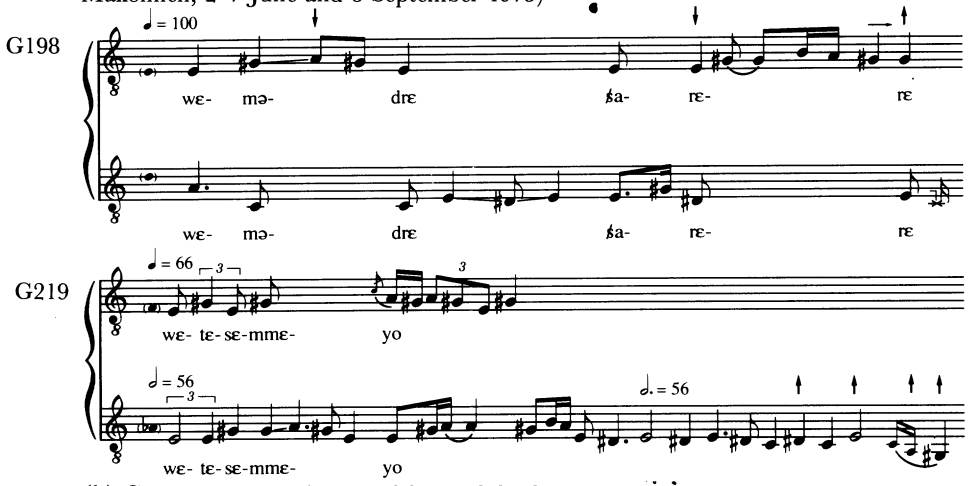
The most important observations emerging from this discussion are (1) that the Ethiopian musician makes many of his own decisions in the course of realising the *mələkkət*, (2) that the conventional signs are most important in textual placement and indication of important melodic cadences, (3) that musical structure follows textual structure very closely and (4) that the *bet* may play an important role in the musical continuity of portions which use them.

A comparative sample. Fifty-seven *mələkkət* sung by representatives of the three extant regional styles – Bethlehem, Qoma and Achaber – provide comparative data for this study. The Bethlehem singer, Berhanu Makonnen, is the same musician who sang the dictionary. Comparing Ɛlɛqa Berhanu's renditions of the signs on two occasions several months apart allows us to see what type of variation occurs in his singing of the signs themselves. Of twenty-nine *mələkkət* in the *gəʿəz* mode, for which we have comparative information, only two exhibit variations that threaten the identity of the sign. Two are more extended in one rendition than the other. Example 10a displays two *mələkkət* sung by Berhanu Makonnen three months apart. G198 shows variation that affects the identity of the melody, while G219 is an example of melodic extension in one version. Allowing for equivalences in mode, general rhythmic character and octave displacement, the remaining *mələkkət* are nearly identical. In the *ɛraray* and *ʿəzl mələkkət* in the sample, extension of the sign is the only significant type of variation. Ɛlɛqa Berhanu is remarkably consistent in his rendition of the signs.

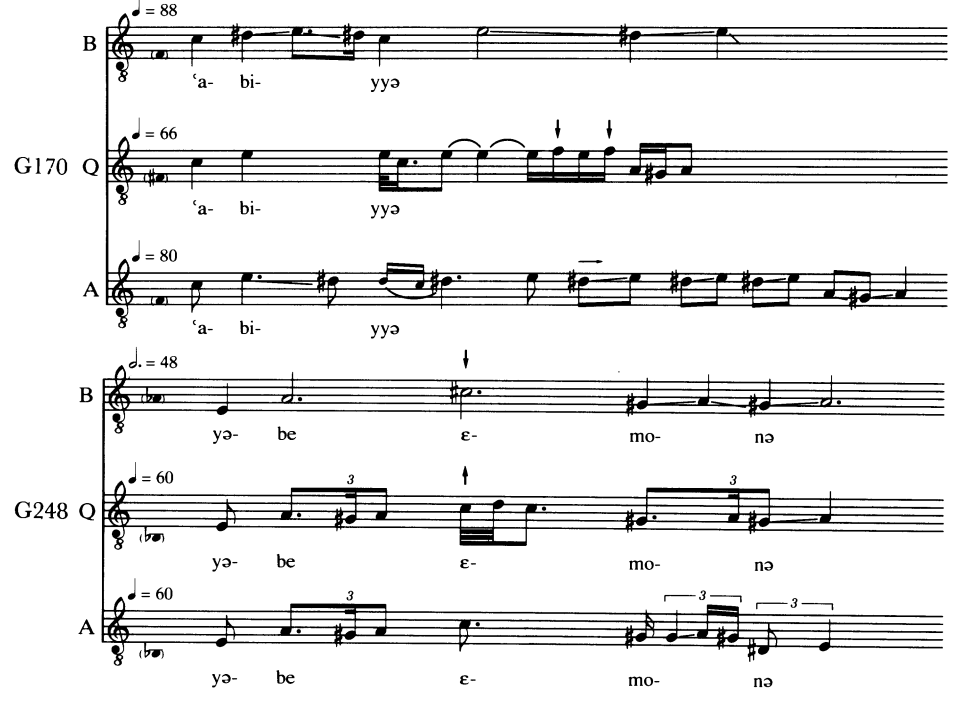
The melodies of the *mələkkət* as compared among the three

Example 10. Comparative renditions of *mələkkət*

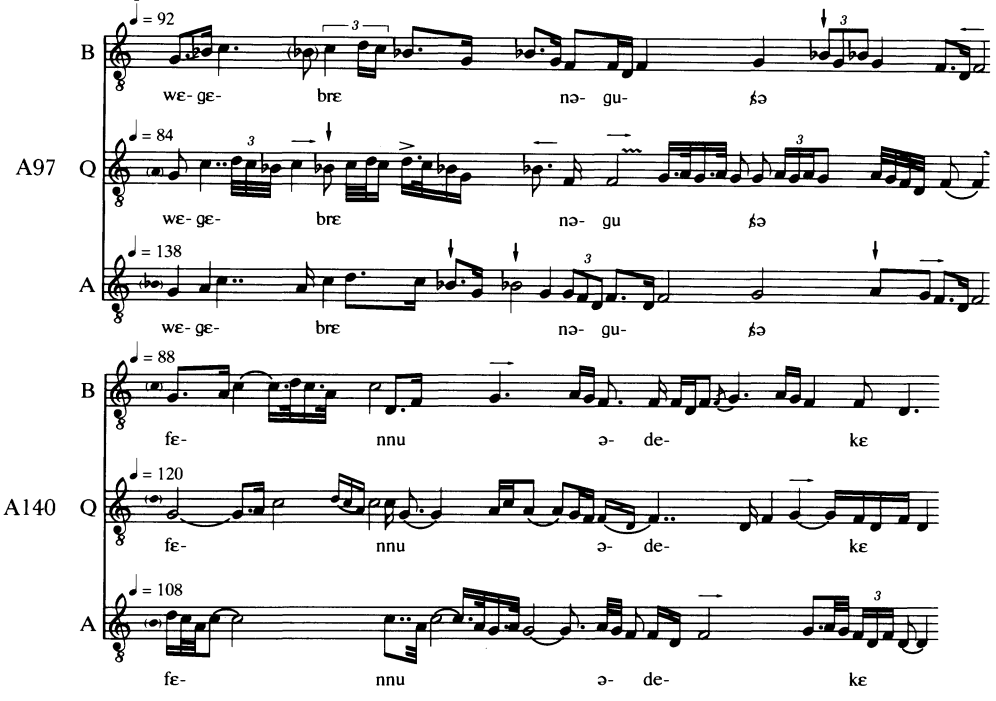
(a) Different renditions of two *mələkkət* (source: performed by Berhanu Makonnen, 2–7 June and 8 September 1975)



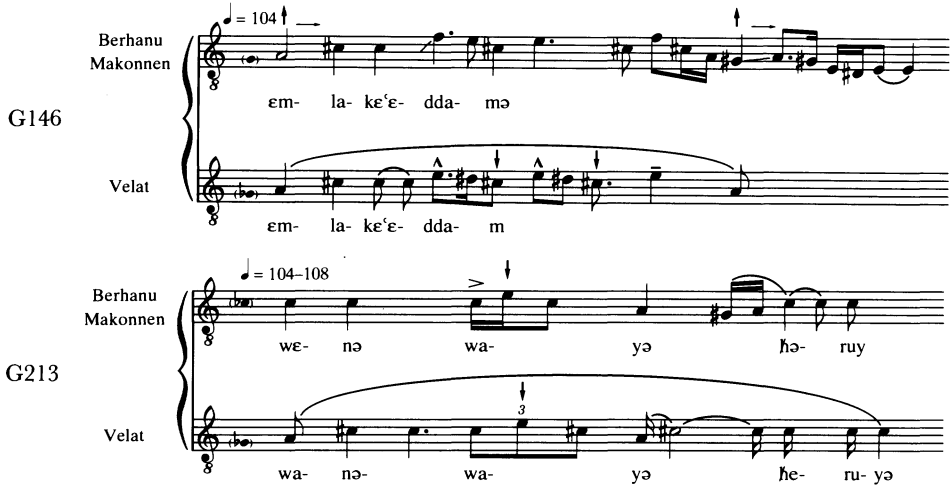
(b) Comparative renditions of four *mələkkət* in Bethlehem (B), Qoma (Q) and Achaber (A) styles (source: performed by Berhanu Makonnen, Berhanu Abiye and Tekle Mesheshe, 8 September 1975)



Example 10 *continued*



(c) Different renditions of two *məlәkkәt* by Berhanu Makonnen and Velat's informant (sources: performed by Berhanu Makonnen, 2–7 June 1975; transcribed in Velat, *Études sur le Meʿerāf*, p. 629; note: the two items from Velat have been transposed for purposes of comparison)



regional styles – Bethlehem, Qoma and Achaber – exhibit greater variety, as might be expected. Example 10b shows four *mələkkət* from the comparative sample. The Qoma and Achaber styles tend to be more melismatic and extended than the predominant Bethlehem style, confirming singers' testimony that these two minority styles are 'longer' than Bethlehem. There is both sufficient general and specific correspondence between the signs, however, to suggest that the three schools are closely related (cf. G170 and G248; A97 and A140). While both oral tradition and documentary sources suggest that Bethlehem is the oldest style, it is important to note that similarities are probably the product of both common ancestry and contact in the modern performance tradition. It is not uncommon for church musicians from different regional styles to sing in the same church in the Ethiopian capital.[71]

There is one more comparative sample that should be mentioned. In 1951, Bernard Velat recorded an accomplished Bethlehem *dɛbtɛra* singing more than 500 of the *mələkkət*. He published transcriptions of about half of them.[72] I have compared many of these transcriptions with my own and have found a great deal of consistency in the *mələkkət*. Example 10c includes two *mələkkət* as rendered by Berhanu Makonnen and Velat's informant. While there is more variation than between Berhanu's two samples, given three months apart, the melodies are readily recognisable within the parameters previously mentioned. These transcriptions, made twenty-five years before our *mələkkət* were recorded, suggest that the Ethiopian notational system succeeds in transmitting a relatively stable musical corpus. The *mələkkət* seem to confine melodic variation to relatively small units.

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CONCLUSIONS

These observations, and indeed our entire project, have only scraped the surface of Ethiopic chant, which is in almost every way a subject as vast as Gregorian chant. We felt like archaeologists

[71] Shelemay, unpublished fieldnotes and recordings: interviews with Berhanu Makonnen, Berhan Abiye and Tekle Mesheshe, 8 September 1975 (Addis Ababa).

[72] Velat, *Études sur le Meʿerāf*, and *Ṣoma Deggua* (1969).

digging test pits in order to plan an excavation; the excavation itself has barely even begun.

Concerning the nature of Ethiopian chant as a musical and notational system, it appears that it intends to transmit a relatively fixed corpus of chants with identifiable and reproducible melodic content. We have seen that the melodies of the *mələkkət* seem to be quite stable within and between schools. The variations observed do not compromise the audible identity of the melody in most cases, and as such illustrate a distinction developed by Bruno Nettl and discussed by Harold Powers, between 'performing a version' of something and 'improvising upon something'.[73] Both are species of improvisation, in the sense that new melodic material may be constructed, but the intention of the former is to realise something relatively fixed and stable, while the latter actively values new invention. If, in order to describe degrees of improvisation, a continuum from nearly fixed to nearly random is posited, Ethiopian chant would occupy a position not far from the fixed end of the spectrum.

It may be asked to what extent the Ethiopian musician carries the musical tradition in his memory as whole chants, or to what extent he re-synthesises portions with the aid of the *mələkkət* notation each time he performs. Whether the macro- or micro-context is viewed as the one that generates musical performance, the musical content of this tradition is carried completely in the memory of the singer, since the text-based character of the *mələkkət* notation provides no visual indication of the contour of the melody.

If the *mələkkət* are seen as the building-blocks from which the singer creates a chant, there is ample evidence of oral compositional decisions. The Ethiopian musician must know which *mələkkət* resemble one another, which *mələkkət* are redundant, when to sing only the beginning or end of a sign, how to interpret the conventional signs, when and how to make use of the *bet*, how to place the text, and when melismatic extensions are appropriate – all of this in addition to knowing and being able to recall the 500-plus *mələkkət* themselves.

If the macro-context is viewed as potentially more important, it might be argued that the Ethiopian musician does not synthesise

[73] H. Powers, 'Language Models and Musical Analysis', *Ethnomusicology*, 24 (1980), pp. 42–6.

a portion anew each time he sings, any more than a pianist is 'reading' a piece he or she has played innumerable times. The pedagogical tradition of the repertory also suggests this viewpoint: children learning the tradition begin by acquiring portions as a whole. Only after there has been some mastery at that level does the student begin a study of the notation. Apprehension of the notation, in turn, facilitates the learning of additional repertory.

If transmission in whole chants appears to be the most important process, however, the analyst must explain the persistence of the *mələkkət* system of notation over several centuries. Surely, a system that is not useful would not survive. It therefore seems only reasonable to suggest that the macro- and micro-musical memories of this tradition effectively reinforce one another; this, in fact, may be the central utility of the Ethiopian notational system. The Ethiopian church musician learns repertory in an order which integrates memories of whole chants with memories of chants in fragments – from two directions, as it were. If global memory fails, the *mələkkət* notation can serve as a means by which the musician re-synthesises vaguely remembered chants, and if local memory fails, recollection of the broader outline of the chant may help reconstruct the detail. There is probably much individual variation in which type of memory prevails.

The many contributions by individual musicians to the perpetuation and performance of the Ethiopian chant tradition took place within a broader historical framework. In the earliest recorded stage ('Stage I'), the different categories of portions were assembled into separate collections that could be organised either by melodic group or by liturgical year. The oldest such collection is from about the thirteenth century, and we do not know how much farther back such collections may once have existed, either orally or in writing.

By the fifteenth century, a representative portion had been identified for each melodic group ('Stage II'), becoming either a 'melodic model' in the case of Type I chants or the source of a *bet* or 'house' in the case of Type II. However, the 'models' system of Type I had achieved its standard form by the fifteenth century, whereas the house system of Type II – at least the written signs for it – did not stabilise until the sixteenth century. The first liturgical chant book incorporating all the categories is from the fifteenth century.

The notation was apparently developed in the sixteenth century, and has been an integral part of chant manuscripts ever since. It was also in the seventeenth century that written lists of the melodic models and the houses began to be made ('Stage III') providing overall structures for both systems. Thus the Ethiopian chant repertory had achieved its classic written form by the seventeenth century, which is called the 'Gondar period' by Ethiopian historians after the name of the new Ethiopian capital established at Gondar by the Emperor Fasilidas in 1635.

There is no doubt that the Ethiopian chant tradition and changes in its transmission process have been directly shaped by events in Ethiopian cultural history. The emergence of notation in the sixteenth century, although perhaps anticipated by earlier developments, appears to represent a direct attempt to sustain the musical tradition in the tragic aftermath of the Muslim invasion.

Available documentary sources suggest that the first seventy-five years of the Gondar period, culminating in the reign of Emperor Iyasu I, saw the construction of churches and castles as Gondar both influenced and absorbed an array of regional styles.[74] Royal support and demand for artistic and liturgical artefacts encouraged musicians to produce more notated manuscripts just as it encouraged the development of distinctive Gondarene styles of painting and iconography.[75] The technological innovation represented by the *mələkkət* and their proliferation during the Gondar period can be seen as part of a broader cultural trend towards literacy, but one that at the same time continued to encode meaning simultaneously in oral transmission. Likewise, the increasing numbers of manuscripts containing musical notation dating from the eighteenth and nineteenth centuries are only part of the residue of a broader transition from oral transmission to increased use of writing.[76]

[74] Merid Wolde Aregay, 'Southern Ethiopia and the Christian Kingdom 1508–1708, with Special Reference to the Galla Migrations and their Consequences' (Ph.D. dissertation, University of London, 1971), pp. 534–6, 542–8.

[75] J. Leroy, *Ethiopian Painting* (London, 1967), pp. 28–30.

[76] A recent analysis of the Amdəmta Commentary corpus, a body of vernacular commentaries on Gəʿəz biblical and patristic texts, suggest that these commentaries were initially orally transmitted but reached their definitive written form during the Gondar era. R. Cowley, *The Traditional Interpretation of the Apocalypse of St. John in the Ethiopian Church* (Cambridge, 1983), pp. 23, 31.

Despite the decline of the Gondar monarchs' power in the late eighteenth century, their city continued to be a cultural centre and a site for musical innovation. But with the shift of the Ethiopian capital to Addis Ababa in 1887, the impact of governmental policies of centralisation[77] also encouraged increasing consolidation of the chant tradition.

In the late twentieth century, few *dɛbtɛra*s perpetuate regional chant traditions as the Bethlehem style increasingly predominates. There is little doubt that the twentieth-century transmission of the chant tradition in Addis Ababa has served both to standardise and to normalise surviving oral tradition, while encouraging increasing notational detail. The 1974 revolution and the end of the monarchy that patronised the church introduced a dramatic new socio-economic situation that has already altered transmission of the church musical system.[78]

Ethiopian chant is an example of a musical system whose notation was never intended to replace oral transmission. The *mələkkət* can be viewed as a conventionalised melodic repertory that assists and succeeds in the goal of transmitting a relatively fixed and stable liturgical corpus. The development of this notational system occurred in a specifically Ethiopian context and reflects particularly Ethiopian values concerning orality, flexibility and authority. The value of Ethiopian chant to comparative studies may lie in the portrait it provides of a highly constrained, notated, literate, yet orally transmitted repertory.

[77] Levine, *Wax and Gold*, pp. 46–7.

[78] For a detailed discussion of the Ethiopian revolution, including its impact upon the church, see J. Harbeson, *The Ethiopian Transformation: the Quest for the Post-Imperial State* (Boulder, CO, and London, 1988).

Yared (D)

Alternate Names: Yaréd, St. Yared the Melodious
501-576
Ancient Christian Church
Ethiopia

Multiple versions are available: (B) • (A) • (C) • (D)

St. Yared the Melodious

St.Yared (501¬¬–576). While growing up, Yared had difficulty grasping the basics of the alphabet. He gave up on his education. But according to a popular story, he was inspired to persevere academically while watching an ant successfully crawl up the bark of a tree after six failed attempts.[1] He eventually became a prominent scholar best known for his musical compositions, and some attributed his many compositions to supernatural revelation. His later disciples invented a musical notation and a form of liturgical dance (aquwaquam) in addition to starting an academy at Bete Qetin. His antiphonary books including the main one that is known as Degguwa also contributed to the school of Qene poetry in Ge'ez.

Yaredian texts in Ethiopia and Africa remain one of the most influential, important liturgical antiphonary corpuses and yet they are not known elsewhere particularly in the English-speaking world. There is no English translation available of the Yaredic corpus. The Yaredic corpus exists in manuscript and printed forms and is still used in the liturgical services in Ethiopia.

There is a poetic bend in patristic hymnography be it Latin or Greek. But poetry is more pervasive in the Syriac and Ethiopic traditions. In Ethiopia this poetic-hymnodic tradition is attributed to St. Yared the Melodious.

St. Yared is the Father of Ethiopian traditional church education. He is the pioneer for the school of

interpretation, hymnody, liturgical dance and Qene or Ge'ez oral poetry. The poetic-hymnographic tradition that was pioneered by St. Yared left an enduring legacy including on the exegesis of the Scripture in the liturgy, biblical exegesis and poetry tradition in Ethiopia.

St. Yared (501- 576) was born in Axum, the ancient capital and sacred city of Ethiopia. Yared descended from a priestly family.[2] Yared's early education and revelation is captured both in oral memories, icons, and hagiographies. His life is briefly sketched in his Vita (Dersan wagadl zayared, 'Homily and Acts of Yared') published by Conti Rosini in 1904.[3] The legendary story of St. Yared told in variations and according to Hailu Habtu is as follows:

Yared (501 – 576 A. D.) was born in Axum, Ethiopia's ancient capital and sacred city, and his family was from a continuous line of priests. As was the prevalent custom in such cases, he was sent to a church school early on. Legend has it, however, that he found the mastery of the alphabet difficult and that he could never have succeeded, had he not drawn the right moral from the contendings of a little worm. Yared observed the worm trying to climb up a tree trunk, but falling mid-way to the top every time it tried. But the little worm preserved. It tried again and again, and again. Nonetheless, it kept falling down repeatedly until, at last, it triumphed on the seventh attempt. Were it not for the lesson that little worm taught him, we would never have known of Yared or listened to his spiritually edifying music today.[4]

He went to the church school to study under his uncle, Gedion. But legend tells that Yared had struggled to grasp the reading and memorization of the Psalms – an elementary education.[5] Some contemporary commentators on ETV documentaries have argued such a legendary story of a natural/supernatural encounter is a blasphemy to the intellect of Yared. He could have been a late-bloomer. Also, the story illustrates the connection of the divine encounter through scripture and nature, which is part and parcel of ancient Christianity. The pursuit of the intellect and having a supernatural encounter were not mutually exclusive. Moreover, the lesson he learned from an ant is that of virtue, namely an intellectual courage and humility. He returned to his teacher, submitting himself to his master and apologizing (intellectual humility). Concurrently, the mystery of the books of the Scripture, both the Old and New Testament, was revealed to him. He mastered the interpretation of the Scripture (both Old and New Testament), before he invented his music and hymnody. Also, Yared was the founder of an academy at Bete-Qetin, in Aksum.

Yared's composition of music and hymnody also was infused with the divine encounter and mystical experiences of the divine liturgy. The sick were healed, those who were mourning were consoled. The

famous icon depicts the king, mesmerized by the melody, piercing Yared, but Yared the Melodius was so enveloped by the contemplation he did not notice it. Even the birds of the air were mesmerized by his singing. Yaredic music has been used as part of the divine liturgy for the last 1,500 years in Ethiopian Orthodox Churches in Ethiopia, Eritrea and elsewhere in the Diaspora. The scriptural basis and the spiritual encounter may reveal why the hymnody continues to enrich the traditional schools and liturgical worship across generations. Yaredic music, hymnography and liturgical dance are all part of Ethiopian Christianity.[6] Here it is fitting to Yared to compare the dominant attitude of ancient Christianity and the church father's reservations at using musical instruments in the Divine Liturgy with the Ethiopian Orthodox Church who is indebted to Yared for he is a musician, hymnographer and poet-theologian.[7] The three dominant musical instruments are the prayer staff or the Tau-cross, the sistrum and the drum. Besides music, Yared is often credited for invention of Qene/ poetry.

Besides deggua, Yared is regarded by Ge'ez (Ethiopic) scholars as the founder of qiné [Qene], a very high, elaborate, strict and multi-layered from [sic] of Ge'ez poetry that is cryptic, complex, profound and rich in allusions to religion, legend, history, law, social customs, etc, and generally to the human condition. Following Yared, Yohannes of Gebla in Wollo, and Tewanei of Deg Istifa in Gojam are reputed to have enriched it and made it even more complex and rigorous.[8]

The poetic nature of Yaredic hymnography shall be explored further. Of course, later generations elaborated further the system of poetry as they did with hymnography.[9]

Yared's Hymnographic Corpus

The five hymnodic works are Deggwa, Tsome Degwa, Mieraf, Zemare and Mewasit. They are used for different liturgical occasions including funerary liturgy, feasts, and the liturgical year and seasons of Ethiopia. Hailu Habtu in his introduction noted: "Yared, the polyglot of nature's varied sounds, incorporated in his hymns reflections and observations of nature and its kaleidoscopic phenomena, all to the glory of the Creator. Thus, his compositions reflect the periodicity of the seasons, and of the agricultural cycle." [10]

The agricultural cycle includes the rainy season, (mid-June to mid-September), and that of the harvest or the flower season, (mid-September to mid-December). According to Daniel Assefa, such contextual seasonal

and agricultural thought weaved to salvation history is strong evidence for the indigenous innovation of the Yaredic antiphonary.

How Hymnography of the Angels Was Revealed to St. Yared

According to the Ethiopian tradition, on Hidar the 5th, by the will of God to be praised by the people of Ethiopia, three white birds by the name of Aropion were sent from heaven to Yared. The three birds were hovering above where Yared was teaching and they spoke to him in Ge'ez saying: "Oh Yared, you are blessed, the one who conceived you is blessed; blessed is the breast that fed you!"[11] He was told to, "call the new name of God, Jesus Christ and you will learn to recite the hymnody of the 24 heavenly priests."[12] Like the Apostle Paul his calling and ordination comes directly from the Lord Jesus Christ. [13]

Generally speaking, Deggwa and its division is twofold: seasonal and liturgical. His Deggwa begins with a hymn of wonder over the divine hymn he encountered. It is believed he was taken to heaven (ascended) during contemplation to the heaven and experienced the divine liturgy, and the hymns of the angels. He expressed his wonder of that heavenly encounter in the following hymn.

Oh! Music! …
Ah! Music that I heard the angels sing in Heaven
Uttering Holy! Holy! Holy! Lord!
The Heavens and the Earth are filled with
Your holy praise. [14]

One can see Yared's deep sense of wonder after seeing the divine liturgy. After this transcendent and mystical encounter, he began to compose new poetic-hymns full of symbolism, taken both from nature and scripture. Then, Yared went to Zion Church of Aksum, lifted up his hands and offered praise with a loud voice: "Alleluia, praise to the Father, praise to the Son and praise to the Holy Spirit." [15] He also improvised a song that connects creation, sabbath and the (tabot) Ark.

In the beginning, God made the Heaven and the Earth;

And having completed all, He rested on the Sabbath;
And Said He to Noah at the onset of the Flood:
“Build yourself an Ark by which you may be saved.” [16]

The hymn connects the story of creation and redemption, with the Ark of Noah representing salvation. The place where he composed his song is known as □□□ □□ murade qal. This place is still preserved in the memory of the EOTC. The beginning of his composition is also dated with reference to the specific time of the hour. It was Hidar 6 of 534 E.C. (Ethiopian Calendar).

Yaredic Melodies, Musical and Seasonal Symbolisms

The major Yaredic melodies represent persons of the Trinity. The three melodies that are known as Ge’ez, Izl and Araray respectively represent the Father, the Son and the Holy Spirit. The Ge’ez melody (not the language) symbolizing the Father is a hard, stark and dry melody. Ethiopian scholars of the Yaredic corpus note that the Father is the source of the Trinity.[17] The melody of Ge’ez is meant to evoke the symbol of the Father and it is hard stern, stark and dry. The second one that symbolizes the Son is Izl, representing one who is soft, gentle and full of love. The melody of Izl is tender, mellow and comforting – a representation of the Incarnate Word who endured suffering on the cross. The Araray is a symbolic melody for the Holy Spirit, and “is often described as plaintive, verging almost on melancholic… its plaintive and almost melancholic quality.” The Araray melody is used for occasions like lent, passion week and funerals. Though, the three are the basic melodies, there are several sub-melodies in the Yaredic musical system. The following are sample Yaredic seasonal and liturgical hymns.

About Rain

Listen to the sound of the footsteps of the rain
When the rains pour down, the poor rejoice.
Listen to the sound of the footsteps of the rain!
When the rains pour down, the hungry are satiated …

About Cloud

The clouds hear and obey His word;
And the streams brim with water,
And the furrows quench their thirst …

About Harvest

In its own time, the rainy season has passed.
Now is established the season of plenty.
Behold! The plants have blossomed and brought forth fruit …

He has bedecked the sky with stars;
And the earth, He has adorned with flower

Scripture and Nature (Yared's encounter with the Divine and Nature) are joined to the salvation story. The following nativity hymn taken from the gospel itself provides the basis for combining nature and salvation history.

The star became a guide
And, to them, a herald of joy.

Tekletsadik Belachew

Endnotes:
Ephraim Issac. The Ethiopian Orthodox Tewahido Church. 103.
His name comes from Genesis Jared (Genesis 5:15 - 18).
Antonella Brita, "Yared" Encycopadeia Aethiopica, Vol. 5 (2014): 26 – 28.
Hailu Habtu "Introduction," in Tintawi Serate Mahelet ZeAbuna Yared. The Ancient Order of Singing of our Father Yared, the Master (Addis Ababa: Maison Des Etudes Ethiopiennes, 1997), XVI.
Tekletsadik Belachew. "From Abba Salama to King Lalibela: Christian traditions in Ethiopia are among the

oldest in the world" in Christian History Magazine. Christianity in Early Africa: Ancient traditions and profound impact. Issue # 105 (2013): 20. "While growing up, Yared had difficulty grasping the basics of the alphabet. He gave up on his education. But according to a popular story, he was inspired to preserve academically while watching an ant successfully crawl up the bark of a tree after six failed attempts."
Hailu Habtu. "Introduction. Xvii. According to Hailu Habtu the legacy of St. Yared has three dimensions as follow: Yared's corpus of hymns has remained basically table, as have the chants he composed and the dance movements he set. However, this does not mean that is has been completely static. Additions and innovations took place at least in a few important areas: (1) in the text itself (2) in the system of notation and (3) in the duration of the curriculum.
Paul Westermeyer, Te Deum: The Church and Music. Minneapolis, Fortress Press, 1998. Pp. 74 – 75.
Hailu Habtu. "Introduction." xxi.
Hailu Habtu. xxi.
Habtu. Introduction. Xxii.
Lisane Worq Gebre Giyorgis. 23. My translation.
Lisane Worq Gebre Giyorgis. 24. My translation.
Lisane Worq Gebre Giyorgis. 25.
Translated by Hailu Habtu. xxii. The hymn evokes Isaiah 6:1 – 6.
Lisane Worq Gebre Giyorgis. 25. My translation.
Translated by Hailu Habtu. xxii.
ETV documentary.
Hailu Habtu. xxvii.
Translated by Hailu Habtu.xxv.

VINYL
YOUTUBE Documentary on St. Yared: https://www.youtube.com/watch?v=KBRZ6VBjL-M (Internet connection needed)

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This article is reprinted with permission from Ethiopian Gospel Music Net and will be published in a forthcoming book–https://ethiopiangospelmusic.net/egm-book/. The author, Tekletsadik Belachew Nigru, Double MA (Trinity International University, Deerfield), is writing a PhD dissertation at Concordia Seminary, St. Louis, MO on the 6th-century Ethiopian musician and hymnographer, St. Yared. Next to patristic exegesis, Tekletsadik's research interests include Ethiopian cinematography (esp. Haile Gerima). He is also a member of the DACB's International Editorial Board. Contact: https://thesignofconcord.academia.edu/TekletsadikBelachewNigru